

Mainly About People

TASMANIA
Rev W. Holmes was inducted to St Luke's, Latrobe, on May 22. He was previously Rector of St Mary's, Kojonup, WA.

WILLOCHRA
Rev A. Forsyth of Perth was commissioned as Chaplain for Woomera on June 8.

GIPPSLAND
Rev P. Moore from Melbourne has been appointed Rector of Maffra from August.

Rev G. Fuhrmeister, Rector of Rosedale, has been appointed Rural Dean for Sale Deanery.

Rev C. Dodd, Industrial Chaplain, has been appointed Rural Dean of Morwell.

New work begins at Airds

For the past month, "church" services have been held in a room at Airds High School, awaiting completion of the Rectory where the Anderson family will be living (and in the lounge room of which the Church services will be held). One baptism has so far been held at the High School and others have been requested.

The Parish area is extensive. Airds has 115 inhabited homes and 962 under construction, and in time the Housing Commission plans to construct 1350 dwellings there, housing 7000 people. The bulk of the project will be completed within the next 12 months. It is estimated that:

75% of parents will be under 35;
40% of the population will be under 10;

50% will be employed in the inner city area and eastern suburbs.

It is hoped that the building of the Rectory will be completed by August and that sewerage plans will enable it to be occupied soon after. At present there are about 600 homes unoccupied for this reason.

WORLD NEWS

Approximately fifty Protestant clergymen moved from East Germany to West Germany last year, and others want to follow.

The exodus prompted Lutheran bishop Albrecht Schönherr of East Germany to urge the pastors to stay at their posts despite the painful experiences they sometimes have.

The church, he said, lacks trained personnel in many key social ministries, and although there are 860 pastors, seventy parishes are without ministers.

The French Evangelical Alliance and the Evangelical Federation of France have agreed to call for a nationwide evangelistic programme in the fall of 1977 (rather than this spring, as reported earlier).

Leaders hope to involve most of the estimated 40,000 evangelicals among France's 52 million population.

A theological congress is scheduled earlier in 1977 for French lay leaders, pastors, and teachers.

An outgrowth of the 1974 Lausanne congress on evangelisation, it will center on the theology of evangelism.

— Christianity Today

Second wedding after things went wrong at first one

George Gordon's American column in an issue of the "Daily Mail" told of an Illinois couple who are having a second wedding because things went somewhat wrong at the first one.

"The best man and the ring bearers dropped out because of a row."

"The minister injured his neck in a car accident and barely made it through the service."

"The organist went on holiday and had to be replaced by somebody who had forgotten his music."

"The flowers were sent to the wrong church. The photographer accidentally

over-exposed his film and, at the reception, the cake was knocked over."

Not many pairs can have suffered such a bad ceremony that they wanted it repeated: in fact for many of us, the things that go wrong actually enrich our memory of such occasions.

The Australian Baptist

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Churchill scholar returns



Dean of US Military Academy, West Point, NY, Brigadier General Frederick A. Smith, Jr, presenting a plaque to Chaplain D. C. Abbott, ARA, to commemorate his visit to West Point, 17th March, 1976. Chaplain Abbott returned to Australia at the end of May after completing three months study as a 1976 Churchill Fellow. He studied Chaplaincy Administration in the Canadian, US and British Armed Forces.

Christianity and Pacific Cultures

Papua New Guinea's Governor General, Sir John Guise, has told Pacific church leaders they should absorb more of the traditional pagan festivities of their countries into the Christian religion and preach less "rubbish and propaganda".

In a speech at the opening of the third assembly of the Pacific Conference of Churches, Sir John said if the

Church bid to exclude homosexual

The vestry (parochial church council) of St Luke's Episcopal Church, Fort Valley, Georgia, USA, has asked a parishioner who is also a leading homosexual to worship elsewhere.

In a letter to Dr Louie Crew, founder of Integrity, the organisation for Episcopalian homosexuals, the vestry said: "We would all be pleased if you would find some other place of worship that may be more in sympathy to your thinking and efforts towards gay people."

Dr Crew says that he is continuing to make his communion at St Luke's in the hope that he and all others will be treated equally "as children of God."

— "Church Times"

Public lecture series at Sydney Cathedral

A series of public lectures on the topic "Liberation Today" is being conducted at the Chapter House of St Andrew's Cathedral, Sydney, at 4.30 pm on Sunday afternoon.

The series on Sunday, June 20 with Bishop Donald Cameron speaking on the subject "Political and Theological Liberation".

Subsequent speakers and subjects include Dean Shilton on "Sexual Liberation", Dr Clare Isbister, "Women's Liberation" and "Personal Liberation", Dr Patrick Cleary, especially dealing with the problem of stress in modern society and Dr Robert Banks speaking on "Liberation in the New Testament".

Commenting on this series, Dean Shilton said: "Liberation today is upon everyone's lips but not in everyone's heart."

Christian religion was to hold its own in the Pacific, it must become part of village life.

He reminded some 70 delegates from 17 different Pacific Christian churches attending the conference that Christ's birthday was once a heathen feast day.

Sir John said that in Papua New Guinea, village society clan leaders, family leaders, the village magician, the village sorcerer, dance leader and fortune teller were all part of the community and interdependent on each other.

He said the church must join this community, but if it chose to be separate it did so at its own peril.

"It is logical to me that the Christian faith must become a living reality in our Pacific traditional dances, which are in turn associated with feasts of mourning and death, of good harvests or good fishing and hunting, and feasts associated with customary marriages where a dowry is exchanged by both the bride and bridegroom," he said.

Sir John added the church must participate and be involved in these festivities rather than turn its back and preach damnation and hell to the people, telling them their traditions were sinful.

He said he himself had a Christian upbringing and he praised the work of churches and missionaries in Papua New Guinea, but he added the task of the church was now to reveal to the people "a Pacific Christ".

Sir John criticised some Christian organisations in Papua New Guinea for preaching that people must not worry about food, money or clothing because God would provide these if they continued to pray and trust in him.

"I believe this sort of teaching should cease," he said. "In fact, there is too much of this sort of rubbish and propaganda being preached in this country by some foreign Christian bodies."

"The evidence is that both the Israelites and the inhabitants of Christendom needed constant prodding to remember their God and to obey his laws."

Judaism and Christianity are agreed on this as the central obligation of every man and woman: "The Lord is our God, one Lord, and you must love the Lord your God with all your heart and soul and strength."

From an article in "The Expository Times" by the Rev David H. C. Read, of New York, USA.

FLYING PADRE TO SPEAK AT MIGRANT CHRISTIAN MEETING

Australia's first and oldest surviving flying padre, the Rev Len Daniels, a former outback missionary with the (Anglican) Bush Church Aid Society, will make a rare public appearance on Tuesday, July 20.

Mr Daniels, who is 83, will address the UK Migrants' Christian Group — better known as the Poms' Palaver — at the Palapa Baptist Hall, Carrington Street, Concord.

Mr Daniels, who now lives at Mowll retirement village, Castle Hill, took possession of his aircraft — a Cirrus Moth — in February, 1928, and flew extensively in the Menindee and Wilcannia areas of north-western NSW.

This predated by several months the service founded by the Rev John Flynn (Flynn of the Inland) who — contrary to popular belief — did not fly his own aircraft.

CALL FOR TOLERANCE

Bishop J. B. R. Grindrod, Bishop of Rockhampton, last month called for a "Balanced Society" rather than one dominated by either extreme in the political spectrum.

Giving his presidential address to the Rockhampton Synod Bishop Grindrod commented on the political trauma that Australians have experienced in recent years. He said:

"We have all had a political battering during the past year in the national, state and local scene. We have shown ourselves in most cases as fallible human beings, caught in the movement of forces and events which are often too big for us."

"There is something almost mesmerising about inter party conflict, whether on the political or industrial front. The desire for victory so dominates the will that it produces an almost suicidal impulse to win and die rather than co-operate and survive! And we are dealing with the issue of survival itself now, at all levels."

"Christians must be willing to serve in the political and industrial arenas. And those who do must face, as we all must face, the fact that society can be neither a wholly free enterprise nor wholly socialised."

"Some central or community control is necessary for the general well-being of society. But centralised control overall has the dangers of inertia and the frustration of initiative, as well as temptation to tyranny of personal power. And a free-enterprise system left to itself leads to a competitive abuse of cumulative power and the neglect of general welfare."

"In the political and industrial scene we need a recognition of this general philosophy of a balanced society. In fact it is a religious statement about the nature of man. Both the socialist ideal and the free enterprise ideal rely on a myth, namely the perfectibility of man, and the assumption that given the right social system he will always do his best in a self-sacrificing and unselfish way for his neighbour."

"On account, however, of the self-centred nature of man both systems foster and lead to the dangerous abuses already mentioned."

"Self-interest is an extremely powerful (and natural) driving force both individually and corporately. If we are realistic we must try to produce a system which restrains the abuses whilst making use of the benefits of this driving force, and which leaves space in society for the redeeming action of Love."

"People are motivated chiefly by fear, reward or love. Fear and reward are in the self-interest category. Love is the heaven which gives life to the lump."

"Political systems can appeal or threaten by playing on one's instinct for self-preservation, but the society they produce is a negative horror unless there is room for the action of love. It is motivation through love that gives life and freedom to any society."

"The Christian's and the Christian Church's main contribution to human society is to enable love to grow and to fill society with the loving action we see in Our Lord Himself."

"Men and women of Christian conviction, because of varying needs and backgrounds, will find themselves in different political parties. But what they all must have is an adequate political philosophy and a recognition of the absolute necessity in society to provide space for the initiatives of self-sacrificing love."

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MUGGERIDGE STATES REASON FOR COMING TO AUSTRALIA

Malcolm Muggeridge has written to the Australian organisers of his forthcoming tour stating his purpose in helping the Festival of Light here.

"It is for the sake of the true light," Mr Muggeridge said, "which as you know is the greatest necessity of all men at all times, but especially now."

He went on, "This Light is what I want to speak about all the time. How men have decided in their fatuous arrogance that they can shape their own destiny, create their own kingdom of heaven on earth."

"How in fact they can't do this, and how the harder they try, and the more they seem to be able to command the resources for managing on their own without God, the more inexorably they bring about their own ruin — in seeking total security finding total nuclear destruction, in seeking total freedom finding total servitude to their own abysmal appetites and egoistic purposes, in seeking total knowledge finding total material abundance finding ever more spiritual penury."

"How they long agonizedly for an escape

from their Gadarene rush to extinction, buoyed up by all sorts of hopes and expectations — drugs to obliterate their personal consciousness and revolution to obliterate their collective consciousness; nihilistic violence to give them a sense of being spiritually-minded which is life and peace rather than carnally-minded which is death.

"The Way that was first charted 2000 years ago in Galilee, on which what we call western civilisation was founded and without which it must surely perish. We offer this other way knowing that it represents the only alternative, and that it is accessible at all times,

"What we in the FOL have to say, not arrogantly or dogmatically or self-righteously, but with the utmost humility, is that there is another Way — the Way of love rather than power, of the elimination rather than the glorification of the ego, of being spiritually-minded which is life and peace rather than carnally-minded which is death."

"All to no purpose; the Gadarene rush continues, gaining momentum notwithstanding."

instantly, to everyone who chooses to take it.

"Such will be my essential theme, I trust varied and

elaborated in detail as I go along, but what I have to say, and all I have to say, the saying being my sole purpose in coming to Australia."



Malcolm Muggeridge and Mary Whitehouse at the FOL rally, Trafalgar Square, London, 1971.

"Redating the New Testament" ANOTHER BOMBSHELL

This was the headline which appeared in the English "Church Times" of June 25, heading a review of Bishop John A. T. Robinson's latest book, "Redating the New Testament", released June 22.

Bishop Robinson's name became a household word through his radical approach to Christian thinking expressed in his book "Honest to God!"

Yet his new book has startled the reviewers by its very conservative approach to the dating of the New Testament.

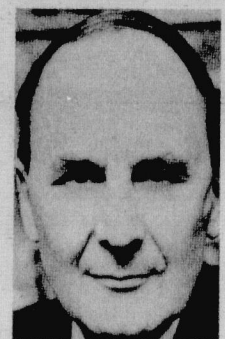
He argues that the whole of the New Testament was written within forty years of the resurrection of Jesus which he dates at April 9 30.

He accepts that the apostle John was the author of the fourth gospel and dates its final form at about 65. He also states that John is thoroughly Jewish and as a reliable source of history as the other three gospels. Of these gospels Mark was finished first, about 60 and

was very soon used by Matthew and Luke.

Bishop Robinson considers that Luke was a travelling companion of Paul and wrote Acts as his second volume two years after Paul's arrival in Rome making it about 63.

Bishop Robinson also accepts as authentic all the letters traditionally associated with Paul (except Hebrews) and dates them beginning with the Thessalonian letters of 50-51 and concluding with his last surviving letter, 11 Timothy, in autumn 58. The first part of the New Testament



Bishop Robinson

completed is considered to be James written before 50.

Dr Robinson considers that persecution under Nero (65-68) is the setting for 1 Peter, Hebrews and Revelation which date from that time. He also dates 11 Peter at about 60 and assigns its authorship to Jude who wrote with Peter's apostolic authority.

Thus Dr Robinson argues that the fall of Jerusalem (70)

is not reflected in the New Testament. The New Testament was complete before it. Any reference to the destruction of the city is the foresight of the historical Jesus.

Bishop Robinson attacks the needless scepticism of many recent leaders of New Testament criticism and accuses them of being more influenced by each other than careful examination of the evidence.

The book will create great discussion and many will want to attack the thesis. Yet if Dr Robinson is seen to be vindicated it will bring great changes to many theological perspectives.

To quote the reviewer of the "Church Times", "wherever we turn we find improbabilities. But they are there! And one of them is that, on Dr Robinson's own showing the Jesus described in Honest to God as 'the man for others' so quickly became the Christ of the Gospels 'my Lord and my God'. The very men closest to the human Jesus preached the supernatural Christ."

- Letters to the Seven Churches — by Gordon Robinson — Page 2
- Churches on the move — St Philip's Caringbah — Page 3
- On and off the record — by David Hewetson — Page 5
- The ideal Christian school — by Miss D. F. Patterson — Page 5
- Church growth seminar report — Page 8

Violence in the community

The call of the Rev Alan Walker to the Governor-General Sir John Kerr to consider resigning "for the sake of national unity" highlights the issue of violence and its effects within our fragmented society. It is to say nothing new to note that our community has deep divisions running through it politically, socially and philosophically. These divisions are not new; what is new is the refusal of some people holding a minority viewpoint to agree that the majority viewpoint should be the one that is reflected in political and legal administration. There is an ever decreasing consensus of opinion as to the general direction of the society. The divisions are not just variations on a theme but represent opposing philosophical viewpoints. We note for instance that many union leaders when discussing economic problems disassociate themselves from the

system in which they work. It is not our system, they say, as they present yet another log of claims. What is increasingly apparent is that many dissenters are saying that they will not co-operate with the legitimate pursuits of the elected government and will indeed do what they can to frustrate those endeavours.

In such a situation national unity will not be restored by a simple resignation. What that resignation would do is to reinforce the concept that violent demonstrations are the weapon whereby minority opinions can overthrow the majority and we are one step nearer anarchy and mob-rule.

This will remain true so long as the violent demonstrator is in the minority. If however the majority of the country was in violent opposition to a person or

government then indeed the time would have come for resignation or at least change.

The present violence however is perpetrated only by a minority who must not be permitted to push us toward anarchy. The rule of law must be maintained — yet this is not the solution. The solution to violence and division lies only in a spiritual awakening throughout the nation and a return to a consensus of opinion based on the Christian ethic.

EDITORIAL



NOTES & COMMENTS

Promise Breaking

There are two ways a government may break election promises. One is unfortunate, the other strikes a blow at the whole principle of representative government itself.

It is unfortunate if changed circumstances or new information render sincerely made promises unrealistic. To some extent the inherent problems of knowledge of the future make this situation unavoidable. We may not like it, but as long as the election undertakings were seriously intended we can bear with a government which was sincere but mistaken.

But it is quite another thing when a newly elected government throws doubt upon the sincerity of the promises in the first place. If the only reasonable conclusion to be drawn is that a party has in fact lied to gain power, then democracy itself is attacked. Such attitudes to truth are without excuse.

We have been treated to two examples of promise breaking of the second sort this year.

Premier Wran has spoken with almost indecent haste to repudiate his undertaking not to create more gambling outlets. It is difficult to believe he ever meant what he said before the election.

Prime Minister Fraser, no doubt with more political acumen has waited a little longer to cast doubt on the sincerity of his word. Yet on "Monday Conference", May 24, he admitted his repeated pre-election promises not to make major cuts in certain essential government programmes were only spoken "in the context of the last election campaign and in the context of what was going to happen immediately thereafter" (SMH 25/5/76). Since this qualification was singularly absent from his earlier categorical undertakings, the credibility of his word must be questioned.

Both men have done representative government great disservice. We elect government for their full term, not just the weekend after the election. We dislike, but can tolerate governments which are genuinely mistaken. Governments who simply do not mean what they have said, stand condemned by their own lust for power.

Present Truth Magazine

One of the sad features of many present-day evangelical churches is the lack of theological content found in their teaching. As a consequence many congregations are often vague on the essential doctrines of Christianity and in particular the distinctive Biblical insights of the Reformation. This has led to a shift in emphasis from the objective finished work of Christ for believers to an emphasis on the manner of life of the believer. The reality of Christianity is so often being spoken of in terms of a personal experience — the believer's focus of attention is turned from Christ to himself. No wonder many Christians are plagued by doubts and fears about salvation and lack the deep assurances of the gospel.

In such a time it is particularly refreshing to read the magazine "Present Truth". It is "dedicated to the restoration of New Testament Christianity in this generation", a cause which it promotes by producing theological, Reformation teaching in clear, relevant language suitable for a wide range of Christian people. Regular contributors include recent faculty members of the Queensland Bible Institute, Rev Geoffrey Paxton and Dr Graeme Goldsworthy. It is produced in America but has an Australian office in Tweed Heads and more and more Australian Christians are discovering the magazine and being helped by the clear teaching presented.

The magazine is doubly welcome — it brings good teaching and does so at a time when non-dogmatic Christianity is being encouraged. The editors and producers are to be thanked and encouraged in their vision.

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Letters to the Seven Churches...

No 2 — SMYRNA ...
REV 2:8-11. "THE CITY OF LIFE" ... "THE PERSECUTED CHURCH"

Smyrna was 35 miles north of Ephesus. It was a trading city with a beautiful harbour, planned streets and great public buildings.

It was a prosperous city with a natural beauty in a splendid setting — the city rising up the hills from the sea.

Under Rome, Smyrna enjoyed a peaceful and happy life. The city suffered few disasters and had almost unbroken prosperity.

The church at Smyrna was probably founded by Paul on his Third Missionary Journey, 53-56 AD.

Mark of Christ on the letter (V 8), caused not by some sense of security but by triumph over hardship and persecution, by superiority to circumstances.

The church suffered apparent tribulation — it appeared dead, but was triumphant, alive.

The church "was dead and yet living" (V 8) like Him Who addressed it.

Commendation (V 9)
Courage, endurance and loyalty were revealed through poverty, hardship and opposition.

Poverty — there is no particular hardship for a Christian in going without the luxuries and extras of life. Extreme poverty is meant. Christians were thrown out of employment as a result of their conversion.

Becoming a Christian was a real sacrifice. It meant poverty, hunger, imprisonment (V 10), often death by means of wild beasts or at the stake.

Polycarp, Bishop of Smyrna, was burned at the stake in 155 AD when he was 86.

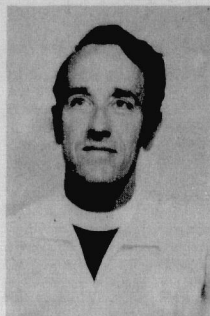
The Christians are encouraged not to pity themselves.

SIL out of Nepal

The Summer Institute of Linguistics and Wycliffe Bible Translators advise that news has just been received from Nepal stating that the Government has not renewed the contract for the Branch to stay in the country.

All members are to be out of the country by August 31. The previous contract expired some months ago and every indication was that it would be renewed. No reason was given for the decision.

The Director, Mr Richard Hugoniot, reported that the Branch is in good spirit and placing its trust in the Lord — "And the disciples were continually filled with joy and the Holy Spirit." (Acts 13:52).



The Rev Gordon Robinson

They may seem to be poor outwardly, but in reality they are rich with spiritual possessions.

Condemnation
None at all for the Church at Smyrna — yet it is the church to suffer most heavily.

The second of a new series by the Rev Gordon Robinson, Rector of St Matthew's, Bondi, NSW.

The church's enemies were pretenders (V 9), boasting they were true Jews, but they weren't — they claimed to be the people of God but were a synagogue of Satan.

These Jews had chosen Smyrna as their place of residence because it was a city of commerce and business. There were many Jews in Smyrna — it was a powerful group.

God Himself calls those who reject the Saviour and persecute the true believers "the synagogue of Satan". They are no longer His people. They not only rejected Christ but eagerly accused the Christians before the Romans (V 10).

The Jews were behind the Roman persecutions, and often imprisonment meant death. While Satan would be tempting the believers, God would be proving, testing them.

Persecution does something for the people of God. It scattered the early Christians for witness (Acts 8:1). Persecution scours off the rust of complacency. It gave strength for witness to the early martyrs. Smyrna's sufferings continued for centuries. Persecution sifts and purifies. It was through affliction that Smyrna's Christians found their earthly poverty turned into heavenly riches (V 9).

Warning (V 10)
What was ahead? Tribulation for "10 days". The trial was for a short period. This was urged as a motive for endurance.

Contrasts with other churches:
• The Christians at Smyrna — material poverty, spiritually rich.
• The Christians at Laodicea — material wealth, spiritual poverty.
• The Christians at Ephesus are urged to be as they once were.
• The Christians at Smyrna are urged to continue as they are.
• Ephesus has to recover what it has lost, but Smyrna has lost nothing.

Steadfastness is expected in Smyrna. There is not even the hint at the possibility of partial failure.

Christ does not say, "If thou be faithful, I will give thee the crown". He merely exhorts them to be as faithful as they have been.

Christ praised the believers for their courage, endurance, loyalty.

The Christians at Smyrna were faithful in the face of enormous difficulties — what about us with our little problems?

CHURCH CRICKETERS' 74TH ANNUAL MEETING

The NSW Churches' Cricket Union — the largest Junior Cricket Association in Australia — will hold its 74th annual meeting and presentation of trophies in the Chapter House of St Andrew's Cathedral, Sydney, on Thursday, July 29, at 7.45 pm.

The president of the association, the Rev Roy Gray (St Andrew's, Cronulla), would preside at the meeting, the association's honorary secretary, Mr Stacey Atkin, said this week.

Mr Atkin said the 1975-76 season proved to be a most successful one with 120 teams from churches situated within the city and suburbs of Sydney participating in its competitions.

A special feature of the past season was the successful double wicket tournament played at Timbrell Park, Drummoyne on Australia Day. Winners were:

• A grade — David Llewellyn and Graham Montgomery (St Anne's, Strathfield).

• B grade — William Thompson and Gary Thompson (St John's, Ashfield).

• C grade — Peter McSeveny and Robert Smith (Christ Church, Blacktown).

At the annual meeting arrangements would be completed for the 1976-77 season. The A, B and C grade competitions will commence on Saturday, September 4 and D, E and F grades on September 18.

Mr Atkin said that blazers, caps and cups won by various clubs and players during the past season will be presented at the annual meeting.

The premiers, divisional winners and runners-up in the various grades were:

• A grade — St Alban's,

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T. J. BLANU
Chief Executive Officer

Where morning congregation returns for evening service

Caringbah is essentially a post-war residential suburb, stretching between Georges River and Port Hacking on the Sutherland-Cronulla peninsula.

A population of 30,000 comprises a wide variety of occupations and lives in everything from elite waterfront mansions to fairly densely packed fibro cottages and a growing number of medium-rise flats and units around the commercial and transport centres.

Caringbah is at the centre of the Federal electorate of Cook, which has been the swing electorate of Australia in recent years — exactly at the centre of the political spectrum. When Cook has swung, the government of the day has hung.

St Philip's at Caringbah was founded in 1928 and became an independent parish 15 years ago, with the largest Sunday School in Sydney at the time.

It still has a large youth population, with the largest high school in the State (one to two) and five primary schools. The strength of the present congregation, built up over the years, is in the number of men and families it includes. If there has been one basic

formula for developing church life, it has been to build a congregation with a warm-hearted fellowship, instructed in the Word of God and equipped for Christian witness and service. This has proved essentially a 10-year task.

To do this, the ministry of the Word of God has been foundational — both from the pulpit in the Christian education programme on Sundays and throughout the week. About 200 people meet weekly in Bible study on Sundays or weekdays.

Sunday is the key to the development of congregational life. After an early morning communion service, Sunday morning



Dr Noel and Jan Corbet-Jones are St Philip's CMS link missionaries, serving at a hospital in Tanzania.

"Call to prayer" for Aborigines

"Aborigines and Torres Strait Islanders are now being called upon to face exciting, yet dramatic challenges" a joint church message says in a "Call to prayer" for Sunday, July 11, 1976.

The special call to prayer for these people has been issued by the Australian Board of Missions, Church Missionary Society, Bush Church Aid Society, Bush Brotherhood and National Home Mission Fund.

The statement said Aborigines and Torres Strait Islanders were "being required to accept more and more responsibility for self-determination and self-development."

It said that complex problems relating to the land rights and tenure of these people, the purpose and function of the National Aboriginal Congress, and the



CHURCHES on the move

By the Rev R. E. (Tony) Lamb, Rector of St Philip's Caringbah, NSW.

commences in earnest at 9.15 am, with all-age Christian education.

There are currently three adult groups, three teenage sections and three Sunday Schools.

After morning tea together, the main morning service is held (still at 10.45 am). Family worship is encouraged and this service sees the church well filled with all ages.

The rustle of Bible leaves is evident when the lessons are read or sermon is preached.

The evening service sees many of those who came in the morning back (with others) for a more informal service, with again an ex-

pository sermon, extempore prayer and occasional testimony.

Every effort has been made to provide structures to maximise opportunities for fellowship both on Sunday and throughout the week. Morning tea is served before church on Sunday morning and supper after church on Sunday evenings.

Once a month at 8 am, shortened Morning Prayer replaces Holy Communion and morning tea is served after the service.

Parish picnics, luncheons, family teas and prayer nights are all popular. The annual parish house-party is essentially a family affair and

COLE COMMENTS ON AUSTRALIAN FILM

Recently produced by the Church of England Television Association in Sydney for the Australian Institute of Archaeology, "The Lost City of Herculap" is a film which has just been released in Australia.

Dr Alan Cole comments: This is a fascinating archaeological "whodunnit". It is beautifully photographed and well scripted by Clifford Warne and his team from CETV, calculated to arouse the interest and hold the attention even of those with no knowledge of ancient history.

For those studying Latin, Graeco and Roman culture, or ancient history, it is a "must". Graham Wade's vivid "living art work" in the opening section; the exact pinpointing of the time of the disaster; Gordon Garner with his careful explanations; the pathetic sight of the outline of the bodies preserved in the pumice ash — all combine to make this "Hiroshima of the ancient world" a grim reality.

In either case, it is the suddenness and total unexpectedness of the



The Sunday morning congregation at St Philip's, Caringbah, NSW, reflects life at this busy church, where some 200 people meet each week for Bible study and one-third of whose \$45,000 budget goes to support missions.

topped the 200 mark last year.

One of the most outstanding features of the parish has been the growth of missionary interest. St Philip's has 16 link missionaries, nearly all of whom have come from the congregation, or passed through it and found their inspiration to serve God overseas.

At St Philip's 10 people in all have entered full-time service in 10 years. Of the budget of \$45,000, one-third goes to missions.

The church committee is involved in all policy-making and planning decisions.

We have studied at depth Christian education, evangelism, baptism, con-

firmation, stewardship, missionary involvement, service patterns and fellowship programmes.

Currently we intend to look at membership and eldership and this may take several years to institute.

Qualified men and women share in pastoral responsibilities, baptismal preparation and confirmation interviews.

They carry the main weight of the Christian education work and evangelistic outreach and (the men) share occasionally in preaching.

We look to God to lead us to new and greater goals in the future, particularly the more effective evangelisation of some 10,000 nominal Anglicans in the suburb.

disaster that is the striking point, and, in a world like ours living under the shadow of total atomic war, this brings its own message.

But even more striking than the message of judgement, is the message of salvation — the little room in the "House of the Bicentenary" with the marks of a wooden cross on the wall and a prayer-niche beneath, showing the existence of a little Christian church. One disaster without fear, for they knew what lay on the other side. Whether they survived or not, we cannot say, but for them, death was only the gateway to life.

All men know of Pompeii, few know of Herculaneum,

yet the film is a powerful preparation for the preaching of the Gospel. Make no mistake, such preaching it will need to make its message plain, but the raw material is ready to hand in this film, presented in an attractive yet compelling way. I commend this film heartily for evangelistic use, especially with youth groups and thoughtful adult groups.

Rev R. A. COLE, PhD, M Th, Master, Robert Menzies College, Macquarie University, NSW.

This 16mm colour, sound motion film (screening time, 28½ mins), with utilisation guide, is available in Australia from Challenge Films. The hire charge is \$24.

— New Life.



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'Vigorous' reviews for Ordinance proposals welcomed

Sir,
The recent vigorous correspondence on church membership is particularly welcome to the members of the Synod Committee on Membership. It fulfils Synod's hope that the whole issue would be thoroughly studied and ventilated in parishes and the church press before next Synod.

The Committee was endeavouring to make a perhaps relatively recent and often misunderstood, yet Biblical, concept of church membership more readily understood and accepted by Anglicans.

In the past, there has been a great deal of confusion over the question of who is a member of the Church of England.

Historically there has been a rather loose concept of membership in the Church of England.

Almost anyone who does more than answer the question on religion on a census form, is presumed to have some rights of membership in the Church of England.

More scripturally, however, a real member of the church is one who believes in Christ and participates in the congregation.

This concept of church membership is enshrined in the Constitution of the

(Anglican) Church of England in Australia in Section 74, where a member of this Church is defined as a "baptised person who attends public worship and declares himself a member".

A distinction between the Ordinance and membership has been rightly drawn in your correspondence.

The Ordinance is primarily related to vestry meeting practices, while most of the propositions on membership concern activities within and relationship to the life of the congregation.

The Ordinance was only brought in late in the Committee's work and did not meet with the approval of all of the committee.

Indeed, it is probably true to say that the inclusion of this Ordinance precipitated a minority report.

Because this Ordinance is obviously controversial, it should be detached from membership and put forward to Synod in its own right.

STENOGRAPHER/SECRETARY

A committed Christian woman, approximately 25 to 30 years of age is required to be Secretary to the General Secretary and Director of Administration of the Sydney Anglican Home Mission Society. This person needs to have good shorthand and typing speeds, experience in secretarial work, initiative and ability to organise. Salary will be comparable with those paid in top diocesan secretarial positions. Interested persons may telephone 290 1011 (Mr Roughley) for further details. Applications should be forwarded with references to the General Secretary, Home Mission Society, 387 Kent Street, Sydney, 2000.

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Rev John Mavor
Director
Resettlement Department
Australian Council of Churches
PO Box J111
Brickfield Hill, Sydney, 2000
Phone: (02) 26 2901

LETTERS

It may also be wise to make its use optional, which means it could be given a trial in some parishes and would be available for those parishes with a history of vestry meeting problems in the area of gate-crashing; or who otherwise desired to use it.

This would have the advantage of allowing other parishes to develop ideas and practices in relationship to congregational membership more freely and independently of compliance with what is virtually an electoral Ordinance. To tie membership to such an Ordinance will inevitably limit it.

Many regular churchgoers are simply (and perhaps sadly) not interested in better to pursue membership on a wider basis and encourage a better understanding of the privileges and responsibilities of belonging to a congregation.

Too few really understand membership in participating and congregational terms over against merely nominal and legalistic terms.

If the Membership Report, which contains a number of useful ideas to this end, can assist in achieving this, it will have served a useful purpose.

If Synod so desired, it could make a recommendation that parishes adopt some or all of the other practical suggestions contained in the body of the report.

It would be a pity if the whole notion of membership no more meaningful congregational terms were lost because of controversy over an Ordinance which may or may not serve a useful purpose for vestry meetings.

(REV) R. E. LAMB,
Caringbah, NSW.

Ordinance comments

Sir,

I thank Mr Christmas for correcting me (ACR 10/6/76). I acknowledged that the proposed ordinance on Church Membership does give some discretionary power to the minister and wardens. It permits them discretion to remove the name of a person from the proposed roll if they realise that the person's name should not be on it. I should have said that the ordinance allows no discretionary power in 99% of the things that matter.

It is, however, very wrong of Mr Christmas to say that the ordinance does not legislate directly about membership of a congregation; that the ordinance is to be treated separately from the Report; that the ordinance is limited to dealing with vestry meetings and offices in the church; and that it is a small step and a modest change.

The Synod Report on Church Membership deals with membership of a local church, and church rolls (page 3, lines 7 to 9). It proposes that, at the local congregation level, structural and procedural changes should be effected so that it is possible to ascertain clearly those who are active members of the local congregation (page 7, lines 32 to 39). Age and attendance at Divine Service are some of the qualifying factors (page 9, lines 30 to 34). The draft

ordinance is to put these changes into effect (page 11, lines 3 to 6). The debate on that report and the debate on the ordinance will be on (page 12, lines 13 to 21). The parishioners' roll will be an active members roll and ALSO (my emphasis) serve as an electors' roll for vestry meetings (page 10, lines 13 to 15).

I hope all congregations in the Diocese are studying the Report and the ordinance it produces and are gaining an understanding of the deep and far-reaching nature of the changes proposed.

Rev F. G. HANSON,
Waitara.

Medibank "mandate"

Sir,
Recently several of Sydney's leading clergy judged that the Prime Minister should not alter Medibank on the grounds that the people had given a clear mandate for its continuance.

Such a judgement ignores the cruel deception perpetrated on the Australian people by the Labor Government which first proposed Medibank.

For Medibank was part of a much larger social package which, we were led to believe, could be financed by a redistribution of wealth in the community. The "vested interests" were going to pay.

The falsity of this election promise was demonstrated by the Labor Government's recourse to the money printing presses after their failure to raise the necessary finance from the private sector in spite of the most drastic credit squeeze in 40 years.

Obviously, social wealth is not created merely by printing money. It follows that Labor carried out its promises in name rather than in deed.

Clergy have a duty to expose deceptions of the people as they occur, instead of trying to bind the present government to a social package which cannot responsibly be financed.

NORMAND MacLAURIN,
Cammeray.

Appeal for widow

Sir,

In consultation with the Bible Society, St Matthew's Church (East Geelong) has opened an appeal to assist the widow of the late Rev Fred Ingoldby in the purchase of a house.

The main thrust of the appeal is to Christians in the Geelong Region. However, there may be some old friends of Mr and Mrs Ingoldby from further afield who would like to share in our appeal. If so, donations may be sent to the appeal treasurer, Prof R. A. Williams, 12 Neri Drive, Leopold, Victoria, 3221.

Unless otherwise requested, receipts will not be posted out until a week or so after the appeal closes on 31st July. They will then be sent to donors together with an audited statement of account.

P. R. RYAN,
East Geelong.

GOSPEL PROCLAMATION PLANS FOR MONTREAL

Youth for Christ International and the Canadian Home Bible League see great opportunities for gospel proclamation in Montreal, as people from every nation of the world visit this city from July 17 to August 1.

An estimated six million visitors are expected over these two weeks. The finest of the world's youth, 10,000 athletes, coming from 131 countries, will be there. It will be a gigantic international event, a colourful and dramatic world spectacular.

Canadian evangelicals have been planning since 1975 for a co-ordinated effort of evangelism, social service and literature distribution. Youth for Christ have accepted the responsibility and challenge of distributing 5000 copies of the special Olympic edition of the Living New Testament being printed by the Home Bible League.

Mr Wallace was commenting on the visit of American author and lecturer, the Rev Dennis Benson. "The areas in which Mr Benson has worked are certainly pertinent to our Christian education today", Mr Wallace said.

Mr Benson is an experienced educator, broadcaster, tutor in New Testament Greek and an ordained Presbyterian minister. The workshop conferences are expected to attract large numbers as Mr Benson's tour has been strategically planned:

9 am to 5 pm Thursday, July 29, Burwood Presbyterian; 9 am to 12 noon Friday, July 30, Keraville Anglican; 9 am to 5 pm Wednesday, August 11, Naamaroo Conference Centre. Enquiries should be made to the Youth Department on 61 9243.

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ON & OFF THE RECORD

BY DAVID HEWETSON

"You must not talk about politics or religion in Australia," said someone. No doubt there were religious-political discussions in the past that were pretty hurtful.

The result is that governmental spokesmen today often seem very nervous about the possibility of 'secularism' (a fierce and many-headed monster ever at the ready to devour men of good will).

But to talk about God himself seems just as threatening to many Australians (a fact that must surprise African, Asian or Pacific visitors to our country).

One current observer of Australian society records the reaction of one Australian parent to the mention of religion: "What do you want to go upsetting us all with that sort of talk for."

CHOKING BY JOKING

This observer puts this down to the emotional emasculation of the Australian male, his refusal to show feelings or open himself up to the challenge of ethical, moral or religious questions.

He "leaves all that to the wife," as of course did the father on which he unconsciously modelled himself and so too will the son who is doing the same thing with him and his attitudes.

Getting upset is only one means of defence. An icy hostility is another.

But perhaps the most effective weapon is the Australian custom of resorting to the satirical, to 'shackling' the subject into silence.

One young person said to me: "Oh, I couldn't discuss religion with my parents. They're the joking sort, you know." And I once had a neighbour who even used to make Biblical allusions in a joking fashion till I felt that

he was probably afraid that I might take them seriously! Obviously the big problem in Christian witness and especially in evangelism is the awful embarrassment engendered by the things we wish to communicate.

And when we are brow-beaten into silence we feel so guilty at apparently being ashamed of the Gospel.

What we must realise of course is that we are operating in the atmosphere of a great conspiracy of silence about God (and it is probably even tenser when we sharpen the focus to Jesus Christ: "religion" or "church" is easiest, "God" much harder, "Christ" hardest of all to mention). Only a "fanatic" would have the gall, it is implied, to break the silence by mentioning matters that all reasonable men just do not talk about. What a staggering thing it is that men who as guests in God's world not only do not speak to him, they do not even speak about him, and carry on as if he did not even exist!

SILENCING GOD

In the prologue of John's Gospel (chapter 1:1-18) the same kind of reaction is described. God has spoken to man in his created handiwork.

His Word caused it to come into being (verse 3) and all of life speaks eloquently of him (verse 4) shining like a light which cannot be quenched (verse 5) and there for all to see (verse 9).

But the conspiracy of silence is such that he is not heard (verse 10) even though men are guests in his house.

His word becomes more specific, addressed to "his own people" (verse 11) by the prophets and priests of Israel. But they too are part of the conspiracy, and apart from a faithful remnant (verse 12) they do not respond either.

God makes his final definitive utterance as his Word is enfleshed and "encamped" among us in his Son Jesus

Christ. And Christ falls into the hands of the conspirators; they silence him (or so they think) by execution.

CRASHING THE BARRIER

How can we crash this (anti) sound barrier? Well it is a spiritual tussle and only God's spirit has the final answers in communication.

But perhaps there are also some other practical considerations in the way in which he breaks through. First when certain agreed-to ground rules are established the silence may be broken. A simple example is going to church!

It is quite ridiculous, but the same man who goes red and sweats at the palms at the mention of the word 'Jesus' will quite calmly sit in a pew and let you use it as much as you like. Are our worship services so formal, then, that they threaten no one, that they are theatrical, and like any other performance are removed from the real life situation? Perhaps they are though only if we permit it to be so.

Actually similar ground-rules can be set down for dialogue situations which enable more direct confrontation and also feed-back from the other party. There must be no trickery in this, but once it is agreed, eg, in a home dialogue meeting to talk openly about God, those who come are usually quite glad to do so.

Those who have done dialogues will know that others, too threatened by the whole idea, maintain the conspiracy of silence by not turning up or finding a convenient "reason" to opt out sometimes in the last half hour!

But for those with whom we build our bridges, gentle prayerful persuasion can often bring them to the point of dialogue and to breaking a silence which may have existed for years. It is a great moment.

Ideal Christian school: "a place where love, understanding outlive knowledge"

As a Christian person, and as a woman teaching and working in a school I have found challenge and satisfaction, a cosmos in which the Christian faith in all its relevance is acted out in daily work, a very rich and fascinating area of service.

I would like to share with you something of the expectations and problems of schools and the ways in which we can all fulfil a Christian responsibility to them.

My experience has been mainly in one school out of more than 3000 in this State — one which is the oldest Anglican girls' school in the Commonwealth, as far as we know: one whose aims were formulated by Mrs Frederic Barker in 1856, when its first pupils came from the wilds of country NSW by stage coach, and at the risk of bushrangers. In those days most girls, if educated, were tutored by governesses at home, and those who attended schools found the curriculum simple — reading, writing, singing and fine needlework. I suspect the

men were ensuring that these young women would acquire themselves well as wives and mothers.

Today St Catherine's could be described as Christian, not exclusive in any sense, cosmopolitan, friendly, where work is important, and social responsibility en-

THE MINDS OF CHILDREN ARE OPEN — WHO IS GOING TO INFLUENCE THEM THE MOST . . . ?

as there are schools, with wide differences in organisation, curriculum, aims, age span, and size. But how could we describe a

possible spelling and conversation that consists of monosyllables, grunts, or even silence. But perhaps the silence is more commendable than the noise!

2. I would expect schools to train pupils to think deeply, independently, and never to be afraid of seeking to face the truth", said Miss D. F. Patterson, Headmistress of St Catherine's School, Waverley, at St Andrew's Cathedral, Sydney, recently. This is part of her speech.

model or ideal school? What would its character and characteristics be? I often think about what a school should be like and the passage, which was read as today's lesson, sums it up fairly well. It is a place where people discover that love and understanding outlive knowledge, where people matter more than buildings and results, where eternal values are being set. I hasten to add that our school like others, is far from having achieved this ideal.

But you would probably agree that such a quality should be our aim. But what else do we expect a school to be? Parents, teachers, pupils, the community pile up their different, but equally high, expectations until our heads whirl and we despair of pleasing anyone!

To choose but a few of these expectations:

1. In today's schools I would still look for sound training in basic skills. For example, communication with others should combine with lucid and concise writing with fluency of speech as opposed to illegible writing, im-

But how far short of these

standards schools fall, and how much is required of those who become teachers. Most people do not envy teachers their problems, for these are usually as numerous as their pupils.

One only has to travel by bus or train, with schoolchildren, to catch up on some of their problems (and ours) of behaviour, attitude, outlook.

Any teacher is contending with the power of the mass media, changes in community standards and values, a strong resistance to learning on the part of some

adolescents who are seeking to prove their independence.

Teachers with strong zeal for humanism to the exclusion of the Christian Faith are encouraging pupils to think man has all the answers within himself. These problems and dangers are real, and I would challenge all members of the Christian community to be involved, aware, and prayerful.

The minds of the children are open, but who is going to influence them most? The teachers are there, but what

• To page 7

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Quotations from Bible on aid to family life

"The Family"
by Donald Howard
published by Covenant Bookshop
147 pages
Recom retail \$2

One of the many difficulties any author faces when writing a book on 'family-life' from a Christian perspective is to discern between two things.

That is, what the Bible is really saying to us and the various norms and customs which we have picked up from our cultural setting.

The writer of this book, who is an Anglican clergyman ministering in the Sydney suburb of Burwood East, has endeavoured to confront this problem.

The first half of the book is devoted to six studies, 'God's Family Plan', 'Who is the Head of the House?', 'The Modern Child', 'Problem Parents', 'Positive Parent-hood' and 'Home Sweet Home'.

The remainder of the book is divided equally between sets of appendices and detailed references for the six studies.

Group study questions and an extensive bibliography are also provided.

Does the writer relate his material to us? The answer is, in the main, yes.

The first chapter is particularly good in the treatment of basic Biblical concepts.

We do believe that more material could have been devoted specifically to the women.

It was a pity that the illustration of the magnificent Edwards family (p. 1) had none specifically mentioned. Which prompts one to ask, 'Does godliness always exhibit itself in intelligence?'

However, this book is highly recommended for people who are looking for a theologically-conservative

presentation of Biblical teaching on the family.

The author's obviously extensive research in this area, and his quotations from many differing philosophies (30 pages of references!), provide us with a mass of material suited for people who would be prepared to discuss the subject in a group setting.

Jim & Lesley Ramsay

'Shape of the church in the future!'

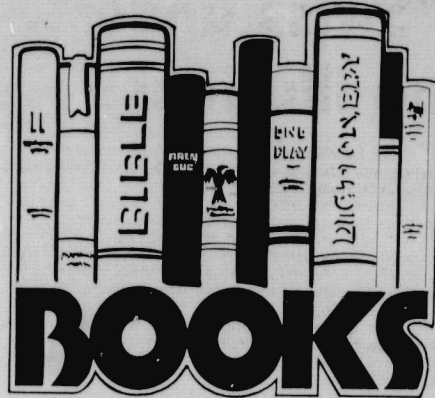
"My Affair With The Church"
by Joseph McCullough (Hodder)

The author began his career as a clergyman in a somewhat novel (pardon me!) way by writing a work of fiction in which his parishioners felt they recognised themselves!

He continued tumultuous with deep and outspoken discontents concerning the Church of England.

And yet he seemed none the less to be good at running churches, as well as writing and broadcasting (he is almost like a Don Quixote who, having tilted at the windmill, can give the miller some sound advice about increasing his output).

One of his more interesting



experiments was at Chatham, a church almost defunct, which thus supplied an ideal 'laboratory' for his ideas on what the form and ministry of the church should be.

I cannot say that I entirely understand what he had in mind: a key principle seems to have been what he calls 'co-inherence', the "extra dimension involved in the Christian experience of what Paul calls being rooted and grounded in love".

Not surprisingly, now at the close of his ministry, he gives us his mind about the shape of the church in the future in the light of what he believes to be its failure in the past.

And the problem, he insists, is the ministry as we now perform it, the remedy being radically to 'de-clericalise' the church by ordaining all adult church people and having only bishops and other specialists in a paid capacity!

It is not his practical suggestions that make me uneasy (for they are as good or otherwise as a lot of others), it is the aim of all this that I cannot grasp, eg, "religion is the affair of the soul with the Spirit: the life-long struggle for individual integrity; the quest of the self for the Self... the ego in transit, en route through problems and mysteries towards the vision of that which is behind, beyond and within the flux of things" etc.

Nonetheless an interesting book especially as a comment on the Church of England in England over a difficult half century.

David Hewetson

Musical revolution by East Sydney rector

In a new move to re-vitalise the ministry of the inner-city Anglican Church of St Peter, East Sydney, the rector, the outspoken Rev Bernard Judd has introduced the arts into his services and into a series of special Sunday afternoon musical programmes.

St Peter's is architecturally one of the most beautiful churches in Sydney, standing alone amidst the tall buildings of William Street, the bright lights of Kings Cross, and the ABC radio studios.

Mr Judd began his "musical revolution" with a 4th of July Celebration Service to mark the American Bi-Centennial.

Taking part in the service on July 4 at 10.00 am was radio announcer Len London, who sang "Swing Low, Sweet Chariot" and "Deep River", the Pro Musica Society of Sydney University, Christopher Kimber and Lynn Christescu played the Sonata in E Minor accompanied by Romola Costantino, and Will Blankenship sang.

The organist was Norman Johnston, conductor Peter Platt. The scripture lesson was read by the president of the Australian-American Society, Mr Alan Moyes. Mr Judd preached the sermon.

In August and September, Musical Sunday Afternoons will be held in the church, beginning at 5.00 pm. These will be followed by a light tea at 6.00 pm in the Parish Hall. Among those who will be providing these programmes will be Norman Johnston's Oriana Singers.

In addition, Mr Johnston's Vocal Literature class from the Conservatorium will present "Music at the French Court" on another afternoon in the Series.

A Madrigal Group of young musicians called "The Lacrimae" will come and also a male quartet led by James Bonfield.

The University of Sydney Chorus and Orchestra conducted by Peter Platt will present a major work by Igor Stravinsky.

Singers from the Conservatorium will present songs



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"Swiss under no illusions"

THE Eden Hotel, Spiez, Switzerland. Breakfast on the terrace, sun reflecting from the snow, bells in the valley and rat-a-tat-tat from the hills.

The trip here came unexpectedly through a contact with the Commonwealth and Continental Church Society. "Comm and Con" had its beginnings in 1823 when evangelical work started in Newfoundland. Links were forged with Western Australia in 1835, and Mesac Thomas (first bishop of Goulburn) was at one stage directing its affairs before he left England.

Soon afterwards, aboriginal work which extended to NSW gave birth to the Australian Church Missionary Society. Then in 1919, a lusty daughter was born — the Bush Church Aid Society.

Today, Comm and Con operates permanent and seasonal chaplaincies, so here we are at Spiez, ministering to the English-speaking church.

THE SWISS are under no illusions about their traditional liberty and neutrality: eternal vigilance is their policy.

Every able-bodied man from 20 to 50 years of age engages in spells of compulsory military service; he has an automatic rifle and live ammunition in his home ready for instant use; every home in what is regarded as a strategic area (which in a country of this size seems to be anywhere) has an air-raid shelter; the nation can be put on an active service footing at a moment's notice; rifle ranges are evident in the countryside.

The government subsidises cost of shelters — one new RC church I visited has shelters equipped with gasmasks and protective clothing for the congregation, showers for decontamination purposes, and air filtration plants capable of being hand-operated should power fail.

Perhaps this constant discipline explains why Switzerland has less vandalism than any other Western nation.

OF COURSE, the locals will soon tell you that there's no such thing as a "Swiss". There may be a person from a certain town or canton, but he will be quite distinct from one born elsewhere.

In fact, for a man from Thun to marry a girl from nearby Interlaken would by many be regarded as a mixed marriage.

BELL-PEALS PENETRATED TRADES HALL CONFERENCE

St Andrew's Cathedral's 10 peal bells were rung by experts from Australia and New Zealand prior to the Annual Festival Service of Bell Ringers in Sydney on Sunday, June 13.

"They also rang after the service for an hour, penetrating the walls of the adjacent Sydney Town Hall with melodious sounds to soften the atmosphere of the voices at the Trades Hall conference," the Dean of Sydney, Dean Shilton said later.

During the service, change-ringing of hand bells was followed by the Bell Ringers Hymn:

Unchanging God, who livest
Enthroned in realms on high,
To men the power thou givest
Thy name to magnify
We raise the bells for ringing
With ready mind and will,
And come before thee, bringing
Our hearts, our strength, our skill.
Our lives, like bells, while changing,
An ordered course pursue;
Through joys and sorrows ranging,
May all those lives ring true.
May we, through Christ forgiven,
Our faults and failures past,
Attain our place in heaven,
Called home to rest at last.

In his address, Dean Shilton said: "Bells have been specifically associated with churches only during the last 200 years.

"The old method of ringing bells was hard work and objections were raised because of the sabbatarianism of the Puritans.

"Before then, bell-ringing was a sport popular amongst drinking men and gamblers.

"Today's techniques are more important than brute strength.

"The ringing of bells brings a response either of blessing or cursing.

"A few object to what they

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An innocent abroad

By DONALD HOWARD

One girl from a northern canton said, she was still regarded as a foreigner after living near Berne for 15 years. But where else is there a nation which would be prepared to arm all its male citizens willy-nilly?

NOT MIND YOU, that these people are intolerant — far from it. Here in Spiez if a Roman and a Reformed worshipper die, each knows he will lie in the same ground as the other.

The only complication is when one dies on a Friday — gravediggers are not est at the weekend (there are so many more pleasant things to do).

The attitude of the Swiss (well, they have to be described some how), is summed up in a sentence or two by the English author George Mikes.

He claims there are three qualifications any bishop of Chur may possess:

- (i) He must be a Roman Catholic.
- (ii) He must be a consecrated priest.
- (iii) He must be a native of Chur, or at least of the canton of Graubunden.

But — people like to add — the first two requirements may be dispensed with.

THE SHADES OF NIGHT were not falling fast as we passed through the alpine village of Zermatt at the Mat-tornhorn's base.

It was a pity, as darkness might have shrouded the changes taking place in the name of progress.

This quaint old settlement, with split-timber buildings pre-dating even the traditional Swiss chalet, is echoing to the sound of concrete-mixers as tourists have mod cons constructed for them.

At least some inhabitants are unaware of the changes — the graveyards number many occupants who failed to survive an alpine climb.

Nevertheless, there is much in Switzerland that remains unspoilt, and for those who have not seen the country, the calendar pictures do not lie.

ONE MEANS of protection from environmental abuse could be introduced to most countries with advantage.

Move towards Council of Churches by Vic Catholics

Prospects were strengthening for Roman Catholic entry to the Victorian Council of Churches, the Melbourne "Age" said on June 7.

The annual conference of council at Bendigo that weekend, set a landmark on the road to Catholic involvement in inter-church co-operation, the newspaper's Religious Affairs reporter, Mark Baker said.

Nine Catholic delegates attended — the largest number yet to attend a Victorian Council of Churches conference.

And the venue — Bendigo, a centre of remaining Catholic resistance to membership — was also significant.

The Roman Catholic Church was the last major denomination still outside the VCC, which represents 11 churches, the report said.

It now appears essential for the Catholics to join if the VCC is to develop as an effective force from joint-church action.

IDEAL CHRISTIAN SCHOOL

• From page 5
are they teaching? Are our schools well-stocked with teachers who are committed to God and to serving Him in the full context of their school, and not just in the "RI" pigeonhole?

Where, in our schools do we find the outworking of true Christian love? Are they places where secularism and humanism are squeezing out the Christian influence? The danger of the Christian ingredient being lost from education is very real. Teachers, busily involved with their daily tasks can miss the subtle and insidious changes that are occurring.

With hind-sight, in only a few years' time, Christians may well realise that they could have been involved much more convincingly and wholeheartedly in education, not using the school as a field for narrow indoctrination, but as a place where Christian truth and influence can be integrated into every aspect of school life.

It tries at all times to restore the pupil's sense of dignity. Love endures forever.

But as for methods of teaching they shall be changed. Progressive education may sometimes be found wanting.

Even schools, one day, will vanish away.

But there is always faith, hope and love, these three: but the greatest is love."

Before a person builds a house, he must erect poles (about 2 x 2) marking the ground area and the height of the proposed building.

These stand for several months and provide people with some understanding of how the proposed structure will appear in relation to other buildings, how much view will be blocked, and so on.

It is a realistic way of dealing with a problem in many local government areas, where plans often fail to give a true perspective of the finished work.

IRONICALLY, it is the local RC congregation that can give Protestants a lead in church design.

It is the best-designed building of its kind I have seen — open, with good acoustics, provision for people to meet informally before and after the service, plus comfortable seating.

By removing a screen at the back and turning the seats, the church becomes a concert hall, the "stage" also serving as a "dress circle" for large congregations on Sundays.

Two local families — Zolch and Huwiler — are keen members of the congregation and most helpful to the English chaplains who visit Spiez.

PS: On the homeward turn to Mother England, we stopped at Geneva and visited the church where Calvin preached.

It was Calvin's preaching which turned the city into what John Knox described as "the most perfect school of Christ" since apostolic times.

In these days of emphasis upon the "social gospel", often to the detriment of the Word, we ought to remember that Calvin's preaching had far-reaching social consequences in promoting aid to the poor, checking monopolies and in achieving peace where there had been community unrest.

And whom should we see right near the chair where the famous reformer sat, than the Wesley Girvans of the NSW South Coast?

It was great to bring one another up-to-date on the news at home and to share a time of brief fellowship.

"Many senior church people, both inside and outside the Catholic Church believed the informal co-operation and the general ecumenical climate had developed to such a degree that a Catholic decision could come before long.

"The last major obstacle to Catholic membership — which has been discussed for more than three years — is opposition by the conservative Catholic dioceses of Sandhurst (Bendigo) and Sale.

"The Archbishop of Melbourne, Dr Little — who was strongly involved in preparations for Catholic membership of the VCC before his appointment as archbishop — said last year he did not want to move until there was general support in Victoria," the newspaper reported.

While Bendigo and Sale had still shown no open signs of an official change of heart, ecumenically the climate had improved rapidly over the past 12 months, and many lay Catholics and clergy were showing impatience for a tangible expression of the new close co-operation.

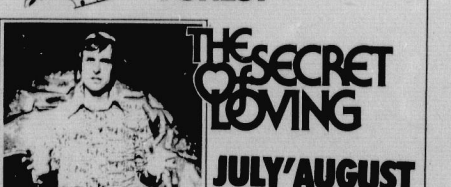
"Already the Catholics are full members of the Council of Churches' agency, Action for World Development, and its Commission for Christian Education.

"Catholic observers are also active in the VCC's executive and general meetings.

"Some observers believe that if either or Bendigo appointed observers to the VCC then Archbishop Little would move.

"Another strong theory is that in view of the very strong support for ecumenism in the rest of the State, he could decide to act without full support from the two rural dioceses."

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AUSTRALIAN CHURCH RECORD, JULY 8, 1976 — 7

Mainly About People

CRUSADE IN TIMOR

SYDNEY
Rev R. Coxhead, Curate at St Andrew's Cronulla, has resigned from May 31.

Crowds of up to 50,000 and such overwhelming response to the gospel invitation that individual counselling was impossible marked an evangelistic crusade held in Kupang, Timor, last month by evangelists Petrus Octavianus and Stan Mooneyham.

Church and government leaders who had invited the two evangelists called the campaign "one of the greatest events in the history of Timor". Octavianus is president of Indonesian Missionary Fellowship and Indonesia Evangelical Fellowship and Mooneyham is president of World Vision International.

An estimated 250,000 attended the eight-day crusade as thousands came by boat and plane from islands up to 400 miles away. Virtually all the islands in the province of Timor were represented in the meetings. On the closing weekend, the stadium in this provincial capital was jammed to capacity with 50,000 on both Saturday and Sunday. There are no seats in the stadium and it was so packed there was no room for people to sit on the ground so they stood for the 3½-hour service on Sunday. Kupang has a population of only 60,000.

Local officials said the largest attendance at a political event was 10,000.

The response to the invitation to receive Jesus Christ was so overwhelming each night that there was no place for the people to come forward and not nearly enough counsellors to instruct the inquirers. The evangelists could only ask the people to raise their hands and then counsel them en masse.

The climax of the closing service was a fetish burning in which scores of objects of witchcraft given up by new converts were publicly put to the torch while the crowd sang songs of spiritual victory.

"It was one of the most dramatic moments in my life," commented Mooneyham. "Never have I felt such a sense of the power of God over evil."

Octavianus called it "revival in the true sense. The church in Timor has once again been visited by the Spirit of God."

In spite of a civil war which raged in the mountainous border area only 250 miles away—a border that divides the island into Indonesian Timor and the former Portuguese colony of East Timor—not a single incident marred the meetings.

The war almost prevented the meetings from being held, however. The island is a restricted area and final permission for the outdoor meetings and for Mooneyham's participation as a foreigner was received from the Indonesian government only two days before the campaign was to begin.

The governor of the province, His Excellency El Tari, personally appealed to military authorities, saying, "We need this evangelistic effort to strengthen the spiritual life of our people." The governor and his family attended most of the meetings. He chose to sit on the ground among the people rather than to take a place on the platform.

"I want the eyes of the people to be on God, not on

Rev T. C. Milton from St Mary's has become Curate at St Mark's Green Valley, from June.

Rev C. G. Nelson, curate in the parish of Green Valley, to Tregear from 1 July, 1976.

Rev N. Pilcher resigns as rector of St John's, Asquith, on 13 September to become rector, St Peter's Richmond, 15 September, 1976.

ARMIDALE
Rev P. Smart has resigned as Vicar of South Tamworth in order to accept the appointment of Synod as Principal of Calrossy Girls' School in Tamworth.

Rev P. Swane has accepted appointment as Vicar of South Tamworth. His induction will take place on Friday, 16th July.

ADELAIDE
Rev F. E. Wells has tendered his resignation of the Parish of Parkside, from June 30, 1976, in order to accept a position as full-time Chaplain to the Glenside Hospital.

Rev B. D. Parnell, Assistant Chaplain, Collegiate School of St Peter, has accepted the Incumbency of St Hugh's, Angaston. He will be instituted and inducted on Friday, August 20, 1976.

Rev J. Y. MacDonald has tendered his resignation as Rector of St Michael's, Mitcham and St Wilfrid's, Torrens Park, as from August 31, 1976. Mr MacDonald is to be issued a General Licence to Officiate.

Facelift for old Melbourne mansion ARCHBISHOP'S HOME TO BE RENOVATED

The Anglican Church would spend \$300,000 renovating the residence of the Anglican Archbishop of Melbourne and Primate of Australia, Dr Frank Woods, the Melbourne Age reported.

The Melbourne Archdiocese had accepted architects' plans for major alterations to the historic Bishops-court, in Clarendon Street, East Melbourne, the report said.

Anglican parishes around Melbourne would provide \$100,000 towards the project and the rest would be raised by public appeal. The plans, which included re-roofing the building and major internal changes, were subject to formal approval by the Historical Buildings Preservation Council.

Work was not expected to begin until the middle of next year—after Dr Woods' retirement.

The 129-year-old Bishops-court stands on two acres of Melbourne's choicest real estate overlooking Fitzroy Gardens. It carries the National Trust's highest classification.

A decision on renovating the rambling bluestone mansion has been put off by the church for many years, mainly because of cost, and it has progressively deteriorated. The alternative of building a new residence was rejected because the cost would be greater.

The Archdeacon of Mel-

ESTIMATED TO COST \$300,000

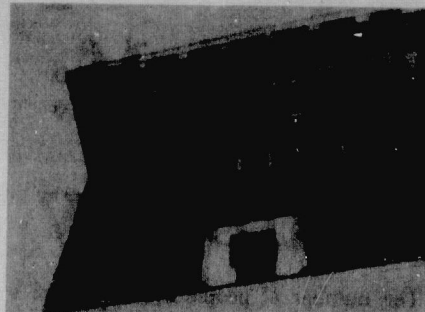
bourne, the Ven Stan Moss, said: "The cost is quite a shock, and we have been caught by the problem of escalating costs. But this project will be cheaper than building a new residence."

Bishops-court—completed in 1853—had been the home of eight archbishops and was a temporary Government House in the 1870s.

In 1902, a diocesan committee recommended the building be demolished because it was out of date, out of repair and unsanitary. Its cold and plumbing are still notorious.

The new plans—drawn up by architects John and Phyllis Murphy—provides for a new kitchen, new bathrooms and central heating.

"The public appeal is likely to be headed by a committee of Anglican laymen, working in liaison with the National Trust," the newspaper reported.



Dr Woods outside his home, Bishops-court, at Melbourne.

NURTURE AND GROWTH OF LOCAL CHURCH Sydney Seminar's Concern

Sydney parishes, on the urging of Bishop Dain, participated in a two-day Seminar entitled "the nurture and growth of the local church", conducted by Dr Win Arn of the Institute for American Church Growth.

The suspicion of many that church attendance is in rapid decline was confirmed by Dr Arn's statistics. Gathered mainly from North America and confirmed by a recent Victorian survey, church attendance throughout the western world peaked in 1968 and has declined steadily ever since.

The numbers participating reflected the growing lay awareness of the problem and the constant pressure that priestly vows place on the minister to "seek for Christ's sheep that are dispersed abroad... that they may be saved through Christ for ever".

The good news was that, in the face of this downward trend, some churches show steady growth. Most of these are Conservative churches. The Institute by analysis, over a long period, of several hundred American churches has deduced some general principles as to why, humanly speaking, churches grow.

Delegates were generally impressed both by the careful thoughtfulness of the material presented as well as the practical possibilities outlined for their own parish situations. Two ideas presented early at the conference impressed because they involved a change in widely held concepts. First, some political figure," he said.

The mayor of the provincial capital was chairman of the planning committee. Church synod chairman, Max Jacob, said the Timorese church has plans for additional evangelistic efforts on other islands. During the year, a programme of house-to-house saturation evangelism

will be launched on Rorai Island, which has a population of 76,000 people. He also said the church was prepared to help evangelise other areas of the country, which has 125 million people. In addition to the crusade here, the two evangelists also led brief campaigns in Java's two largest cities, Jakarta and Surabaya.

— World Vision.

situation was expressed by the Rectors present. Statistics and analysis were seen as tools to aid and sensitive ministry, not as "brag-sheets" for boastful Ministers.

Leadership was analysed into five classes ranging from those who best minister to their fellow Christians, to those whose energies primarily turn outward to the non-Christian community. This proved helpful in planning suitable parish strategies. Discerning areas of greatest need and areas of most potential responsiveness enables careful stewardship of time and talent. Starting with the areas more likely to respond and moving to the

least, results in a "snow-balling" effect of person-power and enthusiasm. Then the hardest tasks can be tackled with the greatest concentration of enthusiasm and energy.

Following the conference an extra seminar for Ministers was held on "the role of the pastor and church growth". Six general characteristics of the Pastor who has a growing congregation were elucidated. Interestingly, one prominent factor supports our age long (but now declining) Anglican tradition—in growing churches the Pastor has a long ministry. Grow where you are planted was the exhortation. Figures

showed that where Ministers moved every two years or so the church steadily declined. The encouragement of high lay involvement by the Ministers was another notable feature.

Against the background of general despair at the post-Christian culture we live in, the conference offered a positive approach to the problems churches face in evangelism. No "sure-fire" methods for success were offered. The accent was on understanding your own parish and intelligently applying different techniques to meet the need.

There are theological reservations to be expressed as to some of the motivation for "church growth". But two things are certain. First, time and talent are God given resources for which we are humanly responsible and accountable. Second, the gospel itself places irresistible pressure on Christian to proclaim it. We must continue to search the bible for God's mind concerning the role of the local congregation in the task of evangelism. Meanwhile, Christians must prayerfully turn their thoughts and actions to honour Christ by the proclamation of His gospel. The delegates present were thankful for the positive assistance the Seminar gave towards obedience in this area.



Dr Win Arn recently in Australia for nation-wide Church Growth seminars.

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WAVE OF CRITICISM

Reported statements by Bishop Ian Shevill about the church in Russia and religious persecution have been met by a wave of criticism from churchmen, and representatives of underground missions.

The President of the Australian Council of Churches, Rev Neil Gilmore, responded to protests from Czech, Polish, Latvian and Ukrainian church representatives by stating that the ACC did not associate itself in any way with Bishop Shevill's remarks.

Bishop Shevill told an airport Press Conference on the return of an Anglican delegation that he felt the restrictions on Russian Christians' rights to speak on politics "not altogether unreasonable" bearing in mind the nature of the communist state.

The bishop reportedly criticised as unnecessary the attempts by "underground" organisations to smuggle bibles into the Soviet Union.

In answer to a question by Mr Alan Gill of the Sydney Morning Herald about reports of religious persecution the bishop expressed doubt as to whether these

were taking place. He rather felt they were due to political and not religious activities.

These and other remarks contained in two articles by Bishop Shevill in the Sydney Morning Herald have been vigorously denied and criticised.

The former head of Time Magazine's Moscow Bureau stated in the Herald.

"Bishop Shevill is entitled to his instant opinions on the Soviet Churches, and, without going into detail, I would challenge him, for the moment, on only one main point. He says the Churches 'co-exist' with the atheistic State. 'Co-existence' surely implies mutuality.



- Letters to the Seven Churches — by Rev Gordon Robinson — Page 2.
- Watgate figure confesses Christ — Page 3.
- Bishop's concern over Torres Strait — Page 5.
- On and off the record — by David Hewetson — Pages 5 and 6.
- An innocent abroad — By Donald Howard — Page 7.

EDITORIAL

The Bishop of Newcastle, Bishop Ian Shevill has created a storm of controversy on his return from a tour of parts of Russia.

The bishop was very generous in the praise he gave to his Russian hosts. He described how the delegation travelled in style, was accommodated in comfortable hotels, feasted sumptuously, even breakfasting on vodka and caviar. He obviously enjoyed the ceremonial departures from each port of call, "bearing generous gifts bestowed" by his hosts.

The bishop described how at the end of the tour, the Moscow Patriarchate not only provided their air tickets back to Sydney, but "paid the additional air freight on the gifts which had been provided with such liberality".

It may be quite unfair to suggest that such red carpet treatment would have swayed his objectivity but to read the bishop's statements (not much has been heard of the other delegates) one could be tempted to believe that life for Christians was only marginally more difficult than in Australia.

It would seem that Amnesty International Alexander Solzhenitsyn, Richard Wurmbrand, Underground Evangelism, Michael Bordeaux and countless others are wrong. But then none of them were given a tour and showered with such hospitality.

It needs to be remembered that even though the



Bishop Ian Shevill talking with Metropolitan Nikodim of Leningrad.

"In fact, Church-State relations in the USSR are totally one-sided. The Churches do what they are told and permitted to do. They have no rights, apart from those of worship. The Soviet Constitution gives, for instance, freedom of anti-religious propaganda, but none of evangelism; Stalin removed that clause from the Lenin Constitution."

The ACC is in no doubt about the reality of religious persecution. Mr Gilmore said: "The Council of Churches had protested twice to the Russian Embassy in Canberra about the imprisonment of the Baptist pastor Georgi Vins, and the harassment of Father Dmitri Dudko, another Russian dissident."

Mr Gilmore said he personally had taken up the question of Soviet repression of religious freedom at a meeting of the central committee of the World Council of Churches in Berlin.

Conditions of Christians in Lithuania under Soviet rule were described in the Herald by V. Patasius of "Australian Citizens

Committee for Lithuanian Rights". "Teachers caught attending religious services risk expulsion. Many priests have received stiff prison sentences after being accused of instructing children in religion. This is strictly forbidden: they may only test their religious knowledge, if requested by parents."

Rev Bernard Judd of Sydney in a statement made over 2CH, challenged the bishop's assessments.

"On his return, the delegation's spokesman said they saw evidence of worship in church but a clergyman would suffer restrictions if he tried to make a soap box out of his pulpit. This Anglican spokesman considered these restrictions were 'not altogether unreasonable' bearing in mind the atheistic nature of the Communist state. This word 'restrictions' can mean imprisonment in slave labour camps for some hundreds of courageous believers."

"Whether these sufferers take such a lordly and detached view is quite another matter. It is incredible that a visitor, • To Page 6

New regulations on exorcisms

The Archbishop of Sydney, Most Rev Sir Marcus Loane, has issued regulations governing the role of clergymen and exorcism. This follows a request at the last Diocesan Synod.

Rev Peter Hobson, Rector of St Michael's Surry Hills, who is well known as a practitioner of what he calls the Ministry of Deliverance has responded to the issuing of these regulations with a statement by announcing the formation of a Deliverance Trust to continue this activity.

The regulations state:
1. In these regulations (a) the word "exorcism" includes the casting out, expelling or adjuring of demons, evil spirits, the devil and his angels or other powers of darkness, whether in the name of Almighty God or of Jesus Christ, or otherwise, and also includes any attempt, successful or otherwise, to do all or any of these things.

(b) the word "clergyman" means any clergyman to whom a licence has been issued by the Archbishop of Sydney being a licence which has not been suspended or revoked.

(c) the expression "Advisory Panel" means the persons appointed by the Archbishop of Sydney from time to time to act as an Advisory Panel on exorcism by clergymen and, on the date on which these regulations were adopted by the Archbishop of Sydney comprised the Very Reverend Lance R. Shilton, Dr Ruth Shaford, Dr David Collicott, Dr Maree Farley, the Reverend Canon A. J. Glennon and the Reverend Alan Nichols, and

(d) the expression "Assistant Bishop" means an Assistant Bishop in the Diocese of Sydney.

2. No clergyman shall undertake, engage in or be in any way concerned with the practice of exorcism unless and until the clergyman has obtained the approval thereto

first of a member of the Advisory Panel and then of either the Archbishop of Sydney or an Assistant Bishop.

3. Where a clergyman has conducted an exorcism in respect of or in relation to any person, the clergyman shall not conduct a second or further exorcism in respect of or in relation to that person except with the approval thereto first of a member of the Advisory Panel and then of either the Archbishop or of an Assistant Bishop.



Archbishop Sir Marcus Loane

4. (1) No clergyman shall conduct an exorcism in respect of or in relation to more than one person at the one time.

(2) No clergyman shall conduct an exorcism in respect of or in relation to one person in the presence of another person if that clergyman intends or may immediately or shortly thereafter conduct an exorcism in

• To Page 8

FROM RUSSIA WITH LOVE

delegation had considerable freedom, they met only Orthodox Christians. Baptists or dissidents were not on the itinerary. They were allowed no unsupervised conversations even with the State-appointed Orthodox leaders.

Mr Alan Gill of the Sydney Morning Herald has pointed out that the main interpreter was a Journalist, Sergei Buronov, who is employed by the government controlled Novosti Press Agency.

Their only information on dissidents came from men who owe their positions and continued influence to the State. Even if they wanted to implicate the Communist Government they could not do so with safety.

The most regrettable aspect of reports of the delegation is the apparent indifference to the suffering of Christians. It was stated that certain restrictions on religious freedom were not unreasonable, given that Russia is an atheist state.

Setting aside the fact that such restrictions involve death, slave labour camps, loss of civil liberties, limitation of parental rights, the form of this argument would have some interesting applications elsewhere. Given the Nazi preoccupation with racial superiority it is not unreasonable that Jews and others should have been placed under restrictions, and we know what that meant.

One would have expected any delegation of Christian men activated by Christian conscience to have been unequivocal in their denunciation of a system and a government which allowed or justified the restrictions referred to.

As far as we can see, not one word of support, sympathy, compassion or understanding has been expressed by the bishop for those, like Georgi Vins, who are suffering for their conscience under the hand of an atheistic and repressive regime. There has been no call to prayer, no offers of help.

Rather the bishop appears to side with the official church leaders. The delegation should at least have passed some comment on the intrinsic wickedness of a system which forces Christians to choose between the laws of man and God.

The fact that they were not permitted to meet members of non-Orthodox groups (we assume they asked to) should have tempered the bishop's remarks and aroused suspicions that the whole trip was a public relations exercise for the Soviet's benefit.

Those voices raised in protest are to be commended if only because they effectively nullify the unfortunate and naive impressions that religion in the Soviet Union is allowed to operate in relative freedom with no undue state interference.