

MAINLY ABOUT PEOPLE

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

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

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

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

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

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

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

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

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NEW MUSIC

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

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

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

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

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

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

NOT APPEASING THE KREMLIN

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

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

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

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

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

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

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

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

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

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CAMPAIGNERS' ANNUAL BANQUET



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

INTERNATIONAL WEC SECRETARY VISITS AUSTRALIA

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



Robert Mackey

My Carmichael before she went to India.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE AUSTRALIAN CHURCH RECORD: Editorial and business, Square Level, St Andrew's House, Sydney Square, Sydney, 2000. Phone: 233 4561. The National paper for Church of England people — Catholic, Apostolic, Protestant and Reformed is issued fortnightly on alternate Mondays. Subscription is \$8.50 per year, posted. Printed by Maxwell Printing Co Pty Ltd, 862 Elizabeth Street, Westmore, for the Church Record Ltd, Sydney.

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VIETNAM SEEKS INCREASED AUSTRALIAN HELP

IN SEARCH OF A COLLAR



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

See pages 4 and 5 for Lambeth Report

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

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

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

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

"Above all they are longing for peace".

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

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

RC CHURCH

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

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



Rev Chittleborough

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

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

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

3 REFUGEE GROUPS

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

Second is a group of Chinese, some of who are

• To page 2

NEW PRINCIPAL FOR RIDLEY

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

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

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

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

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

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

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



Rev Maurice Betteridge

WCC GRANT TO AUST RACISM

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

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

Australian Council of Churches

EDITORIAL

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

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

especially one who exercises pastoral jurisdiction over other Christians.

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

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

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

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

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NOTES & COMMENTS

That WCC grant

Undoubtedly the officials of the WCC expected some reactions from the decision to make a grant to the Patriotic Front. However they could not have anticipated the decision of General Arnold Brown, the head of the Salvation Army to suspend its membership of the WCC following the reaction of its members to the decision. Unlike most member churches of the WCC they have had three of their members murdered by the Patriotic Front and they were naturally perplexed by the WCC decision. The suspension of membership is a stop-gap step as the Salvation Army decides whether or not to completely withdraw from the WCC.

A Salvation Army spokesman in Australia stated that they are waiting for the decision from London but in the meantime they have not recalled their own representative in the ACC who has been seconded to that organisation.

Not only have the Salvation Army and the Pentecostal Church lost workers murdered in Rhodesia, the Roman Catholic Church likewise has suffered losses. The attempts by the Patriotic Front to blame the present Government of Rhodesia for the murder of our fellow Christians are totally unconvincing.

The recent statement that one of the participants in the Pentecostal murders was a white member of the Scouts who dressed as a black national and subsequently defected to the National Front is patently untrue. The eyewitness to the murders were mission teachers and children — they were in no uncertainty. The bullets used to kill the missionaries were Russian made and subsequent documents captured showed that the murders were planned and carried out by the National Front whose story is as fallacious as is the name of the alleged defector appropriately known only as "Nick".

The killing of Christian workers is in keeping with the strategy of the Marxist Patriotic Front whose aim is to intimidate national Christians.

Our concern must be for our fellow members of the body of Christ in Rhodesia who have witnessed the killing of Christians both white and black. They need our prayers that they will stand fast in the face of such threats, and be bold to declare the grace of our Lord Jesus Christ who one day will judge all with equity.

PRINCIPAL OF CAPERNWRAY HALL TO VISIT SYDNEY

Scottish born, Billy Strachan will be visiting Sydney from September 4th to 11th. The Principal of Capernwray was once a professional entertainer and has worked with such artists as Sam Costa, Ken Platt and Richard Muddock. 42 year old Billy Strachan is now much sort after as a preacher of the Gospel in Britain, Europe and the United States. This will be his first visit to Australia and New Zealand.

In his capacity as Capernwray Bible School Principal, Mr Strachan has preached throughout Britain, Denmark, Sweden, Norway, Germany, Austria and Switzerland.

He has appeared on many local radio and television programmes in the United States of America, including three years as guest on the programme "Stars in the Studios" in Los Angeles, featuring as a Gospel Preacher.

Last year Netherland Television used a full-colour video recording of Mr Strachan as a ventriloquist, giving a Christian programme for children. It is currently in its third year of appearing on Tyne-Tees Television in Great Britain doing a series of religious programmes.

Apart from public meetings in Sydney, Mr Strachan will be speaking to the students at the Macquarie University and at a Men's Breakfast at Belrose, in conjunction with the local preparations for the Billy Graham Crusade 1979.

Mr Strachan's Sydney itinerary is: Tuesday, 5th September — 7.45 pm, Caringbah Bible Chapel; Wednesday, 6th — 7.30 pm, Caringbah Baptist; Thursday, 7th — 7.30 pm, Eastwood Baptist; Sunday, 10th — 11.00 am, Pennant Hills Baptist; 3.00 pm, Campers Young Life Growth Group; Killarney Heights; and 5.15 pm, Beecroft Uniting Church Fellowship Tea-Service.

The Sydney meetings have



Billy Strachan

been arranged by Campaigners for Christ and enquiries should be directed to Mr Ivor Jones, New South Wales Director.

Mr Strachan will be coming to Sydney following a series of meetings in Perth and Brisbane. He will be arriving in Sydney by Ansett, early Monday morning, September 4th.

OP SWAP

A comprehensive project, called "Op Swap" is being organised to bring as many young people as possible from the country into Sydney to attend the Billy Graham Crusade meetings at Randwick Racecourse from April 29 to May 20 next year.

The Chairman of the Crusade Youth Committee, the Rev Lloyd Bennett, who is Chaplain at Trinity Grammar School, Summer Hill, Sydney, said that "Op Swap" was an outreach by which members of youth fellowships and similar organisations in the metropolitan area would be encouraged to invite young people from country fellowships to stay with them during the Crusade.

The country visitors would have the opportunity to sightsee in Sydney as well as to attend the Crusade meetings.

It was hoped that "Op Swap" would establish a permanent link between young people in the city and the country, and that the country youth would reciprocate the hospitality during the Crusade, by inviting their city hosts into the country later.

ON & OFF THE RECORD

By David Hewetson

SAINTS ALIVE

A sporadic church attendee told me not so long ago that he finds attending church pretty heavy going. A sense of duty and a high regard for the preaching prowess of his minister were the only things that kept him going. He longed, he said, for some great cause to move him deeply, something to which he could commit himself unreservedly.

WINE INTO WATER

Perhaps he would agree with Soren Kierkegaard when he said: "Whereas Christ turned water into wine, the church has succeeded in doing something more difficult; it has turned wine into water." This and many other apposite quotes are found in David Watson's book "I Believe in the Church" part of the useful "I Believe" series edited by Michael Green for Hodder. The first chapter continues in this rather gloomy vein as Watson looks hard at some modern church trends. But he does this in the same spirit as that Ezekiel who cried "Can these bones live?" And Watson has no doubt at all that our churchy bones can live, for he at least believes in the church.

The book then gives a thumb-nail sketch of church history and one gets the first hint of the author's warm appreciation of the charismatic movement. However I get a strong feeling that he realises that not all his readers will be able to go along with him in this, so in general he practices a certain amount of reticence. Perhaps in many ways this makes him a useful observer of reality, although inevitably at other times it is with his forward vision.

BENEDICT-TIO

The second part of the book deals with the nature of the church. Watson looks at metaphors of the church in the New Testament. These, as every preacher knows, are rich in spiritual truth and worth the time and effort to be characterised of so much of the church's life and work.

There is too much here for me to say. However one interesting section in the chapter entitled "People of God" takes a few lessons from Benedict of Nursia (480-487). This worthy fled the degenerate Rome of his day to

become a hermit in Subiaco (is that not in Perth?) and then to found a monastery at Monte Cassino (I was born in Cassino!). There he composed the Rule of Life which was to be the later foundation of the Benedictine Order (which is also noted for other interesting inventions).

Watson applies Benedict's Rule to the household which is part of the obviously highly innovative Parish of which he is Minister (St Michael-le-Belfry, York). No doubt in the days to come we shall see a great deal more experimentation in types of Christian community, and for those committed to this way of doing things Watson's remarks will be most helpful. In any case principles that apply to any given community apply to community in general, and that is, after all, of the essence in church life which has a touch of reality about it.

MOVEMENT

The last section deals with the life of the church, with such important matters as worship, preaching, sacraments, ministry, etc. The chapter on worship has a sub-heading entitled "moving the body". No, it does not refer to funerals but to dancing before the Lord. I do not imagine that many will be won over by Watson's use of the celebration to welcome the Prodigal as one Biblical justification for religious dancing! Actually this section, admittedly small, is very weak in my opinion. But the rest of the chapter has lively and useful things to say. So too does the chapter on preaching. With an acknowledged echo of John Stott he develops the idea of the preacher as Herald, Steward, Witness, Servant. And then he adds one of his own — the preacher as communicator — and takes us beyond the bare word into drama, etc (yeah, dances too).

Two chapters on Ministry and Leadership indicate how important this aspect is to David Watson. I would think there is very little in current discussion and debate, including ministry of women, eldership etc, that is omitted from these chapters.

So I feel I must urge you to buy this book (\$9.95, but large for this series — 368 pages). It would make an excellent basis for an all-round discussion of what matters most in the church today. Much to agree with, much to disagree with. But it should really get you talking.

VIETNAM HELP • From page 1

traders and merchants, who resent the new government's scrutiny of their personal possessions and assets and choose to leave rather than face a far less affluent standard of living. It is doubtful whether the Vietnamese really want to see large numbers of these Chinese leave or whether China is willing to accept them. These refugees look towards Hong Kong, other countries of South East Asia and Australia.

The third group are those who so fear the move to one of the new economic zones

Australian Council of Churches

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PREVENTION IS BETTER THAN CURE

A MESSAGE FOR TEMPERANCE SUNDAY BY REV COLIN RITCHIE, PRESIDENT OF THE NSW TEMPERANCE ALLIANCE

Various authorities advise the adoption of preventive measures: The National Heart Foundation has advice to help prevent heart disease. Medical Educational Councils suggest ways to prevent skin cancer. Seat belts were made compulsory to prevent injuries in the event of road accidents. Travellers are required to observe regulations concerning diseases such as malaria, cholera and small-pox.

The Temperance Movement is concerned with prevention. The Senate Standing Committee report stated that it is difficult, even under the best conditions to treat alcoholism. Prevention is better than cure!

Temperance Sunday (September 10) or some other suitable day to suit local commitments, gives the Church the opportunity to promote a positive and healthy way of life free from the effects of the drug alcohol. For too long there has been a hesitancy in many Churches to deal with the nature and effects of alcohol, while medical and welfare authorities as well as some government instrumentalities have been taking a strong stand on the effects of alcohol on the individual and society.

The Commonwealth Department of Health in the 1978 publication of "Alcohol in Australia" has made the comment, "The full extent of alcohol related illnesses and their social and monetary costs has still to be ascertained."

The comment continues with a reference to absenteeism, alcohol induced

What God works in us by his spirit serves much more for the confirming of faith than any thing wrought for us by his providence.

— A. W. Pink

When the Spirit of the Lord comes upon me He will make them expert even without experience.

— A. W. Pink

speakers. We are planning now for an extensive educational programme for 1979 and in the following years. Prayer and financial support

Vins Negotiation Continue

President Carter's pastor visited with dissident Baptists in the Soviet Union recently but refused to comment on their talks or negotiations involving Georgi Vins, a Baptist pastor in prison for refusing to register his church with the Soviet government.

Charles A. Trentham, senior minister of the First Baptist Church of Washington, DC, was in the Soviet Union to preach in four cities.

While there, he talked with Yuri Arbootov of the Supreme Soviet and the Academy of Sciences about Carter's religious convictions. He said he tried to explain that Carter's stand on human rights grows out of his religion.

"I shared my conviction that Carter is a Christian gentleman who wants only peace and his religion pledges him to keep peace," Trentham said.

Trentham said the only message he carried from Carter to the Soviet Union was a greeting to his fellow believers all over the USSR, the report stated.

Australian Baptist

STOTT WARNS ON BOURGEOIS RESPECTABILITY

Evangelical Christian students never become part of the religious establishment "settling down to bourgeois respectability," the Rev John Stott, Rector Emeritus of All Souls', said in his presidential address to the Universities and Colleges Christian Fellowship conference "Vocation '78" at Harrogate.

Mr Stott told the 1400 delegates packed into the Royal Hall and hundreds more in a neighbouring hall: "Never sacrifice biblical truth on the altar of popularity."

"Our true home is outside the camp in the wilderness — and perhaps despised. We are fooling ourselves if we think the Gospel is ever going to become popular."

In its 50 year history the UCCF, said Mr Stott, had moved from its early days of being persecuted and of deep resentment from some quarters to it, through to reluctant tolerance to today's position where it was "sometimes even respected."

But it needed to beware of becoming too confident and needed to be vigilant to Satan's counter attack.

The great tragedy of the contemporary Church was that some were unsure of the Christian Gospel while others were blatantly contradicting it. "May God inoculate us and the UCCF from this theological infection."

Mr Stott said that there were many objections to Christianity among university and college students. Britain's universities, which he compared to Corinth of the first century in their attitude to the gospel, found the gospel too simple for an age of rationalism, too narrow for an age of relativity, too humbling for an age of self-confidence and too costly for an age of permissiveness.

What people wanted was an easy going syncretism, a mish mash of all the religions. They found the exclusiveness of Jesus too much and strongly resented it.

But, said Mr Stott, students were called to consecrate their intellectual powers to God. There was no justification for sloppy anti-intellectualism.

Christians had no liberty to invite people to come to Christ by closing their minds. In conversion the mind was illuminated to know and to believe the truth.

CEN

500 MILE BIKE RIDE



Two German students who cycled 500 miles to Harrogate for "Vocation '78".

THIELICKE TO VISIT AUSTRALIA

Dr Helmut Thielicke, former Vice-Chancellor and Professor at the Universities at Tubingen and Hamburg, has accepted an invitation to visit Australia in 1979.

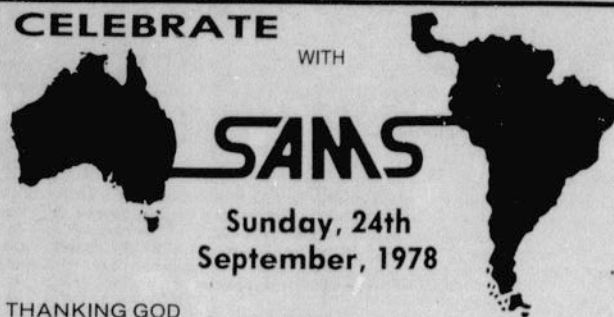
He and his wife will be the guests of the Lutheran Students' Fellowship. This organisation of Lutheran tertiary students is celebrating its 25th anniversary.

Dr Thielicke has recently lectured in the USA where he was received by President Carter. He is the author of many books, particularly in the field of ethics, 26 of which have been translated into English.

His schedule for New Zealand and Australia is as follows: New Zealand, February 26-March 5; Brisbane, March 8-14; Sydney, March 16-17; Melbourne, March 18-24; Adelaide, March 27-April 5.

STAINED GLASS WINDOWS

K. J. LITTLE
19 Borden Street
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THANKING GOD for 23 years of continuous contribution by Australian Anglicans to Christ's Church in South America. PRAY for the South American Missionary Society. GIVE to its work. PRESENT A SAMS audio-visual. DISTRIBUTE some of the Society's literature. PLAN to have a deputation in 1979. JOIN the Society — Membership — Magazine \$3.00

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To Opportunists — The Land of Tomorrow and of Opportunity
To most Anglicans — The Forgotten or Neglected Continent
To SAMS members — The Ripest of God's Harvest Fields

Where do YOU fit in? If you aren't already in the last category consider the following:

SAMS International is on the move in UK, Ireland, USA, Canada, Australia and New Zealand, for the benefit of the Church in South America.

South American Bishops at Lambeth recently made a call to the whole Anglican Communion for the recognition of the need for action now in this, God's hour for South America.

SAMS Australasia is the only agency in Australia and New Zealand directly contributing to the Anglican Church in South America by manpower and money. SAMS Australasia has sent four new missionaries to Argentina and Chile this year and has more enquiries and applicants than at any time in its 23 year history but still needs more.

Field Bishops are crying out for more recruits. From Southern Chile Bishop Ian Morrison says: "The Church's vision is to place Church-Planters in all the main towns and cities in Southern Chile... We need Christians who will go into the towns and cities and lay down their lives in obedience to God's call."

In Northern Argentina, Bishop Mario Marino of the Mataco Tribe is emphatic in saying that he believes that the Anglican Church has a very real future and an important part to play in the Church of Christ in Argentina and had demonstrated that it already has a great evangelical influence in the north of that great country. He says many are attracted by the order of our denomination and this is also amongst the Spanish speaking people where he declares, there is a great spiritual hunger.

SAMS believes in ministering the whole Gospel to the whole man and SAMS Australasian missionaries are already serving in Argentina, Chile and Paraguay in various vital capacities contributing to the growth and witness of the national churches and are involved in Pioneer Urban Evangelism and Church Planting, Pastoral Ministry, Theological Education, General Education and Christian Literature.

SAMS Australasia is helping with major projects both in the dissemination of God's Word to enrich the spiritually poor and of lifting the standard of living of the materially poor. 1978 Budget is \$127,000, 36% higher than 1977. YOU can help SAMS help South Americans — NOW.

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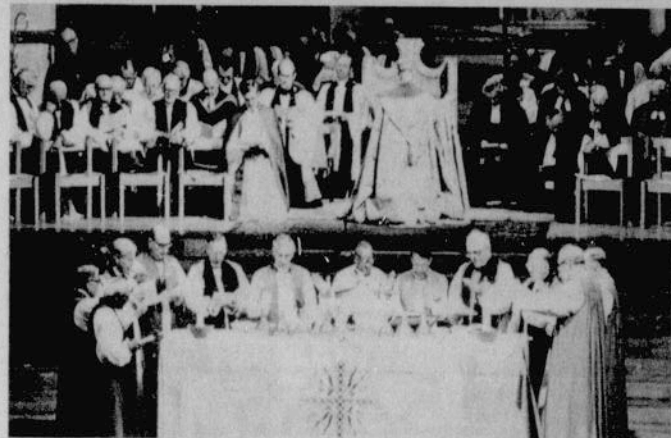
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11th Lambeth Conference



Chief celebrant at the Eucharist which opened the 11th Lambeth Conference of the Anglican Communion at Canterbury Cathedral on July 23 was the Most Rev John Sepeku, Archbishop of Tanzania, centre, behind the communion table. The Liturgy of Tanzania was used in the service. The Archbishop of Canterbury, centre, kneeling in front of the St Augustine chair, is president of the conference and preached at the service. The Archbishop of Sydney who led the intercessions assisted in the consecration.

Lambeth warning from RC observer on women

The four hundred and forty bishops at the Lambeth Conference were told that it was not possible to call into question the seriousness and firmness of the Roman Catholic position against the priesting of women.

The warning came from the senior Roman Catholic observer, Bishop Cabel Daly of Ardagh and Clonmacnois and a member of the Vatican Unity Secretariat. In an obvious reference to a recent statement from a joint group of ten Roman Catholic and Anglican scholars after their meeting in Versailles, Bishop Daly said that the Unity Secretariat "feels and wishes to express anxiety about what seems a prevailing tendency, aggravated by some press reports, to regard the Roman Catholic position on the ordination of women to the priesthood as unclear and somehow provisional."

Bishop Daly said the tradition — unbroken and universal in East and West — on which the Roman Catholic Church took her stand was not an inert one, but one so firm and decisive as not to have needed formulation or defence. He added: "The onus of defence is on those who depart from so long a practice founded on Christ's own example and considered to conform to God's plan for His Church."

A HEARING

The long debate or "hearing" — in which no vote was taken, though the subject will come up again at a plenary session soon — was opened by the Anglican theologian, Professor John Macquarrie, of the University of Oxford. He argued that the question of priesting women could not be held to be conclusively answered one way or the other. But the fact that women priests already existed in some Anglican Churches complicated the issue considerably.

1900 YEAR OLD TRADITION

Professor Macquarrie said that although he would have no personal problems in accepting the ministrations of a woman priest, he did not think that a 1900-year-old tradition could be overturned by a single majority vote at a single session of the governing body of any part of the Church. He hoped that those Churches still considering the pros and cons of the case would show themselves more critical of the arguments on both sides than the Churches which had already decided.

CONSENSUS CHANGES OPPOSITION

He added: "I believe that where such a consensus is present, many of those who had previously opposed the change will accept that it represents the mind of the Church, perhaps even the leading of the Holy Spirit, and will go along." And he went on to argue that it would surely have been wise if individual Churches had deferred action until the present Lambeth Conference. But he thought it would be asking too much not to have acted without a consensus including Rome and the Orthodox.

IN OTHER CHURCHES

Many of the Protestant Churches already had women ministers, Professor Macquarrie continued, so it would make no difference to relationships with them. But most of those Churches had a somewhat different view of the ministry from that current in Anglicanism and implicit in its ordinals.

ROME AND ORTHODOX

He ended: "The major difficulty obviously will arise with Rome and the Orthodox. It will be sad indeed if the promising rapprochement between Rome and Canterbury is halted or slowed down by the ordination of women priests in Anglican Churches. This may very well happen, and I hope we all realise that we may be paying a very high price for what we are doing." Church Times

LAMBETH BLOTS

The impact of East meets West in this racially conscious nation was visually illustrated by an incident in the formal atmosphere of Westminster Abbey recently. The occasion was the gathering of the Anglican Bishops for Festal Evensong in this ancient church.

A young black boy was verbally abused and then manhandled by an official of the Abbey. His crime? He had approached too near the west door as the last procession was making its exit. A score of others had done so — but this black well-dressed youth, was singled out for stepping out of line. Hopelessly confused, he returned to stand alongside his embarrassed mother and brother in the side aisle of the nave.

The gap between the affluent and not so affluent is made apparent by the presence of Whippells, the Ecclesiastical Outfitters, on the University Campus. There is an Alladin's Cave of costly and precious Ecclesiastical apparel and jewellery to tempt the unwary. During a lull in conference proceedings, the Episcopates make a beeline to Whippells — to buy or just to stand and gaze — conscious, no doubt, of the Tenth Commandment.

WCC GRANT

The action of the World Council of Churches (WCC) in making a grant of \$US85,000 to the Patriotic Front of Zimbabwe was seen by many Bishops to be unfortunate timing in view of the debate which took place at the Lambeth Conference recently. The debate on the resolution calling for support of the WCC followed an announcement of the action.

Almost all Bishops who spoke in favour of the resolution condemned the WCC action. Bishop G. Temple (North Carolina) said that the grant could be interpreted as coming down politically on one side in an explosive situation.

In response Mrs. Cynthia Wedel (consultant to the Conference) explained that money was given in part of the WCC's work. The money represented gifts specifically given by individuals and organisations to combat racism. She added that the WCC was morally bound to pass on this money.

Archbishop Arden (Southern Malawi) though supporting the resolution said the WCC grant would not be seen as "minor" by the people he represented in Rhodesia. He said it was impossible to trivialise such action because of the tragedy the patriotic front had inflicted on them.

Another Rhodesian Bishop unsuccessfully moved for the Conference to consider the next business in an effort to prevent further debate of the resolution. He spoke of children in Church Schools in his Diocese being abducted at gunpoint by the Guerilla movement. He added that the Patriotic Front existed to destroy any hope for a peaceful settlement in Rhodesia.

REBUKE

In what was seen to be a rebuke to the WCC for its action an amendment was added to the motion which called upon Christians to urgently consider their attitude towards, and complicity in, violence in its many forms and to take with the utmost seriousness the question which the teaching of Jesus places against all violence in human relationships.

The amended motion which called for all Anglican Churches to reaffirm their support and strengthen their understanding of the WCC was then passed with a large majority.

LORD HIGH EVERYTHING ELSE



The music man at Evensong on July 23 — The day the Lambeth Conference opened — there was no one to play for Evening Prayer. The Archbishop of Canterbury, Dr Donald Coggan stepped in. An accomplished musician, the Archbishop presided at the piano during that service, to the delight of the more than 400 bishops and others in attendance in Rutherford College plenary hall.

SOME LAMBETH CONSULTANTS



A number of consultants and (non-episcopal) participants help to focus the deliberations as the 440 bishops of the Church examine their role in the latter 20th Century. Some of those who help are, from left, Dr Cynthia Wedel, a consultant and one of six presidents of the World Council of Churches; Dr Lucy Oommen, MD, consultant and medical supervisor at St Stephen's Hospital, Delhi, India; the Rt Rev Desmond Tutu, section leader and general secretary of the South Africa Council of Churches; and Dr Marion Kellerman, a participant as chairman of the Anglican Consultative Council.

THE ABSENCE OF ANY AUTHORITY

A leading Orthodox Churchman has urged the Lambeth Conference to acquire "an authoritative status" so that it can impose a uniform discipline on the Anglican Communion as a whole.

The suggestion was made recently by Archbishop Athenagoras, Metropolitan of Thyateira and Great Britain, who is representing the Ecumenical Patriarchate as an observer at the Lambeth Conference.

In addition to deploring the absence of a central authority within Anglicanism, the Archbishop has also expressed shock at the fact that the bishops at the Conference represent only themselves and not their people.

Archbishop Athenagoras has been taking part in the discussions of the group studying the role of the Anglican Church among the Churches, and made his views known during an address to members of the section charged with considering relations between the Anglican and Orthodox Churches.

"When the bishop speaks, he mirrors what his flock believes," Archbishop Athenagoras declared, "and what the people believe is always in the heart and mind and expression of the bishop."

Turning to the question of a central authority, Archbishop Athenagoras said

that, after ten Lambeth Conferences, it could be seen that something was missing from this pan-Anglican Council — the authority of an episcopal council.

"Since we often discuss the absence of authority within the Anglican Communion," he commented, "and since we Orthodox naturally consider (though wrongly) that the Lambeth Conference is the organ which exercises authority within the Anglican Communion, I think it is time that the Lambeth Conference should consider acquiring an authoritative status, both for the benefit of the members of the Church and for the future of the Anglican Communion."

"One may hope that the Lambeth Conference will, in future, acquire the dignity of authority." Church Times

What Australian Bishops said at Lambeth



HEAD IN SAND

First Australian response to Lambeth was from Archbishop Robert Dann who in an interview said that if the conference does not enter into the contemporary world it would be a waste of time. "Our worship and prayer must bear relationship to the world's problems."

In regard to the conference theme, "The Ministry of Bishops", he felt that the role of the Bishop does need re-examination, and possibly by the laity and clergy together.



35 MINUTE PAPER

A paper was presented by Bishop Graham Delbridge of Gippsland who spoke on Anglican relations with Orthodox Churches.

Referring to the turbulent history of the Church in general, Bishop Delbridge said that the Orthodox Church had suffered most. He reminded the Bishops that the Orthodox world had endured 500 years of Turkish rule during which no expansion was permitted.

Two World Wars and changes in government in this century has made the Church's work most difficult. Referring to the Australian experience, the Bishop said that Orthodox members suffer from being separated from their own country and Mother Church and felt keenly the experience of being a minority people in a new world.

The Bishop emphasised that there has always been a good relationship between the Orthodox and Anglican Churches from Theodore of Canterbury through the Reformation until modern times. However, he reminded the Bishops that the Orthodox Church viewed seriously the Ordination of women to the Priesthood and Episcopate and viewed this as an obstacle to future relations.

Bishop Delbridge concluded that it was essential that the Churches said something together to the unbeliever or even to rank and file members. He commended in a 35 minute address, the consultations between Anglican and Orthodox Churches and said that as we discover that we actively preach the same Gospel it will become easier to handle the dangerous ecclesiological issues as well.



PREMATURE

Commenting on the International Anglican Roman Catholic Consultation on the Ordination of women, Archbishop Arnott (Brisbane) suggested that the release of the report was premature. The consultation is an official body set up by both churches but not necessarily presenting an official view. The position will become more clear after another consultation in Venice in August which he will attend.

On the matter of the criticism that the conference bears little relationship to the man-in-the-street, he replied that the papers presented by Barbara Ward and Professor Elliot reflected the deepest concern for world issues by the Bishops.

The conference provoked the deepest analysis of contemporary problems — deprivation, injustice, peace. The majority of people, especially the young, expect the conference to say something meaningful on these problems. It would be a tremendous disappointment if it did not.

The Conference welcomed a report from the Anglican/Roman Catholic International Commission (ARIC). It recognised a solid achievement in three agreed statements of this Commission, "one in which we can recognise the faith of our Church and hopes they will provide a basis for sacramental sharing between our Communion, if and when the finalised statements are approved by the respective authorities of our Communion."

The Archbishop of Sydney opposed this wording and proposed an amendment to change it to read, "provide a basis which will lead to further fruitful dialogue". He expressed a concern that the doctrine of justification by faith be not subordinated just to strengthen the Anglican Church's relations with the Roman Catholic Church. This amendment, however, was defeated overwhelmingly on the voices.



NOT ATHEOLOGICAL

The conference decided that because eight of the twenty-four churches of the Anglican Communion have now agreed there are no fundamental or theological objections to ordaining women priests, that it is the legal right of each member church to make its own decision.

This was despite an intervention by the Archbishop of Sydney, Sir Marcus Loane, to delete any reference to the statement that some churches felt there were not any fundamental or theological objections to the Ordination of women.

Archbishop Loane said, "It would be wrong to pass a resolution which was left open to the suggestion that theological issues are no longer either relevant or important." He said, "Some provinces may have proceeded on their own understanding that they had been resolved to their own satisfaction, but in this Conference as a whole, there has been no decision to that effect."

"We know that the Ordination of women to the Priesthood has meant a break

in the patterns and traditions of centuries. We know that it has caused division and heartrending among churches and between churches. We know it creates barriers between ourselves and others like the great Greek and Latin Churches. But objections on these grounds are secondary."

Archbishop Loane went on to say, "What is fundamental really is the true theological position and the basis of this issue is theological. That is something I believe is fundamental and is inescapable." The Archbishop said he did not wish to see a resolution go forward which included a suggestion that there may be no solid theological objections of a conclusive character.

However, the amendment put forward by Archbishop Loane was defeated on a show of hands with about 40% in favour.



CONSENSUS WAY

Archbishop Keith Rayner of Adelaide in speaking to the debate said that the Conference ran the risk of suggesting to the world that the Anglican Bishops did not regard theological implications as important.

The Archbishop said that we have now begun to crystallise the arguments, but he pleaded for those taking opposing views on the Ordination of women to be more positive and decisive in their theological reasoning.

He said that there is a continuing theological debate.

Only half of Lambeth



Two-year-old Genevieve Smith received a round of applause from the bishops as she raced across the lawn while they assembled for their official Lambeth Conference photograph. She is the daughter of Jillian and William Smith — who teaches economics at the University of Kent. The library of the University is in the background. Only about half the bishops (and Anglican Consultative Council members) can be seen in this photo.

Dr Rayner concluded that we cannot rest content until we have that consensus of opinion which is the seal of the Holy Spirit.



NO OBJECTIONS

Following the session Bishop Heyward of Bendigo in an interview said that he held no personal objections toward the Ordination of women and felt that the Church had been well served by the Order of Deaconesses. He referred particularly to the work of Deaconesses in the Gippsland Diocese.

He felt there were no valid theological barriers to the Ordination of women to full ministry but said that the Australian Anglican Church was wise in its attention to both theological and legal questions. "We may seem slow and ponderous but the cautious approach will have far better results," he said.

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22nd-24th September, 1978

Programme:

Friday, 22nd, 8.00 pm "The Spirit of the Lord"
Saturday, 23rd, 3.00 pm "The Spirit of Truth"
7.30 pm "Your young men shall see visions"
Sunday, 24th, 8.00 am "The Spirit of His Son"
9.30 am "Walking in the Spirit"
3.00 pm "Quench not the Holy Spirit"
7.15 pm "The Spirit of Glory and of God"

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Opportunity for questions... Cups of tea after each session. Messages to be recorded and will be available for sale. Parking available near Church.

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1. A statement of qualifications and experience.
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ERROLL HULSE

pastor of Cuckfield Baptist Church (Sussex, England) and editor of "Reformation Today" will be speaking in Sydney, Newcastle, Central Coast and Brisbane areas during September and October, 1978. You are invited to attend these meetings.

Venue	Date	For Further Details Ring
SYDNEY	23rd, 24th Sept; 14th, 15th Oct	(02) 88 1362 (02) 888 7939
NEWCASTLE	26th Sept to 2nd Oct	(049) 43 2279
CENTRAL COAST	3rd Oct to 8th Oct	(043) 84 2228
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Interstate Services

PERTH: St. Alban's, 423 Beaufort Street. Service 9.30 am. Rector: Rev Ken McIntyre. All welcome.

COORPAROO: St. Stephen's, Brisbane. Cnr Cavendish and Chatsworth Roads. Visitors welcome. 7.30 and 9 am Holy Communion. 11 am Morning Prayer (Holy Communion 1st Sunday). 7 pm Evening Prayer. Rector: Rev Ken Baker.

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AN 18-YEAR-OLD boy wishes to live with a caring Christian family. Will contribute financially. David Hynes 519 1447.

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We are seeking someone who is willing to play the organ for our church services. If you are interested please contact Parish Sister Lorraine Dorrington on 72 3906.

ORGANIST urgently required. St Saviour's Puntchbowl. Voluntary. Evangelistic opportunities. 9.30 am. Service is main need. Ring Rev W. Spencer 709 3815.

in parent groups will quietly continue our work in the present education scene remembering our Saviour's words in Luke 18 and Mark 10.

OLWYN SMALL,
Narraweenah.

Rhodesian happenings

Sir,
Thank you for publishing the letters on Rhodesia from missionaries of the Africa Evangelical Fellowship, (ACR 7/8/78). It was good to know hundreds attended 5 am prayer meetings in Salisbury, and that increasing numbers are turning to God. For He alone can save that brave little nation, the outcast of the world.

For what? Few know the facts, for no nation has suffered such an intensity of untruthful propaganda for a dozen years.

In this cowardly world, only the powerful are allowed to put up a defence, as per the PLO in the United Nations. Rhodesia has never been accorded the same privilege — no, not even a black Rhodesian or her Interim Government.

Re your item on the ACC's view on Rhodesian martyrs, neither "Pravda" nor Andrew Young could have surpassed it. They likewise suggested that the Smith regime was responsible for the horrifying murders of the Elim missionaries — "For propaganda purposes".

The persecution of Rhodesians must be the blackest page in Britain's history. The only consolation thought is that her leaders do not represent the people as a whole.

It is as if they are in captivity to the Prince of Darkness. I am reminded of Daniel 12:7 (RV) "When they have made an end of breaking in pieces the power of the holy people, all these things shall be finished."

(Mrs) P. CREASEY,
Clontarf, Qld.

WCC gives \$73,900 to Zapu

Sir,
It was thrilling to read "Rhodesian Report" on page 4 of August 7 Church Record, describing Rhodesia's return to God. Only God can save that country and how wonderful it is that so many realise it.

On the same page we learn that six nations have repudiated WCC's action of aiding the enemies of Rhodesia. Australia, however, is not one of those six nations. So this country too is in deadly danger, for we wrestle not against guns but against spiritual wickedness in high places.

How long must it be before we also return to the throne of grace and ask God to heal our land? It is not yet too late, but it could be later than we think.

ENA GRAY,
Mosman.

Too cryptic

Sir,
In your 24th July issue of our paper there is an article "Difficult for Evangelicals" and written under the code name CEN.

Would you please explain in your next issue what this all about because I am unable to get anyone in my church to explain it to me.

P. W. SMITHERS,
Nth Parramatta.

"Series 3" is the third authorised experimental service for Holy Communion in England. A draft revision has



Great Broughton

"Patriarch and Patriot
The Life of
William Grant Broughton"
by G. P. Shaw
Melbourne University Press
346 pages \$18.60

To be a minister of the gospel in the first half of Australia's history required devotion and self sacrifice of a high order. Bishop Broughton, the first bishop of the Church of England was such a man. It was the job which created his character.

When offered the appointment of Archdeacon of NSW he was attracted to it by the thought that it could be a short term appointment, with a good salary and large pension. He later learned that there was no pension and that his expenses would absorb most of his salary. But having set his hand to the plow he went out just the same.

He landed in Sydney in 1829 at the age of 41 and he did not leave this post till he died twenty-four years later. A Tory, he had to try to win the co-operation of a local Whig governor and a Whig Colonial Secretary in London.

The Roman Catholics, too, were a trial. Polding, their first bishop, had been admitted to the colony with the title of bishop of Hiero-Caesarea, a town in the Turkish Empire, but it was not long before the Pope created him Archbishop of Sydney.

Then there was also the anti-religious attitude of the populace. Broughton was greeted on his arrival in Sydney as bishop by denunciations of his office and title. The colony, averred the press, needed no bishop, let alone a lord bishop. The next thing would be cathedrals and episcopal palaces!

One little known incident in the bishop's life, was his near bankruptcy by his being Trustee of the estate of Thomas Moore, the founder of Moore College. By an error, the bishop became liable for all the debts of Moore's Bank of Australia, which had failed!

Even his lawyers had given him up and he faced financial ruin. However, the bishop in re-reading the documents, spotted the error and in due course, the creditors of the bank dropped their suit against him.

This book is an excellent portrayal of life in the colony and life in the church in the second quarter of last century and it brings before us a man who by being faithful to his duty, became great.

DBK

Red light biography

"Here Is My Hand"
by Denis Duncan
138pp, Paperback
Recommended price \$2.75
Published by
Hodder & Stoughton

Anyone who has visited or even just passed through Amsterdam will have heard of the notorious "red light" area. This "pleasure" area where pimps, prostitutes,

been produced which is unsatisfactory theologically for evangelicals. "CEN" is the standard abbreviation for the English Church of England newspaper.

drug addicts and drunks abound, could scarcely appeal as a place for Christian service.

However, Lt Col Alida Bosshardt of the Salvation Army felt called to serve her Lord in that area and has done so for more than thirty years. This biography is warm in its appreciation of the Colonel and revealing both about the setting of her work and of the experiences she passed through.

It takes a strong character to move into such an area as Alida Bosshardt has chosen and make it "home". This biography shows that its subject is a strong character and that to her the "red light" area is home.

Reg Langshaw

Gospel Record biography

"Capturing Voices"
by Phyllis Thompson
190pp, Paperback
Recommended price \$3.15
Published by
Hodder & Stoughton

Those interested in the work of Gospel Recording Inc will be glad to have this biography of Joy Ridderhof, the originator of the organisation. The book is interestingly written and gives the kind of information that enables a better understanding and appreciation of the background out of which so much of the work of Gospel Recordings has come.

In 1975 an International Congress of the organisation was held which stated that "Gospel Recordings is a partnership of organisations which exists to communicate the Gospel of the Lord Jesus Christ to all people in their language" — a statement which certainly reflects the mind and spirit of Joy Ridderhof.

That Congress also affirmed that "the first priority is to record the Gospel in the unrecorded languages by 1981". To that end Gospel Recordings will continue in the work of "Capturing Voices".

Reg Langshaw

Fanciful theory

"The Earliest Face of the NT"
by J. S. E. King
75 Mulgrave St
Ashurst, NZ, 1977
\$5.10, pp 127 paperback

Apparent breaks in the text, interpolations, changes of subject etc, have led to all sorts of theories about the composition of NT books.

John King seeks to bring all these problems together and posit a single solution: at the end of the First Century an unknown editor received an edition of the NT which was shattered into 1000 pieces!

His arranging of these led to our 27 books. Mr King, however, is convinced they should have been 34 or 38 documents.

On the basis of a single 'key', a theory about page size, he presents us with his re-arranged NT. Highly speculative, based on all sorts of unproven (and unacknowledged) assumptions.

John Pryor

Hal Lindsey's conversion

"The Events that
Changed My Life"
by Hal Lindsey
44pp, Paperback
Recommended price \$1.25
Published by
Vision House Publishers

To present day students of prophecy, the name and works of Hal Lindsey will be

well known. This story of his conversion makes interesting reading and could prove helpful as a gift to someone feeling that there is no place in the cause of God for someone who is mediocre.

Lindsey's words are, "I think the greatest lesson I have learned is that God can take and use someone who may be very mediocre and who has lived a good deal of his life as a loser..."

In size this booklet does not seem to give value for money.

Reg Langshaw

Charismatic but refreshing

"The Helper"
by Catherine Marshall
Hodder & Stoughton
hardback \$8.95, 192pp

Catherine Marshall's latest book is a devotional text on the Person and work of the Holy Spirit, the Helper.

Each brief chapter deals with some aspect of His work as revealed in the Scriptures, and as it has been confined in her own experience and in that of others she quotes. A suggested Bible reading, a key verse and a prayer conclude each chapter.

As always, her writing is highly readable, refreshing and challenging, especially in her call to a daring, almost outrageous faith, that credits the promises of God with far more validity than most of us dare count on. She does not assume the reader to have prior Bible knowledge, starting as she does with her own early quest for knowledge of the Helper's work, pursued through a summer of careful Bible study as a young woman.

When He might well have been the neglected Person of the Trinity. Now He is far from that as a focus of the attention of Christians worldwide. Yet as Catherine Marshall's first chapter rightly points out, the Spirit focuses His spotlight on Jesus, not Himself.

This book shows far more distinctively a pentecostal or charismatic emphasis than others of Catherine Marshall's books. For some that will be an attraction, for others a warning.

She speaks, for instance (p34) of "two groups of Christians — those who have Christ beside them, with them, and those who have the Lord Jesus in them." She distinguishes (p39) between being born again and receiving, or being baptised in, the Spirit as a two-step experience in most people's lives.

To reject the whole book because that is not one's own theological stance would be a pity, as there is so much in it to challenge the poverty, mediocrity, and tolerance of our lives and our churches. The prayers especially I found I could use with great profit.

Lesley Hicks

FREE AD

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

If the advertisement is successful, the advertiser is asked to pay The Church Record 10 per cent of the value of the sale price, up to a maximum of \$10 per advertisement.

The service is known as FREE AD and runs on an honour system. The advertiser will be responsible for forwarding to The Church Record office what is owing.

WANTED TO BUY: Works by Sunder Singh; Latin Book of Common Prayer; Ferris of Sydney; Rev John Bunyan; East Minister; St James' Church, King Street, Sydney, 232 5982.

BABY WEAR for sale. Dresses, Bunny Rugs etc (as new). Pram, Car Seat, Stroller, Play Pen, Cot, Swing, \$3 700.

WANTED SMALL PIPE ORGAN, working condition, whole or part no problem. Robert de Louth, 80 Merrigang Street, Bowral, NSW.



WHAT A WORLD!

by Lesley Hicks

Whatever happened to Sex?

This is the title of a book by Mary Whitehouse (Hodder and Stoughton, 1977) and at times, reading it, I felt that I would rather not know. Like most Christians, I would prefer to remain cosily cloistered, sheltered within our family and church.

Some of the smut may seep in through television, but most can, we hope, be screened out — not by censorship, but simply by our not having a taste for filth.

ATMOSPHERIC POLLUTION

But when the perversion and misdirection of the sex instinct are as pervasive in our culture as the soot which once loaded the atmosphere in a London pea-souper fog, no family or individual can escape the effects of the pollution. We need a new Clean Air Act to begin its work of cleaning up the atmosphere.

In order to deal with the pollution, it would have to restrict some people's "rights" and liberties to create and disseminate various kinds of pornography.

This analogy can give a clue to what Mary Whitehouse's book is aiming to do. Unless someone takes the readings of the atmosphere, unless some frightening facts and figures are brought to our attention no effective action may be taken, no protests mounted; so the most vulnerable in our society, above all the children, will go on being hurt by those who deliberately set out to exploit and degrade them.

If you think that in likening the pervasiveness of pornography and the general breakdown of sexual restraints to air pollution, I am exaggerating or being unduly alarmist, perhaps you in particular should read Mrs Whitehouse's book.

It is a thoughtfully hard-hitting exposure of the way in which Christian sexual values have been undermined by attacks ranging from the subtle and shadowy to full frontal — attacks through television, radio, the stage, films, magazines and books, and from sex education programmes in schools which seem to have a major goal the ensuring of a growing demand amongst teenagers for contraceptives.

BREAKDOWN OF RESTRAINTS

Mrs Whitehouse traces the breakdowns of restraints in

GOD'S WORD IN FLOWERS

St Mark's, Darling Point, is holding a Flower Festival in the church from Saturday 16 to Monday, 18 September. The official opening will be at 11 am on the Saturday.

The purpose of the Festival is to illustrate Bible verses with flowers, thus bringing before the viewers both God's Word and His creation.

AFES SYDNEY AREA CONFERENCE NEW COLLEGE, UNIVERSITY OF NSW SEPTEMBER 16-17

"NOT BY BREAD ALONE"
A THINK TANK ON CHRISTIAN LIVING IN A DISINTEGRATING SOCIETY

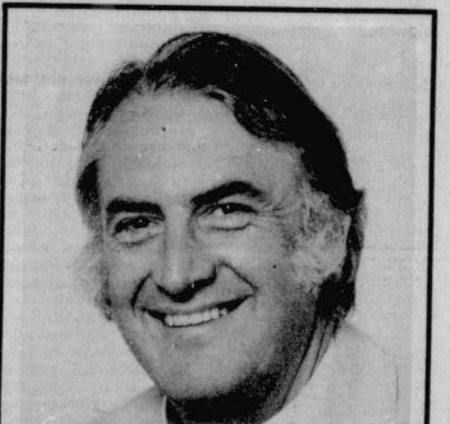
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devalued by the "sex sells" syndrome or degraded by pornography — will decide the quality of the society in which we live.

Most of the book relates to Mrs Whitehouse's own country of Britain, but she deals also with the horrific developments in Sweden and Denmark, and some of the trends in the United States and Australia. She mentions the significant contribution of Adelaide's Dr John Court in countering those who refuse to admit there could be any link between pornography and the rising sex-crime rate.

DESENSITISATION

Mary Whitehouse warns especially about desensitisation — the process whereby one can come to accept the sight of a cruelty or sexual perversion with less and less shock. TV can do this to us. Better far to remain sensitive and shockable than to lose one's compassion and capacity to identify with suffering.



The Bishop Speaks Out Pope Paul

The 700,000,000 Christians of the Roman Catholic Church around the world are mourning the death of the Pope. Undoubtedly, men of goodwill extend to all who mourn, sympathy and consolation in their loss.

The Pope had lived a long and full life. He was called to a position of supreme leadership during a time of great world unrest and, to an observer, what seems to be one of considerable change within his own denomination.

Conservative by nature, he nonetheless showed his great statesmanship as he guided the Roman Catholic Church along a path in a direction which, in the words of Cardinal Sir James Freeman was, "neither to the right nor to the left". He often spoke and appealed for world peace.

Let his passing, sad as it is for so many, be a reminder to us of the obvious fact that each of us faces death. So many of us seemed to have nurtured an in-built capacity to put this truth out of our minds.

The Bible calling on us to be realistic, teaches us that as a direct result of sin and rebellion against God, that everyone will die. No one escapes — either the physical death, nor the spiritual separation which is sin's reward. In fact, it says "the wages of sin is death".

The Bible also teaches us the tremendous news that in Jesus Christ we can have forgiveness of all our disobedience and sin. This means that all who accept this truth, physical death becomes but a stepping stone, not to separation and darkness, but to the dawn of eternal life with God."

and minds — and now the bodies — of children are considered fair game and have become unprotected territory?"

HOPE FOR FUTURE

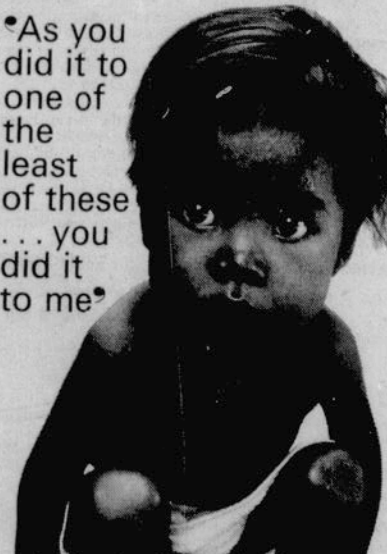
Nevertheless, "Whatever Happened to Sex?" ends on a note of hope. Mrs Whitehouse sees heartening signs of a swing of the pendulum in Britain — back to God and a conscience shaped by Christian teaching; a hunger especially amongst University students for the sanity of faith and the sheer commonsense of Christian sex ethics.

Mix marriage hindrance continues

The Lambeth Conference welcomed the report of the Anglican/Roman Catholic Commission on "The Theology of Marriage and its Application to Mixed Marriages" but added in an amendment that the problems associated with marriage between members of both Communions continue to hinder inter-Church relations and relations towards unity.

The amendment recognised that there had been improved situation in some places but that the general principles underlying the Roman Catholic position are unacceptable to the Anglican Communion.

"As you did it to one of the least of these ... you did it to me"



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Pro Meggitt

Sir,
Mrs S. Hamilton, the Secretary of Parent Probe has raised some serious allegations in her letter (ACR August 21st) to which I would like to respond.

Might I assure readers that as much if not more time per page was spent analysing the "People of the Western Desert" material than the "MACOS" materials. I refute the suggestion that the "People of the Western Desert" material was not fully read.

More importantly, however, we were unable to find any substantial evidence of the "value and attitude changing techniques, in-fanticide, senilicide, cruelty, bloodshed, violence, details of sex, wife swapping etc" that Mrs Hamilton objects to, nor any evidence of the course being "based on a Secular Humanist philosophy".

This is not strange because Mrs Hamilton told me herself that the "People of the Western Desert" materials did not have anything objectionable in them.

I had contacted her before our report was released and she said she had no objections to the course materials, but her objections applied to the reference book, "Desert People" (by Meggitt).

Both the Director of the Board and I checked through Meggitt and found it to be an academic anthropological work in its style and handling of factual human experience. It is meant to be used as one of a number of resource books for the teacher and not as a class reference book.

Certainly there are details of initiation rites in Meggitt and clearly a teacher would need to use some discretion and sensitivity in communicating this information to children. I understand that teachers receive guidance in their in-service training programmes on how to handle this section.

It should also be pointed out that the section on initiation rites is a very small part of the course and in some instances (where there are aboriginal children present) is left out altogether.

We have a copy of the "People of the Desert" material at our office. We in-



vite readers to come and read them and raise any question with us that they wish to.

TOM SMITH,
RE Consultant.

Inconsistent edition

Sir,
It seemed to me entirely incongruous that your paper should publish an article entitled "The Courage of Mary Whitehouse" in the same issue (August 7) as a front page article praising the controversial Social Studies course for Primary Schools — "The People of the Western Desert".

You have applauded the courage of Mary Whitehouse in opposing the lowering of moral standards and, in the same breath, as it were, espoused a schools' course, which I'm sure she would class as offensive.

The course was written by the same people who have introduced and advocated the use of "MACOS" and claims to use the same teaching model. I found the only saving feature of your article was the statement that the Diocese of Sydney's Educational board did see major difficulties in the "MACOS" materials.

Having watched some of the "Western Desert" films featured on the Television Schools sessions, I would like to ask one particular question. If the planners of the course were so careful, as is claimed, to show sensitivity in handling the Aboriginal culture, why do they show no sensitivity to the children of our own culture?

These primary school children are confronted with close up films of completely naked aboriginals in a manner not acceptable either to our religious outlook or to our customs and culture. The close up films of the animal hunting and killing, and the subsequent treatment, will also be offensive to most children.

Your excellent articles, such as the Mary Whitehouse report and the feature "The Bishop Speaks Out" lose their force in a paper which appears to have double standards.

(Mrs) ADA STIRK,
Beacon Hill.

Go our way

Sir,
May I comment on a decision of the Board of Education for the Diocese of Sydney on the social studies course "People of the Western Desert" as mentioned in the ACR of August 7, 1978.

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MAINLY ABOUT PEOPLE

SYDNEY

Rev J. W. Woodhouse, Curate St Barnabas', Broadway, and Lecturer Moore College has been granted two years leave of absence to study in the United Kingdom.

Rt Rev N. Langford-Smith has been granted a General Licence and appointed Assistant Minister, Christ Church, St Ives as from July 7.

Rev R. J. Wheeler from the Diocese of Melbourne has been appointed Curate, St James, King Street as from July 2.

Rev D. J. Kirkaldy, Curate, Port Kembla has been appointed Rector, Annandale as from August 30.

Rev G. S. Igarashi has been granted an Authority to Officiate and appointed Assistant Chaplain, Missions to Seamen as from June 29.

Rev W. F. Carter, Rector, St Paul's, Canterbury has moved to Queensland as from July 31.

Rev R. N. Wheeler, Rector, St Peter's, Burwood East has been made Rural Dean of Petersham from September 19.

Rev E. Sheppard, Rector, St Luke's Regent Park and St Matthew's Birrong has been appointed Rector, Rosty Hill as from August 29.

The Provisional Parish of Dundas has been declared a full Parish as from July 6.

Rev A. K. Batt, Chaplain, RAN, has been granted an Authority to Officiate as from July 10.

PERTH

Rev Canon J. Abraham has been appointed Rector of the Parish of Leam.

Rev R. Colyer was commissioned as Rector of the Parish of Carlisle on July 7.

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Rev P. McArthur was commissioned as Rector of the Parish of Waverley/Yanchope on August 2.

Very Rev S. Threlfall will be commissioned as Rector of the Parish of Nedlands on September 7.

Rev T. Witham has been appointed Chaplain to Christ Church Grammar School as from August 24.

Mr K. Gray was made a Permanent Deacon in the Parish of Kelmscott on Sunday, 25 June.

MELBOURNE

Rev A. T. E. Dalling, transfers from incumbency St John's Diamond Creek to incumbent of new parish of Hamlyn Heights, Bell Park and Bell Post Hill from October 17.

Rev C. C. Cowling becomes part-time Minister-in-Charge of the parish of Lorne on September 24.

Rev B. W. Green, Victorian Secretary, Bush Church Aid, becomes incumbent of St Timothy's Bullen on October 11.

Rev L. W. Greenhall transfers from chaplaincy of Corio Technical School to Regional Chaplaincy for South Melbourne within the Inter-Church Trade and Industry Mission.

Rev R. W. Gregory becomes part-time Minister-in-Charge of St Silas' Albert Park on August 27.

Rev D. N. Morrison transfers from incumbency St George's West Footscray to incumbency of St Andrew's Aberfeldie on October 25.

Rev G. D. Thurlay transfers from Paraburdoo, Western Australia to incumbency of Holy Trinity, Hastings on November 10.

Rev G. R. Wall transfers from incumbency of All Saints' Clayton to incumbency of Christ Church, Hawthorn on November 2.

Rev J. W. Williams receives incumbency of St John's Blackburn on December 5.

Rev J. R. Young transfers from incumbency of St Mark's West Reservoir to incumbency of St Faith's Caulfield on November 23.

Rev C. C. Cowling retires from incumbency of St Mary's Caulfield on September 18.

Rev M. Whitehouse retires from incumbency St Faith's Montmorency on April 30.

Rev C. D. H. Pilkington, died August 15.

Rev Canon F. Thornton died August 12.



Merrill Womach, second from left, discussing his recording techniques with Mr W. Dalrymple (left) and Mr L. Boggiss (far right) of Christian Press Pty Ltd, Sydney and Ken Harrison (second from right) of Tom Glynn Advertising. Ramon Williams Worldwide Photos.

MERRILL WOMACH ARRIVES

Mr Merrill Womach stepped off his flight from the USA into what could be called a hectic schedule. Following his airport press conference, he was interviewed on radio station 2GB for half an hour, and then followed another press conference back at his hotel. His warmth of personality and graciousness was evident at all times.

This same warmth is also what people find "different" about his recordings. His own record company, New Life Records, finds an outlet for this ministry of comfort to those in distress, through the supply of recordings to funeral parlours throughout the United States.

Noticeable amongst his recordings are those that are unique for their presentation. On one he sings all four parts of a quartet. On another he

sings 42 different parts as a "one-man choir".

Since his plane accident in 1961 he has had over fifty operations on his face and hands, which have not stopped as yet. Although his features may be taking time to be re-modelled, his personality and charisma seemed to have been enhanced and

others cannot help but notice.

It is said that his faith was intensified by the Divine Intervention in his life, and also as his voice was injured through the experience, he now has an earnest desire to minister to those "touched with grief". This he does well!

RAMON WILLIAMS

Bristol Closures

Considerable concern is being expressed with regard to the proposals to close five churches in the Bristol City centre area.

The Scheme would leave only one church for worship — St Stephen's, where it is intended the various congregations would worship.

The closure of St John the Baptist, familiarly known as St John "on the Wall", with which is linked St Mary-le-Port, would eliminate the only distinctive conservative evangelical 1662 Prayer Book, and "Black gown" church from the city centre area.

What is required is a courageous out-going in pastoral and personal ministry, and also the development of St John's as a specifically Reformed centre.

English Churchman

Seychelles Licence Fee

Far Eastern Broadcasting Commission Australia advises that the Seychelles Government has ratified the original 25 year broadcast licence issued to FEBA Seychelles in 1970.

The new licence fee has now been increased to \$250,000 or approximately \$97,000.

In view of the \$US1,000,000 fee imposed on the American government's satellite tracking facilities, this fee is seen as reasonable.

The fee also encompasses the lease of 1 square mile of sea bed on which the large aerial array is situated.

Sensitive, profound personalities, with intense reactions, are more open to the things of the Spirit — more concerned with religious problems, more apt to look in religion for an answer to their inner disquiet.

It follows that the proportion of anxious people is higher among church people than among the rest, as is also true in the altruistic professions — doctors, ministers of religion, nurses, educators, artists and social workers.

— Paul Tournier

NO NEW TERM

Rev Arthur Deane, International Director of the Africa Evangelical Fellowship, has declined to accept nomination for a second six-year term after his present appointment ends at the end of December, 1979.

He is based in Reading, England, at present, but travels extensively in the AEF fields in southern Africa and confers with AEF Councils in the sending countries from which the missionaries come.

He has been responsible for the overall direction of the work of the AEF, during a period of re-organisation and planning, but believes that different gifts and experience will be needed for leading the AEF into the next phase of the ministry, from 1980 to 1985.

Mr and Mrs Deane expect to return to Australia early in 1980 but have no future plans at present concerning their ministry.

THE AUSTRALIAN CHURCH RECORD: Editorial and business, Square Level, St Andrew's House, Sydney Square, Sydney, 2000. Phone: 233 4561. The National paper for Church of England people — Catholic, Apostolic, Protestant and Reformed is issued fortnightly on alternate Mondays. Subscription is \$8.50 per year, posted. Printed by Maxwell Printing Co Pty Ltd, 862 Elizabeth Street, Wairoa, for the Church Record Ltd, Sydney.



Dr J. Parker

OMF DIRECTOR TO CMS

The Revd Denis Lane, LLB, BD, Overseas Director for the Overseas Missionary Fellowship, has accepted the invitation of the Church Missionary Society to speak to clergy and parish staff workers in St Andrew's House Theatre from 9.30 am to 12 noon on September 18.

Mr Lane, an Anglican clergyman trained in England, is an authority on mission in South East Asia. He has been overseas director of OMF for 10 years and with his wife and 3 children has been based in Singapore. As overseas director, Mr Lane is responsible for all OMF field activity in South East Asia.

While in Australia, he has spoken at the 1978 Australian Fellowship of Evangelical Students' conference, Adelaide's Keswick convention and the annual Overseas Christian Fellowship convention in Tasmania. He is often called on for advice and insights on Asia.

He will speak on what mission has to offer on evangelism, the Church at home, church growth, cross cultural communication and current thinking on church structures.

He describes mission as "exciting business" and believes while churches in the home countries are wondering how to survive, many churches in Asia are thinking of planting new ones.

While in Sydney, Mr Lane will also lecture on mission to students at Moore Theological College in conjunction with Dr Packer.

Dr PACKER TO MOVE TO CANADA

Dr Jim Packer, Associate Principal of Trinity College, Bristol, since its inception six years ago and one of the Church of England's leading Evangelical theologians, is to settle with his family in Canada next year.

Dr Packer, who is 52, will become Professor of Theology at Regent College, Vancouver, in the summer of 1979. Regent College, which is affiliated to the University of British Columbia, is an inter-denominational college specialising in Christian studies for lay people.

Dr Packer says he hopes the post there will free him from administrative work and enable him to write more. His present job involves him in administration and pastoral care, and he also acts as a leading spokesman for Evangelicals in the Church of England.

Dr Packer taught theology at Tyndale Hall, Bristol, from 1955 until 1961, when he became first Librarian and then Warden of Latimer House, Oxford.

In 1970 he went as Principal to Tyndale Hall during a period of experiment which



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CHURCH RECORD

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ENGLISH EVANGELICAL SUCCESSES

"In the past thirty years evangelicals have made remarkable strides in the Church of England in England. Today, twenty five per cent of the clergy are evangelicals, and fifteen per cent of the parishes have an evangelical ministry, some for the first time."

This information was made available by Dr J. I. Packer associate principal of Trinity College, Bristol who is at present in Sydney for the second Annual Moore College lectures.

He went on further to state that the two archbishops in England were men of evangelical background.

"On the bench of bishops

was a number of evangelicals including Maurice Woods, David Shepherd and John Taylor. Of the 15 theological colleges, six were evangelical



The Rev Dr and Mrs J. I. Packer

ON OTHER PAGES

ACC Anti Marx Page 6
Books Page 6
Christians and Stress Page 4 & 5
Reconsidering Rome Page 7

DANGER OF SUCCESS

Dr Packer felt that having gained a position of respect in the Church of England, there was a certain readiness of evangelicals to rest on their laurels, a sense of having arrived. "This spirit will only quench things. Evangelicals have reached an important phase in their own history."

"They have to move out now for the purpose of the evangelism of all of England. Some parishes have made efforts at outreach using such methods as evangelism explosion, but this needs to become nationwide."

In the area of worship, Dr Packer observed that evangelicals do not speak with a united voice because they are unsure of their own position.

"While many no longer

• To Page 2

School Certificate "Useless"

The headmaster of one of Sydney's leading schools found that the three epithets most commonly used to describe the School Certificate by employers were "inadequate", "useless" and "confusing".

Mr Rod West, headmaster of Trinity Grammar, employed a professional firm to survey 100 leading companies in Sydney to find their attitude to the School Certificate and employment of school leavers.

The companies covered a range of industries including banks, insurance companies and mining industries. Of those companies 97 per cent said they would favour a return to a school certificate based on external evaluation.

Supporting this desire was the finding that 89 per cent were convinced that the general standards in numeracy and literacy had fallen over recent years. This often became apparent in the written application itself, eg, some applicants did not know what "marital status" meant.

Mr West is of the opinion that some major changes in educational thinking are responsible for some of this decline. First the move away from content in curriculum. This is a particular disadvantage to the young inexperienced teacher and it also lowers the standard for which a teacher might be encouraged to strive.

This move is a consequence of a theory that education is not a process to form a young person but a process to encourage self-expression. Mr West feels that people will be better able to express themselves if they have confidence based on a good body of knowledge and well developed skills.

The second factor that has



Mr Rod West, Headmaster, Trinity Grammar School (Summer Hill) and Strathfield.

caused this crisis is the decline in the status of examination. "All educationalists acknowledge," says Mr West, "that examinations are an imperfect measure of abilities and understanding." However, he believes that they are still the best available.

He was particularly critical of the "Moderator" for English in the School Certificate. The questions merely required abilities of comprehension and writing skills. No knowledge of the large body of literature available was required. Any intelligent person with primary school education but no further learning could have done well in it.

• To page 8

16 missionaries killed in Rhodesia

Sixteen missionaries have been killed by terrorists in June, in five separate incidents, all on rural mission stations. Two incidents took place near the Botswana border, south west of Bulawayo (Two Salvation Army ladies and two Roman Catholic priests killed), two in the Hartley/Gokwe area (one Southern Baptist missionary and two Roman Catholic priests killed), and one on the Macambie border (nine Elim missionaries and four small children).

There appear to be three reasons why mission stations have been attacked.

They are "soft" targets, missionaries being for the most part unarmed, and some stations being unprotected by security fencing.

Terrorists are being indoctrinated with anti-Christian propaganda and so there is the deliberate aim of undermining Christianity.

Missionaries represent western culture and ideas, however much they may be identified with the African and sympathetic to his needs.

These attacks have been well planned and it is suspected that, particularly with the Elim Mission attack, the terrorists were given drugs to deaden their sensitivity to the barbarity of their action. Since these events, a number of rural stations have been closed or have had their staff drastically reduced. It must be added that all who live in rural areas which remain unprotected are vulnerable, including European farmers and Africans, particularly Christians.

• To page 2

EDITORIAL

"The events were highly pleasing to Almighty God, but not in any circumstances to be repeated." That was the summary of the reaction of Archbishop Davidson of Canterbury in 1915 to the admission to the Lords Supper of certain non-Anglican missionaries at the end of a conference on unity in Africa.

On the recent resolution at Lambeth on women in the ministry it can only be said that it is highly questionable whether procedure could have been pleasing to Almighty God and we trust that in the future debates in the Australian Church it will not in any circumstances be repeated.

Australian Anglicans should be grateful to the Archbishop of Sydney who reminded Lambeth that the fundamental issue was not the ecumenical implications nor tradition, but the theological issue. He said this speaking to his amendment out of deep concern that in the resolution, Lambeth approved of the concept that there were no fundamental or theological objections to the ordination of women.

His amendment was defeated and that speaks little to the credit of members of the conference all of whom promised at their consecration as bishops to faithfully exercise themselves in the Holy Scriptures and prayer

for true understanding of them, so that they may be able to teach and exhort with wholesome doctrine and to withstand and convince all who contradict it

Lambeth refused a full scale theological debate on the issue and yet asked the bishops and the dioceses they represented to believe "that the holding together of diversity within a unity of faith and worship is part of the Anglican heritage".

Archbishop Athenagoras, Co-Chairman of the Joint Doctrinal Discussions between our commission and the Orthodox Churches after Lambeth conference defined the Anglican doctrine of comprehensiveness as "a method which makes diversity of doctrine a means of maintaining unity". "This," he said, "has been called by the speakers a 'compromise' for the application of which the Anglican theologians and bishops are indeed renowned."

The resolution which covers more than a page is taken up with legal rights, continuing in communion, and a Mikado-like theme that you are right and we are right, and everything is all right.

What Lambeth conference failed to come to grips with was, that by its own resolution it has undercut its own foundations of the mutual recognition of ministries

DISUNITY IN DIVERSITY

in the Anglican Church, pasted over the growing crack and showed its lack of concern for doctrinal truth. The Anglican Church can be very grateful that Lambeth is simply a conference with no authority to legislate.

The resolution of Bishop Donald Robinson on behalf of a number of evangelical and Anglo-Catholic bishops was that those member churches who have not ordained women should not make any decision for five years pending an evaluation by the primate's committee on the experience of churches who have ordained. The truth of the matter is that of the women who are ordained very few are actually in charge of a church. The resolution had it not been defeated would have provided valuable information.

The Archbishop of Sydney may have been accused of living in the first century and not the twentieth, but that statement is a compliment to any bishop who determines to measure issues not on social trends but by the apostolic faith once delivered to the saints.

The debate was stage managed and cut short, the resolution was "even handed", the aim to cover up the great disunity without even considering the possibility that God has a mind on the matter, is a sad indictment on a conference whose specific aim was, in the words of the Archbishop of Canterbury, to listen to the Lord.

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