

## MAINLY ABOUT PEOPLE

### SYDNEY

Rev J. E. Endean resigned as Curate, St Lukes Liverpool, 30th December, 1977.

Rev P. D. Jensen, Chaplain of Uni of NSW has been appointed Rector, St Matthias' Centennial Park from January 15, 1978.

Rev R. C. Forsyth resigned as Curate of Glenbrook December 31 1977 and will take up duty at Holy Trinity, Adelaide.

Rev J. C. Robinson, curate Hunter's Hill is to be Precursor of Cathedral from February 1, 1978.

Rev R. C. Weir resigns as Rector of St Clement's Mosman on February 6, 1978 to become Rector of Bowral on February 11, 1978.

Rev J. J. Turner, General Secretary CMS has accepted position as Rector of St Luke's, Dapto.

Rev D. K. Wilson resigns Rector of St James' Sth Canterbury, March 1, 1978 to join BCA.

Rev B. Findlayson, Curate Engadine, is to be Curate-in-Charge, Helensburgh from February 1, 1978.

Deaconess V. Moore has resigned as editor of the Board of Education publications.

### RIVERINA

Rev W. D. McCall, Rector of Corowa to the parish of St George's, Goodwood, Adelaide, in late January, 1978.

Rev N. Fellowes will act as Locum Tenens at The Rock during 1978.

### GIPPSLAND

Ven G. Ross, Archdeacon and Rector of Traralgon was appointed Vicar-General of Gippsland Diocese on November 22, 1977. He will continue as Rector of Traralgon in addition to carrying out the duties of Vicar-General.

Rev Canon E. Gibson, Rector of Leongatha is to be Dean of St Paul's Cathedral, Sale as from March, 1978.

Rev D. McLeod, Asst Minister at Sale is to be Minister-in-Charge of Parish of Foster as from February, 1978.

Mr Atsushi Shibacka was ordained on December 18 at St Paul's Cathedral, Sale and appointed assistant at Sale as from that date.

Mr T. Coehn was ordained Deacon on December 18 at St Paul's Cathedral, Sale and appointed assistant at St James' Traralgon as from that date.

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## Less Radical Doctrine Commission

After a gap of more than two years, a new and less radical Doctrine Commission has been appointed to replace the one whose term expired at the same time as the last General Synod.

It is thought that the delay has been at least partly due to uncertainty over whether the Archbishops' choice for the chairmanship — the Bishop of Winchester — would be well enough to take on the job. In the event, the Bishop (Dr John Taylor) has now been named chairman.

In appointing the new Commission, the Archbishops of Canterbury and York have spelled out in detail the tasks which they want the Commission to tackle. These include showing how the insights of theological study can be interpreted to ordinary Christians and how the insights of secular thought can be fed into the Church's formulation of doctrine.

The new team represents an almost completely fresh start: only two members of the previous Commission — Canon John Baker of Westminster and Mr John Lucas, a Fellow of Merton College, Oxford — remain on the new list.

Among those on the old Commission who have not joined the new one are three of the contributors to the controversial collection of essays, *The Myth of God Incarnate*, which challenges traditional concepts of Christ's divinity — Professor Maurice Wiles, former chairman of the Commission and Regius Professor of Divinity at Oxford; Dr Dennis Nineham, Warden of Keble College, Oxford; and the Rev Leslie Houlden, formerly Principal of Ripon College, Cuddesdon.

Other members of the new Commission (all are appointed by the Archbishops in consultation with the General Synod's Standing Committee) are:

The Rev John Barton, Research Fellow of Merton College, Oxford, and at 29, the youngest member of the Commission; Professor John Bowker, Professor of Religious Studies at Lancaster University; Canon John Drury of Norwich Cathedral; Canon R. J. Halliburton, Principal of Chichester Theological College; the Rev Anthony Harvey, Fellow of Wolfson College, Oxford; Canon David Jenkins, Director of the William Temple Foundation, Manchester; Canon John McManners, Regius Professor of Ecclesiastical History at Oxford; The Rev Robin Nixon, Principal of St John's College, Nottingham; the Rev Anthony Threlton, Lecturer in the Department

Rector of Port Augusta as from February 1, 1978.

Rev Canon N. Shelby-James has been appointed Rector of South Yorke Peninsula as from October 26, 1977.

Rev C. Clerke (BCA) is moving from Menindie NSW to the Missioner at Leigh Creek and the Northern Mission.

Rev B. McEwin (BCA) formerly of Leigh Creek will be the first missioner of a new Mission District in the Diocese of Willochra, covering the Trans Aust Railway line sidings west from Port Augusta to Cook, and the station country round about west and north west of Port Augusta.

Bruce Frost was ordained at Burra and Peter Smith at Lincoln in December, 1977.

Ernest Robinson, Archdeacon Emeritus of the Diocese of Willochra, died on September 26, 1977. His funeral service was held at St Barnabas' Church, Solomontown, Port Pirie, followed by cremation in Adelaide.

Rev R. Morris from Moe, Diocese of Gippsland in Victoria has been appointed

of Biblical Studies at Sheffield University; and the Right Rev David Young, Bishop of Ripon.

Canon David Edwards comments: "The long-overdue appointment of the Doctrine Commission is a Christmas present to the many who have been alarmed at the gulf between academic theologians and parish priests."

"There is an obvious shift from the radicalism of the Oxbridge professors who dominated the Commission appointed by Archbishop Ramsey. It is noteworthy that Dr Coggan, although a Cambridge man, has not appointed any Cambridge theologians at all to his new team."

"Canon Baker and Mr Lucas provide the continuity — they were on the conservative side of the old Commission. Two former Oxford dons, Canon Jenkins and Canon Drury, will keep the radical flag flying."

"The clearest man in the new list is Professor Bowker, and Canon Halliburton is a rising star among Anglican Catholic theologians. Canon McManners and Mr Harvey are Oxford scholars of distinction."

"The most distinctive new element is the association with the new-look in evangelicalism that was prominent at the Nottingham Congress — the Bishop of Ripon. Mr Nixon and Mr Threlton all come from this school."

## 'Narnia' coming to American TV in 1979

The first of a series of seven classic stories for children known as "The Chronicles of Narnia" by C. S. Lewis will be broadcast on CBS-TV in the spring of 1979, it was announced here on December 14.

It was announced in October that the Episcopal Radio-TV Foundation had been assigned broadcast rights for the Narnia series several years ago by the Lewis estate. The Foundation is an independent — but Episcopal Church related — institution which is devoted to the production and distribution of radio and television programs, audio cassettes and film rentals.

The first book, "The Lion, The Witch, And The Wardrobe" will be produced in animated form as two hour-long specials to be shown in early prime time, according to an announcement at a press conference by CTW, Kraft Inc., which will be sole sponsor of the specials, and J. Walter Thompson Company, Kraft's advertising agency.

William Beers, chairman and chief executive officer of Kraft — which is committing more than \$3 million to the project — said the advertising and promotion campaign will be "the largest in Kraft's history."

Mr. Beers said of his company's commitment to the Narnia project, "This long range investment affords us a rare opportunity to introduce the vast American television audience to a classic literature adventure that portrays basic human qualities such as honesty, loyalty and friendship."

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The least expected appointment is that of the Rev John Barton, who was ordained as recently as 1973.

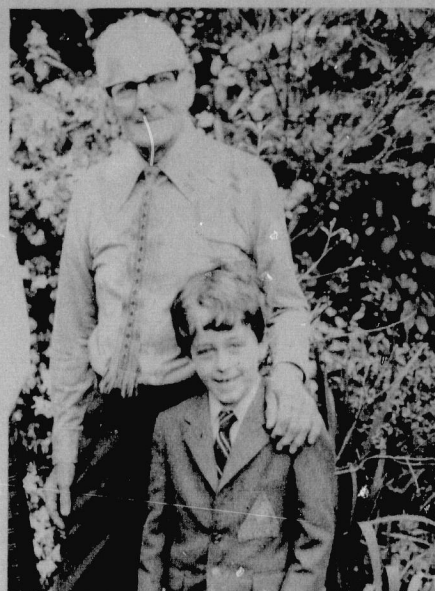
"In general, the new Commission is less academically distinguished than the last one, but it is a great pity that the opportunity has not been taken to include any parish priests. It looks as if the new team, like the old one, will not do much for preaching to ordinary congregations. But they can be expected to be moderate and eirenic, and we must only hope that they will be constructive."

A statement from the Church Information Office said that the Archbishops saw the Commission as having four tasks:

1. To engage in basic theological thinking.
2. To service the bishops in their role as guardians of the faith and guides to the Church in matters of belief; and to show how the insights of theological study can be interpreted to ordinary Christians through preaching and popular forms of Christian literature.
3. To relate the doctrinal thought of the Church of England to that of other Churches in Britain and throughout the world, and to the Anglican Communion in particular.
4. To feed into the Church's formulation of doctrine the insights of secular thought.

Like other General Synod boards and commissions, the new Doctrine Commission will serve until the end of February, 1981.

"CHURCH TIMES" 16/12/77



It was a reunion recently when one of the original students of Trinity Grammar School, Summer Hill, Dr G. Chambers met one of the newest members of the school, 6-year-old Marcus West. Dr Chambers was one of the original 29 students who attended classes in the Anglican Church Hall in Dulwich Hill back in 1913. Over the past 64 years, the school has grown to where it now cater for over 1,100 students, both day students and boarders.

### SERVICE OF THANKSGIVING FOR 72 YEARS IN MINISTRY

On Tuesday, 20 December, 1977 at 10.45 a.m. in the Endeavour Hall, Kilvinton Village, Castle Hill, the Reverend Canon H. M. Arrowsmith, a resident of the Retirement Villages, assisted by other retired clergy, conducted a Service of Thanksgiving for the 72 years ministry of the Reverend ARTHUR JAMES ALEXANDER FRASER, a fellow resident of the Church of England Retirement Villages at Castle Hill.

Mr. Fraser, aged 97 years, also participated in this Communion Service by pronouncing the Absolution and the Benediction.

The Reverend A. J. A. Fraser was born on 12 December, 1880 and married Alice Taylor (now deceased) of Killara on 26 December, 1905, the year he graduated from Moore Theological College.

Following ordination he served in many parishes throughout New South Wales and for four years served as Secretary of the Australian Board of Missions.

Mr. Fraser has lived in the Retirement Villages since early 1977 and has recently completed his autobiography.

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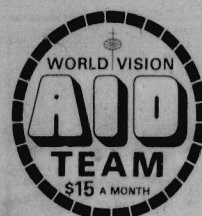
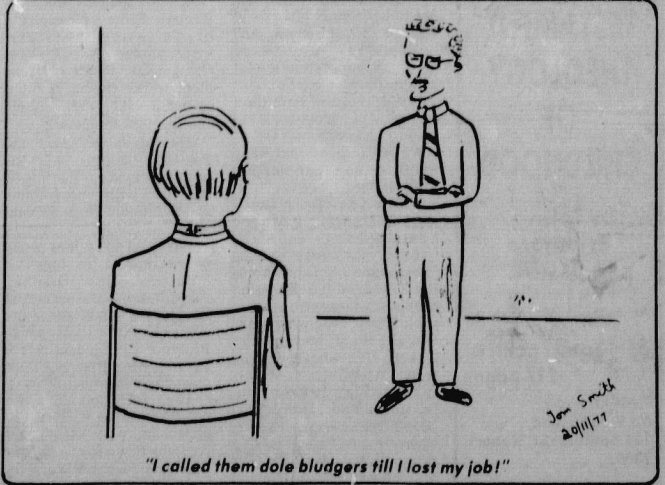
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STAINED GLASS WINDOWS

K. J. LITTLE

19 Borden Street Arncliffe, 2205

Phone: 599 7348



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# CAPITAL PUNISHMENT

Two more bizarre murders have occurred since the last issue of the Church Record with yet another call for the death penalty this time by the parents of the murdered Brisbane girl.

Our attention was drawn to capital punishment by the Rev A. Kimmorley's address at the funeral of Julie Thrussell.

Unknown to Mr Kimmorley and the parents of the murdered girl, the service was being televised. Since then it has received publicity as far away as Queensland, Western Australia and England.

Mr Kimmorley approached Julie's parents before the funeral and asked if they had any objection to his speaking about capital punishment. Their answer was "No" and they even encouraged such a reference.

The purpose of his remark was to call for capital punishment, not necessarily for Julie's killer, for the court had first to decide who had killed her and whether or not they were culpable.

Here is the full text of Mr Kimmorley's sermon:

"Brevity is of the essence of sensitivity in this situation."

"Our memories would indeed be short if we were unable to remember a con-

siderable number of instances of violent assault in recent years leading to the death of innocent people. These cases have included other young girls as well as other persons and police in the course of their duty."

"None has approached in horror the ghastly action which has brought us here today."

"This is an especially appropriate time to call for a repudiation of the effete and unrealistic idealism which opposes the application of capital punishment to those who commit murder."

"In a world where justice is a rare commodity, it is concern for justice which lies

behind the Biblical mandate of God, to man and society to impose capital punishment on murderers. Justice demands it. Other considerations are secondary. Justice above all demands the imposition of capital punishment for murder."

"And so we grieve with Julie's family who are so desperately sorrowful. Comfort in this sorrow is only in slight measure forthcoming from us. God Himself is the Father of all mercies and God of all comfort. He knows what it is all about. He has provided true consolation in the Gospel."

"To meet the requirements of God's own justice, He sent His guiltless Son, the Lord Jesus Christ, who was willing, although innocent, to accept capital punishment for us."

"We are united today with people throughout this country and the world in concern for this shattered family. Our sympathy is unable to enter fully into understanding the agony of anguish through which they have gone and are yet to go."

"This closely-knit family, amongst whose active interests has been careful concern for foster children and other humanitarian action, have now lost their dearly loved daughter through a manifestation of gross human wickedness."

"There is a bitter sharp-

ness in the fact that the virtue and quality of character of this intensely loved child, so unnewsworthy during her lifetime, is now so widely publicised as a result of action exhibiting the very antithesis of her goodness and loving nature."

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## Rev Alan Nichols takes up Melbourne appointment

The Archbishop of Melbourne, the Most Reverend Robert Dann, announced the appointment of the Reverend Alan Nichols as Executive Director of the Mission of St James and St John, welfare agency of the Anglican Diocese of Melbourne.

Mr Nichols, 40, married with four children, is at present Director of Information with the Diocese of Sydney.

A journalist with the Sydney "Sun" newspaper after an education at Sydney Boys' High School, he trained for the ministry at Moore Theological College, Sydney. He holds the Th.L. and Th.Sch. diplomas, and the Moore College Diploma. He served in the Sydney parishes of Kingsgrove, Padstow, Greenacre and Wentworthville.

Since December 1970 he has worked within the Anglican Information Office, Sydney. For five years he has been editor of the diocesan magazine "Southern Cross" and has been responsible for the Archbishop of Sydney's Winter Appeal, an emergency welfare fund.

In that connection, he has researched reports on poverty and unemployment. He is author of seven books, including Bible commentaries "Malachi" and "Zechariah".

He completes his service with the Diocese of Sydney on April 11 and commences the new task on May 1.

As Executive Director of the Mission of St James and St John, he will head a team of 130 people engaged in a wide range of children's and family welfare services in the Dioceses of Melbourne, Bendigo and Gippsland. He will also be Incumbent of St James' Old Cathedral, West Melbourne, the original centre of the mission's work when it started in 1919.

In accepting the appointment, Mr Nichols said:

"I see it as a specialist ministry, caring for the disadvantaged in our community, and stimulating greater awareness among Church people of the needs present in their own com-



The Rev Alan Nichols

in the ANZEA Bible Probes series.

He has been General Synod Press Officer and secretary of the Prayer Book Production Committee. He is also President of the Australian Religious Press Association, chairman of the NSW Council of Churches' 2CH Broadcasting Committee, and a member of the NSW Council of the Public Relations Institute of Australia.

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Rev A. Kimmorley outside St John's.

## EDITORIAL

Christians must be encouraged by the public concern at the drug problem but voices can still be heard that want drugs, or at least soft drugs like Marijuana, legalised.

It is of course true that making drugs illegal results in other crimes. There is no proper supervision of the mixture of the drugs, or methods of consumption. Prices are possibly inordinately high on the black market, inviting consumers to steal and doctors etc, to become corrupt. "Pushers" are anxious to make people heroin dependent and deceive their buyers.

That one crime leads to another is no argument for making the first one legal. The hard drugs so obviously

destroy both body and mind that few people support their legalisation. Soft drugs also have their harmful effects.

Anything that causes us to lose rational control of ourselves must surely be harmful. The human being is a responsible agent with a duty to act with care, compassion, and service in the community in which he dwells. Drugs impair that responsibility. They upset our ability to judge properly. They distort reality including the way we see others and ourselves. Relationships are therefore more insecure; our compassion for those in need wanes, over desire to be industrious and to solve problems fails.

Some of the assertions of the pro-legislation movement must also be challenged. There is disturbing evidence about the progression from soft to hard drugs. The price of drugs could still be high. Criminals would continue to seduce consumers to use hard drugs.

Alcohol may be an established problem that can't be eradicated but that is no reason to introduce yet another. The marketing of alcohol with its expensive publicity should be an awesome example of what a legalised drug market could be. There would be yet another destructive factor in the breakdown of marriages, the cause of road accidents, and loss of productivity.



# HOMOSEXUALITY — EVANGELICALS CONFER

For the first time a group of Evangelical homosexuals has sat down with heterosexual Evangelicals to discuss the biblical teaching about homosexuality. The result is a three-page agreed statement published in the current issue of the fortnightly Third Way, and also to be available as a reprint.

The six Evangelicals involved in this dialogue all agree that "the homosexual has been wrongly feared, ostracised or ignored in most Christian congregations" and that Christians have a positive obligation to "help build bridges to the 'gay' community".

They also agree that the homosexual condition is nothing of which to be ashamed, but differ on the question whether homosexual acts are sinful.

The heterosexual members could not read certain relevant biblical passages without concluding that the practice of homosexuality in the genital sense was forbidden, while the homosexual members felt that such acts, within a stable and permanent "gay" relationship, were not in contravention of biblical teaching.

The group as a whole pleads for an on-going dialogue on these areas of disagreement, rather than the adoption of entrenched positions.

The statement concludes: "The six people taking part in this dialogue arrived at no complete unanimity in their interpretation of the scriptural teaching related to homosexuality."

"The heterosexual members of the group admitted the possibility of concluding that scripture did not oppose a committed and lasting homosexual friendship, though they themselves could not read the relevant passages without concluding that the practice of homosexual acts is forbidden."

"The homosexual members felt that such acts, within a stable and permanent 'gay' relationship, were not a contravention of the biblical teaching."

"We are all agreed, however, that the homosexual had been wrongly feared, ostracised or ignored in most Christian congregations, and that his situation needed to be considered as much more on a par with other spiritual and personal problems within the Christian community."

"Indeed, it was noted that people with a homosexual orientation were often also people of considerable artistic ability and personal sensitivity, and had gifts which the church at large needed."

"The question of the practice of homosexuality in the genital sense will continue to be divisive while our interpretations of scripture differ, and as a group we accept the need for further study which our own comparatively superficial examination of the issues has not allowed."

"We plead however for an on-going dialogue rather than the adoption of entrenched positions on either side."

The heterosexual members of the dialogue were David Field (of Oak Hill Theological College), Brian Hoare (of Cliff College), and Gordon Landreth (of the Evangelical Alliance).

The homosexual members were Charles Baker (of Uxeter), Tom Jones (of the Open Church Group), and Ken Taylor (of the Metropolitan community Church in London).

CEN 6/1/78.

It is not a case of having a life with no difficulties, but of having the strength to surmount them.

No one is exempt from conflict, which can strengthen a man as well as overwhelm him.

Only the spirit which we bring to our problems determines whether they are good or evil.

— Paul Tournier



Getting involved at Beach Mission SU

## SU BEACH MISSIONS — WITH A DIFFERENCE!

Well, it's that time again!  
Cars bearing Children's Special Service Mission stickers, big tops, beach pulpits, choruses, coffee tents — Beach Mission have been taking place everywhere.

Scripture Union teams have gone to most beaches on the Australian coastline to conduct family activities aimed at spreading the Gospel.

But there have been some "beach" missions with a difference. At Gunnedah, a

country town in NSW, a Scripture Union mission was held this year with 27 team members holding a "Good News Time" for children with puppets, skits, songs and craft, teenage craft and Bible studies, and family car

trail, picnic and concert. Team members took part in local church services. A feature of the 10 days of mission was the interest taken by the local country radio station and press, who gave a lot of space to comment on and advertise the mission and activities were held for all age groups simultaneously in three different church halls each morning.

In Mayfield in Launceston, Tasmania, a housing commission area 40 miles from a beach, an enthusiastic team of 18 have kept contact through the year by going on outings and having regular Bible study groups. A music machine featured at this mission. David Reeve, the leader, says: "It was a weird contraption made of an old sewing machine base with a cream

separator and HMV record player and other odds and ends mounted on it." About 12 teenagers have become Christians recently, through the team's ministry.

In Craigieburn, an outer suburb of Melbourne, a late January mission provided activities for all age groups at the local football oval. Craft activities, tie-dyeing, candle-making, weaving and planning, a sausage sizzle and concert were conducted by the 15-strong team in response to an invitation from a local minister. A Scripture Union Theos team held a coffee shop in the football pavilion in conjunction with the mission.

A spokesman for Scripture Union said: "Not only do Scripture Union Beach and Inland Mission teams contact and encourage many church members and those right outside the church are brought the gospel, but many team members who come together from all over the country are themselves encouraged by one another's fellowship."

## ON & OFF THE RECORD

By David Hewetson

### That's Progress(?)

A young surfer recently gave me a dramatic object lesson in human progress and expectations. The leg-ropes on his surfboard broke, so he gave up for the day and went home. After all, who would chase a board right in to the beach? Who?

Well, a couple of years ago, before leg-ropes came on the scene, everyone did. Progress is a one-way street. It can only carry you forward, and (it is felt) there is no going back to old ways of doing things.

#### GETTING BETTER?

This has been for quite a while now the story of the Western world. It has also been the aspiration of the developing (there's that word — or its cousin — again) world.

Technological progress has convinced people everywhere that things must and can only get better. And "better" refers to material conditions, whether it be food, transport, housing, medicine or whatever.

But in the Western world, amid the plenty, other voices are raised to warn us that the momentum may soon be spent; and in any case "better" should be applied to quality rather than quantity.

"For better, for worse, the word 'development' means that pursuit of goals different from those which have been recommended by the main traditions of the non-Western world, goals defined in such terms as technical development, industrialisation, economic planning, productivity and the more equal distribution of wealth." So wrote Lesslie Newbigin in "Honest Religion for Secular Man".

Newbigin also claimed that this forward-looking hope was in fact "a secularised form of the Biblical idea of the Kingdom of God" and that secular "progress" was the form in which the non-western world was meeting biblical history.

#### GOING SLOWER?

But what if the dream is nearly over? The looming energy crisis threatens nearly every aspect of the soft culture that we have constructed. So oil search goes on apace. The increased use of uranium is possibly a foregone conclusion; solar energy, wind energy, the secrets of nuclear fusion are explored now with an urgency which has a little note of desperation in it.

But what if we just have to slow down? Would that be so bad? It might depend a little on whether we lost way slowly or screeched to a halt. The "simpler life style" that is so enthusiastically talked about is unfortunately probably more likely to be forced on people than sacrificially accepted.

Those who have to scale down (such as missionaries in developing countries) are however, often surprised at how soon and how easily the new style simply becomes the norm.

#### DOING SOMETHING?

"Enough is Enough" by Bishop Taylor is an excellent guide to the Christian who wants to think his way through questions of development and expectation. The last chapter, entitled "Cells of Dissent" concludes thus: "Behold I am making all things new" is still the word of the sovereign Christ.

But his renewals and revolutions begin quietly, like faith itself. They start growing from one tiny seed, the staggering thought: "Things don't have to be like this". And that, of course, applies to cars, etc, as well as to surfboards.

## The Scriptures speak today...

by Canon John Chapman

Colossians 2:13-15

"God forgave us all our sins. He cancelled the unfavourable record of our debt, with its binding rules, and did away with it completely by nailing it to the cross. And on that cross Christ freed himself from the power of the spiritual rulers and authorities; he made a public spectacle of them by leading them as captives in his victory procession."

#### 1. GOD'S FORGIVENESS AND THE CROSS

The way God chose to bring forgiveness to men was through the death of Jesus. The consequences of the death of Jesus are that we can stand before God as one whose sins have been cancelled.

#### 2. MY SINS AND THE CROSS

Jesus takes the punishment which my sins deserve. "He did away with it completely by nailing it to the cross." Nowhere is God's love seen more clearly than in this act of sacrifice for us.

#### 3. JESUS IS LORD THROUGH THE CROSS

Paul sees the death of Jesus to be the moment of his victory over his enemies. Satan is utterly defeated at the cross and we know this because he is no longer able to hold us slaves to sin and death. Our salvation could only take place because of Satan's defeat. At Calvary Jesus exercised Lordship over his greatest enemy, Satan.

It is impossible therefore for a man or woman to have Jesus as their Saviour and not as their Lord because Jesus' saviourhood is an aspect of His Lordship. He can save us because He is Lord over Satan.

## SU CAMP SITE BURNT OUT

On Sunday, January 15, hundreds of hectares of grassland were burnt out in a Gippsland bushfire.

The Scripture Union Lake Site Camp at Coolamalong lost all its tents and the toilet blocks. The Farm Site Camp, situated a quarter of a mile away, was missed by the fire. A quantity of feed was lost, but animals were saved.

Dr John Buchanan was in charge of the Lake Site Camp. When it was realised that the camp was in the path of the fire, leaders and young campers were taken into the lake, where they covered themselves with wet blankets. As the fire raged out, but no one was injured.

The Scripture Union has cancelled the Camp due to commence in a few days time. A later camp on

(New Life)

# RADICAL NEW LIFE STYLE

By Michael Charles

"Unless we can discover a radically new style of living, and can put it into practice, the delicate balance of life on this planet will be irretrievably damaged and we shall be plunged into chaos."

So says John V. Taylor, Bishop of Winchester and former General Secretary of the Church Missionary Society in his well reasoned book, "Enough is Enough".

What he calls for is nothing short of a social revolution, which would have to start with the re-education of the public. But before such a re-education can get started, people have to start doing things differently in their own lives. That means us.

How would it affect the life of the average individual in Australia materialistic suburbia if he began putting such ideas into practice? Looking at the question through the eyes of a social psychologist brings considerable enlightenment.

But first, back to the Bishop: He says that man — particularly Western man — is pursuing a way of life that is so extravagant and destructive that the environment cannot take it much longer.

Already this situation is indirectly contributing to the starvation of millions among the "under-privileged" two-thirds of human kind; it is using up finite resources at a rate which promises to exhaust them before long; and pollution is defeating the powers of absorption of the world's air and water systems.

Adding dramatically to the seriousness of such folly is the silent menace of the population explosion. The world's population promises to double itself in the next 30 years or so.

The real culprits, states the bishop, are the world's "first class passengers" — citizens of the Western world.

Quoting Dr E. F. Schumacher, he says the earth cannot afford the "modern world" in which

the average American draws on resources which would sustain 50 Indians. (Australians would not be far behind in the consumption stakes).

The present economic system of the dominant West functions to benefit certain groups at the expense of others. "Others" includes people in other countries and also future generations in our own country.

His aim is growth at any price, in other words more and more consumption, a one-way ticket to hedonism.

Bishop Taylor writes that "the values and attitudes of the growth economy of industrialised nations seem to embody violence towards nature and depreciation of personal relationships."

The mindlessness of this approach was seen in Australia when economists shelved a project, suggested by the biologist, Prof Sir Charles Birch, to discover what the continent's carrying capacity should be. They told him that "if you want to prosper you must grow, so there is no point in discussing a halt to growth."

The bishop says the problem — on a vast scale — concerns the petulance and self-will of a spoiled child and a fear of changing to new ways. Only such irrationality could tolerate the astronomical waste which characterises our "civilisation".

What to do? The bishop hits the nail on the head when he says: "Nothing will achieve the change of policies which our very salvation demands but a profound re-orientation of public opinion."

"Our Western malaise is one of attitudes, values and expectations rather than one of methods and systems. Yet, in as much as the systems often impose the attitudes, we have to defy them also."

This public re-education will take time. Western society's life-style of excess (greed not need) is so entrenched that it has long since been accepted as normal, even among well-meaning Christians.

From the moment a child first opens its eyes, it begins absorbing the values and attitudes of excess. Perhaps the most accurate reflection of our society is in its advertisements, which keep the consumer mood on a permanent "high".

Psychologically this is done through creating discontent; ensuring that we are never satisfied, frightened not keeping up with the Joneses and losing respect, the fear of appearing odd in other people's eyes.

The evil of this insidious process is in the fact that we are not conscious of it most of the time. It is part of what psychologists describe as socialisation, that sequence of learning experiences that results in an individual being integrated into society.

John McDavid and Herbert Harari, in their book Social Psychology, say: "Every society exercises a variety of devices for controlling the behaviour of its individual members. Standards, norms, and other 'rules of conduct' are evolved, almost always for the purpose of maintaining the continued stable existence of the particular social system."

"There is hardly an area of the individual's behaviour

and experience which escapes at least some degree of social control. The values and goals that direct his behaviour are in many cases socially learned, and the kinds of behaviour he comes to adopt habitually as ways of satisfying needs and attaining goals are largely shaped by socialisation."

Bishop Taylor's message to Christians is that they need to have the courage of their convictions and to opt out of the expected and accepted pattern of life. "We need a thoughtful, convinced minority that will live in such a way as to challenge the cherished beliefs of the consumer society and defy its compulsions."

He does not leave us there in an intellectual vacuum, but also spells out a rationale for the new style of living he suggests for us, based on biblical principles which he describes as the doctrine of Enough is Enough.

Basically, the message which he draws from scripture is that the mandate given to man to control and civilize God's world is dependent on his answerability as a creature towards his Creator.

"When man rejects his responsible sonship he turns into the anxiously assertive spoiled child who must at all costs have his own way. His God-given, essentially non-violent, dominion over nature becomes raving domination."

"To carry out his mandate properly man's activities need to be 'informed at every point' by his awareness of God."

"In practice this means that economics must take into account a lot more than profit, and supply and demand. There must be a sensitivity for the needs of the total environment, including our fellow human beings throughout the world."

"The challenge for Christians now is to stop talking and to act, regardless of the criticism, ridicule or antagonism this might attract, following in the steps of Jesus and of great Christian leaders since the time of Christ."

A counter-culture was called for which could not be manipulated or conned, because those who belonged to it did not accept the accepted values or pursue the ambitions expected of them.

"A rapidly increasing minority was needed that calls the bluff of trend-setters, is a dead loss to advertising agencies and poor material for careers advisers. "Economically, the simpler life-style suggested could result in a lower standard of living; and a prohibition on charging interest on

loans. (of considerable relevance to church bodies).

"Personally, it might mean doing without a colour TV, a car (regardless of convenience) or a luxury holiday. It would alter our approach to work; the sort of careers we follow; and the people we are prepared to be employed by."

Psychologists know what pressures minority groups experience, as innumerable social inducements seek to make them conform. McDavid and Harari say: "the social learning process is reinforced by a system of reward, non-reward and punishment according to the behaviour; these vary in our early years from warm acceptance, praise and prizes to withdrawal of affection and chastisement."

"Having developed a taste for the sort of rewards our society offers, we develop habits which are hard to break in later life."

"Attitudes develop which stabilise and become less easy to change as continuing experiences reinforce them. This produces a tendency in which new experiences are more readily accepted if they agree with past ones, more easily rejected if they do not."

"The conditioning process we all go through is brought to bear by our parents initially, and later by various other influences, including the mass media and people whom we meet."

"What will happen then to our minority group of 'drop-outs' who break from materialistic consumerism and its excesses?"

"If it was done on a wide scale it would be revolutionary and would result in violent reactions from those with entrenched interests in the present system."

Bishop Taylor says: "If all of us decided that our homes were adequate, our cars satisfactory, our clothing sufficient, our present sort of economics would collapse tomorrow. For it is built on the assumption that man's wants are insatiable."

Such behaviour fits neatly into what psychologists would describe as "asocial", if not "anti-social". "Asocial" behaviour is described in general by McDavid and Harari as "socially unacceptable acts" which result from a "failure to learn or to accept socially defined standards for behaviour."

Or our drop-outs, if effective enough, could be held guilty of "behaviour directly and purposefully addressed toward an attack upon society." Such anti-social behaviour might be derived from an individual "experiencing frustration owing

to society's interference with his personal objectives."

US social psychologist, Prof Charles Kiesler, says: "the importance of acting according to one's beliefs is increased by the fact that so many people choose not to do so if it threatens to disrupt their relationships with others. People will refuse to sell a house to someone of another race, even though they profess to believe in equality."

The reason for this contradictory behaviour is that there are far more inducements to act against one's beliefs than in consonance with them. Positive features of acting according to belief, listed by Prof Kiesler, are that the person feels his attitude is correct; that acting thus enhances one's self-view and that it implies a knowledge of the issues involved.

Negative features are: the possibility of being wrong; being open to public attack and embarrassment; the call for further involvement, effort and sacrifice; personal relationships will be affected; we will be committed to a certain attitude; we may be misunderstood.

The danger, however, is that one never does anything positive. We persuade ourselves that each request for action is of secondary importance and therefore refuse it, waiting for something "really important" to come along. In the meantime we criticise "them" for not acting, or for acting wrongly.

Bishop Taylor says Christians must be committed to act, individually and corporately, without waiting for a lead from "them".

"A positive benefit of acting", says Prof Kiesler, "is that it serves to focus one's mind on the issue and to bring clarity of understanding."

Assuming that one is convinced of the validity and correctness of one's attitude, action will tend to reinforce and encourage commitment.

In fact it has been found that attacks on the attitudes of people committed to a cause also serve to confirm their attitudes."

The problems seem to be: identifying the issues; determining the attitude one should adopt; breaking with past attitudes — and habits — which contradict new insights and conclusions.

But, whatever happens, Bishop Taylor calls for a sense of humour. The revolution needs to be a light-hearted one, with a minimum of long-faced moralising and a maximum of enjoyment.

Quoting Theodore Roszak, he says: "Nothing counts more heavily against the technocracy than a successful desertion, for there is no underestimating the influence of an authentically happy disaffiliant in a society of affluent self-contempt."

"Every drop-out who drops into a freer, more joyous, more self-determining style of life — a style of life that works — breaks the paralysing official consensus."

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# LETTERS

## The Horror of Abortion

Sir,  
The recent attacks by Mr Ian Macphree on the Right to Life Association ("The Age", 9.1.78, "The Australian", 11.1.78 and "The Sunday Telegraph", 15.1.78) are absurd and uninformed.

He claims that the Association is extreme and fails to look at the realities of life. Has Mr Macphree looked at the reality of what is involved in an abortion? Has he studied the scientific evidence which supports the fact that the unborn child is a human being?

The recently published report on the Royal Commission into Human Relationships acknowledges this: "Foetal life is human life and its destruction must cause us concern" (page 153, Final Report, vol iii). This, then, is what is aborted — an unborn human baby.

Has Mr Macphree any knowledge of what actually happens in an abortion? Does he know that the baby is either cut up (curettage) or sucked out (vacuum aspiration) or poisoned and pickled (saline injection) or pulled out alive and then killed (hysterotomy)? Has he studied what can happen to a woman after an abortion? Does he know about the complications such as excessive bleeding, the need for further treatment, possible infertility and greater difficulty in carrying other pregnancies to term?

Is he aware of the psychological trauma which can follow an abortion? A recent study in Hanover was written up in the Medical Journal (Deutsches Arzteblatt) and reported in "The German Tribune" of 8.1.78. It says "It was generally assumed psychological affects, if any, would be favourable. The fallacy of such an attitude has now been borne out by

the assessment of statistics of the world totally relevant bibliography on this subject.

"According to this study, between 4%-9% of women who have a legal abortion must expect severe and prolonged chronic side affects. Another 15%-25% chance, psychological damage."

The recent report of the Mullen Committee of South Australia gives a 3.3% complication rate and reports one death. These abortions were performed in "safe clinical conditions" as described by Mr Macphree. The Committee says it is not satisfied that the reporting of complications is accurate and it suggests that the real percentage is much higher.

Mr Macphree argues that we "should be promoting proper human relationships and humanity towards mothers" — a strange directive to come from a man who supports the destruction of an innocent person! It illustrates, however, the main weakness of the pro-abortion platform — namely, that the interests of one person are to be made paramount over the life of another.

Or, put in another way, that the powerful and the strong can assert themselves over the weak. This is tyranny and the greatest inhumanity. Human relationships only develop properly by consideration for the other person, not by destroying him. If this principle was followed there would not be abortion.

Mr Macphree is uninformed if he claims we are doing nothing for the so-called victims of unplanned pregnancies. The "real" victim,

of course, is the child who is destroyed in the abortion.

However, the Right to Life Association has Pregnancy Support Agencies in all States except WA. They give advice and help to pregnant women and very often continue helping the woman throughout her pregnancy and after the birth. It is precisely because we are concerned for both the mother and the child that we provide this service.

It is no argument to say that wider knowledge of contraception will help. The fact is that a large percentage of women wanting an abortion do not take or use contraceptives. Abortion is now being promoted as a "contraceptive" and a means of fertility control. Even the report of the Royal Commission falls into this error "Abortion is included with method of contraception" (page 19 vol iii).

In what sense is it "extreme" to want to protect the lives of those who cannot speak for themselves, or to make the facts about abortion known? Mr Macphree would do well to check his facts both about abortion and the Right to Life Association and to stop taking such an extreme view about the morality of killing other people.

(Mrs) PATRICIA JUDGE,  
B.A., Dip. Ed.,  
Federal Secretary,  
National Right to Life Association.

## Guidelines for school materials

Sir,  
I would like to reassure J. Freeman and other "ACR" readers that the Board of Education is very concerned about the quality of education in schools. We are continually observing and analysing current educational aims, content, methods and materials and are aware of present trends in educational philosophy and practice.

Our Guidelines for School Materials not only indicate our awareness of the "battle being fought for the minds of the next generation", but they are designed to help Christians identify who is pushing what in the "materials".

For example, the guide-

lines suggest ways of determining whether the material is offensive for religious, moral, educational, racist, sexist or other reasons. Once the parents can specify accurately what is wrong with the material, they can more effectively have it dealt with.

However, we are also concerned about the reputation and honour of school teachers. All of the available evidence indicates that the majority of teachers are both conscientious and anxious to support the community's values and standards.

Therefore, to wage a tremendous battle against the teaching profession as a whole over the material used by one particular teacher would be unjust and foolhardy. Local problems are best dealt with locally and discreetly. It is only when this fails that stronger action should be taken.

Readers who would like a copy of our Guidelines for Schools Materials should write to the Board of Education, St Andrew's House, Sydney Square, 2000, and enclose a self-addressed envelope.

T. R. SMITH,  
RI Consultant.

## Adam, not up to the task

The debate on the Ministry of Women overlooks one point. I always understood that the priesthood of the Scriptures officiated at a sacrifice, which is not the case with the Protestant ministry.

On the contrary, we have "a priest for ever after the order of Melchisedec" (Hebrews 7:17). Therefore, what is the difference between a male or female either sitting at the Lord's Table or breaking the bread and passing it around; likewise the wine?

The Unseen Guest is the Holy Spirit whom, we are told, does not differentiate between male or female or barbarian or Greek. We are one in Christ.

In the excellent article on the ordination of women by Kevin Giles, he mentions the opposition's teaching that woman is a second order of creation. In view of the whole creation account, what strange logic. The creation was on an ascending scale, and Eve, "the glory of man" came last.

The inadequacy of that word "help" in our Authorised translation is a reflection on male prejudice, for it means so much more in the original than a little dumb

wife. The Hebrew word means "to surround, i.e. protect or aid — help succour" (Strong's Con.).

In the Septuagint — the version our Lord quotes — the word is "boethos" which means "Hasting to the rescue, an assistant, auxiliary, ally, hastening to the battle-shout" (Liddell & Scott.).

But did Adam need such a comrade? In Chap 2, v 15, Adam was put into the garden, not only to "dress it", but to "keep it" — a Hebrew word which means to guard and protect.

Apparently, Adam was not up to the task, for although God pronounced everything "good" and "very good", we suddenly find that "It is not good that the man should be alone".

Because Adam was "not deceived", it is generally assumed that he was less blameworthy than Eve. This is not what Scripture teaches.

"By one man death entered into the world" (Rom 5:12) whereas "The woman being thoroughly deceived was involved in the transgression" (1 Tim 2:14). Weymouth's trans uses the word "involved" because it is indicated by the perfect tense of the Greek.

The foregoing is penned reluctantly because neither sex should seek to denigrate the other.

We need each other in every walk of life, including the ministry, and when one considers how women have suffered through the ages, and most of her gifts frustrated, surely God is moving to raise her up to the "abundant life" which Jesus promised.

How much better it would have been for the Church to lead the way instead of the radical communist-ridden Women's Lib which gets all the publicity.

(Mrs) P. CREASEY,  
Clontarf, Qld.

## Trowel/Sword under attack

Sir,  
I believe there is a fundamental disease afflicting the Trowel/Sword teaching materials. The symptoms of that disease are, in my opinion:

- A "sameness" about applications;
- An oft appearing tenuous link between application and passage;
- A tendency to embellish not only with mild fiction,

but sometimes with fiction contrary to biblical data:

- Demythologization of the miraculous; and
- Unrealistic positivist applications.

In attempting to define the disease, I would suggest:

- There is lacking a historical perspective of salvation. This means that "present day application" lords it over the scriptural message. Important themes of scripture are neglected, because they don't fit neatly into immediate application for children. Facts that don't fit the application can be ignored or altered; and

- There has been substituted a dogmatic for a theological approach to scripture. The dogmatic themselves are wishy-washy moralisms. Again, "an appropriate moral lesson for today's kids" lords it over the true teaching of a passage.

One must ask where these dogmatics come from. I conclude:

- What we want our children to be like;
- What will interest and motivate the child; and
- What certain passages of scripture teach; and
- From the dogmatic faith of the Church of England.

I suggest that in the event of a clash of interests, the first and second win out.

There is a further complication; that most teachers seem to follow the Trowel/Sword materials uncritically, gaining their own perspectives of the use of Scripture from those same materials.

Finally, let me state how critical the problem seems to be. Unless we teach our children what is true, rather than what we like, or what we think they would like, they will recognise our deceit; they will become adults who view the Bible as myths with spiritual applications (i.e. fables a la Aesop).

The training of Sunday School teachers to be theologically aware of the weaknesses of the teaching notes, and able to obtain better perspectives on the passages taught, is a priority. Otherwise, try to substitute wiser teachers from the rest of the congregation.

I believe that unless we use these materials critically, we are training our children to leave the Church.

ROBERT J. HAYNES,  
Beecroft.

## "Yahweh" vs "Jehovah"

Sir,  
Am I an oddity among Christians when I am repelled every time I read the word "Yahweh", and inwardly retranslate to the "Lord" or "Jehovah"?

Anyone who has an ear for language must realise that the word "Yahweh" is possibly the weakest sound in the English language, while "Jehovah" has strength. More serious still is the similar modulation of "Yahweh" with "yahoo" — a word meaning vicious and degraded.

The lack of vowels in Hebrew can be a problem. Moffatt, in his translation, gets around it by using "the Eternal". However, it is a chaotic situation when Christians do not speak with one voice on this vital matter.

I would suggest, in doubt, to remember the Name given by God to Moses that was to be His "memorial unto all generations" was the "God of Abraham, the God of Isaac, and the God of Jacob." (Exodus 3:15).

This is particularly pertinent today when the Judaic-Christian truth is being whittled away by too many theologians who prefer human reasoning to God's truth.

(Mrs) P. CREASEY,  
Clontarf, Qld.

Church Times, 30/12/77.

## AFES General Secretary Welcomed

More than 80 people representing student groups, missionary societies and heads of churches, met at the Robert Menzies College, Macquarie University, Sydney on Thursday, December 1 to welcome Mr A. D. (Tony) McCarthy as the new General Secretary of the Australian Fellowship of Evangelical Students.

Mr McCarthy has been a staff member of AFES since 1969, serving in several capacities including Secretary of the Australian Teachers' Christian Fellowship and most recently as residential staffworker in Brisbane.

A graduate of Sydney University, Mr McCarthy spent three years with the NSW Teaching Service and a further year teaching Religious Instruction before entering Moore Theological College. He then joined the staff of AFES.



Mr A. D. McCarthy.

## TWO MILLION KILLED ... 30,000 FLEE

Phnom Penh in Cambodia fell to the forces of the nationalist-communist movement known as the Khmer Rouge on April 17, 1975. Within hours its population of two million was forced out of the city.

Since then between one and two million people have been killed or died as a result of their treatment, and some 30,000 more have fled to the neighbouring country of Thailand.

In order to build a new society, it seems that the human rights of Cambodia are being systematically violated on a massive scale.

News of the atrocities has been slow to reach the outside world, and only now is a full picture building up.

Lord Elton, a staff member of the Church of England Committee on International Affairs, has visited Thailand recently, and as a result of interviews with Cambodians in the refugee camp there as well as other evidence of the situation, the British Council of Churches has issued the following statement:

We profoundly deplore the atrocities perpetrated in Kampuchea since the victory of the Khmer Rouge in April 1975, resulting in large-scale loss of life.

We bring to the attention of the Churches' Commission on International Affairs of the World Council of Churches and the Pontifical Commission (Justice and

Peace), the urgent need to rally world opinion on behalf of the victims of these atrocities and against any further killings and repression and to mobilise all possible help for refugees from Kampuchea still in Thailand.

We welcome Her Majesty's Government's decision to raise events in Kampuchea in the United Nations Commission on Human Rights and to increase the British Government's contribution to the United Nations High Commission for Refugees.

But we also ask Her Majesty's Government to offer authorities in Phnom Penh medical supplies and assistance for the people of Kampuchea; to increase the present allocation of entry permits to refugees from Kampuchea who wish to settle in the United Kingdom, without reducing the allocation of entry permits to other categories of immigrants; to further efforts to resettle refugees from Kampuchea in other host countries; to provide grants-in-aid to recognised voluntary agencies at work in refugee camps in Thailand.

We urge Christians to express the depth of their concern in all ways open to them; for example, in prayer, by keeping vigils in local churches and by giving funds to relief work in Thailand.

In particular, support is asked for the ecumenical vigil to be held in Westminster Cathedral on Saturday, February 11.



# WHAT A WORLD!

by Lesley Hicks

## THE BLAMING GAME

"You are judging me."  
"No I'm not, I'm offering constructive criticism. I'm simply trying to help you."  
Or .....  
"You are very critical."  
"I'm merely exercising theological discernment."  
Or more seriously .....

"It's all her fault that our son ran away," a husband says. "She nagged at him mercilessly. She criticised his choice of friends. She picked at his hair, his clothes, his way of speaking. She refused to accept the girl he was dating. So the boy left. She drove him away."

"He makes a good case for scoring the blame 99 to 1. Ninety-nine points against her, one for his own responsibility."

"But when you've heard both sides, it even out. In this case, the husband kept his distance from his wife since the boy was quite young. His cool withdrawal taught the boy how to reject, and write his mother off."

"So the boy did in reality what his father had been doing all along — withdrawing, rejecting, running away from relationship and intimacy."

## JUDGE NOT ...

"Do not judge others, so that God will not judge you, for God will judge you in the same way as you judge others, and he will apply to you the same rules that you apply to others." (Matthew 7:1, 2 TEV).

Jesus makes the rule clear, and Paul takes up the theme with equal bluntness in Romans 14:4, 10.

"Who are you to judge the servant of someone else? It is his own master who will decide whether he succeeds or fails ... All of us will stand before God to be judged by him." Judging and refraining from judging are closely linked with forgiving and refusing to forgive.

When we put together the Bible's teaching on both subjects — perhaps I should say that single subject — there is a weighty and significant

volume of it that gives a strong clue to how important the whole matter is in God's sight and in the health or otherwise of our relationships with one another.

## GUILT AND GRACE

Dr Paul Tournier, the Swiss psychiatrist-author, is one who in several of his books goes exhaustively into the universal prevalence of judging behaviour, which casts a miasma of guilt, much of it false, over us all.

This exposure is especially powerful in his "Guilt and Grace", which I have been re-reading recently, with considerable discomfort and profit.

Jesus, he points out, does not say as we would so much have preferred "Do not judge unjustly". He said: "Judge not". Full-stop.

"He did not deny that

there is a mote in my neighbour's eye, but he asks that I should first concern myself only with the beam in my own. This abdication of all spirit of judgment is extremely difficult for us, and seems like surrendering before evil.

"It appears almost impossible for us not to express our opinion on the guiltiness of men. All the more impossible, for Christians as we believe ourselves enlightened by biblical revelation and our own psychological knowledge." (Guilt and Grace P76).

He goes on to write of the fear of being judged, which is "intense and universal".

"If all men are afraid of each other, pupils of teachers, teachers of pupils, husbands of wives, wives of husbands, ministers of their parishioners, and parishioners of their spiritual leaders, it is because all are afraid of being judged."

"And this fear plays a decisive part in all the conflicts, public and private, which divide mankind; for all men defend themselves and do it by attacking."

Another book I've found helpful on relationships, especially this judging, blaming habit of ours, is "Caring Enough to Confront", by David Augsburger. It is, incidentally, a much simpler book to read than Tournier's, epigrammatic in style, at times almost to an annoying degree.

The example quoted above of the husband-wife conflict over their departed son is from this book. He gives other vignettes of "blaming games", and shows a way out. A couple realise that they are cheating each other in these no-win battles.

"Jill", he says, "we're getting father apart every time we fight. You're out to win by putting me down. I'm out

to win by putting you down. We both lose. I just want to be close to you."

There's surprise all over her face.

"That's what I really want too," she says. And if the marriage has enough basic health for that to be their real desire, that's fine. It's the others that trouble me deeply, especially when both partners are Christians.

Augsburger points out that blaming ourselves is often dangerous too. "To assume the right to sit in final judgment over my motives, my past, my true condition is playing God."

## REPENTANCE

Both books speak of the crucial need for repentance, and Tournier dwells on God's grace — his magnificent undeserved provision for our acceptance and forgiveness regardless of the extent of our guilt. It is Christ who has borne out the blame.

How pointless then to pour it endlessly either on ourselves or others! We need to change, to repent. The key to bringing it about is not fault-finding, but forgiveness and releasing from judgment — yet having the courage to admit our share in responsibility, whether or not there is a corresponding admission on the other side.

We'll always find ourselves judging much of the time, of course, and trying to justify it by giving it other names. That's one of the reasons we need to be living in what Augsburger calls a continuing process of repentance — open, honest vulnerability before both God and man.

I've repented to do daily, in this matter of judging, of usurping God's role in assessing guilt. I expect you may have some to do too.

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MOORE COLLEGE BIBLICAL STUDIES COURSE  
7 King Street, Newtown, NSW, 2042  
Telephone: 519 6460

## SA Festival of Light seeks full-time director

The SA branch of Festival of Light is advertising for the position of a full-time paid Director.

Dr David Phillips, Chairman of the SA Branch, said this week that until now all workers for the FOL cause had given their services voluntarily, except for a part-time office secretary.

"However, support for our campaign and the demands on our time have increased considerably during the past couple of years," he said.

"We have reached the stage where a full-time paid Director is essential to spearhead and co-ordinate our activities in many areas."

"As we watch thousands of people suffer the results of bad laws and harmful influences we feel compelled to increase the impact of our campaign. There is a tremendous need for Australians to realise that Christian values provide the best foundation for mature, stable and happy family life."

Dr Phillips sees a need for more contact with parliamentarians. "In 1975, our efforts to have the Family Law Act amended failed by only one vote. Now, this disastrous law is being condemned not only by its victims but also by bishops and judges. With a



David Phillips, Chairman, Festival of Light, SA Branch.

full-time Director we would be more able to work for constructive reform in this and other areas.

"We are also launching an appeal for a salary fund to make the appointment possible. We are urging people to contribute monthly to a Partnership scheme. In this way, Partners can become more involved through prayer, regular giving, and by receiving information every month about what is happening."

Appeals  
HOME OF PEACE  
HOSPITAL  
(Deaconess Institution)  
EVERSLEIGH  
274 Addison Road  
Petersham  
NERINGAH  
Neringah Avenue  
Wahroonga  
GREENWICH  
River Road  
Greenwich

These hospitals (320 beds) undertake specialised medical and nursing care of chronically ill patients of any age, nationality or religious faith.

These hospitals are co-operating with certain general hospitals in the retraining of eligible patients to return to their normal environment (home, etc). Your help is urgently needed for our immediate and future needs, including the rehabilitation units at each hospital.

PLEASE REMEMBER  
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For further information phone or write to:  
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Petersham, NSW, 2049  
Telephone: 560 3866



## CLASSIFIED ADVERTISEMENTS

Classified advertisements may be left at the office or phoned to 233 4561 up to noon 14 days before date of publication. Charge is 10c per word with a minimum charge of \$2.00.

### Interstate Services

PERTH: St Alban's, 423 Beaufort Street, Service 9.30 am. Locum: Canon J. Watts. All welcome.

COORPAROO: St Stephen's, Brisbane, 101 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

### Positions Vacant

PARISH OF PUNCHBOWL  
DIOCESE OF SYDNEY

Needs a clergyman in priest's orders seeking one part-time ministry. In exchange for the use of a new curate's cottage we would require Sunday services and some limited pastoral assistance. This could suit an active retired clergyman.

Contact Rev W. Spencer, 1363 Canterbury Road, Punchbowl, 2196. Telephone 709 3815.

## SIM Reports Big Response to Radio Broadcasts

Monrovia, Liberia (SIM) — Letter response to Sudan Interior Mission's radio station ELWA broadcasts shows a continuing increase in spiritual decisions. Over 56,000 letters were received last year, 20 per cent of them from new contacts. More than 1100 listeners recorded decisions for Christ.

With a literacy rate of 10 to 25 per cent in most African countries, and limited postal facilities, ELWA staff consider the letter response only a portion of the total impact.

To facilitate correspondence, counselling offices have been set up in several countries, as well as in Liberia, from where the programs are broadcast.

### SUMMER SCHOOL ON GUIDANCE

The burning issue for many Christians is "How may I know the will of God for my life? — what is God's plan for me?"

We all want to know the answer to these and similar questions. It is easy to say that God has a plan for each one of us and that He guides His people, but what does the Bible really say about such matters?

In order to discover the answer, some 60 people from the three eastern States attended the second annual summer school of the Theological Education Programme of Australia, from 28th December, 1977, to 5th January, 1978, held in Brisbane.

A two-pronged but integrated approach to the subject of guidance was presented by the TEPA team — Geoff Paxton providing a series of studies from the position of systematic theology, and Graeme Goldsworthy engaging in a biblical-theological study of guidance. In both series the framework was established in terms of the Gospel because all things reach their goal in Christ.

The TEPA team now looks forward to its 1978 programme which includes the Youth Convention of the Reformed Churches of Australia, the return to St John's Church of England, North Ryde (Sydney), for segments three and four of the TEPA Church Curriculum, a week at Manly Vale Church of England and a week at Moore Theological College.

TEPA has received much encouragement in 1977 through the support of many friends and requests for its ministry, 1978 promises to be even more fruitful.

The postal address of the Theological Education Programme of Australia is now P.O. Box 229, Wynnum Central, Qld, 4178.

6 — AUSTRALIAN CHURCH RECORD, FEBRUARY 13, 1978

## A book to help us from another rut

"Before the Offering" by Raymond Bayne

Raymond Bayne drawn upon a long experience in the ministry to gather together fifty-two mini-messages on the stewardship of money.

He has selected verses about giving from both the Old and New Testaments and very briefly drawn several pertinent points of application in each case with the aim of enabling a congregation "to abound in this grace also" (2 Corinthians 8:7).

They make very stimulating reading and have caused me to rethink the whole concept of the presentation of the offerings in our Church Services.

Why should the gifts be brought forward to the Minister to receive and then to offer a prayer which, in most churches, has become so formal and stereotyped?

Why not one of the Churchwardens, or other church officer, or even a member of the congregation, upon receiving the offerings from the people, turn to them, give them a verse of Scripture and a concise summary of its teaching, and then offer prayer on behalf of the congregation?

At the end of each of Bayne's mini-messages he gives a brief prayer based on the text he has used which could add variety and vitality to a part of our worship which has become so wearisome and unedifying.

As there is a selection of mini-messages to cover each Sunday of the year Bayne suggests that for more practical use the binding of the book might be removed and the pages placed in a file to more readily permit its systematic use.

Some may feel that he comes down too heavily on "tithing" but, in fact, his aim is to show that both

Testaments teach systematic proportionate giving. Here is a book to help us out of another 'rut' into which we have sunk more and more deeply. You will find great benefit in reading it and applying it.

Reg. Hanlon

### Degenerates Scripture

"Truth And Authority" Commentary on the Anglican/Roman Catholic Commission Venice 1976 by J. Yarnold and Henry Chadwick SPCK 61 pages 70p.

The authority of the Church was the crucial problem of the Reformation. This pamphlet contains a statement on the question of authority, agreed by the Anglican/Roman Catholic Commission, together with about thirty pages of commentary by Professor Chadwick and Dr. Yarnold.

Unfamiliar to the average reader, the book is a collection of the Reformation's "debates" on the authority of the Church. It is a collection of the Reformation's "debates" on the authority of the Church. It is a collection of the Reformation's "debates" on the authority of the Church.

At the end of each of Bayne's mini-messages he gives a brief prayer based on the text he has used which could add variety and vitality to a part of our worship which has become so wearisome and unedifying.

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Some may feel that he comes down too heavily on "tithing" but, in fact, his aim is to show that both

D. B. Knox

### Devotional book

"Prayers for Every Day" By Elsie Campbell Pickering & Inglis Ltd 1977

A text and a prayer for each day of the month again is a little devotional booklet beautifully illustrated but in-

## TEPA DIRECTOR SPEAKS AT REFORMED YOUTH CONFERENCE

The Director of the Theological Education Programme of Australia (TEPA), Rev Geoffrey J. Paxton, recently went to Ulverstone, Tasmania, as spiritual leader for the Discovery '78 Convention of the Reformed Youth of Australia and New Zealand. Over 400 young people were present and showed a great deal of interest in the convention studies delivered by Mr Paxton and Rev Keith Vethaak of the Kingston Reformed Church.

The theme of Mr Paxton's addresses was Discovering Christ. The first talk centred on discovering Christ as God's Revelation of the Problem of Man.

Mr Paxton stressed here that we may run to Christ as the Answer too quickly. Man's sickness is such that he needs God to tell him of his sickness.

In the second talk Mr Paxton elucidated Christ as the Answer to Man's Problem. If the danger that the first talk sought to counteract was man's thinking that he understands his own plight, the danger in this area of Christ as the Answer is to think of the answer in purely personal and individualistic terms.

It was stressed in this second talk that in Jesus Christ God

has rightly related the whole of reality. The third talk concentrated on the Gospel being the message of God's reconciliation of the world in Jesus Christ. Mr Paxton warned that there was a great tendency today to put forward the medium as the message. There is a preoccupation with "what God is doing in my heart" as the message.

Mr Paxton stressed that to offer this as the message was to reduce Christianity to everything else in the world that is offering equilibrium and peace. It is also, said Mr Paxton, to sell people short by encouraging Christians to focus more on their own "witness" than on the witness of the Bible to Jesus Christ.

The fourth talk focused on Discovering Your Place in the

stead of a poem with each daily text there is a prayer. It is again ideal for the sick person or can be used additionally with solid daily Bible study.

Norma Dumbrell

### A gift for the sick

"Joy of Living and Golden Days" By Clara Simpson Pickering & Inglis Ltd 1977

These little devotional booklets have a text and a thought for each day of the month.

They are beautifully illustrated with each daily text and an appropriate poem illuminates the text's meaning. Ideal for the sick person who may not be able to either read or concentrate for long but can dwell on a verse each day.

Norma Dumbrell

### Finney's revival

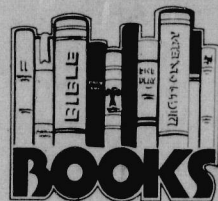
The Autobiography of Charles G. Finney Condensed and edited by Helen Wessell Bethany Fellowship (230p) \$3.95

This account of the life of Finney has been reworked from his original autobiography which was contained in 550 pages of small print!

Roughly chronological, it is episodic in nature and Finney's comments and analyses of the situations and people encountered reveal both the sort of man he was and the character of his revival. His style tends to be didactic and laboured in parts giving a rough idea of the original.

Helen Wessell deserves a great deal of credit for assembling a readable account from what must have been a very tedious work.

The publishers claim one of the purposes of the issue of this book was to make the principles of revival more discernible. And a picture of Finney's revival emerges which should interest those who work for revival in Australia, especially in anticipation of the forthcoming Billy Graham crusades.



One cannot help admiring the man for his singleness of purpose and his great courage shown in the fearlessness of his direct preaching.

God undoubtedly blessed the work of this man who first tried to discern the spiritual and moral weak points of his hearers before preaching directly to their needs. He took care in a new situation to mingle with people and observe their particular brand of sin before calling them to repentance from the pulpit.

But after reading this book I wondered if we really want a "revival" at all, if the term is taken to mean the sort of emotional chain reaction encountered in the days of Finney's preaching.

Finney emerges as a "one-man band" so that his deficiencies affect the movement. His lack of balance in dealing with people and his lack of scriptural doctrine of the church become serious defects when his emphasis on emotional response is so intense.

I may be a 20th century cynic but he appears to be incredibly naive in his interpretation of what was the work of the Holy Spirit.

In the study of revivals I felt I would have to put Finney in a different category from the more systematically Biblical one accompanying the preaching of Wesley and Whitfield.

M. Mears

### CAMPAIGNERS EASTER CONVENTION

Preparation is well underway for the Easter Convention at which well-known evangelical scholar and Bible Teacher Dr John Renshaw, Principal of Uniting Church Theological College Queensland and the popular Rev Geoff Fletcher, Director of Lay Institute of Evangelism will bring the Bible Reading.

Prior to Easter it is proposed that a work camp, comprising unemployed school leavers be held at the Convention site to clean up the property and do much needed maintenance.

Unemployed youths from the Sydney area wishing to know more about the camp are invited to contact Campaigners for Christ on 858 4482/3.

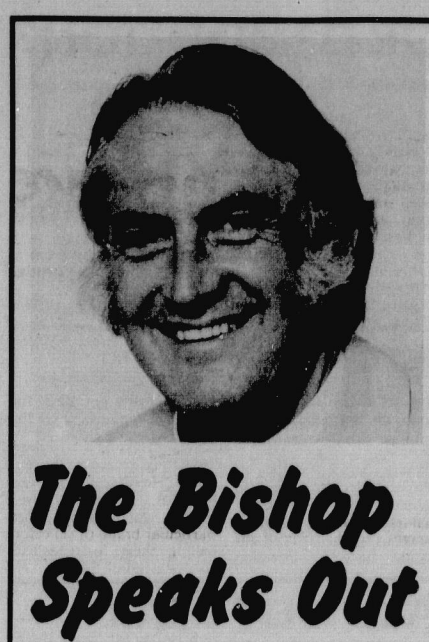
## THE NEW TESTAMENT THEOLOGY OF CHILDHOOD

by John S. Pridmore

A scholarly contribution to an important discussion.

\$5.00 (post paid) 217 pages

Order from: Mr R. Buckland, 121 Bathurst St, Hobart 7000.



## The Bishop Speaks Out

### on the Commission on Human Relationships

"When that section of the report of the Commission on Human Relationships was leaked to the press (a week or two before the elections last month), there were a number of appeals not to judge it in part but to read it in full. The Chairman of the Commission was particularly vocal in her appeal that the recommendations of the report should not be judged until the reasons for those recommendations had been studied.

"There can be no doubt that the Commission (comprising responsible leaders in the community) did have reasons that it regarded as valid grounds for the extreme and often objectionable recommendations it made. However, those recommendations are so contradictory to both the standards God has given to us and to the attitudes of our present-day increasingly permissive society. It appears that pragmatism and the Humanist Philosophy of 'doing whatever you're going to enjoy most' seems to have weighed heavily in the deliberations of the Commission.

"If only part of the catalogue of legal incest, prostitution, homosexuality and abortion-on-demand were to be implemented, then some may agree it might lift some pressure from the legal processes within society. But I see it to mean that it would also remove the last semblance of this being a country that bases its social laws on the ways of God. Then all we would have to fear would be that our society, already weakened by essentially selfish humanism, would be in danger of utter collapse from within."

## CALL FOR ACTION TO PREVENT LESBIAN FAMILIES

The Festival of Light has called for a law where necessary to prevent lesbians having artificially inseminated births (AID).

The use of the medical profession for these artificial births gives a cloak of respectability to the lesbian pregnancy and lifestyle. It even raises the possibility of "baby factories" for lesbian and homosexual groups.

Every child since Adam and Eve has a basic human right to be born into a normal, natural family, with two parents — the female mother and male father.

No child should be conceived in this artificial manner and nurtured in such a deviate atmosphere.

Unfortunately, even children from some heterosexual families face problems, without the added millstone around their necks of being brought up in a lesbian anti-male atmosphere. Such an atmosphere would have serious, long-term, harmful effects on the normal, sexual, mental and moral development of the child.

The sinister activities of these new anti-family groups such as Sappho in London and the new British movement called Paedophilia Information Exchange (PIE) for adults who are sexually attracted to children, and the homosexual exploitation of children in the USA, confirm community rejection of the irresponsible recommendation of the Royal Commission on Human Relationships which could open the door to these

### GIRLS' ORGANISING SECRETARY

with the Crusader Union of NSW A vacancy exists for a female Christian youth worker who is deeply committed to serving the Lord. Experience is required in leading youth groups and holiday camps. The work is well established, and is primarily concerned with encouraging and counselling girls in school groups, and with organising and developing girls' camps.

The Crusader Union is an interdenominational Christian organisation, operating youth activities in many independent schools in NSW. Applications to Mr David Bates, the General Secretary of the Crusader Union, 590 George Street, Sydney. Phone: 26 3187.

## UGANDAN APPEAL

In almost every Anglican church in Australia on Sunday, February 12, an appeal will be launched to assist Ugandan refugees.

The day has been named Ugandan Martyrs Sunday because it is the closest Sunday to the first anniversary of the murder of the Archbishop of Uganda, Archbishop Janani Luwum.

Bishop Festo Kivengere, Bishop of Kigezi, who himself had to flee from Uganda two days after the Archbishop's assassination, is coming to Australia from Kenya to head the appeal. While in Australia from February 4 to 16 he will visit Sydney, Canberra, Melbourne, Adelaide and Brisbane, addressing meetings, showing a film "Children of Amin" and preaching.

The appeal has the support and goodwill of the Standing Committee of the General Synod of the Church of England in Australia. The Acting Primate, Archbishop Sir Marcus Loane (Archbishop of Sydney), heads a board of reference which is administering the appeal.

Bishop Kivengere has described in a booklet "I Love Idi Amin" the story of

persecution and confrontation in Uganda, culminating in the assassination of Archbishop Luwum.

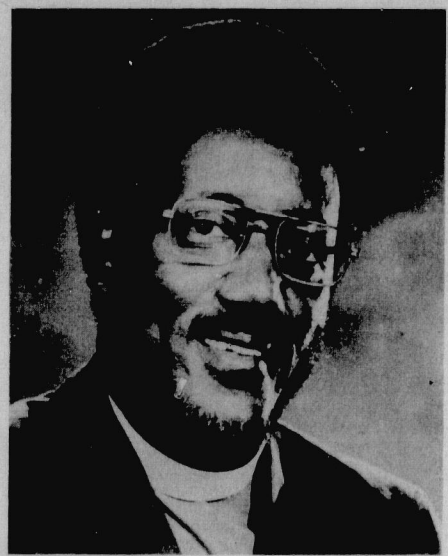
In a letter to Australian Christians in support of the refugee appeal the Bishop makes a strong plea for help. "By the thousands people of all ages have left and are still leaving Uganda — escaping to save their lives", he writes. "Some of these are students from the University of Makerere; some are professional people leaving because of the chaos of the present regime in Uganda in which many lives have been lost."

"This means that the country is undergoing a tremendous drainage of brainpower. I feel deeply for them because I, too, escaped very narrowly when I was wanted by Amin's intelligence units."

Any Ugandan knows what that means.

"Please hear the cry of my country's refugees. My burden is to give release to these people — to share with them the love of Christ and their qualifications."

\* To page 8



Bishop Festo Kivengere.

## ANGLICANS PREPARE FOR NEW BISHOP

With less than three weeks to go before the arrival in Newcastle of Bishop Alfred Holland, the Diocese of Newcastle is putting finishing touches to the preparations for his enthronement and public welcome.

Bishop Holland and his wife will arrive on February 14. Their new home, Bishops Court, on the corner of Church and Brown Streets is ready for them as nothing other than routine painting and minor repairs were needed to the property.

The ABC will record the service and broadcast an edited version on Sunday, February 26. NBN Channel 3 will film the service and screen it throughout the viewing area on a date to be advertised. This will enable all those unable to attend to witness the proceedings.

On Sunday, March 5, at 4 pm a Public Welcome to the new Bishop of Newcastle and Mrs Holland will be given in the Great Hall of the University of Newcastle.

10 other bishops have already notified their intention to be present at the enthronement service in Christ Church Cathedral on Friday, 24th February, at 7.30 pm. They include the Roman Catholic Bishop of Maitland, the Most Reverend Le Clarke.

The ABC will record the service and broadcast an edited version on Sunday, February 26. NBN Channel 3 will film the service and screen it throughout the viewing area on a date to be advertised. This will enable all those unable to attend to witness the proceedings.

WANTED: Unrequired copies of Books of Common Praise (word copies) for two small struggling churches, to replace hymn books. Rev Bill Holland — (048) 85 1210

### INTERNATIONAL TRAVEL ALLIANCE

Managing Director — Mr W. R. (Ron) Bailey, formerly senior travel consultant, Mitchell's International Tours. Fully Accredited Agent for all Airlines, Shipping Companies and Tour Operators.

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Please write to:

### CHURCH MISSIONARY SOCIETY

93 Bathurst Street, Sydney, NSW — Phone 233 3711



## MAINLY ABOUT PEOPLE

**SYDNEY**  
Rev J. N. Kohler, Curate of Hornsby has accepted the position of Curate at All Saints', Hunters Hill to take effect from March, 1978.  
Rev G. C. Boughton, Curate of Epping is to enter St Andrew's Hall, Melbourne.

**MELBOURNE**  
Rev A. V. Maddick from the Incumbency of St John's, Toorak, to full-time Chaplain of Tintern CEGG School from February, 1978.

Rev B. F. Thompson from Assistant Curate St Matthew's, Cheltenham, to Minister-in-Charge (under the direction of the Regional Bishop) of St Nicholas', Mordialloc. To be commissioned 5th December, 1977.

Rev C. K. Hammond will retire from Director of Chaplaincy as from 30th April, 1978.

Ordained Deacon on 30th November, 1977: C. H. Sherlock, MA, (ANU) BD (London), ThL, to serve as Assistant Curate at St Thomas', Essendon.

Ordained Priest: P. H. D. Barr, BSc (Tas), Dip App Chem (Tas), to serve at Holy Trinity, Kew.

Ordained Priest on 30th November, 1977: K. M. Peters, to serve at St Mary Magdalene, Dallas.

G. N. Glass, Dip Mech Eng, Dip Aero Eng, to serve at St Luke's, East Frankston.

R. H. L. Peters, to serve at St Paul's, Frankston.

Rev P. H. D. Barr, transferred from curacy at Holy Trinity, Kew, to curacy at St John's, Camberwell.

Rev S. E. Coggins, transferred from curacy St Columbo's, Hawthorn to Minister-in-Charge of the parish of Mount Dandenong. He was commissioned by Bishop J. A. Grant on February 1.

Rev W. S. Collie, transferred from Incumbency St Mark's, Forest Hill to Incumbency of St Stephen's, Greymouth. Induction will be by Bishop J. A. Grant on March 8.

Rev D. C. Fairlie, transferred from curacy at Holy Trinity, Doncaster to curacy at St Peter's, Box Hill.

Rev H. H. Girvan, Vicar of Christ Church, Geelong — was collated as Archdeacon of Geelong at Christ Church, on February 6.  
City Ministry (Collingwood Peter's, East Coburg.

Rev B. E. Grey, transferred from curacy at St Mark's, Camberwell to curacy at St Stephen's, Richmond.

Rev G. R. Hargreaves, transferred from curacy in parish of Ferntree Gully to Minister-in-Charge of the parish of Healesville. He was commissioned by Bishop J. A. Grant on February 7.

Rev E. S. Lang, transferred from curacy St Matthew's, Kensington (St Aust) to curacy at St Columbo's, Hawthorn.

Ven S. C. Moss, transferred from Archdeacon of Melbourne to Incumbency of St John's, Toorak and to become Archdeacon of Malvern on induction, will be at Toorak March 15, by the Archbishop.

Ven J. B. Moroney, transferred from Archdeacon of Malvern to Archdeacon of Melbourne and he retains Incumbency of St Columbo's, Hawthorn, from March 15.

Rev K. W. Parker, transferred from Assistant Curate in Anglican Inner-City Ministry (Collingswood and North Richmond) the Incumbency of St Paul's, Gisborne.

Rev A. deQ. Robin, transferred from Incumbency St Paul's, Geelong to Incumbency of Holy Trinity, Kew. Induction will be by the Archbishop on March 17.

Rev G. W. Simondson, transferred from Incumbency St John's Heidelberg to Incumbency St James' Glen Iris. Induction was by the Archbishop on February 2 at 8.00 pm.

Rev A. A. Smith, transferred from Incumbency Holy Trinity, Coburg, to Incumbency of Church of Emmanuel, South Oakleigh. Induction will be by the Archbishop on April 19.

Rev S. T. E. Taplin, transferred from "On Leave" to Chaplain, Yarra Valley Church of England School, as from January 1.

Rev J. H. Walton, transferred from Incumbency of Christ Church, Mitcham to Incumbency of All Saints' Nunawading. Induction will be by Bishop J. A. Grant on February 28.

Rev C. A. Cheong is on leave to work in the diocese of Ballarat.

## RECONSTRUCTION OR DEMOLITION?

Attempted reconstructions of the Incarnation which effectively destroy that which is being reconstructed is Christological heresy, says Dr John Stott.

The Rector of All Souls', Langham Place, London, giving his reactions to the book *The Myth of God Incarnate* in the latest issue of All Souls' magazine, goes on to ask: what should the contemporary Church do with heretics?

Dr Stott continues: "The New Testament authors are particularly concerned not so much about false brethren as about false teachers, who act like wolves and scatter or destroy Christ's flock."

"Although the contributors to *The Myth of God Incarnate* are academics, most are also ordained Anglican clergymen who hold a bishop's licence to preach."

"It is too much to hope and pray that some bishop sometime will have the courage to withdraw his licence from a presbyter who denies the Incarnation? This would not be an infringement of civil or academic liberty."

"A man may believe, say and write what he pleases in the country and the university."

"But in the Church it is reasonable and right to expect all accredited teachers to teach the faith which the church in its official formularies confesses, and which (incidentally) they have themselves promised to uphold."

Dr Stott believes there is a more positive step to take: "The apostles' response to the rise of false teachers was not to listen to them or be led astray by them, and partly to arrange for the multiplication of true teachers."

"Thus, Paul told Titus to appoint presbyters in every town who were loyal to the apostolic teaching, so that

Rev D. C. Palmer is on leave.

Rev B. W. Hart, resigned from curacy St John's West Geelong to Assistant Chaplain Ballarat and Queen's Grammar Schools.

Rev R. S. Joyce, resigned from curacy St Peter's Box Hill to Diocese of Dunedin, New Zealand.

Rev B. Twohig, resigned from part-time curacy St Peter's, East Coburg.

The following will be ordained by Archbishop R. W. Dann, in St Paul's Cathedral, Melbourne, on Sunday, 19th February, 1978, at 10.30 am and will serve as assistant curate in locations named:

To be Priest: Peter Crawford, St John's, Toorak; Robert Johnstone, St Andrew's, Rosanna; Raymond Lenthall, St Mary's, Caulfield; John McIntyre, St James', Dandenong; Grant Morrow, St Stephen's, Belmont; Ronald Noone, Geelong Grammar School; Andrew Oddy, St Stephen's, Mount Waverley; Michael Potter, St John's, Bentleigh; Keith Purdie, St Andrew's, Brighton; and Malcolm Tym, All Saints', Greensborough.

To be Deacon: Robin Adkins, St Barnabas', Balwyn; Neil Bach, St Mark's, Camberwell; Jeffrey Berger, St Bartholomew's, Ferntree Gully; Kenneth Cahill, St James', Ivanhoe; John de Blank, St David's, Moorabbin; Alan Foster, Holy Trinity, Surrey Hills; David Head, St George's, Malvern; Alex Koraczewski, St Mark's, East Brighton; Duncan Reid, St John's, Maffra (Diocese of Gippsland); Terrence Redmond, Holy Trinity, Kew; George Sansom, St Thomas', Essendon; Chris Seton, St Augustine's, Shepparton (Diocese of Wangaratta); Richard Temby, St Mark's, Templestowe; David Walker, Holy Trinity, Doncaster; and David Wood, All Saints', Geelong.

they might be able to both 'give instruction in sound doctrine and also to confute those who contradict it'."

"It is in this connection that we must congratulate Michael Green on the speed and sagacity with which he assembled his team of authors to write the answering symposium *The Truth of*

God Incarnate."

"Heresy cannot be finally overcome by any force except that of the truth. So there is today an urgent need for more dedicated Christian scholars who will give their lives to 'the defence and confirmation of the gospel'."

Dr Stott defends the use of the word "heresy" — what is

"a deviation from fundamental, revealed truth" troubles the Church while truth edifies it and therefore "if we love the truth and the Church we cannot fold our arms and do nothing"; and "the purity of the Church is as much a proper Christian quest as its unity."

— CEN

## KATOOMBA CHRISTIAN CONVENTION

Drenching rain did not deter the enthusiastic attendance of young people at the 5th Katoomba Youth Convention over the Australia Day weekend. Attendance at the nine sessions averaged 420. Theme for the Convention was The Practice of Prayer.

Speakers were Rev Arthur Deane, International Director of Africa Evangelical Fellowship and Rev Phillip Jensen, Anglican Chaplain University of NSW. The Speakers complemented each other in their ministry and the Lord honoured and blessed their faithful exposition of His Word.

Mr Deane gave three studies on "Prayer in the letter to the Hebrews" The Avenue of Prayer, The Attendants of Prayer and The Accents of Prayer, which he ably illustrated with moving,

dramatic and up to date illustrations from his work in Africa.

Mr Jensen who has been chairman of the Youth Convention since its inception

covered many very practical aspects of prayer in his studies on "Why we pray", "Why we do not pray", "How can we pray" and "For what should we pray".

## ALL OUT WAR AGAINST DRUGS

The resignation of Mr David Gordon from WHO, and the sad deaths of the sons of prominent public figures, have again brought drugs in to the headlines.

The only way to combat the drug epidemic of both major types of illegal drugs — marijuana and heroin — according to the Rev Fred Nile, is through an all-out war against drugs, based on a concerted, joint campaign by both the public and the police.

It means building a climate of attitude and action where every person involved in drugs will be reported to the responsible authorities.

Both the Federal and NSW Royal Commissions on Drugs should open special phone lines for confidential or anonymous reports which can be acted upon by the

respective drug squads. The Australian drug problem can still be dealt with, but time is running out!

UGANDAN APPEAL

From page 7

Throughout the Bishop's account the note of triumph in the midst of suffering emerged. Many Ugandan Christians have stood firm, not giving way to despair, but increasing in faith.

At the close of the service the Ugandan "Martyrs Hymn" was sung, the same hymn sung in 1877 when a group of young Ugandan men were martyred in the early days of the church.

A re-enactment was to take place in 1977 for the centenary of the martyrdom, but the six young men who were to take part were also massacred.

Bishop Kivengere's book "I Love Idi Amin" was on sale and tapes are available of his sermon.

February 12 thus was set

## ABC religious broadcast

A new series intended for use by religious instruction or scripture classes at the upper primary level will be broadcast on ABC Radio 2 and 3 on Wednesdays during school terms at 10.20 am (WA at 10.15 am, Broken Hill at 9.50 am).

The series, titled Patterns, begins on February 8 (except in Tasmania where it begins on February 22).

It's theme is the influence of God in the lives of men and women. Examples are taken from the Old Testament during the first term, from the New Testament during the second term and in the third term there are modern examples, such as Society of St Vincent de Paul, Salvation Army, Quakers, Uniting Church and Orthodox churches in Australia.

Each session includes one or more problems posed for class discussion. A workbook, also titled Patterns, is available from the ABC at 40 cents each.

ALAN NICHOLS TO MELBOURNE

From page 1

munity. I believe there is a Biblical imperative to this caring ministry, and that the Mission of St James and St John has an important part to play in it."

He succeeds Canon Guy Harmer, who retires on March 31 after 17 years' service with the Mission.

SHERWOOD WIRT VISIT

Dr Sherwood Wirt, for 10 years editor of the world's largest circulation magazine, will visit Sydney and Adelaide in 1978 to conduct communications seminars.

A Presbyterian clergyman, he edited "Decision", the monthly magazine in six languages of the Billy Graham Association.

His visit to Australia is being jointly sponsored by "Decision" magazine (Australian edition), Pilgrim International (non-profit Christian media agency in Sydney), the Anglican Information Office, Sydney, and the Australian Religious Press Association.

On February 23-26, 1978, Dr Wirt will be the keynote speaker at the Australian Religious Press Association annual convention at Lincoln College, Adelaide. On Saturday, February 25, there will be a public workshop on Christian writing entitled, "You can tell the world."

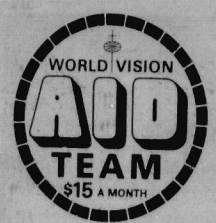
This is the title of one of Dr Wirt's books. He has also written "Crusade at the Golden Gate", "Open Your Bible", "Magnificent Promise", "The Social Conscience of the Evangelical", "Passport to Life City", "Jesus Power" and was a contributor to "Getting Info

Print".

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The appeal in Australia has been planned in co-operation with the diocesan bishops and will be promoted in parishes in all dioceses on February 12 except Perth (which will hold its appeal in June) and Wangaratta (which wishes to handle the appeal through the Diocesan Missionary Committee and not directly through churches).

On Friday, February 10th in Tasmania at 8.00 pm there is going to be a public meeting in St Peter's parish hall, Lord Street, Sandy Bay, and the chairman is the Bishop of Tasmania.



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# BISHOP FESTO MAKES BIG IMPRESSION

Bishop Festo Kivengere, The Bishop of Uganda's Western Kigezi Province, spoke to a capacity audience with people sitting in the aisles in St Andrew's Cathedral on Monday, February 6. Here to launch an appeal to assist Ugandan refugees, Bishop Festo presented movingly the recent experience of the Church in Uganda under persecution from the Amin regime. The audience included African students at present in Australia.

The film "Children of Amin" was shown, featuring refugees who gave personal testimony to the horrors that forced them to flee the country.

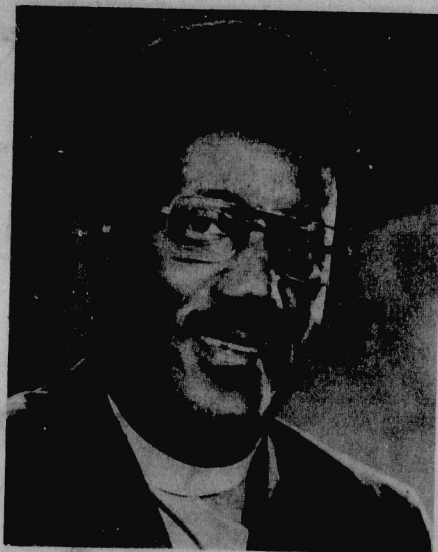
Throughout the Bishop's account the note of triumph in the midst of suffering emerged. Many Ugandan Christians have stood firm, not giving way to despair, but increasing in faith.

At the close of the service the Ugandan "Martyrs Hymn" was sung, the same hymn sung in 1877 when a group of young Ugandan men were martyred in the early days of the church.

A re-enactment was to take place in 1977 for the centenary of the martyrdom, but the six young men who were to take part were also massacred.

Bishop Kivengere's book "I Love Idi Amin" was on sale and tapes are available of his sermon.

February 12 thus was set



Bishop Festo Kivengere.

MARCH 3 IS WOMEN'S WORLD DAY OF PRAYER

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## DR WILLIAM BARCLAY DIES

The Archbishop of Canterbury has paid tribute to Dr William Barclay, CBE, one of the best loved and most widely read religious writers of the century, who died in hospital at Glasgow this week at the age of 70.

"Dr Barclay had a wonderful gift of making available to the ordinary reader the insights of scholarship, particularly as they related to the meaning of the Bible," Dr Coggan told the *Church Times*.

"As an expositor, he has influenced millions through his books and broadcasts. He will be greatly missed."

Dr Barclay, author of over 60 books, was internationally renowned as a New Testament scholar.

He was Professor of Divinity and Biblical Criticism at Glasgow University from 1963 to 1974. Before that, from 1943 to 1963, he was Lecturer in New Testament Language and Literature at Glasgow.

Yet it was the warmly pastoral appeal of his series

of paperbacked books on prayer for the "plain man" which won him the affection

of readers from every walk of life.

The commentaries he gathered together in a series known as "The Daily Study Bible" have sold over 5,000,000 copies.

Dr Barclay was a member of the joint committee of the New English Bible, and in 1968 published his own translation of the New Testament.

Dr Barclay's television appearances made him a household name in Scotland, where he was a much-sought-after visitor throughout his own Church of Scotland — into which he was ordained in 1933, when he became Minister of Trinity Church, Renfrew. He remained at Renfrew until 1964.



The late Dr Barclay

Church Times Jan 27.

## EDITORIAL

The recent bombings outside the Hilton Hotel in Sydney caused great concern. Whether it was some terrorist from one of the Commonwealth countries or a madman is not known at the time of writing.

One wonders whether the distinction between a terrorist and a madman is a valid distinction. Most people seem to think it is. A terrorist is somehow viewed as one having noble ideals (even if one disagrees with their political view) but who resorted to an unwise method of implementation.

But terrorism is not merely unwise it is an example of perverse values. It seems undirected in its application so that not only innocent parties are killed but innocent parties who have no closer connection to the political machine than being voters and citizens. When people are so anxious to achieve their own political ends (not matter whether they are worthwhile or not) that they believe committing immoral acts are justified, then we have a perversion of justice.

Yet we find ourselves once again in an age where values are being distorted and repressed. It is not only in

extremes like terrorism that repression and perversion are demonstrated.

There is a lot of social reform in the wind at the moment. Fortunately the terrorists are few and the occasions of terrorism seldom. Unfortunately the demonstrations of the principle that the end justifies the means are not so few.

Since the advent of the ideas of Situation Ethics we find many Christians are giving in to "the end justifies the means". In situation ethics all objective standards including Biblical Revelation are excluded and the simple principle applied of "doing the loving thing". The loving thing cannot be known apart from revelation. Trying to be "loving", in a sentimental way, has often led to some disastrous acts. Eventually what is "loving" is justified by the ends it achieves.

Presumably the terrorist tries to do the same thing. He probably reasons that the political system he opposes causes harm and misery to people, therefore it is better that 2 men be killed and half a dozen injured

## TERRORISM

than that all those people suffer. If the principle of the ends justifying the means can lead to such obvious perversions in terrorism, it must be obvious that it is a foolish principle and probably leads to many other perversions even if they are not quite so disastrous.

The problem many Christians face today is a challenge by turning atheist. But many more have come to keep the word "God" in their way of life but emptying Him of all reality. The effective way to achieve noble goals is by moral and Biblical means. Christians must trust God's ways of doing things: in the political arena it involves obeying the government and in the area of relationships it is not by aggression but by service and generosity.

Madmen and terrorists lose a proper sense of judgement. So do all people who fail to immerse themselves in the literature of God's revelation. By nature we fail to recognise truth and value when we see it, so we must conform ourselves to Biblical truths and values if we are not going to lose a proper sense of judgement too.

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