

# Church Record

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## HOLIDAY CONVENTIONS ATTRACT LARGE CROWDS

Many conventions and Summer Schools held over Christmas and New Year period throughout Australia.

Among the largest of these was the Katoomba Convention in NSW from Dec 26 to Jan. 1, where Dr Leon Morris gave the Bible Studies. Other speakers were Rev J. Pritchard, vice-principal of the NZ Bible College, the Rev John Chapman, Director of the Board of Diocesan Missions in Sydney and the Rev Canon Ken Short.

On January 7 the Church Missionary Society in N.S.W. began their Annual Summer School which has attracted over 800 who are in residence for the week.

The Bible Studies were led by Bishop elect, Canon D. W. B. Robinson and the Chairman was the Rev Maurice Betteridge — Federal Secretary of C.M.S.

Other speakers were Canon Peter Watson, Rev Colin Kruse, the Venerable Donald Cameron, Rev David Hewetson and Dr Barry Newman.

In Queensland, the annual "Keswick" Convention was held at the Mount Tamborine Convention Centre, from December 26 to January 1.

The speakers were, the Rev

Eric E. Potter, Principal Emeritus of Tahlee Bible College, the Rev Ken Churchwood of St Thomas's, Kingsgrove, and Rev John Mercer of Hamilton-Hendra Presbyterian Church.

The Victorian C.M.S. Summer School will be held from January 24 to January 29. Speakers will be the Rev Alpha Mohamed from Tanzania, soon to take up his appointment as Principal of the Msalata Bible School.

Other speakers will be Rev Maurice Betteridge and Rev Colin Kruse.

The chairman will be Rev Stanley Giltrap. The School will be held at the Society's Conference Centre at Belgrave Heights.

## Second Anglican Council for Dublin in July

The second meeting of the Anglican Consultative Council, representing more than 50 million Anglicans throughout the world, will take place in Dublin at the Church of Ireland Training College from July 17 to 27, 1973.

The council, which met for the first time in Kenya in 1971, is small (about 60 members with two or three members chosen by each member church or "Province" of the Anglican Communion).

There is also a standing committee which meets in between the two-yearly consultations. The members include lay men and women, and are of all races and colours.

In part the agenda stems from the previous meeting and the studies which the churches of the Anglican Communion were then asked to make. In part it will come direct from the member churches, with the closing date set as late as possible.

The business will be in four main sections: 1. **Unity.** The council will discuss the way to proceed towards unity. It will receive reports on the international conversations with the Roman Catholic Church (including the "Agreed Statement on the Eucharist") and with the Lutheran Churches.

2. **Church and Society.** The attempt will be to concentrate on the single subject of education for social justice.

3. **Order and Organisation in the Anglican Communion.** There will be debate on lay ministry and lay training; on a much wider use of ordained men who earn their living in other employments; and on the ordination of women to the priesthood.

Divorce including studies in relation to polygamy will also be discussed.

4. **Mission and Evangelism** will also be studied under the heading "Salvation Today."

Australian delegates will be Archdeacon Donald Cameron, who is also secretary of the council's standing committee, the Archbishop of Perth, Dr Geoffrey Sambell, and Mr Roland St John, of Brisbane.

## TELL THE WORLD

A week or so ago we went along to what used to be called a drawing-room meeting. The warm, welcoming atmosphere was a benediction . . .

Just the right number of people came along to fill that room and occupy every available chair. As we waited quietly for the speaker, our host put on a record, and the opening words came alive for me.

"I'll tell the world that I'm a Christian . . ." I set to wondering just how many of us in that room would do just that.

Let's face it, many of us are afraid or unwilling to share our faith. We need to remind ourselves of the clear statement of

our Lord's, "You shall be My witnesses."

We need to let the victory over our feelings of shyness, in other words to stop looking at ourselves, and to look for an increase of spiritual power and wisdom for this task.

*By Margaret*

Every would-be witness must have a genuine and up-to-date experience of Christ, not relying solely on a past blessing, but able to share the reality of his power today.

People will soon detect anything phony, but if we truly have the love of Jesus in our hearts (and in our homes), that will undergird our words.

There are wonderful opportunities nowadays for sharing our faith. Young people especially are frank and open, and many are ripe for the Gospel message. They have no time for old hat, but the true Love of Jesus is beginning to touch their wiseful hearts.

There is a wealth of Christian literature suitable for all ages; a new venture is the Christian newspaper written by youth for youth in the informal language of today.

Every true Christian soldier needs suitable ammunition. He needs to be armed with the Word of God, and with printed matter which will make that Word clear.

Let nothing stand in the way to hinder our sharing with others the best news in the world.

## St George's Hobart's 134 years

St George's Battery Point, Hobart, marked its 134th anniversary with special services last month.

The Bishop of Tasmania, Dr Robert Davies preached at the 10 a.m. service and dedicated a National Trust plaque to commemorate the founding of the church.

He also reopened clubrooms for boys of the parish.

## Church House Staff Move Out

On January 8 this year the staff of Church House began to operate from new locations. The shift was caused by the demolition of Church House in preparation for the development of the cathedral site.

The new locations are:

Enquiries,  
Secretariat,  
Information & Public Relations,  
Accounts Office,  
1st Floor, Tomasetti Building,  
507-509 Kent Street, Sydney.  
Offices of the Archbishop,  
Assistant Bishops,  
Archdeacons,  
Registrar,  
General Synod,  
6th Floor, WEA Building,  
70 Bathurst Street, Sydney.  
Dios Offset,  
Board of Diocesan Missions,  
91 Bathurst Street, Sydney.  
The telephone number for all offices remains the same: 26 2371  
All mail should be addressed to  
PO Box Q 190,  
Queen Victoria Building,  
York Street, Sydney, 2000.

## Bible distribution consultant to visit Australia

The Rev. Russell Self, a Canadian who has trained over 15,000 Asians to distribute Scriptures, will be visiting Australia in February as guest of the Bible Society in Australia.

His visit coincides with the Bible Society's decision to make 1973 a year of "Good News Unlimited" in Australia.

Mr Self's itinerary includes meetings in NSW Feb 11-15; Victoria 17-19; SA 21-22; Queensland 24-26; and the ACT 27-28.

Mr Self, a former missionary in India, has devoted many years of his life to Bible distribution. After leaving Australia, he will be conducting training courses in Argentina and Brazil.

## Mrs Jean Rees for women's conventions

Widow of Tom Rees to speak to women throughout Australia.

Mrs Jean Rees, a renowned speaker and author will travel the breadth of Australia speaking at the 1973 Christian Women's Conventions.

Author of 34 books, including "Danger — Saints at Work," Mrs Rees, with her husband, pioneered several conference centres in England.

Mrs Rees will arrive in Sydney on February 13, leaving for conventions in New Zealand on February 16.

She will be in Tasmania from February 23-27 and in Canberra on the evening of February 27.

The N.S.W. Central Convention at Stanwell Tops will be held from March 9-11.

The Victorian Central Convention at Belgrave Heights will be held from March 16-18.

South Australia will hear her at Mt Gambia on March 21 and at the South Australian central Convention at Port Elliot from March 23-25.

After these meetings she will travel to Darwin and she will complete her program in Perth at the convention from March 28 to April 1.

## PRETTY LITTER



The Bible Society in Australia has made a step towards improving ecology.

Empty soft drink cans are dressed up with a Bible Society label and turned into collection boxes.

Mrs Betty Trigone, a former Miss Australian Capital Territory, shows the finished product.

Gummed labels are available on request from: State Bible Society offices.

## New College Librarian

It has been announced that the Reverend Neil K. MacIntosh will take up the position of Librarian at Moore Theological College at the beginning of 1973.

Moore College has been planning to appoint a Librarian for some time and Mr MacIntosh is well qualified to fill this post. He was closely involved with the College Library during his student days, and is very keen to resume this involvement.

The Moore College Library comprises the Broughton Library (collections prior to 1840), the Australiana Library, the main Reference Library, and the Lending Library. At the present moment the Library is under the supervision of the Reverend Bruce Smith, who is assisted by Miss Margaret Orr. The need for a full-time librarian of Mr MacIntosh's calibre is long overdue, and the College is confident that this important instrument of its work will flourish under his

supervision.

Mr MacIntosh is married and has two children. He will be living in one of the new College Staff houses on Carillon Avenue.

Mr MacIntosh was ordained Deacon in 1961 and Priest in 1962, in the Diocese of Sydney. He obtained his BD in London in 1963 and the Th Schol in 1967. He served as Curate at St Augustine's, Neutral Bay; Holy Trinity, Kingsford; and St Mark's, Darling Point; and during 1967-68 he was Curate in Charge with St George's, Marsfield, and St Dunstan's, Denistone East, as well as part time Chaplain at Macquarie University. From 1969 he was Assistant Master at the Sydney Church of England Grammar School, North Sydney.



## Church Record

JANUARY 12, 1973

## A Christian and his daily work

The December decisions in the national wage case and on equal pay for women will have repercussions which will in some way affect us all. They also give us a starting point to look at some basic issues concerning the Christian and his work.

Two disparate points of view on work have long existed in Australia and their tensions have coloured our political and social life.

The Puritan work ethic came in with our Anglican and Non-Conformist forebears. It is based on the belief that men ought to be enterprising, industrious and frugal. It urges men to be painstaking, diligent and to cultivate the virtues of self-help and self-reliance. Without articulating such beliefs, most of our pioneers had them.

In Australia they acted as though they could achieve anything by the fruits of their labours and they did just that. They took pleasure in their own hard work and they praised that quality in others.

For obvious historical reasons, a popular attitude to work was imported from the politically troubled Ireland of the late eighteenth and early nineteenth centuries. No matter how hard one worked, little more than existence was possible for the vast majority. The fruits of work went to the English or Anglo-Irish aristocracy who cared little for the conditions of the workers of their land.

To Australia they brought a hatred of authority, a cynical contempt for law, an improvidence that often passed for generosity and a pugnacity and aggressiveness that some people equated with red hair. The strong brotherhood between them in their former sufferings in Ireland was maintained in Australia by their regular drinking at the hotel bars. Their improvidence was furthered by their dream of quick gain without effort by means of all sorts of gambling devices.

Work was endured only for its rewards and since they lacked any belief in those aspects of the Puritan work ethic which may have helped them escape the deadly boredom of their lives, they succumbed to fantasies about "the worker" and "the boss."

Today, the demand for shorter working hours comes from those who cannot be expected to find satisfaction in their work. There is far too much work today that is repetitive, soul-destroying. Many work in a chosen career and can glorify and praise God in it. But there are far too many who can thank God only for the pay packet.

But increased leisure alone is not the answer. True, deep, satisfaction does not come from working hard at leisure so that going to work on Monday gives the opportunity for a rest from the weekend. Strangely, with the increase of leisure, Christians are not apt to give the Lord more of their time on the Lord's day, but less. Leisure can be an opiate. The more you get the more you want.

St Paul's injunction "If anyone will not work, let him not eat" (II Thess. 3:10) does not apply to the aged, the sick or the unemployed but it is relevant to Christian thinking today. It is a sign of society's malaise that we provide hand-outs to the slothful instead of paid work assignments.

Some Christians retire early. Very many have more time than ever. Many use too much of their spare time earning extra money. Under existing conditions of work in Australia, we might expect that numbers of Christians giving voluntary service for Christ would be rapidly increasing.

It would be a judgment on Christ's followers today if better living conditions are found to mean that we are giving proportionately more time to our own pursuits and proportionately less to the Lord.

## MR WILLIAMS SAYS..

Mr Williams says he wonders why some people go to church — some of them have gone all their lives — it doesn't seem to make much difference to them.

By Ken Roughly

I am reminded of the lame man at the gate "Beautiful" (Acts 3:5-6). When Peter and John were on their way to the temple they saw him — expecting to receive something from them. Peter said, "I have no silver and gold, but I give you what I have; in the name of

Jesus Christ of Nazareth, walk." — and — he did!

Many people go to church "expecting to receive something." We are all led on by expectations beneath the reality. We sit by the Beautiful Gate for the sake of silver and gold. When I was a child at Sunday School I never dreamt that the prize was the lesson; I only looked for the annual picnic! God always brings us to the Beautiful Gate by the hope of inferior things. After Jesus' burial some of the women came to anoint a dead body; they got more than they bargained for — a living Christ!

I wonder, Mr Williams, how many years they carried this man to the temple?

## Graeme Goldsworthy

The author, who was recently appointed rector of Yagoona, NSW, was from 1969 engaged in graduate studies for three years at Union Theological Seminary (Southern Presbyterian) in Richmond, Virginia. As well as holding a teaching assistantship at the Seminary he served as supply pastor at the Springfield Christian Church (Disciples of Christ) in Rockville, Va (1970), and at the Presbyterian Church in Chase City, Va (1971-72).

Having spent twelve months working with the Episcopal Church in lower Manhattan in 1961-62, and found that life in New York cannot be taken as the American norm, it was with keen anticipation that I took the opportunity to experience a quite different aspect of the States in 1969. In that year I went with my family to spend three years in Richmond, Virginia, the former capital of the Confederate States, and to discover something of the ingredients of the distinctively southern life.

There are many other places which have made important contributions to American life and history, but Virginia is the birth-place of the English-speaking nation, and the State in which much of America's history was determined. The first British colonists landed at Jamestown in 1607, so that Virginia has had almost as much history prior to the War of Independence as after it. In the old capital of Williamsburg, with its venerable College of William and Mary (designed by Christopher Wren), the citizens decided to declare themselves independent of Britain and to fight if necessary. A few miles from there the British forces were decisively defeated at Yorktown.

During the Civil War, 1861-1865, Richmond became the capital of the Confederacy and was consequently marked out for the most concerted attacks by Lincoln's armies. The war ended in Virginia at Appomattox Courthouse after Lee's armies evacuated Richmond and the city was burned.

Geographically Virginia is not deep South, but in culture and history it is closely bound up with everything that the South means, including its distinctive religious patterns. It is a moot point whether war was necessary in order to solve the slave question, but since war came, it made it that much harder for an alienated and defeated South to regain its sense of belonging to the Union. The breach, which Reconstruction did little to heal, perpetuated social and cultural

differences, and tended to isolate southern religion from the North.

Given this isolation, it was fortunate the South had already a rich spiritual heritage upon which to draw. One might dare to suggest that the North was the loser by virtue of this rift, despite the fact that the great spiritual contributions of Dutch, German, and Swedish migrations were confined mainly to the North. The simpler structures of the rural South seem to have fostered all forms of the Christian Faith in a way the much more industrial North never did. If the fact that a vigorous Christianity existed in the midst of slavery seems incomprehensible, it is as well to realise that the majority of southerners were not slave-owners, and that the war was for them a more general matter of State's rights. On the other hand, we cannot ignore the fact that the Christian Faith does not seem to have been regarded as speaking to the question of the situation of the black slaves.

On the contrary, godly evangelicals found themselves able to defend a system of paternalistic slave ownership. Robert Dabney, a prominent evangelical theologian at Union Theological Seminary, which was then located at Hampton Sydney College, Virginia, wrote an impassioned pro-slavery apologetics "The Defense of Virginia, and Through it the South." Something of the strange contradictions which existed can be seen in the almost "Holy War" approach of the South to the conflict with the Union. Dr Ben-

jamin Lacey in his book on revival in the South records the Christian fervour with which many communities farwelled their troops, and also the extraordinary number of prominent clergy who rose to field rank in the Confederate army. Lacey notes too the unparalleled revival in the Confederate army and quotes one estimate that towards 100,000 men were converted during the conflict.

The Church of England, which had been the established Church in colonial Virginia, had very little effect on the pattern of southern religion. The major influences came from the Scottish Irish Presbyterians, Baptists and Methodists. The Baptists and Methodists vastly outnumbered the Presbyterians and also adopted a road to revivalist religion which involved the discarding of the last vestiges of Calvinism which remained in those denominations. This reduction of doctrine to the minimum, and the concentration on the individual response to the Gospel in order to escape hell-fire would appear to be the basis of "Bible-belt" fundamentalism with all the excesses and varieties the name implies.

The Presbyterians alone represented the Reformed faith, but though the denomination was vigorous, it was small. Nor did the doctrinal exactitude fostered by adherence to the Westminster Confession save the Presbyterians from the fundamentalist mentality which seems to have produced an almost unquestioning acceptance of the status quo. Conservatism seems to have be-

come largely an undifferentiated approach to the defence of "Biblical" religion and of the political and social structures which included white supremacy.

Without trying to analyse the connection, it may be stated that the rapid industrialising of the North was accompanied by an increasing trend in the churches away from the evangelism which the South once shared with the South. Post Civil War reconstruction in the South hardened southern attitudes towards the North, and this, together with the fact that the major denominations had developed a southern autonomy, tended to isolate fundamentalism from the growing theological liberalism of the North. Despite the growth of southern cities in the 20th century, and a measure of industrialisation, the South, by comparison with the North, remains even today a predominantly rural region and retains its broadly rural outlook.

Conservatism in social thinking may be partly gauged from the often violent white reaction to the civil rights movement.

Admittedly the North has shown similar reactionary tendencies, especially when such measures as compulsory bussing of school children to achieve racial balance in schools was introduced from 1970 on. For example, the white parents of Pontiac, Michigan, took matters into their own hands in a quite violent way to prevent bussing, and forced a stalemate for some time. It is also true that the big race riots have occurred, not in the South, but in Watts, Detroit, New York, Newark, and Washington, DC. No doubt this is due to the existence of the vast urban jungles which aggravate the conditions of the impoverished blacks, but this impoverishment basically stems from the outworking of white racial attitudes.

Nevertheless, the South has presented a more pervasive picture of social conservatism which seems to have been very closely allied to theological conservatism in the churches. It is difficult to see how this was ever justified on theological grounds since the practical outworking has been the bolstering of a sense of white supremacy and the denial of reasonable opportunity for advancement to the black. Virginia

retained de jure segregation of schools until the Supreme Court ruled against it in 1954. But for 16 years afterwards, de facto segregation continued so that Virginians were largely caught unprepared by the 1970 Federal Court order to use buses to achieve racial balance. Many small private schools have sprung into being since the ruling whose fee structures effectively prevent blacks from attending.

These changes which are occurring in southern society with the growth of urban areas and the judicial assault on segregation, have created strains upon the old conservative attitudes including those within the churches. At the same time social patterns are being pressured, church structures are being challenged by schemes for reunion. Add to this the growing liberalism in some southern theological institutions, and the scene becomes a very threatening one to white conservatives.

The Consultation on Church Union (COCU) received wide publicity as a scheme aimed at amalgamating several influential denominations in both North and South. Meanwhile the Presbyterian Church in the United States (southern) had been considering proposals for reunion with its much larger northern cousin, the United Presbyterian Church in the USA. Since the latter is a more liberal body than the PCUS, a group of conservative southerners are threatening secession should the union be achieved. This state of mind is understandable in that the united body would almost certainly be no longer bound by the Westminster Confession. The secessionist group calling themselves "Concerned Presbyterians" are concerned to maintain a continuing Presbyterian Church true to the Reformed faith.

The impression to be gained is that these are critical times for southern conservative Christians. The changes which challenge social conservatism are being paralleled by the influx of the theological liberalism which has begun to affect even the Southern Baptist Convention. The inbred inability to see that social change and theological change are not necessarily the same

thing would appear to remain a widespread phenomenon. If a sizable proportion of Christians feel that such social change poses an inevitable threat to evangelical religion, reactionary tendencies are likely to be less than healthy.

One lesson to be learned from the crisis in the southern denominations is the need for evangelicals to maintain an adequate Biblical theology of the Church and its relation to a secular society. The rapid changes in modern society require a continual reappraisal of the Christian response to it. The liberal response to secularism involves the rejection of Biblical authority and the accommodation of theology to the tastes of an unregenerate society, and southern conservatives are rightly resisting this course. But on the other hand a retreat into an unthinking fundamentalism as a kind of reactionary funk-hole can produce the unholy alliances that many southerners have allowed to exist between themselves and the forces for continued white supremacy.

Francis Schaeffer in his book "The Church at the End of the Twentieth Century" speaks clearly to the American scene and through it to the Western world at large. He sees the rise of the social and political philosophies of the New Left as giving rise to a tendency amongst Christians to regard the old Establishment Right as the undoubtedly ally. The need, according to Schaeffer, is for Christians to extricate themselves from all outside alliances and to accept the principle of co-belligerency. This means that the biblically oriented Christian will recognise the truly revolutionary nature of the Christian faith and will co-operate with the secular powers of Left, Right, or Centre only when such co-operation promotes a manifestly Christian principle. No permanent alliance can exist without sooner or later involving Christians in unrighteous action.

To conclude these few impressions gained from a measure of involvement in southern Churches and in the "Confederate" ethos I would suggest that no matter how distinct the historical situation of the South, the human attitudes and the underlying nature of the problem are common to us all. There are surely many lessons to be learned from the American scene described which apply to the situation of evangelical Christianity in Australia. For example, we need to understand more of the dynamics and psychology of racism as we think through what our attitude should be towards the problems of the Aborigines and towards non-white immigration. We cannot remain silent on these issues if the Governments we help elect are perpetrating injustice.

We need to study our relationship to an education system which seems daily to grow more blatant in fostering humanist and anti-Christian attitudes. Some Reformed thinkers are now advocating the establishment of a Christian political party and Christian day schools (which our denominational schools can hardly claim to be). These may or may not be the answer for us, but at least our attention is being drawn to the fact that we cannot take for granted the benevolence and goodwill of Australian society and political powers.

The situation in the old Confederacy demonstrates in perhaps a more extreme form the self-inflicted problems which the Churches must face when they have nestled too long under the wings of a benevolent Establishment.

Yet the very time when southern Christians need clear guidance and teaching to enable them to cope with the changes taking place around them, increasing numbers of their teachers are being trained according to the liberal presuppositions which are gaining hold in many seminaries. Liberals are seeking to address themselves to the problems which conservatives have ignored. The tragedy is that the solu-

tions proposed are rarely Christian.

Australian evangelicals may feel the growth of secularism, pressure for social change, and the continual rejection of Biblical authority in the denominations to present a situation of real threat. The answer is not to regard liberalism in theology as the inevitable ally of social change for the worse, but to encourage on all fronts the search for, and the implementation of a positive response which

stems from a thorough appreciation of relevant Biblical data. The vicious circle which at present operates in many areas of evangelical response involves the line of least resistance in the form of pragmatic action. This in turn breeds pragmatism and stifles the will to grapple with the issues on a Biblical basis. This short-term easy solution process can only increase the long-term problems by easing the Church away from the source of its power in the Word of God.

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## Notes and Comments

### Who attends our schools?

Speech days at church schools in December brought more than the usual number of remarks from principals about the rising incidence of behaviour and disciplinary problems.

Some undoubtedly arise from the extra year of schooling that makes the senior pupils a year older and brings almost all of them at 18 into legal adulthood and voting age.

Others are certainly brought about by the expectations and pressures of parents who want their children to excel or to qualify for entrance to professional life rather than anything else. Children have come, quite rightly, to resent this. Their own feelings and wishes as individuals are not to be denied. It is no biblical precept that all wisdom resides with all parents.

But there are other issues and Christian schools need to be encouraged to take a firm stand for proper authority and high principles.

If, when the chips are down, a pupil refuses to do what is right and to be loyal to standards expected in a church school, his parents should be asked to take him away since he is unwilling to accept what a church school can offer.

There is considerable pressure on many of our schools for entrance and yet there are pressures within our schools to allow pupils to miss chapel services, to drink, smoke, permit blasphemy, run sweeps and raffles, be discourteous, slovenly in appearance and absent themselves with parental assent from school for trivial reasons.

We would begin to show our sincerity about church school education when greater numbers of such pupils were asked to leave and their places offered to those who hoped to profit from what the schools offer.

A sudden increase in numbers leaving would be bound to arouse media hostility but it would commend the school to the great mass of parents who look for better things from church school education.

## Synods' power of decision limited by commissions

Members of Australian diocesan and general synods ought to be aware that the very extensive powers which they have under law, are now being eroded by the setting up of many commissions which produce lengthy reports.

There are some dangers inherent in the appointment of commissions and synods are usually aware of these. A block of candidates is put up as part of a motion and they generally are elected. They may all be already committed to the idea which they are supposed to objectively examine and report on.

But the greatest danger lies in the drawing up of a lengthy report which may require a considerable time to read and assess. The whole of this vast document is put up for synod's acceptance and since its examination in detail would bring synods to a standstill, members are obliged to go along with accepting the general terms of the report.

Another ploy used in synods with such reports is to avoid discussion in detail by asking for an ordinance or canon to be drafted and brought to the next session of synod. When that comes, it seems to have official approval and substantial moves against it are generally fiercely resisted.

### Stunned silence on Uganda

Bodies like the U.N. and the W.C.C., which have tried to act like the world's conscience over so many matters, are inexplicably silent over General Amin's latest doings concerning Ugandan citizens of Indian origin.

All of these unhappy Ugandans whose crime is that their forbears came from India and so their skins are brown instead of black, have been uprooted from the urban life that they have known and have been dumped in one of Uganda's most arid and inhospitable regions.

There, these thousands of people are expected to tame the wilderness, produce food and eke out some kind of existence. Water is scarce in the area and rainfall very unreliable. To many, particularly the aged, it is a sentence of death.

Two examples will illustrate the point and show how damaging to the church lengthy and largely undebated reports could be.

Late in August 1971, the findings of the Canberra Conference on Mission and Ministry, called at the request of General Synod, were published. The report was drawn up under pressure and some of its contents were ill-advised and were reported with maximum verbosity and minimum precision and clarity.

Those responsible realised this on reflection and six months later the earlier document was replaced by a full report of greater length, greater precision, clarity and usefulness. If this report is ever presented to General Synod, it will represent a mature expression of opinion.

The second example is the 12 page report of the Commission on Mass Media which begins on page 53 of the report of Standing Committee to the 1972 synod. It is dreadfully repetitive and verbose and it sets forth diagrammatically a method whereby some existing church departments can be telescoped, a few others set up and how a quarter of a million dollars of synod's money can be spent over a period of 12 years.

The report is the cheekiest piece of empire-building that Sydney or any synod is ever likely to see and is based on the erroneous idea that you first set

up a power structure and then get people to come in and fill up the pyramid. Sound management works the opposite way.

The suggested plan of operations provides for a Director and five Directors of Divisions under him. The Director has a Board of Directors and the other five Directors have an Advisory Committee. Each of the six, of course, have their various staff working for them.

The desire to do all this empire-building is based on certain assumptions about the mass media, most of them unproven except by their own research.

This is a commission report which should have been examined in detail at parish and rural deanery level before it ever came before synod in its existing pathetic shape.

Synods being what they are, commission reports, unless they are very brief, cannot be properly debated. Synods must set their face resolutely against handing over their rights to such bodies. Commission reports will be all the better for thorough preparation and for having to run the gauntlet of close inspection at a number of levels before they come to synod. Synods must resist taking action by ordinance, canon or otherwise on commission reports until they have been submitted to such close examination.

### A couple of billion for colour television

When colour television was announced by the Federal Government as beginning in 1975, we said that the Government had its priorities wrong in deciding to spend \$500,000,000 to set it up.

We hoped that the new Federal Government might undo this extravagant decision. Not a bit of it. In his first week in office, Mr Whitlam showed his priorities by dealing with wine duties, the contraceptive pill tax and tariff board inquiries into colour television.

Of course, \$500 million will just be the start of the expense to the nation of this unnecessary and largely unwanted luxury which is to be foisted on us by the powerful electronics industry

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## BIBLE CROSSWORD No. 62

We will give a book for the nearest correct entries to Bible Crossword No 62, which should reach the office not later than January 24. All answers come from the Revised Standard Version of the Bible.

- ACROSS**
- For whoever keeps the whole law but — (5,2) Jn 2:10
  - And he who is — in a very little is dishonest also in much (9) Lk 16:10
  - Watch and pray that you may not — into temptation (5) Mt 26:41
  - And what is my sin before your father, that he — me? (5,2) 1 Sa 20:1
  - He who rejects me and does not — my sayings has a judge (7) Jn 12:48
  - For though absent in — am present in spirit (4,1) 1 Co 5:3
  - But let none of you — — murderer, or a thief, or a wrongdoer, or a mischief-maker (6,2,1) 1 Pe 4:15
  - We will exult and rejoice in you; we will — love more than wine (5,4) Sol 1:4
  - Any woman who — or prophesies with her head unveiled dishonours her head (5) 1 Co 11:5
  - God, who is rich in mercy, out of the great love with which — us (2,5) Eph 2:4
  - Do you not know that God's kindness is —
- DOWN**
- The grass withers, the flower —, when the breath of the Lord blows upon it; surely the people are grass (5) Is 40:7
  - Let there be no filthiness, nor silly talk, nor levity, which are not fitting; but — let there be thanksgiving (7) Eph 5:4
  - But God — — us in that while we were yet sinners Christ died for us (5,3,4,3) Rom 5:8
  - But I am poor and —; hasten to me, O God. (5) Ps 70:5
  - The godless in heart cherish anger; they do — — help when he binds them (3,3,3) Job 36:13
  - He came and — — you who were far off and peace to those who were near (8,5,2) Eph 2:17
  - Jesus answered them, "Destroy this temple, and in — I will raise it up" (5,4) Jn 2:19
  - Is not — — brand plucked from the fire? (4,1) Zec 3:2
  - am a Pharisee, a son of Pharisees; with respect to the hope and the resurrection of the dead
  - For not in my bow do I trust, nor can my — me (5,4) Ps 44:6
  - Now a large herd of swine was feeding there on the hillside; and they begged him — — them enter these (2,3) Lk 8:32
  - Behind the second curtain stood a tent called the Holy of Holies, having the golden — — incense (5,2) Heb 9:4
  - The avenger of blood shall put the murderer to death, when he — him (5) Num 35:21
  - And there is salvation in no one else, for there is no — name under heaven given among men by which we must be saved (5) Ac 4:12

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## Books

### EXCELLENT HISTORY

**WESTERN SOCIETY AND THE CHURCH IN THE MIDDLE AGES**, by R. W. Southern. Hodder & Stoughton, 1970. 376 pages. \$7.30.

This must have been one of the hardest volumes of the Pelican History of the Church to write, but it is one of the best. Professor Southern identifies the period by emphasising that it was then that the Church came down to being coterminous with the whole of society.

After a section on the relations between Rome and Constantinople, he concentrates on three institutions during each of the three periods into which he divides the Middle Ages, viz, the papacy, the episcopate, and the religious orders, showing how they grew and expanded until about 1300 and then declined. He concludes with a section on unofficial expressions of religious life.

— G. S. Clarke.

## Key Books

ACR'S REVIEW EDITOR INTRODUCES  
IMPORTANT NEW TITLES:

**PROTESTANTISM AND SOCIAL REFORM IN NEW SOUTH WALES 1890-1910** by J. D. Bollen. Melbourne University Press, 1972. 199 pages. \$9. Dr Bollen, a history lecturer at Macquarie University, takes the view that Protestant Christianity illumined by the Evangelical Revival played a much more significant part in social reform at the end of the colonial and the beginning of the federal period in NSW history than is generally realised. At the turn of the century he shows that the Protestant churches were close to Australian life, influenced it and were in turn influenced by it. Protestants helped define and remedy many great social problems without waiting for legislative action. This is an important book for the period covered.

**MOSES AND THE GODS OF EGYPT. Studies in the Book of Exodus** by John L. Davis. Baker, 1972. 331 pages. \$U\$3.50 (paper). Exodus stands at the heart of the Old Testament economy and this refreshingly new study makes the book and the time come alive. Professor Davis gives due weight to recent historical and archeological studies which throw light on the book. Intellectually the volume is most stimulating but it also is spiritually enriching. Well illustrated. Excellent for deeper study.

**THE GOOD FIGHT OF FAITH.** Papers read at the Westminster Conference, 1971. Evangelical Press, 90 pages. \$U\$3.5p. The papers from the Puritan and Reformed Conference are always excellent reading and these five are no exception. Gordon Murray's paper, "Wasted legacy: some lessons from an Anglican anniversary," commands attention. The anniversary was that of the promulgation of the 39 Articles in 1571. He makes out a good case for the revision of all historic confessions but with the proviso that all concerned in revision accept the complete authority of the Scriptures. He is not hopeful that Anglicans will settle this supreme question of authority.



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## Enlightenment's fruits today

### WHAT KIND OF GOD? A Question of Faith, Heinz Zahrnt. Augsburg Publishing House, 1972. 279 pages.

The author sees the predicament of the modern church to have taken its rise in the eighteenth century in the Enlightenment, when thought began to be secularised. He is undoubtedly right. The godless philosophy of the French Revolution was the first-fruits of the Enlightenment; the "God is dead" catch-cri is its most recent fruit. It is with this latter that the author is concerned.

The author assumes that the modern world demands verification for belief in God "man may still stand face to face with God, but God no longer asks: 'Adam, where are you?' instead, man asks of God, 'God, where are you?'" He further assumes that this verification is to be found only in experience; "what we need in the present day is an empirical, and indeed an experimental, theology" (p 119).

But the author is so much a victim of the Enlightenment himself that he does not recognise

that there are witnesses to God, namely, creation; and that man refuses to see God here (Romans 1:20) he will never be able to discover. Him in subjective experience, for the problem with subjective experience on its own is that it is so difficult to pin-point; it disappears under the microscope.

God is never subject to proof, either theoretically or experimentally, but He has not left Himself without witnesses. Belief in God, or disbelief in God, is always a matter of faith, but the

### REVISING COMMUNION

Under this title, Marcham Manor Press has produced a short popular leaflet attractively laid out as a guide to help churches and groups to study the Series II and Series III Communion services which have been authorised for use in the Church of England. The study guide is based on the Latimer monograph No 3, Holy Communion, which has already been reviewed in the "Record."

The cost of the leaflet is (English) 20 for £1, 100 for £4.  
D. W. B. Robinson

## SHORT NOTICES

**SITUATION ETHICS** by Joseph Fletcher and John Montgomery. Dimension Books, 1972. 90 pages. US \$9c. Fletcher says following of moral principles depends entirely on situations. Montgomery says human society could not survive an onslaught of situation ethics. A transcript of a public debate by two leading academics. **THE BAPTISM WITH THE HOLY SPIRIT** by R. A. Torrey. Dimension Books, 1972. 82 pages. US \$7c. Clear and precise teaching by the great Dr Torrey on a subject often canvassed but little understood. A most useful corrective of current false and unbiblical views. Should be a best seller. **FOR THE TIME OF TEARS** by Robert G. Lee. Baker, 1972. 182 pages. US \$1.95. A useful volume in the Preaching Helps Series.

**PRISON TO PRAISE** by M. Carothers. Hodder, 1972. 91 pages. 90c. A reprint of a Logos International 1970 book. Logos only publish pentecostal material and now Hodder Christian paperbacks encourages them. **PROFITABLE BIBLE STUDY** by Wilbur M. Smith. Baker, 1971. reprint. 166 pages. \$U\$1.65. Intensely practical help for those beginning serious Bible study. **I'M NOT MAD AT GOD** by David Wilkerson. Dimension paperback, 1972. 91 pages. US \$7c. Inner conflicts and victories of a remarkable man. A **PHILIP MANUAL** by Donald E. Demaray, Baker, 1972. 64 pages. \$U\$1.50. Helps of all kinds for those who lead worship. **12 STRIKING SERMONS** by Charles H. Spurgeon. Baker, 1972. reprint. 152 pages. \$U\$1.95. An inspiration to all who aspire to preach the Word with force, clarity and understanding.

**MIRACLES AND PARABLES OF THE BIBLE IN CROSSWORD PUZZLES** by L. P. Johnson. Baker, 1972. \$U\$1.50. A book of 52 puzzles. **IN THE DAYS OF THE YOUTH** by Walter D. Cavert. Abingdon, 1972. 128 pages. \$3. Helps for daily devotions and living for 119 days of the year, each pointing young people to the Christ who is sufficient. **MANUEL** The man who came back by Hugh Steven Lakeland, 1972. 127 pages. \$1.25. Story of a Mexican who works among his own people for Wycliffe Bible Translators. **SKILFUL HANDS. Studies in the life of David** by Raymond Brown. Lakeland, 1972. 124 pages. \$1.55. An excellent expository and devotional study. **STRAIGHT FROM JESUS** F. H. Revell Co, 1972. 159 pages. 55c. 21 modern themes are followed by the T.E.V. Bible verses relating to them. Comes in a psychedelic cover and fits the pocket or purse. First-rate for youth evangelism.

## Of value

**EAT, DRINK, AND BE MERRY!** by Ronald C. Starenko. Concordia Publishing House, 1971. 75 pages. \$1.50.

The author, an American Lutheran pastor, emphasises the joyousness which should accompany the Christian life, and which is symbolised in the Lord's Supper. It is strongly Lutheran in outlook, but contains much of value for Christians of other denominations.

— G. S. Clarke.

### Moore College Staff Changes

Moore Theological College enters a new era at the beginning of the academic year of 1973. Two senior lecturers, Canon D. W. B. Robinson and Dr R. A. Cole, will not be returning to the College in their full time capacity. Canon Robinson is the new Bishop in Parramatta, and Dr Cole has accepted the post of Master of Menzies College at Macquarie University.

Both these men will continue to lecture at the college one day a week so that their loss to the college, academically and pastorally, is by no means a complete one. The college sustained a further loss in 1972, with the departure of the Reverend Tony Nichols, who has taken up work in Indonesia.

Although 1973 will place an increasing strain on the remaining staff members, the outlook for the year is an optimistic one. A college librarian, Reverend Neil Macintosh, has been appointed, and the Reverend Peter Jensen will also join the staff to replace the Reverend Tony Nichols. With the increased assistance of the Reverend Paul Barnett and Archdeacon E. D. Cameron, and with the welcome return of the Reverend Graeme Goldsworthy (part time), it is not expected that there will be any lowering of the academic and pastoral levels in the new year.

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## Mainly About People

Rev Kenneth L. Walker, rector of St Andrew's, Wahroonga (Sydney) since 1957, has announced his retirement from 31 March.

Rev John G. Mason, curate of St Mark's, Yagoona (Sydney) since 1970, has been appointed curate of St Michael's Pro-Cathedral, Wollongong.

Rev Colin G. F. Berriman, curate of St Thomas', North Sydney since 1971, has been appointed curate of St Stephen's, Port Kembla.

Rev Robert A. Farrell, curate of St Stephen's, Port Kembla (Sydney) since 1971, has been appointed curate of St Anne's, Ryde.

Rev Denis P. Robinson, curate of Holy Trinity, Kingsford (Sydney) since 1971, has been appointed curate of All Saints', Hunter's Hill.

Rev J. H. Lindsay Johnstone, curate of St Andrew's, Sans Souci (Sydney) since

1970, has been appointed curate of St Mark's, Darling Point.

Rev G. J. Abbas, curate of St John's, Darlinghurst (Sydney) has been appointed curate of St Mark's, Yagoona.

Rev G. B. Olliffe, curate of St Mark's, Darling Point (Sydney) has been appointed curate of St Stephen's, Pymble.

Mr Chris Dudley has been appointed Children's and Youth Education Officer with the Diocesan Board of Education (Sydney) from January 15.

The Bishop of London, Dr Robert W. Stopford, 71, will resign the see on June 11, this year.

The Bishop of Wellington, NZ, Right Rev Henry W. Balnes, died on November 28, aged 67. He had been Bishop of Singapore 1949-1960.

Rev Paul L. Watkins was inducted to the parish of Williamstown (Newcastle) in December.

Rev William G. Hayston, vicar of St Martin's, Tara (Brisbane) since 1968, has been appointed rector of St Michael and All Angels, Kingaroy.

Rev Leslie W. Turner, rector of St Michael and All Angels, Kingaroy (Brisbane) since 1968, has been appointed rector of St Alban's, Wollongong.

Dr Walter H. Koschade of Bunyip, Victoria and a member of the Gippsland synod, sailed for Macquarie Island on November 14 where he will be medical officer to the National Antarctic Research Expedition.

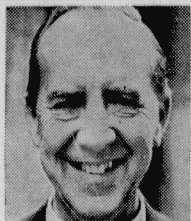
Rev Reginald N. Wynne, in charge of St Catherine's, Keith (The Murray) since 1968, has resigned to take up a post at Pulteney Grammar School, Adelaide.

Mr Roger Wood of St Michael's House, Crafers, was made deacon at the Pro-Cathedral, Murray Bridge, by Rev Robert Porter, Bishop of the Murray.

Rev Graham D. Thurler, curate of St George's, Burnie (Tasmania) since 1969, has been appointed BCA missionary at Exmouth (N.W. Aust) from February.

The following were priests at St Andrew's Cathedral on December 17 at 10.30 a.m.:

The Reverends G. J. Abbas, S. G. Barrett, R. E. Bentley, E. R. Bird, B. J. Dudding, B. A. Johnson, R. A. Jones, J. L. Nolland, C. B. Olliffe, G. McC. Simpson, I. R. Mears, D. E. Eastway and B. Finlayson.



Bishop Ian Shevill has accepted an invitation to become the ninth Bishop of Newcastle.

Bishop Shevill, 55, is general secretary of the United Society for the Propagation of the Gospel. Prior to 1970, he was Bishop of North Queensland.

He will succeed the Rt Rev J. A. G. Housden, who retired on December 31, 1972.

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## Letters TO THE EDITOR

## Dr Loane's views not representative

SIR, May I express my deep gratitude to your newspaper for publishing the superb, clear and uncompromising teaching of Archbishop Loane to his Diocesan Synod.

His Grace said that he intended to speak in "a spirit of reverence and precision" and he has done us all a great service by so doing.

I believe that the more often clear statements such as this emanate from responsible leaders of the Church no matter where they stand in theological history, the better it will be for understanding.

Ambiguity has always gone hand in hand with Anglican formularies and such precision as the Archbishop would derive from them is not as clearly demonstrated by the same documents when others study them. This might be looked upon as a peculiarly Anglican problem or alternatively, as a peculiarly Anglican strength.

The debates that such a clear statement as the Archbishop's might have once stirred may be out of place now, but while I am most grateful for his statement, I believe that there are very many Anglicans, like myself, whose loyalty to the formularies is as strong and real as Dr Loane's but whose resultant Eucharistic theology is very different.

I believe most strongly that heated argument more frequently drives the Holy Spirit away from men's hearts than it permits Him to speak to them. I have no wish to stir up ancient acrimony but in a spirit of charity I would remind your readers—

1. That the Archbishop's statement is not fully representative of Anglican belief and practice.

2. That such other belief and practice flow from exactly the same sources as those from which he has derived his own reverent and precise interpretations.

John Hazlewood,  
Dean of Perth, W.A.

## Considerations in sale of Glebe lands

SIR, An area of 40 acres of land at Bishopsthorpe Glebe is vested for the support of the Archbishop of Sydney. Without doubt the land at Glebe is producing net, not more than 24 per cent on its capital value. Therefore the Glebe Administration Board is absolutely right to sell and to transfer the proceeds to the St. Andrew's Cathedral site development provided the latter is viable.

None the less the Church owns not only 40 acres of Bishopsthorpe, but adjoining a further 40 acres of St. Phillip's Glebe (the subject of part of the security for its present debenture issue). This area of 80 acres is as

## Abortion rate approaches live births

NEW YORK celebrated at the end of 1971 the first anniversary of its abortion-on-demand law with pride. By all accounts, the first year was a huge success: 165,000 abortions in New York City alone, half of them on out-of-staters; a proliferation of modest-cost clinics; a sudden drop in illegitimate births and a decrease in total births, and a virtually negligible material mortality rate.

Indeed, as abortion becomes openly available elsewhere throughout the nation, New York City's abortion rate is approaching the rate of live births (950 for every 1,000 born). (Joan K. Ostling in "Eternity").

large or almost as large as any single holding of land in the central area of any City in the free world (except Canberra, which is all leasehold).

The sale of Bishopsthorpe prima facie is rightly contemplated by the Glebe Administration Board, but they cannot see that:

(a) The opportunity for an 80 acres comprehensive development should not be missed, in the interests of those who yearn for a better Sydney.

(b) That if it is the intention of the Glebe Board to sell Bishopsthorpe in sub-division to tenants, and others that the land should be sold only on the basis of a composite plan, so that surplus garden areas in any area block

are wide, and in some instances could be closed and made into play areas. Sales should be made by a controlling Trust.

No planning approvals should be accepted which exclude the value of improvements if resumption occurs; a planning approval consent, which in any case is probably unenforceable.

Ronald Collier,  
Sydney.

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## SYDNEY CITY MISSION FIELD STAFF

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Required for Inner City work, dedicated Christian men and women with a desire to help people with their material and social problems as well as conducting and leading youth groups, gospel services, etc.

Apply with references to Sydney City Mission, 103 Bathurst Street, Sydney.

## SYDNEY CITY MISSION HOUSE MOTHER/COUNSELLOR

HOSTEL FOR YOUNG PEOPLE AT RISK

A position calling for someone of Christian maturity, experienced in dealing with young people and their problems. This hostel provides crisis accommodation and counselling and endeavours to aid employment and accommodation for young people referred from various agencies. Active church affiliation essential with some experience in social welfare work. Application received in writing only, giving details of experience and references to Mrs M. Hurcomb, Sydney City Mission, 103 Bathurst Street, Sydney.

## SYDNEY CITY MISSION WELFARE WORKER

A position is available in a DROP-IN CENTRE in an inner city suburb. An opportunity for a young man aged between 25-35 to work amongst the difficult young people of the area, must have active church affiliation and have had experience in working amongst young people.

Apply in writing only, with references, to Mrs M. Hurcomb, 103 Bathurst Street, Sydney.

## STAFF REQUIRED URGENTLY

Owing to staff reorganisation and expansion of the Board's services to the Diocese by the appointment of a Children and Youth Education Officer, we are urgently wanting the following staff:

For immediate appointment—SENIOR STENOGRAPHER  
A responsible person who is an accurate typist, competent in shorthand and experienced in general office procedures, is required for work which involves typing associated with Council and Associated Committees, correspondence and other office duties, etc. It is assumed that this person would be capable of taking up the important responsibilities of Office Secretary.

All applications should be addressed to:

The Director,  
Board of Education, 511 Kent St., Sydney 2000.  
Phone: 41 4325.

For appointment now or in the next three months—

## A CLERK TYPIST

Must be competent in typing financial reports as well as correspondence, neat and accurate with figures and with an understanding of basic accounting functions. This is an interesting position which offers variety and an opportunity to accept responsibility. As the successful applicant will be the secretary to the Business Manager, shorthand would be an advantage although not an essential.

To arrange for an interview please phone or write to:

Business Manager,  
Board of Education, 511 Kent St., Sydney 2000.  
Phone: 26 6428.

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## ARCHBISHOP LOANE JOINS WARWICK OLSON TO SWISS POSTING

The Archbishop of Sydney, Dr Marcus Loane, has participated in the second public evangelistic crusade ever held in Cambodia. He was one of an international team of speakers who saw 2,681 people show a desire to know Jesus Christ.

Over 10,000 young people attended the "Way of Peace" crusade late last year in Phnom Penh to hear Dr Stanley Mooneyham, president of World Vision International. Overflow crowds on the first and last day resulted in extra outdoor services.

Dr Mooneyham said he was "tremendously pleased" that the crusade appealed to youth. More than 90 per cent of the audience that filled the 1,200-seat auditorium daily ranged in age from 15 to 30. Another significant feature, he pointed out, was that an overwhelming majority of the crowd at each session indicated they were hearing the Gospel for the first time.

"I have never felt more like a spectator in my life than when I stood on the platform and talked about Jesus," he said. "The response was more than anything I expected."

Dr Mooneyham led an international crusade team that included Archbishop Marcus Loane of the Anglican Church, Sydney, and Bishop Chandu Ray, executive director of the Co-ordinating Office for Asian Evangelism, Singapore. Both men conducted morning Bible studies in various churches during the crusade week.

The Archbishop and Bishop Ray expressed surprise at the large number of daily responses. An average of 373 — nearly one third the audience — accepted the invitation each day and remained to fill out pledge cards,

receive literature and get counselling.

"The miracle of it was wonderful," said Bishop Ray. "The follow-up is what worries me."

"The important thing now is to really nurture them in Christ," Dr Mooneyham agreed. "That's why World Vision is going to help finance the follow-up program of the Khmer Evangelical Church."

This commitment is necessary, he explained, because the Christian Church in Cambodia does not even have the funds for

follow-up workers' transport.

In addition to follow-up support, Dr Mooneyham also contributed a World Vision cheque for \$1,000 to the Khmer Evangelical Church, which sponsored the crusade, for refugee relief. The cheque was equivalent to 200,000 riels in local currency.

The crusade team also included the Palermo Brothers of Minneapolis, Minnesota. The well-known musical team played at 19 schools and universities for some 25,000 students during the

week preceding the crusade. They also provided their unique form of musical entertainment and witnessing during the crusade. "It was the greatest experience we've had in all our ministry," they claimed.

Dr Mooneyham's visit to Phnom Penh was the second in 12 months. He headed the city's first evangelistic crusade last April. World Vision is also building the first Christian hospital in Cambodia on a 12-acre site in Phnom Penh opposite the Russian-built university.

Mr Warwick H. Olson, Sydney's dynamic Director of Information and Public Relations since 1968, has been appointed Director of Communications for the World Congress on Evangelisation.

He and his family will move to Lausanne, Switzerland, towards the end of March. The International Congress will be held 16 to 25 July, 1974, and will be the first of its type since the Berlin Congress of 1966.

Mr Olson will work under Dr Donald Hoke, Co-ordinating Director of the congress, and will be responsible for all the pre-publicity, publications and for all media contacts both before and during the congress which will be attended by some 3,500 delegates and a large press corps.

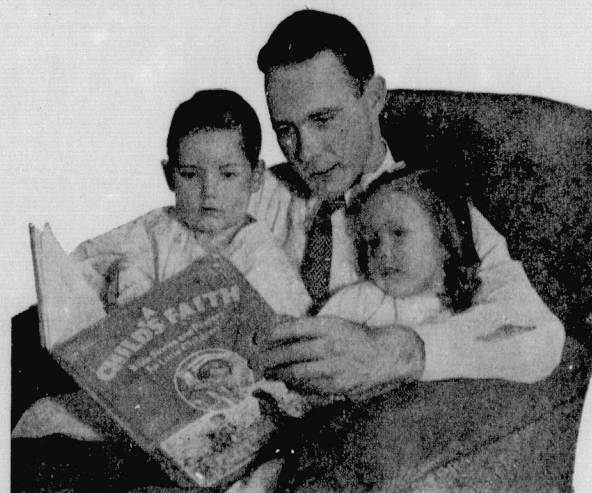
Prior to joining the diocesan department as assistant director to Mr John Denton in 1966, Mr Olson was in advertising and public relations with Sydney's "Daily Telegraph." He moved to the top post in 1968.

In the past five years, his department has greatly expanded its activities. His excellent handling of media relations, especially the press, has meant a much wider and more objective covering of diocesan and national church activities.

He has related well and warmly to all sorts of people and has never seemed to wilt under the many pressures. Through it all he has maintained a strong and clear witness for Christ.

His task in Lausanne will be finished after 18 months but he has no plans beyond that point.

## CHRISTIAN HOME LIFE



In 1973 our permissive society will exert further pressures upon Christian homes, their standards, values and way of life. Families which share the love and joy of Christ the Saviour have the power to enrich every community.

## Missionaries stay in Uganda

The 80 missionaries of the Church Missionary Society in Uganda will remain there unless they are expelled. They include doctors, nurses, teachers and rural development personnel.

Canon John V. Taylor, CMS General Secretary in the UK, said that when some other expatriates felt that they must pack their bags, missionaries saw the situation rather differently.

"Missionaries," he said, "have a sense of belonging to the country to which they go. They become identified with its

people. They are there to serve, in the name of Christ. They are working with the Church there. Whether they should leave must be a decision for the local Church, unless of course they are expelled."

Mr Jesse Hillman, CMS Africa Secretary, who recently visited the missionaries and most of the bishops in Uganda, has reported to the CMS General Committee. He said that missionaries had been greatly impressed by the friendliness shown to them.

"Whatever the official pronouncements on the radio," he said, "government officials, colleagues and students went out of their way to be friendly and helpful towards missionaries in particular."

Church leaders had expressed to Mr Hillman their appreciation that missionaries were staying and that wives and children were remaining in the country at this time. "To many church people there," he went on, "this is a real gesture of fellowship, of solidarity with them, in the suffering through which they are going. Ugandans themselves are suffering."

In 1963 he returned to parish life as rector of Dee Why with Brookvale, NSW.

## Former ABC executive as new ABM Chairman

A former Federal Director of General Programs for the ABC has been chosen as Chairman of the Australian Board of Missions.

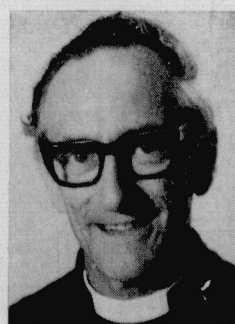
The Venerable Dr John Alexander Munro, who is currently Archdeacon of Albury, NSW, and Rector of St Matthew's Church, Albury, succeeds the Bishop, Donald Shearman, who is to become Bishop of Grafton.

Dr Munro (55) is expected to take up his appointment in middle or late February.

He joined the ABC as Religious Affairs Officer for Melbourne in 1953. In 1956—the year that television was introduced into Australia—he was made Federal Supervisor of Religious Broadcasting, only the second person to hold that office. In 1960 he was made Federal Director of General Programs.

During his spell with the ABC he was anxious not to neglect his ministry, and undertook part-time pastoral work both in Sydney and Melbourne.

In 1963 he returned to parish life as rector of Dee Why with Brookvale, NSW.



DR JOHN MUNRO

He explained: "It was a very difficult decision. I was not dissatisfied with my work at the ABC. One can do this worker priest stunt for some time, but one must be careful not to lose control. I felt I should plough in the experience I had gained to the benefit of my future ministry. It was difficult at first. I got a bit impatient with the inadequacies of the resources available to the average parish priest. I could no longer pick up a phone and have instant help

from some of the most expert communicators in Australia."

Dr Munro, who studied for the priesthood at Ridley College and Trinity College, Melbourne, was ordained at Warrnambool, in the diocese of Ballarat, in 1943.

After a curacy in Warrnambool he went to London where he was a curate at the famous church of St Martin-in-the-fields and later the first-ever chaplain to the University of London.

He took an MA degree in philosophy and a PhD at London University in addition to majoring in philosophy and history at Melbourne University.

Dr Munro, whose first wife died of cancer, remarried in January, 1971. He met his present wife, Lynette, while she was secretary at the Australian National University, Canberra. By his previous marriage he has a daughter, Deborah (17), and a son, Howard (12).

A keen music lover, he enjoys listening to organ and piano music, and plays both instruments proficiently. He describes himself as an ardent student and reader — "I even read the back of envelopes." (From ABM press release.)