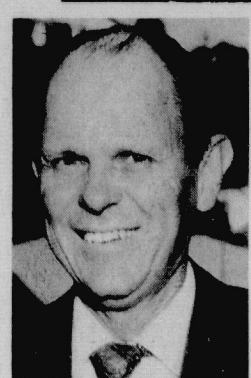


The Australian Church Record

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Mainly About People



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Mr John Crosthwaite of Gundowring, has been installed as the first lay canon of Holy Trinity Cathedral, Wangaratta.

Rev David G. Cobble, rector of Christ Church, Warrnambool (Ballarat) since 1968, has been appointed vicar of St Faith's, Burwood (Melbourne).

Rev Alan J. Baxter, formerly associate director, has been appointed Director of the General Board of Religious Education, Melbourne, from 1 September.

Dr Norma Kendall, a lecturer in divinity at Canterbury, has been appointed commissary for the Bishop of Newcastle, NSW, in the U.K.

Rev Denis F. Wynn, who graduated from Trinity College, Dublin, in 1955 and who has been a Bible Churchmen's Missionary Society missionary in the diocese of Morogoro, Tanzania, has been appointed rector of St Stephen's, Port Kembla (Sydney).

Rev Kenneth M. Baker, rector of St Stephen's, Mittagong (Sydney), since 1972, has been appointed rural dean of Berrima.

Rev Robert J. Donnelly, senior chaplain Missions to Seamen, Melbourne, since 1968, has been appointed vicar of Bellarine from September 28.

Rev John B. C. Coffey, ABM missionary in the diocese of New Guinea since 1962, has been appointed vicar of St Christopher's, East Bentleigh (Melbourne) from September 17.

Rev George A. Pearson, vicar of St James', Dandenong (Melbourne), since 1972, has been appointed rural dean of Dandenong for three years from August 1.

Rev Garry R. Davey has been appointed in charge of St James', East St Kilda, in the St Kilda-Prahran team parish.

Rev Desmond A. Lane, curate of All Saints', Geelong (Melbourne) since 1971, has been appointed in charge of St John's, Healesville, from November 9.

Rev William J. Clayden, vicar of St Andrew's, Aberfeldie (Melbourne), since 1956, has been appointed vicar of St Aidan's, Strathmore, from October 3.

Rev Leonard J. Blair, vicar of St Paul's, Thomastown, with St John's, Epping (Melbourne), since 1969, has been appointed to the Chaplaincy Department from September 1.

Rev Bruce E. Hamford, curate of St Thomas', Essendon, since 1972, has been appointed curate of St John's, Blackburn (Melbourne), from August 1.

Rev Peter J. H. Adams, curate of St Andrew's, Rosanna, since 1972, has been

appointed part-time curate of St Thomas', Essendon (Melbourne) and part-time lecturer at Ridley College from August 1.

Mr R. J. Isachsen made made a deacon on August 24 and has been licensed as curate of St James', Dandenong (Melbourne).

Most Rev George Appleton, Archbishop in Jerusalem and former Archbishop of Perth will retire next March when he will be 72.

Mr Philip Robinson was made a deacon at St Andrew's, Lutwyche (Brisbane), on June 29 by Bishop Hawkey of Carpentaria. After a short curacy at Lutwyche, he will return to serve among Aborigines in Carpentaria diocese.

Mr Francis C. R. Willis was made a deacon in St David's Cathedral, Hobart, on Sunday, July 22, by the Bishop of Tasmania. He will be curate in the parish of Cygnet.

Rev David H. White, in charge of South Coogee (Sydney), since 1969, has been appointed rector of St Peter and St Paul, Milton, from September 28.

Rev John H. Cashman, acting rector of St Matthias', Paddington (Sydney), since 1972, has been appointed rector of the parish.

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World Congress speakers chosen

World Congress on Evangelisation program director, Paul Little, has announced the major speakers for the Congress, including Dr Susuma Uda of Japan and Dr Peter Beyerhaus of Germany.

Dr Billy Graham, Honorary Chairman of the Congress, and the Rev John Stott, Rector of All Souls, Langham Place (London), will give the opening addresses.

The Congress will be held in Lausanne, Switzerland, from July 16, 1974, for ten days.

The 3000 delegates from all parts of the world will receive their major papers in advance for study and response. Delegates from developed countries will have their fares partly or wholly subsidised.

Delegates will be equipped with an overall view of world need as well as an in-depth study of churches and evangelisation in their own region.

Mr Little has said: "The program has been formulated in consultation with people in all parts of the world. The combination of theological and strategic issues should result in each participant carrying away from the Congress ideas and

materials of immediate relevance and help in achieving the goal of world evangelisation."

He said speakers would represent a wide range of national, cultural and denominational backgrounds. Among those giving major papers will be, as well as Dr Uda and Dr Beyerhaus — Dr Rene Padilla (Argentina, Baptist), Bishop Festo Kivengere (Uganda, Anglican), Dr George Peters (U.S.A., Mennonite), Dr Howard Snyder (Brazil, Free Methodist), Dr Donald McGavran (U.S.A., Disciples of Christ), Dr Samuel Escobar (Peru, Baptist), Canon Michael Green (England, Anglican) and Professor Henri Blocher (France, Baptist).

DR JOHN WILLIAMS TO RIDLEY STAFF

Rev Dr John W. Williams, who trained at Moore and Ridley Colleges, graduating in 1958, has been appointed a lecturer in church history at Ridley College, Melbourne, from January 1974.

He was curate of St Mary's

Caulfield (1959-61) and of St Mark's East Brighton (1961-62) and then became vicar of St Mark's, Forest Hill from 1962 to 1966.

Before going to study at the University of Chicago in 1968, he had a short appointment at Ridley.

After graduation from Chicago, he went to Manchester University to work under the noted biblical scholar, Professor F. F. Bruce.

His doctoral thesis was on St Paul's letter to the Romans. Dr Williams is married with three children.

He will be the second Dr Williams on Ridley staff. Dr David John Williams has been registrar and tutor at the College since he returned from overseas in 1969.

London BD results

The University of London has published the following results for the BD examination held overseas. Fourteen candidates were successful, of these eleven were Australians.

The results of the Australian candidates are as follows:

Second Class Honours (Lower Division), D. B. Appleby, Moore College; D. V. Meier, Moore College; R. P. Muers, Moore College; D. M. Pawley, Moore College; J. D. Ting, Moore College; D. N. Paproth, Ridley College; A. J. Ferch, Private Study.

Third Class Honours: G. Beckett, Moore College; K. N. Hawley, Baptist College, NSW; J. E. Inisides, Private Study; A. J. Jones, Private Study.

Bp Tucker College may close

Bishop Tucker College, Mukono, where most of Uganda's clergymen are trained, is facing a grave financial crisis. And unless a total of 160,000 Ugandan shillings (\$16,000) is raised immediately, it may not be able to continue after the end of this year.

The college was dedicated in 1925 as a memorial to a bishop who had served the Church in East Africa (most of it in Uganda) for over 20 years.

Aboriginal ordination & leadership training

A significant step forward in Aboriginal ordination and leadership training is being undertaken with the appointment of the Reverend Dr Keith Cole as Principal of the proposed Nungalinga College, the combined church training and research centre in Darwin.

Dr Cole, formerly the Vice-Principal of Ridley College, Melbourne, took up his appointment in August, and is currently being assisted by the Rev Gowan Armstrong, a Methodist minister, who has been Chaplain at the Maningrida Settlement in Arnhem Land for the past 10 years, and by Mrs Joyce Gullick, until recently Secretary to the

Christian Education Department of the United Church in North Australia.

Since 1908 and 1921 the Church Missionary Society and the Methodist Overseas Mission respectively, have been engaged in missionary work among the Aborigines of Arnhem Land. Until recently, largely through the clamour for self-government in the Third World countries of Asia and Africa, little was done for Aboriginal development and welfare, apart from missionary activity.

At the present time the Commonwealth Government has embarked on a new, radical policy of Aboriginal "self determination" in which Aboriginal communities are to decide the nature and pace of their future development. As a result of this



A leadership training group

Perth farewell to Wycliffe workers

Mr & Mrs Tony Williams and their family were farewelled recently by the congregation of St Alban's, Highgate Hill, Perth, prior to going to South Africa to serve with Wycliffe Bible Translators.

The rector, Rev Bryan Hall, was joined by Mr Norman Beck, WBT representative in WA, for

the act of dedication and laying on of hands.

Mr and Mrs Williams were given an etching of St Alban's Church and a number of other gifts by parishioners.

They have left for London where they will spend some time with the WBT-SIL Area Director for Africa, Dr John Bendor Samuel, being briefed for their field work.

They are due to arrive in South Africa late this month.

WCC fund to aid Portuguese army deserters

GENEVA 1 Sept. Meeting here this week, the Central Committee of the World Council of Churches decided to set up a special fund of about \$400,000 to be spent over five years under which the main beneficiaries will be deserters from the Portuguese army which has its troops in Mozambique and Angola, its African territories.

Only two of the 120-member Central Committee abstained from voting. The WCC has emphasised that it will raise this money from outside sources and not from its internal budget.

The move is seen as yet another step towards WCC involvement in political matters and a direct one at that. The WCC has for years operated a refugee agency, assisting those without a country to re-establish

themselves and this has been regarded as humanitarian and non-political. This decision brings the World Council into direct confrontation with the political control of Portugal with the possibility of its extension to any or all NATO countries.

The Central Committee has made public a letter from the Patriarch Pimen of Moscow expressing severe criticisms of the world body. Patriarch Pimen criticises the "essential shortcomings" in the report of the world conference in Bangkok, "Salvation Today."

"Nothing is said about the ultimate goal of salvation in other words, about the eternal life in God," he says.

"Almost exclusive emphasis on 'horizontalism' in the cause of salvation may lead many Christians to whom the sacred traditions of the ancient Church are clear to the opinion that, in the ecumenism of today, there appears a new temptation of

being ashamed to preach Christ crucified and resurrected, God's power and wisdom.

"Due to this temptation and false fear of appearing not quite up to date, the fear to lose popularity, the very essence of his gospel is passed over in silence."

The Patriarch ended by expressing the hope that this trend may not develop further. Otherwise, he said, "it could appear quite detrimental to the sacred cause of unity in Jesus Christ our Lord and Saviour, who is 'the same yesterday, today and for ever'."

At the opening of the Central Committee meeting, Dr M. M. Thomas of India, its chairman, said that the WCC programs from now to the year 2000 should be on a "countdown to unity" basis. He said that the council should keep before it the goal of church unity that could be attained by the year 2000 so that the present council could be liquidated.

Dr Thomas spoke of a "conservative backlash" and said that conservative evangelicals were getting nervous about including social liberation and humanisation in the gospel of salvation in Christ.

Dr Philip Potter, in his first report since becoming general secretary last November, said that one of the most important changes in recent years had been the enlargement of the concept of "ecumenical" to include not only Churches but "the whole inhabited earth" of men and women struggling to become what they were intended to be in the purpose of God.

Thus Dr Potter saw the Ecumenical Movement as being "wherever Christians and others are seeking to work for the unity of mankind." The search for the unity of the Church, he said, "is inextricably bound up with the struggle for the unity of mankind."

London to Katoomba

Rev Dick Lucas, rector of Great St. Helen's, London, is to be the main speaker at the Church Missionary Society N.S.W. Summer School at Katoomba in January, 1974.

Rev David Hewetson, talking about Dick Lucas, said, "I'm sure he will have a wide appeal here in Australia. In London Dick Lucas has had a special ministry to businessmen, as his church is in the commercial heart of the city surrounded by banks and insurance companies. They hold a lunch-time service on Tuesdays which is attended by 500 businessmen and there is a large evening congregation of students."

The theme of Summer School '74 is to be "International Christians," the chairman will be Bishop John Reid and other speakers will include Revs Reg Piper, Dr S. Barton Babbage, Silas Horton, John Chapman, and John Turner.

Sell-out for Australia 73

Before the publication date, September 3, the whole first printing of 20,000 copies of Australia 73 were sold out.

Another 30,000 copies of this new experimental service of Holy Communion has been ordered and they will soon be available.

The service has been drawn up by the Liturgical Commission of General Synod.

Many helped by Winter Appeal

The Archbishop of Sydney, Dr M. L. Loane, recently thanked the people of Sydney for their generosity in giving over \$92,000 towards the Archbishop of Sydney's Winter Appeal.

He said: "Individuals have been very warm-hearted in their response. As well, companies donated \$12,954 towards advertising and promotion costs.

"Over \$72,500 has been distributed through 80 parish clergy and numerous social workers and church welfare workers to benefit people in need.

"It has been possible for us to prevent several evictions of needy families by helping with rent arrears. Children in pressing need have been clothed and fed. Deserted mothers have been enabled with cash grants to keep their children with them at home rather than place them in an institution.

"I have also been able to make grants this year to several organisations in the Aboriginal welfare and mentally handicapped fields which are in great need of community support."

NEXT ISSUE

"AUSTRALIA 73" A review by William J. Lawton

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Church Record

SEPTEMBER 20, 1973

WCC—Its first 25 years

St Pierre's Cathedral, Geneva, where John Calvin once officiated, was the scene of a service on Sunday, August, 26, celebrating the 25th anniversary of the formation of the World Council of Churches.

The 120-member Central Committee plus many fraternal delegates and guests joined with members of the Protestant Church of Geneva in a service televised throughout Europe and at which the general secretary, Dr Philip Potter preached.

In the service Dr Potter was assisted by two former secretaries, Dr Visser 't Hooft and Dr Eugene Carson Blake. In some ways, the three represented stages in the development of the WCC.

Initially, the WCC drew considerable evangelical sympathy and support because of the strong support given to the International Missionary Council, a movement from which the WCC gained most of its early impetus.

It becomes evident in its early years after 1948 that the World Council was rapidly becoming another expression of a liberal theology which had moved from biblical foundations. Evangelicals and evangelical denominations saw the movement as far too significant to withdraw and most stayed on to ensure that a biblical viewpoint was always represented.

During the secretaryship of Dr Eugene Carson Blake, the WCC showed three trends which changed its role as an ecumenical body considerably. First it developed highly centralised structures which ensured by the sheer size of the agenda, the great weight of documents and paper work and the infrequent meetings of the constituted decision-making bodies that actual policy-making and real power rested with the full-time staff themselves. Dr Blake was an American and Americans prefer bureaucracy.

Secondly, Dr Blake devoted much time and thought to drawing the denominations behind the Iron Curtain into the WCC fold and Uppsala 1968 climaxed this achievement.

These denominations, many of them Orthodox, were usually submissive to policies dictated to them by their Communist masters. At Uppsala these denominations launched their fulminations against "colonialism," "racism," and they drove a wedge between member denominations by appearing to be the champions of the weaker and smaller nations.

Ever since, the WCC has been dominated by political, sociological and economic considerations and its paid staff have become more and more radical.

The process has speeded up since Dr Philip Potter, a West Indian, became general secretary.

It was inevitable that a reaction should set in among member denominations. The reaction firmed a couple of years ago when Geneva appointed a Buddhist as a full-time executive officer in South-East Asia. Opposition was played down or ignored, since radical staff members are scarcely seized with the uniqueness of Christ or of Christianity.

Then came the "race" grants. Always to black races to help them fight white races. Again, Geneva consulted nobody. Reaction was instant and widespread but the grants have gone on and the recipients of the grants have gone on gaily murdering even their fellow-tribesmen with bullets bought by the compliments of the WCC.

Dr Ramsey, Archbishop of Canterbury, keeps saying that the grants should not be made without consultation but his constant pleas are ignored. The Australian press told the story (August 30) of three black African teachers in Rhodesia who were forced by Africa terrorists to watch as an African headmaster was beaten to death. But the WCC is unmoved.

Orthodox Churches in the free countries are now publicly saying that they mediate disaffiliating from the WCC because it has replaced theology with sociology. Some Australian denominations are thinking just that.

The WCC as an expression of the wider ecumenical movement has some very fine achievements to its credit. When we last wrote an editorial on the WCC, in 1971, we thankfully acknowledged its great achievements and expressed the hope that its future development might be such that all who accept the Scriptures as the only rule for faith and conduct might be able to support it more warmly.

In our view, even in two years, the WCC has fallen away sharply from the cause of the Christ for which it was founded. It has seriously eroded its credibility as a Christian body and its decisions are coming to be those of an intransigent few who care not that they lead the world body to the brink of failure.

There was a time when member denominations were proud to acknowledge their affiliation with the Australian Council of Churches and through the ACC, with the WCC. No denominations takes pride in it today. Many are defensive about it. Many are obliged to have to fight in their governing bodies for the payment of even the affiliation fees with the ACC.

All the really good work of the first 25 years is endangered by the breakneck speed with which present reckless policies are being pursued, regardless of the feelings of ordinary Christians.

THE JESUS MOVEMENT

A report by Lance Shilton on the Movement, following his recent three months' world tour. Mr Shilton is rector of Holy Trinity, Adelaide, and Dean-elect of Sydney.

"It doesn't bother me that it might be a fad, for if it is a fad I welcome it as a fad. At least it is a positive fad, and I'm for anything that promotes the gospel of Jesus Christ." That is what Billy Graham said concerning the Jesus movement.

Bishop Fulton Sheen is concerned about the movement's "unorganised, often anti-church emotionalism."

Arthur Blessitt, the modern Californian evangelist of Sunset Strip, who has recently made a journey across Europe carrying a cross over his shoulder, and is currently in England making pilgrimages from various cathedrals, sees youth turned on by Jesus "... because they've found the real Jesus of the Bible, not the watered-down Jesus of storyland and all too many churches."

My research overseas into the relationship of the Jesus Movement to the church as a whole indicated that the question was both complex and encouraging.

Dr Richard Lovelace, Associate Professor of Church History at the Gordon Conwell Theological Seminary in South Hamilton, Massachusetts, with whom I spoke for over an hour, has made this comment: "Honesty is confronting pharisaism; spiritual ecstasy is facing mere notional orthodoxy; naturalness is replacing conventional formalism — and everybody is loosening up. The older generation is nervously sitting down to listen to rock music, previously taboo because of its quintessential worldliness, but now almost necessary because of its Christian uses among young people, many of whom are spontaneous composer-performers. A profusion of hair and strange clothing has to be tolerated among the young in mission; but among the young because it is eventually strategic themselves it is more than a stratagem; it is sanctified self-expression; it is doing their thing; it is a badge of freedom from the deadly conformity that formerly meant righteousness."

Origins obscure

It is not quite accurate to use the word "movement" as a general term to describe the Jesus People because its origins are obscure and its membership has sprung up spontaneously in many parts of the world without any attempt at ordered co-ordination. These new Christians are known variously as Jesus Freaks (the word "freak" doesn't jar upon those of the counter-culture), or Street Christians, derived from the fact that many of those in the new movement were formerly on drugs or had adopted a life-style of drop-outs from so-called straight society.

But not all the new converts of the Jesus People have used drugs or rejected straight society.

A number of questions immediately arise:

Is it anti-establishment?

The answer is "Yes, and no." So many areas of our society have been alienated by the ugly face of capitalism, of which we are all aware. The Jesus Movement is the Christian part of the drop-out movement which could be traced back to people like David Wilkerson. This movement has spread like wild-fire over North America, claiming 300,000 adherents.

David Wilkerson, the author of "The Cross and the Switchblade," has said: "The new Jesus People feel like pioneers looking for a way to say what they feel. Along with other youth they still repudiate elements in the established system that stimulate

greed and hatred. They align themselves with the poverty-stricken peoples around the world. They are down on both imperialists and communists, calling them distorters of man's true potential."

We should frankly admit that there is so much in the establishment which needs to be corrected; the Watergate affair in the United States, the Lambton case in Great Britain and the grasping materialism in our own Australian society. One commentator in the United States asked why the students were not conducting protest marches against the Watergate scandals. The students replied, "The major parties have always been involved in this kind of activity — there's no use protesting any more." Cynicism like this against the establishment has led some young people not to despair but to seek spiritual realities. And they have found their way into the Jesus Movement.

Another question which comes to mind is this:

Is it anti-intellectual?

Again the answer is "Yes, and no." Anti-intellectualism has always been characteristic of certain types of young Christians for a long time, so that such an attitude may not have come out of the Jesus Movement as such. In fact, St Paul, a great intellectual of his day, who was superior to most around him, clearly points out the difference in his letter to the Corinthian Christians, between the wisdom of the world and the wisdom of God. He said: "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2:4,5).

Becoming a Christian is definitely by faith alone; being a Christian requires an understanding of the Word of God and the full use of one's mind. Some in the movement fully realise this and are making a diligent study of the Word of God in their communes, even spending time learning Greek and Hebrew to understand the original language of the Scriptures better, and become better equipped in their witness.

Among students

The Gordon Conwell Theological Seminary has amongst its students, as indeed have a number of other colleges in the United States, a fair proportion of Jesus People who have come to study theology, realising that the simplistic answers to complicated problems are insufficient and unconvincing. Dr Lovelace has said, "They are not interested in propagating a faith which is as two-dimensional as a comic strip. They are prepared neither to bury their heads in the Bible and dismiss secular learning as 'the wisdom of this world,' nor to plant both feet on the shifting presuppositions of secular disciples and reduce or adapt the Christian Faith to what the non-believer can accept. But the danger is that the anti-intellectuals in the movement might well become the leaders and cause confusion to new converts."

But there is another relevant question:

Is it anti-Church?

Again the answer is "Yes, and no." One must realise that the Jesus Movement is the activity of the Holy Spirit across the board amongst young people. Some have come into the movement without any Church background at all. They have participated in the counter-culture in

protest movements, and have become sadly disillusioned.

They have turned from drug abuse, sexual licence and the occult, and they have turned on to Jesus. They have turned away from the Eastern religious mysticism which has sanctified their erotic and psychedelic adventures, and turned towards Jesus Christ who has saved them — but not in a Church context. Can they be blamed, then, for thinking that the Church is against them and unsympathetic to their experience? Of course they fail to distinguish between the so-called Church as no more than a human organisation, and the true Church, as the Body of believers.

This true Church is to be found within any congregation, and one would hope that it was identical with the whole congregation, but so often that is not the case. These people may come into some of our churches and from their point of view (and in some cases they may be right) hardly find a genuinely converted Christian.

Not arrogant

I talked with Canon Michael Green, Principal at Nottingham Theological College, who said that he had not found the Jesus People arrogant towards other Christians, but he said, "They wanted to know if I was real, and when they discovered that they thought I was, they were prepared to gather round and say, 'Will you teach us?' although I was twice their age." I asked, "Do you think that the Church itself is ready to come together with these Jesus People?" He replied, "No, I don't think so. The Church as a whole is an extremely conservative body. But the complacency of the Church will be shattered."

While some have been converted from a non-church background as the drop-outs in society, others have been re-dedicated from a church background as dropouts from the church. Christian parents have failed to show consistent Christianity in their examples to their children. Whether these elements remain anti-church depends so much upon the willingness of church people to welcome this new life. But that will not be easy.

Before I went overseas we had a very inspiring service here in this church. It was Haydn's music to "The Seven Last Words" of Christ from the Cross. Between each of these musical segments a short meditation was given on one of those seven sentences. They emphasised the reasons for Christ's death and how men could be reconciled to Him.

I remember quite well that there was a young man whom I hadn't seen before, who remarked as I shook hands with people coming out of the church, "What sort of a service was that? There was no mention of Jesus." I was staggered, because I thought that it was all about Jesus. Now whether he was right or wrong in his assessment, obviously he didn't find here at that time what he was looking for.

Rites and symbols

Mayo Mohs, the religious editor of "Time" magazine, stated recently that there is a renewed interest in Jesus Christ among the young. He claims that the Jesus Movement has more lasting power than it was given credit for when it first became familiar on the national scene. Young people, tied up in Satanism, which has led to some crimes, are beginning to look elsewhere.

There is a youthful infatuation with the rites and the symbols of magic, coming, as he said, at an ironic time when the church is getting rid of incense and Latin. He reported, "The kids are using Latin now in an inverse order, in Satan worship." One of the Satanic prayers is "Ave Satanas, Rege Satanas." There are other dangers in Soka Gakkai, the Japanese youth movement, claiming 18 million adherents, and the Hare Krishna, which are being pressed upon people in streets throughout the world. These are frightening alternatives to Christianity. Because of disillusionment amongst young people today, these movements are gathering their devotees with alarming success.

There are other groups which appear to be Christian, and sometimes claim to be part of the Jesus Movement, who have within them dangerous elements. I mention one: The Children of God. They are anti-establishment, anti-intellectual, anti-church, and in addition, anti-family.

There are four types of young people particularly susceptible to this particular group. Firstly, those who have tried all the "trips" and have become dissatisfied; Secondly, those with a fundamentalist background who have not sufficient biblical knowledge to feel confident of their position, and often they feel guilty about not being "sold out completely for Christ"; Thirdly, those who strongly need a sense of belonging. Their families and their churches have not provided the security they crave; Fourthly, those who come from excessively permissive backgrounds and feel a need for discipline. The Children of God cater for the all-or-nothing mentality which prevails among some young people of our generation. Some in the movement may be genuine converts to Christianity, but there is the danger of easy manipulation.

Happy people

My wife and I visited a young people's meeting in Oslo, Norway. Permission had first to be obtained from the leaders of the meeting so that older people could attend. Eventually that permission was given, and we found our way around the back streets of the city to a rather large two-storey house. We knocked at the door, and the leader let us in with the request that we might do as all others had done and take off our shoes. We crept up the stairs to a large room which was crowded with about 150 young people.

And here we came in an atmosphere of joyful singing, of the clapping of hands to the singing, people raising their hands in the air, which meant various things to them. There

was a time of testimony, and there was a time of disturbance as one person seemed to be upset and creating a great deal of trouble. But he was dealt with very kindly by those present. Then as they clasped hands and sang with arms interlocked, they then began to pray.

I could recognise the "Amen" and the "hallelujahs," but apart from that the Norwegian language didn't convey a great deal to me, except that there was a genuineness there, a recognisable reality amongst those young people. After the meeting we gathered a few together and asked some questions from those who could speak English.

"How did you come together?" They replied that "the Children of God were here, and caused great concern. Young people had been taken from their families. Eventually, the leaders of this organisation left the country. Some of us didn't quite know where to go from here, and so we got in touch with our Church (the established Lutheran Church), and they allowed us to have a place like this, and a certain autonomy in which we could work and witness, and so we have these meetings during the week. But we go to our churches on Sundays. We have big meetings for young people. We had one last Saturday night at the cathedral, and 1,500 people were present." And the same young people, with their enthusiastic singing, were the next night outside the famous Cathedral in Oslo, after a meeting at which Brother Andrew of the Underground Church, had spoken.

The crucial point is that men and women, young and old, are being brought face to face with Jesus Christ in a direct encounter. Lives are being changed. The miracle of conversion is taking place within the lives of the most unlikely people, and its reality is being shown in a new attitude of love towards others.

Witnessing

These young people with their fervent witness, were integrated into the total life of the Church. They valued what the Church could do for them, and the Church certainly valued the vitality of their witness.

The Jesus Movement has spread into various countries of the world. In Great Britain, for the most part, the Jesus People are working within the churches. It does not seem particularly significant amongst students, but it has a strong sense of moral responsibility, so that many became actively involved in the effective witness of the Festival of Light. They called it the Festival of Jesus.

One significant characteristic of the Jesus Movement in many places is the charismatic emphasis. Enroth, Ericson and Peters have together produced a factual survey of the Jesus Movement entitled, "The Story of the Jesus People." It was commended by "Christianity Today" as "the best, comprehensive description and assessment of the variegated Jesus Movement." In it this comment is made: "It is significant that these experience-oriented members of the counter-culture (Referring to those previously engaged in Eastern mysticism on the one hand and transcendental experience on the other) found meaning not only in conversion and the dramatic transformation that it entails, but also in those practices of primitive Christianity that have been all but forgotten by the historic Christian churches — healing, tongues and other gifts of the Holy Spirit. In addition to meeting the very real and deeply felt spiritual needs, the charismatic gifts experienced by many Jesus People may be thought of as ways to resolve more general inner conflicts."

I don't want at this stage to discuss the charismatic movement, but simply to indicate that it is significant in the Jesus Movement. Michael Green said, "There is an emphasis upon the charismatic gifts of the Holy Spirit, but unlike some other Pentecostals, they don't go to town about it. They're not always talking about prophecies and tongues and healings, but it is part of their world view, and they use it."

While personally I thank God

for the new life, the warmth of fellowship and the complete dedication of many who claim special charismatic gifts, it must never be seen as a short cut through doctrinal difficulties or ecclesiastical disciplines. The real contribution to spiritual advancement will come in fellowship with other Christian believers in an attitude of humility and love.

Then those who claim these gifts, and those who have not had such experiences, will consider the other better than himself.

Whether the movement, if it is to be rightly called a movement, will last as such, is not important. So many movements in the past have begun as movements, and have continued as ineffective movements long beyond the time when the Spirit of God was able to use them fully.

The crucial point is that men and women, young and old, are being brought face to face with Jesus Christ in a direct encounter. Lives are being changed. The miracle of conversion is taking place within the lives of the most unlikely people, and its reality is being shown in a new attitude of love towards others.

What about you and me?

It is very easy to sit down and listen to a discourse about the Jesus Movement in a kind of academic way, but each one could be involved in it, because it is not only for those who have come off drugs,

or who want some victory over sexual aberrations,

The religious editor of "Time" recognised this fact in others, although he couldn't claim it for himself. His two elderly aunts who had been transformed by the power of Jesus, are now going around knocking on doors witnessing for Jesus Christ, talking to people about their new experience of Him. All the things which had muddled their lives in the past had suddenly been changed and they became new people.

He went on to say, "There is a very good recommendation from the Jesus People, and that is that there is a Gospel, and the Gospel has a real validity in today's world, and that validity has something to do with the way we live and the way we treat our fellow men. There is no faith and there is no church without Jesus Christ, and that's what the kids have found, and that's what they like to hear. In all the projects we undertake that message should remain at the core."

Actually, of course, the Jesus Movement began about 2,000 years ago when Jesus Christ invited all to follow Him. Those who have taken up the challenge have become part of a worldwide movement with a lasting influence far beyond their numerical strength. So we are led to the final question:

What about you and me?

It is very easy to sit down and listen to a discourse about the Jesus Movement in a kind of academic way, but each one could be involved in it, because it is not only for those who have come off drugs,

or who want some victory over sexual aberrations,

or who are bored with luxury living, or who have some deep personal problem, or who are looking for something sensational; it is for all who will come to Jesus Christ and recognise Him for what He is, the Son of God who came amongst us men, who took upon Himself dirty humanity, who identified Himself with our problems, who died upon the Cross that our sins might be taken away, who rose again from the dead completely victorious over Satan, over sin and over the grave, and who offers to all who will simply and humbly put their trust in Him the way of victory in this life and the way into everlasting life.

There is a Jesus revolution every time an individual person puts his faith in Jesus Christ;

There is an identity with the Jesus People whenever a person becomes a believer in Christ;

And there is a Jesus Movement whenever a person allows the Holy Spirit to use him to glorify Christ by bringing others to Jesus.

I wonder, are we prepared to allow the Holy Spirit to move in our being, that we might be witnesses for Him with great joy and expectancy? The command comes through loud and clear to all who claim the status of Christian: "You" — yes, "You shall be witnesses unto Me in Jerusalem, Judea, in Samaria, and to the uttermost parts of the earth."

WHAT HAPPENS WHEN



Rob, Rick and Sandra knew that when Mummy was rushed into hospital there was nobody to look after them, and they were frightened. Mummy would be in hospital for three months, and their father had left home a long time ago.

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Notes and Comments

Postpone to allow more discussion

Rumour has it that Sydney synod in October will not have an ordinance before it to implement the recommendations of the controversial report "Looking into the ministry."

There has been considerable discussion about it at rural deanery level and groups for and against the report have held meetings and some papers have been written.

Postponement for another year to permit a fuller study and

Baddeley back at Cathedral

Rev William P. Baddeley, Dean of St John's Cathedral, Brisbane, from 1958 to 1967, preached in his old Cathedral on Sunday, September 9.

Mr Baddeley has been rector of St James', Piccadilly, in Westminster since 1967 and had returned to Australia for a visit.

more grassroots discussion can only help all concerned.

Regrettably, we have not heard a similar rumour about postponing an ordinance which aims to bring a number of diocesan organisations under centralised control, based on last year's ill conceived mass media report.

The Church of England is not immune from bureaucratic controls and we have seen far too much of them in the past ten years or so. Synod has allowed effective oversight of diocesan affairs to be taken from it, with the connivance of Standing Committee. The result has been a multiplicity of vital appointments of administrators and directors of various kinds who are appointed by the bureaucracy.

Access to them becomes difficult and they make far-reaching decisions which affect the parishes whether they are aware of it or not.

It is time synod called a halt and gave explicit instructions to its Standing Committee to this same effect. Synod in October should not agree to set up within the diocese another self-sustaining empire for the mass media, dedicated to spend a quarter-of-a-million dollars over a specified period of time.

At the least, this serious matter, which parishes will have to support, should be the subject of long and hard deliberation at the lower levels before any ordinance is introduced. We have not heard that the promoters have yet sought wide discussion.

Firm grasp of Bible & liberal anxieties

Biblical Christians are used to the anxieties of those who stand more lightly to the authority of Scripture and who from time to time allege that Bible-believing Christians hold some mechanical or other view of the inspiration of Scripture they do not hold.

Often, liberal theologians will go to extraordinary lengths to ascribe to us views which no evangelical has ever held and no writer has ever set forth. It is always easier to demolish one's own Aunt Sallys than to meet well-known views on the authority of the Scripture with cogent argument.

A singularly unfortunate example of liberal anxiety over evangelical views of the Scripture was seen on national television not long ago.

On Sunday, August 5, in a session called "A Humanist Asks," three academics and the Dean of Brisbane formed a panel for a discussion of the Christian faith.

The Humanist was Professor Louis Keeble, Professor of Regional Development, University of Queensland. The Christians were: Professor Colin O'Connor, Dean of the Faculty of Engineering, University of Queensland, Dr Thomas Peacock, a lecturer in chemistry at the same university and also an ordained Anglican clergyman. The new Dean of Brisbane is Very Rev Ian George.

The discussion started off with the Humanist asking questions which the three Christians fielded. Soon the question of authority arose and here Professor O'Connor was on home ground and his reply would have warmed the heart of all evangelical Christians.

He said that to the Christian, the Bible was the word of God and completely trustworthy and when questioned, he developed his reasons quite fully.

At this point, the Dean and Dr Peacock took Professor O'Connor to task for his trust in the Scriptures. He was told that some parts were more reliable than others.

The Humanist several times pointed out that whereas he had set out to debate with three Christians, he now felt that he was on the sidelines watching two Christians disagree with a third.

Professor O'Connor emerged with credit as a man who advanced biblical views with kindness, courtesy and consideration for other viewpoints.

For the rest, the viewers must have wondered at the genius of the ABC in choosing such a motley array who could not hope to find common ground in meeting the Humanist. Perhaps the ABC wanted it this way.

Some opinions

Recent opinion polls on public attitudes to a variety of questions could have given little solace to radicals.

Cigarette smoking is wrong according to 50 per cent of those polled. Eight-three per cent said the same of marihuana, 35 per cent of alcohol and 47 per cent of poker machines.

Forty-seven per cent thought capital punishment was right, 35 per cent thought abortion was right, 27 per cent thought censorship was wrong, 83 per cent thought Communism was wrong and only 29 per cent thought homosexuals were right.

The last figure shows how widespread the support for Dr Alan Cole is on his stand at Robert Menzies College at Macquarie University.

The opinions expressed may indicate that the majority of people are not at all influenced by noisy avant garde groups who placard the streets and often the media with their opinions.

Those who, like the Minister for Health, Dr Everingham, are

working to reverse the social approval given to alcohol, will be encouraged to find that only 23 per cent thought it was right while 41 per cent felt it is neither right nor wrong. A program of education should add many of these to the present 35 per cent who believe it is wrong.

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Materials needed for history

SIR—We are preparing a history of the parish of St James', Smithfield, in Sydney diocese.

We would be grateful if any former parishioners could communicate with us if they have any material that may be of interest.

K. & G. Shillito,
3 Braemar St.,
Smithfield, NSW, 2164.

Are they left behind?

SIR—The ripple caused by the Neo-Pentecostal movement and/or the Jesus Revolution has been felt in many widespread places.

Some staid Christians are asking themselves, "Is there anything wrong or lacking in our faith?" Many have not had ecstatic experiences, many cannot give forth an emotional prayer, or in extravagant praise; many bypass even the thought of "speaking in tongues," or of healing. Many wonder, "Have I received the baptism of the Holy Spirit?"

So some ponder, and perhaps wonder if they are being left behind. The answer is clear in the Word Of God, and not hard to find. Many verses in the Bible are a little difficult to interpret, but the answers to these questions are given in some simple verses that all may understand.

There is comfort and advice in

John 14:1. The Gospel in a nutshell is given in John 3:16. The only path to Heaven is outlined in John 14:6. For Christians, the only essential experience is given in John 17:3. We all need reconciliation with God — look at 2 Corinthians 5:18.

Rita Rodgers,
East Hills, NSW.

The ACC & the truth about Rhodesia

SIR, How can we expect a spiritual revival when the Australian Council of Churches, in our name, with our financial support, makes decisions so blatantly left-wing, and so ultimately destructive of the Christian faith?

ACC recent decisions include "financial support for the humanitarian programs of the Zimbabwe (Rhodesian) Liberation Movement. They also support the alternative Rhodesian Information Centre in Sydney."

The so-called "Liberation" movement has no humanitarian programs — if you call the intimidation of the masses of their countrymen "humanitarian." This nationalist organi-

Letters to the editor should not exceed 300 words.

sation has one aim — immediate and total black rule. In a letter to London's Daily Express one member expressed the following: "We cannot compromise with any white government, extreme or liberal — or agree to multi-racial nonsense. We are determined to destroy all vestiges of white civilisation. The rivers of Zimbabwe are to turn red with the blood of white tyrants and their children."

The crowning insult to this Christian country by the ACC is its support for Sydney's alternative Rhodesian Information Centre—a hot-bed of left-wingers who, with the help of our present Government, occupied illegally the legitimate Rhodesian Centre and tried to force them out of existence.

Therefore, it is not surprising the Church still awaits revival when "Truth is fallen in the street and equity cannot enter . . . we wait for light but behold obscurity . . . we grope for the as if we had no eyes; we stumble at noon day as in the night; we are in desolate places as dead men." (Isa 59:8-14).

P. Creasey,
Clontarf Beach, Q.

A plea for those in real need

SIR—In the company of one of our H.M.S. social workers, I recently visited a young family in a new housing area where I encountered poverty and became involved with it — poverty which is due less to the lack of money than to lack of hope, lack of ambition and lack of achievement, borne of a lifetime of poor diet, poor hygiene, poor education and poor expectations. The four young children in this family are unknowingly being prepared to repeat this pattern in future generations — unless a miracle happens!

I believe that some of the many hundreds of committed Christian women who live in this part of Sydney alone could be part of this miracle. We have weekly, even daily opportunities of joining in worship, bible study and prayer groups, conventions and women's meetings where we are encouraged and nourished in our Christian faith and enjoy the warm fellowship and support of our Christian friends.

Many give generously to appeals for money, clothes and food, but surely for those of us who claim to belong to Christ this is only the beginning — we have so much more to share.

Within an hour's drive of our homes there are thousands of lonely, depressed and desperate people and in the new areas many young families isolated from the support of older family members and with none of the acceptance and support we would take for granted in times of need or distress.

Our clergy and social workers in these areas face an overwhelming task — a task which many of us could share if we were prepared to go in Christ's name to the unloved and, probably to our eyes, the unlovely.

Enid Davis,
Lindfield, NSW.

Church leaders' overseas trips

SIR—As a layman who has been on the overseas side of church leaders' trips I may be able to help clear up some of the "confusion" and "bewilderment" of your correspondents, Mr Drennan (July 26) and Mr Perry (August 9).

A missionary in a remote place amongst people of a differ-

ent culture, race and language easily feels lonely and cut off from home. Such visits as Mr Hewetson's have brought reassuring personal contact with Australia and have given encouragement to missionaries and revitalisation to the work. This alone would make such visits warranted.

But the contact afforded with local leaders is even more important. Nationals settling into their newly assumed responsibilities cannot be consulted on furlough,

have a different background to Australians, and different ways of thinking and approaches to problems. The effectiveness of the whole missionary program and of the help, still greatly needed, depends much upon the subtle relationship built between Australian and overseas leaders. A six weeks tour such as Mr Hewetson's is not a waste but an essential part of responsible stewardship. A strong case could be made out to have them far more frequently.

The connotation of "pleasure trips for the affluent" which is carried by "round-the-world-janants" (Mr Perry) and "executives live it up for weeks on end in the other parts of the world" (Mr Drennan) and the heading "jet set clergy" is uninformed, inaccurate and misleading.

A. J. Watson,
Gymea, NSW.

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C. R. JAMES,

Chief Executive Officer.

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SYDNEY ANGLICAN STAMP SOCIETY.

Next meeting for exchange of stamps and Christian fellowship will be held at ALL SAINTS, MOORE AVENUE, WEST LINDFIELD, on Saturday, 6th OCTOBER, any time between 10 a.m. and 4 p.m. Members and visitors very welcome. Bring your swaps. Enquiries: 46 5729.

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Plans for NSW Festival of Light

The NSW Committee for the Australian Festival of Light has sent out a schedule of events leading up to the Festival march and public demonstration in the city streets in March-April next year.

The committee held a meeting for ministers and concerned people in Scots Church, Sydney on August 13 when Rev Lance Shilton, vice-chairman of the Festival of Light in South Australia, told something of what he had seen on his recent overseas trip to evaluate what is happening to community standards. He also told of the excellent work being done by the SA State committee.

The NSW committee has drawn together the maximum number of people concerned to present the best possible public testimony to the eternal worth of things lived and taught by the Lord Jesus Christ.

The committee has stated its objectives as follows: 1. To alert and inform Australians to the dangers of moral pollution. 2. To unite all Christians in a positive act of witness to our community. 3. To translate into action the concern that many have about the lowering of moral standards in home and national life today. 4. To make national leadership aware that a large proportion of the population is concerned for Christian moral standards.

WA Govt pays for chaplains

The Western Australian Government is paying a subsidy to make possible the employment of five full-time chaplains at major Perth hospitals.

Under the scheme — not yet fully implemented — the Government will pay the salaries of two Anglicans, two Roman Catholics and one minister representing several other Protestant churches.

The ministers will not be employed by the Government but will remain under the jurisdiction of their churches.

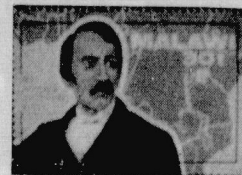
Africa honours David Livingstone

A number of African nations have shown the wide respect in which pioneer missionary David Livingstone was held by special celebrations of his death in 1873.

Malawi (formerly Nyasaland) in Central Africa issued a special set of stamps to honour his memory, the value of which is illustrated. Rhodesia issued a 14-cent stamp to honour his memory last April. In the United Kingdom, Dr Livingstone was included in a series commemorating great explorers of the last century.

It is interesting to note that in this respect, three countries which are separated by conflicting attitudes and political differ-

ences shared in the public recognition of this outstanding saint, whose courage and selfless dedication did more than anything else to attract attention to the tremendous need to evangelise and give assistance to the "Dark Continent."



A multi-coloured Malawi stamp showing a portrait of Livingstone superimposed on a map of Central and East Africa.

Rock concert at St Andrew's

St Andrew's Cathedral, Sydney, will hold a rock concert for the first time on September 14, in an effort to reach young people with a Christian message.

The concert will be held in the century-old Chapter House alongside the cathedral — an octagonal stone building which can hold 500 people.

Two Christian rock groups will entertain the expected crowds — The Freeway (formerly called Summer Rain) and The Passover.

Organiser of the concert on behalf of Andrew's Club Bruce

Rixon has said: "We have been running coffee clubs on Sunday nights, but we are not satisfied that this reaches enough young people."

"We want a modern outreach, using rock music with a Christian message to contact kids who normally have no contact with the Church."

The cathedral chapter and Acting Dean Dr S. B. Babbage have approved the concert plans.

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Books

Apologetic skill

WITH MIND AND HEART by F. A. Filby, Pickering & Inglis, 1972, 96 pages.

The reviewer found this little book strongly reminiscent of Harry Blamires' earlier books "The Kirkbride Conversations" and "Kirkbride and Company" (S.P.C.K.). The author has adopted the same literary style of writing fictitious conversational pieces between some friends in which the claims of the Christian faith are examined rationally.

Dr Filby is well degreed in science as well as being a member of the Palestine and Egypt Exploration Societies. He is also a thoroughly committed Christian who believes that the claims of the Christian faith stand up to the most rigorous scrutiny. With the particular advantages or limitations which the author's literary style imposes he gives good evidence of his apologetic skills as he ranges over such matters as faith and reason, biblical textual reliability, creation and evolution and New Testament historicity.

The last 20 pages are devoted to suggestions for further reading. This reviewer is somewhat put off by the style but is quite impressed by the content.

B. L. Smith

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SHORT — SHARP — STRAIGHT TO THE POINT

The Vatican in politics

THE VATICAN IN THE AGE OF THE DICTATORS 1922-45 by Anthony Rhodes. Hodder & Stoughton, 1973. 383 pages. \$11.55.

In a year when we have heard so much about Croatian terror-

ism and the appointment of the Australia's first Ambassador to the tiny Vatican State of 109 acres this book will be welcomed.

The author is extremely well qualified in the field and the claim that the book is "monumental and scholarly" is well-

Good commentary on Psalms

PSALMS. Vol. 2. New Century Bible by A. A. Anderson. Oliphants, 1972. 438 pages. \$15.85.

In this the second of his two volume work on the Psalms the author has done us a very great service by a succinct presentation of recent research on the Psalms. Psalm types, etc., together with a very helpful assessment of the evidence of modern philological, metrical and textual studies. In short this is a volume for the student or the teacher as the intent of the series itself makes clear. It must therefore be evaluated in that light.

In addition to this very valuable analysis of resource materials we should have been helped even more so if we had more theological reflection on the material from the author. Whether a commentator's task is done when the tools to reach exegetical decisions have been made available or whether he should go the second mile and build on the materials which he has so made available is a disputed question as this reviewer realises.

This volume is certainly a very able and technically efficient work; it lacks, however, an empathetic treatment of the material. To be fair, this is a defect of the series and probably not of the author. The commentary (and the series) is based on the Revised Standard Version.

W. J. Dumbrell.

Sydney scholar honoured

THE AUSTRALIAN JOURNAL OF BIBLICAL ARCHEOLOGY 1972: Subscription \$3.

This issue of the journal honours Mr E. C. B. McLaurin, head of the Department of Semitic Studies in the University of Sydney on the occasion of his sixtieth birthday. The editors have been fortunate in securing contributions from some distinguished academics (among them J. A. Emerton and J. MacDonald), while there is an impressive study from David Clines, a former pupil of McLaurin's and now teaching in England.

From the Australian scene G. Cowling has a contribution on the Galilean Targum. W. Culican on Phoenician remains from Gibraltar. A. Capell on point of

Complete reference work

THE HODDER STAMP DICTIONARY, by Douglas & Mary Patrick. Hodder & Stoughton, 1973. 277 pages. \$8.75 (recommended).

A nicely bound reference work for stamp collectors on good paper and well-illustrated. It is an international reference work rather than a dictionary of terms.

Its thorough coverage includes papers, printing, inks, postal history, biography, postal services and it includes terms in the major European languages. For good measure, an appendix lists common words on stamps in Bulgarian, Greek, Jugo-Slav, and Russian—Languages which do not use the family Latin script.

The dust jacket shows that it sells for £3 in the UK. So it could be ordered from there and posted out and would still cost less than \$6 on arrival. Hodder's recommended Australian price of \$8.75 must be one of the mysteries of the Australian book trade.

Rex Meyer

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founded. Rhodes is fair and generally objective in his assessments based on deep research into the documents of the British, German and Vatican Foreign Offices.

In a fascinating way he portrays Popes Pius XI and XII as well as Hitler, Mussolini, Franco, Pavlovich and a host of other leading persons on the European scene between 1920 and 1945.

How does the man who claims to be the Vicar of Christ and successor of St Peter justify the political pretensions and dealings of the Vatican? Rhodes says (p354) "For every Alexander VI there were 100 good and pious popes" (a ridiculous inaccuracy) and "The goals of the Vatican are not those of a lay State, they are transcendental, not immanent."

Now, history has ably shown (and one reading this book without rosy-coloured spectacles may

conclude) that the RC Church cannot have it both ways. If it (p80) "regards itself as a higher power than the State and rejects the notion that its activities can be regulated by the State" then, though many of the charges concerning Pius XII's silence over the Absinian War, the extermination of the Jews in Poland and his refusal to excommunicate Adolf Hitler may be extravagant yet his record cannot stay unblemished.

Chapter 18 also indicates the way in which the Vatican is really completely dependent on Italy, the Pope is generally Italian at heart, and cannot pretend to be impartial, being human.

The devious way in which he tried to have Rome declared an "open city" demonstrates that those who live by the sword may die by the sword.

Those who have read Edmond Paris's "The Vatican against Europe" should also read this book. No serious student of modern ecclesiastical developments and history (least of all the ecumenical enthusiasts) can afford to miss this volume. It is beautifully produced, I noticed few misprints and we should be grateful to the author and publishers for a very fine contribution to this period of historical research.

Geoffrey Hayles.

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W. J. Dumbrell.

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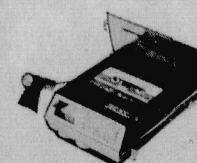
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Mainly About People

Rev W. Frank Savage, formerly curate of St George's, Burnie (Tasmania), has been appointed part-time curate of St Andrew's, Roseville (Sydney).

Rev Anthony Robert Wood, curate of St Martin's, Killara (Sydney) and formerly of the diocese of Canberra and Goulburn, has been appointed rector of St Paul's, Bankstown, from November 7.

Rev Leslie F. Monaghan, rector of Emmanuel Church, Lawson (Sydney) since 1970, has resigned from November 1 next.

Rev Kenneth P. Churchward, rector of St Thomas', Kingsgrove (Sydney) since 1968, has been appointed Dean of Men Students at the Melbourne Bible Institute from January 1 next.

Rev John N. Macmillan, vicar of St George's, Reservoir (Melbourne) since 1968, has been appointed rector of Naracoorte (The Murray), from November 13.

Rev Canon Frank McGorlick, CMS missionary in the diocese of Central Tanganyika since 1943, has returned to Melbourne with permission to officiate in the diocese from August 16.

Rev Donald W. Hardy, vicar of St George's, Ivanhoe (East Melbourne), since 1969, has been appointed vicar of St Andrew's, Brighton from early 1974.

Rev John R. Oliver, formerly chaplain of the Ballarat Grammar School (1958-69) is to return from England and will be vicar of St Andrew's, Aberfeldie (Melbourne) from early 1974.

Rev Robert L. Joyce, curate of St John's, Camberwell (Melbourne) since 1971, has been appointed in charge of St John's, Wantirna South with South Vermont from October 15.

Rev Richard S. Willis, chaplain at St Laurence Park, Lara (Melbourne) since January last and whose earlier ministry has been spent in England, died on 28 August.

Rev Frederic A. Keay, locum tenens on long-service leave (Melbourne) since 1971, died suddenly on September 3.

Rev Duncan Pawley, formerly curate of St Andrew's, Roseville (Sydney), has been appointed curate of St Mary's, Guildford.

Rev Roy G. Rowlands, rector of Holy Trinity, Stawell (Ballarat) since 1966, was inducted as rector of St Paul's, Ballarat on August 30.

Rev Stanley E. Ray, rector of Christ Church, Caserton (Ballarat) since 1962, has been appointed rector of Holy Trinity, Stawell.

CHURCHWARD TO JOIN MBI STAFF

Rev Kenneth P. Churchward, rector of St Thomas' Kingsgrove, NSW, since 1968, has been appointed Dean of Men Students at the Melbourne Bible Institute.

Mr Churchward has been in charge of four country and city parishes in the Sydney diocese and is noted as a good Bible teacher and preacher. He graduated from Moore College in 1954 with first class honours in Th.L.

He takes up his MBI appointment from January 1 next and he will have the Archbishop's licence with permission to officiate in the diocese of Melbourne.

Unity of love

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(Rev Gordon Powell)

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8 — AUSTRALIAN CHURCH RECORD, SEPTEMBER 20, 1973

Wollongong needs uni. religion studies

Man should not live by steel alone, Bishop Graham Delbridge said in a recent lunch-hour address at the Wollongong University College.

He said he hoped the day was not too distant when the study of the history of Christianity and of the Church in the world became

a discipline "within these places of learning" so that its relevance could be evaluated along with other disciplines.

His theme was the Irrelevant Church and he said the Church must uphold the dignity of the human and speak against all that was inhuman and all that was cruel.

The central theme of his message was that while man-to-man relationship was of importance, the creature's relationship to his Creator was of paramount importance.

"I therefore plead for a serious study of the great truths

put forward ever so imperfectly by the Church," Bishop Delbridge said.

Earlier, discussing the importance of greater communication and greater understanding, Bishop Delbridge said: "How can a university be relevant to the community without contact, without cross fertilisation of thinking?"

"We could settle for biblical studies — linguistic studies, particularly of the languages emanating from the Mediterranean basin, which some archaeologists believe is the cradle of human civilisation."

Bendigo views on church unity

Different views on the question of ultimate church unity were expressed by ministers of three denominations according to a recent Bendigo press report.

Revs J. McOrist (Methodist), Stockdale (Roman Catholic) and Archdeacon C. Scheumack (Anglican) were speakers at the meeting of Bendigo Rotary Club on the subject of ecumenism.

Mr Stockdale said that he believed the chances of a unified church were good. Today, he felt, ecumenism has a great chance — better than ever before. He referred to the good fellowship between the ministers of the different denominations in Bendigo.

"Bendigo has a great future in ecumenism if we learn to understand one another, learn from one another and learn to understand our differences," he said. But Archdeacon Scheumack was not so optimistic.

"A unified church was the

dream of the ecumenical age of 10 to 15 years ago. The dream has dimmed over the past 10 years," Archdeacon Scheumack told the meeting.

But, he said, there was more understanding and fellowship between the churches.

"Still, at the moment, the dream of one church could not come true," he said.

The third and final speaker, the Rev J. McOrist, said people were more concerned about the churches getting on with the job than how the churches were getting on together.

He said it was difficult to get Methodist people in Bendigo to co-operate let alone the different churches.

Because Bendigo had so many Methodist churches, around 25, it was difficult to unite the Methodist people, Mr McOrist said.

He agreed there was more understanding and fellowship among the churches but he said he could not see one united church being formed.

Dying church gives away and revives

"We apologise for asking for money because the devil has conditioned us to regard giving as a disagreeable duty. This is a travesty of the truth." So says a lively leaflet on stewardship, "Giving is good for you!" produced by St Philip and Jacob Church in Bristol.

And they're people who know what they're talking about. In 1964 the church was due to close due to poor finances and low attendances and the evening congregation seldom topped 40. They started to give to missionary work outside their own parochial area. In 1956 £187 was given away. In 1969 £1,138 was given away. In 1972 over £6,000 was given away.

Today the average congrega-

tion is about 250 at the evening service, three young people are entirely supported as missionaries overseas and substantial grants are made to other missionary societies.

If you would like copies of Pip 'n' Jay's leaflet for your own church you should write to the Rev Malcolm Widdicombe, The Vicarage, Trinity Road, Bristol. The effect could prove shattering.

(From CEN)

Moral leadership

No responsible Government can attempt to avoid measuring up to its obligation to provide moral leadership. It should be the natural collective outcome of the personal moral conviction of the politicians themselves.

(Rev Lance Shilton)

N. Guinea not ready for independence

New Guinea is not yet ready for independence, Bishop George Ambo told an audience in Rockhampton recently.

Bishop Ambo, assistant bishop of New Guinea, was visiting the diocese to help the Garamut Appeal for funds to help the diocese of New Guinea.

He said that language and financial difficulties and parochial attitudes would be major areas of concern for the new nation.

Racial problems could also burden an independent New Guinea.

Bishop Ambo said that there was tension between some New Guineans and Papuans, and

between New Guineans and some Chinese and whites who had gone to New Guinea merely to exploit it.

But the bishop expressed confidence that these difficulties would be overcome.

He said that the key to strong national development was the spread of the Christian faith.

The Australian

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Mary Whitehouse in Australia

Promoter of Fellowship of Light gets a good press as she arrives at capital city meetings.

Mrs Mary Whitehouse (pictured), whose initiative and drive made the 1971 Festival of Light felt throughout the entire United Kingdom, is to address a meeting at Sydney Town Hall next Sunday, October 7, at 3 p.m. This great public rally will set the stage for a Festival of Light in NSW which will reach a climax next March.

She will also be used widely in South Australia where plans for their Festival of Light are far more advanced than in NSW.

The Australian press has given considerable pre-publicity to Mrs Whitehouse and her Australian visit. For a woman who has been such a forthright Christian crusader against the lowered moral tone of all the mass media, she has been given ungrudging admiration.

One feature article traced the considerable influence she and her thousands of supporters have had since 1964 on dirt, blasphemy and nudity on British television and elsewhere. The article commended her as a woman of intellect, charm wit, sincerity and moral fervour.

Mrs Whitehouse will certainly leave this same impression with her Sydney Town Hall audience next Sunday, 7 October, at 3 pm.

At next Sunday's public rally, Mr Milton Morris, NSW Minister for Transport, will preside and Mrs Whitehouse will give the address.

In a personal letter about the Sydney Public Rally, Rev Bernard Judd, MBE, Secretary of the NSW Council of Churches, has written:

"In 1971 the Festival of Light Rally gathered 35,000 people to Trafalgar Square. They marched to Hyde Park where an even greater crowd expressed concern at the serious decline in moral standards in Britain.

"Moral pollution is an even greater menace than the pollution of the atmosphere. The so-called 'Permissives' are not just easy-going, 'broad minded' types who want everybody to be able to 'please himself'. The organised permissives are using pornography as a tool to break down

those standards of decency which are essential in a wholesome society."

They attack the institution of



Francis Foulkes to NZ

Rev Francis Foulkes, M.A., M.Sc., B.D., Warden of St Andrew's Hall, Melbourne, since 1964, has resigned from the end of the year to take up an appointment on the staff of the Bible College of New Zealand, Auckland.

Mr Foulkes graduated from the University of New Zealand with a first-class MSc, and from Balliol College, Oxford, with a first in theology. He was a NZ Rhodes Scholar at Oxford.

For ten years, he and his wife served as missionaries with CMS in Nigeria, West Africa. He came to St Andrew's, the CMS Federal training college in 1964 and for ten years has given distinguished service there.

The Bible College of New Zealand was formerly known as the NZ Bible Training Institute.

Max Corbett's HMS post

Rev Maxwell T. Corbett, rector of St Andrew's, Summer Hill, NSW, since 1970, has been appointed Home Mission Society's representative on the South Coast. He will be centred on Wollongong.

From 1955 to 1970, Mr Corbett served with the Church Missionary Society in the diocese of Central Tanganyika and was a canon of the Cathedral of the Holy Spirit, Dodoma.

He has had considerable parish and administrative experience and he will bring to his task both great energy and a capacity for friendliness.

Independence surrendered says Abp Reed

In his address to Adelaide synod last month on the state of the diocese, Archbishop Thomas T. Reed said that non-Government schools had imperilled their future by accepting direct grants.

"Whatever aid is given to non-Government schools by the State and Federal Governments should be given in a just and equitable manner," Dr Reed said.

"It should be in the form of direct assistance to parents who, by not using the educational facilities provided by the State, save the community as a whole certain expenses.

"At the same time they are exercising their inherent right as parents to have their children educated in the manner they judge to be best for them.

"It is the taxpayer who should benefit from the public funds by way of equitable compensation.

"By accepting direct grants the non-Government schools have surrendered their independence, incurred considerable debts and imperilled their future."

Dr Reed said the manner in which the State had given its "largesse" to the schools had brought accusations of political expediency and incurred the danger of sectarian tension.

"It is to be hoped there will be a change of policy by all concerned and that help will be given, where it is justified, to the parents who, as taxpayers, provide the money spent by governments on education," he said.

Speaking on society Dr Reed said that in Australia there was increasing concern for the provision of adequate wages and living standards, greater concern for education and conservation and the provision of better hospital facilities.

"This is good — this is encouraging," he said.

"However, on the other hand we see an increase in alcoholism, gambling, drug addiction, abortion, divorce, broken homes, pornography, sexual licence and petty theft.

"A high regard for mental and physical welfare is combined with a decline in decency, righteousness and personal integrity.

"I will not go as far as Edmund Burke and say of Australia, as he said of Europe, that the glory of our nation is extinguished for ever, but I will say that we are rapidly approaching that condition."

Brisbane schools lose

Three of the four Anglican schools severely affected by the Federal Government's Karmel report are already losing \$30,000 to \$40,000 a year, the registrar of the Brisbane Diocese, Mr R. T. St John, said recently.

He said the schools are Church of England Boys, Toowoomba, Glennie Memorial School, Toowoomba and Slade-St Catherine's School, Warwick.

Sydney synod to discuss important issues

Sydney synod will have a number of important issues before it when it meets in the Chapter House 8 to 10 and 15 and 16 October.

A number of committees which have worked for a year and more will be presenting their reports and recommendations to synod. These include marriage and divorce, population and the environment, neo-pentecostalism and Christian teaching on family relationships.

Arising from last year's mass media committee report, an ordinance will come before synod to set up an Anglican radio unit.

The stipends committee will present a report recommending 10 per cent increases in stipends for all ministers and deaconesses.

The stipend of a rector of a parish is recommended to be \$4,360. It is \$3,960 at present.

Sydney synod now has well over 800 members, representing all the parishes in the diocese.

Presbyterian union increases its vote

Over a third of Australian Presbyterian congregations vote to remain Presbyterian.

SYDNEY, September 17. — While the full voting figures are not quite complete, the count of votes of Australian Presbyterian congregations has revealed that 424 congregations (62.4 per cent) voted in favour of joining the Uniting Church while 254 (37.6 per cent) decided to remain Presbyterian.

When a vote was taken in 1972, 307 voted to join (45.1 per cent) and 374 (54.9 per cent) voted to remain Presbyterian. Thus, the number voting for union has increased 10 per cent in a year.

All States except NSW voted solidly for union. In NSW, 116 congregations (45.5 per cent) voted for union and 139 (54.5

per cent) voted to remain Presbyterian.

Scots Church in Sydney and Scots Church in Melbourne both voted to remain Presbyterian. Last year, Rev Gordon Powell, minister of Scots Church, Melbourne, told his congregation he would resign if the vote of his church was against union.

The Uniting Church is to include the Methodists, Congregationalists and the Presbyterians. The Methodists and Congregationalists have already given a very large vote in favour.

The Presbyterian vote has now to be ratified by the State Assemblies and the General Assembly of Australia. Informed observers feel that the Uniting

Church will now move ahead and that Presbyterians at these top levels will vote for going into union.

They also agree that something more than a third of all Presbyterian congregations will remain Presbyterian, having full control of their existing properties.

The Act of Parliament governing the union preserves existing property rights to any congregation where one-third of the voters decided to remain Presbyterian.

A feature of the recent voting was that 30 per cent of communicants who were registered in their congregations as voters, did not vote.

NEXT ISSUE

SPECIAL REFORMATION ISSUE

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