

MAINLY ABOUT PEOPLE

ARMIDALE

Rev D. C. Barker has been appointed Vicar of Baradine as from 10th July. Mr Barker was Assistant Curate in the Parish of Gunnedah prior to taking six months study leave.

Rev D. Mulready, Priest-in-charge of Tambar Springs is to become Vicar of Walgett and will be inducted on 12th August.

Mr R. Heslehurst was made a deacon at St Peter's, South Tamworth on Tuesday, 28th June at 7.30 pm. Mr Heslehurst is at Parish as Assistant Curate in that Parish.

MELBOURNE

Rev P. Salvin, Minister in Charge of Christ Church, St Kilda, has been appointed Vicar of St Steven's, Gardenvale, from August 17.

Rev Canon Girvan, Rector of St Paul's, Bendigo, has been appointed Vicar of Christ Church, Geelong, from August 1.

Rev N. Hill, Vicar of St Nicholas', Mordialloc, has been appointed Minister in Charge of St Bede's, Elwood, from August 16.

Rev G. O. Dongalen has been appointed Chaplain at Sunbury Training Centre. Rev C. H. Pilkington will resign from Parish of Olinda on Jan 31, 1978.

SYDNEY

Rev P. E. Kitchen, Rector of St Hilda's, Katoomba, has resigned to become Chaplain of Norfolk Island from September 1.

Rev C. G. F. Berriman, Chaplain of Norfolk Island, has been appointed Acting Rector of Kangaroo Valley from September 23.

Rev H. R. Voss, Rector of St Mary's, Balmain, has resigned to become Chaplain to Parramatta Psychiatric Hospital.

PERTH

Rev P. Penning has accepted an appointment as Rector of the Parish of West Perth as from December 1.

Rev K. McIntyre has accepted an appointment as Rector of the Parish of Highgate. His present appointment is in Honiara, British Solomon Islands.

Rev V. Weare was commissioned as Rector of the Parish of Rosalie/Shenton Park on Friday, July 1.

CANBERRA AND GOULBURN

Rev G. Sibly, Rector of Braidwood, will be Rector of Holy Cross, Hackett, from August 21.

IMPACT OF CHRISTIAN SPORTSMEN

The witness of Christian sportsmen has often been a major factor in bringing sports professionals to Christian faith. This fact emerged at the second annual dinner of the organisation Christians in Sport in London recently.

While last year's dinner was marked by the presence of world-famous tennis stars Stan Smith and Roscoe Tanner, the emphasis this year was on the experience of some young, upcoming sportsmen and sportswomen, older professionals and a football club chaplain.

Don Nardiello is a young Coventry City footballer born in Wales of Italian parents. He came to a personal faith about five years ago and has been helped to witness by the encouragement of Christians in Sport.

Former US Davis Cup team captain Dennis Ralston was first made to think seriously about the Christian faith when his wife Linda became a Christian after a time of spiritual crisis aggravated by his frequent absences on professional

Bible Society appointment

Mr Lionel R. Sheehan has been appointed National Scripture Distribution Consultant for the Bible Society in Australia. He began duty on 6th June at the Society's National Distribution Centre at Revesby, New South Wales.

Mr Sheehan is a member of the Executive Committee of the Baptist Union of NSW and Chairman of the Baptist Foundation of NSW Pty Ltd. He is experienced in general management and marketing and is a Fellow of the Institute of Sales Management.

He was awarded the MBE for outstanding service during the Second World War.

He succeeds Mr Bob Arvidson who is now Executive Officer at the Society's National Headquarters in Canberra.

APPEAL FROM KOREA

An open letter from the wives and mothers of unjustly imprisoned Korean young men and women, has been passed on from the United Church of Christ in Japan to the Presbyterian Church of Australia.

The letter, "To the Wives and Mothers of the World", carried with it a request to Australian Church people to do all they can to have the letter published, so that the plight of student-prisoners in Korea can be exposed to the Australian public.

Written with great emotional feeling, the letter says in part:

"In view of the circumstances we are facing today, we must make our appeal and again ask all of you to pray together with us. We are now in a period of difficult testing which we are trying to cope with by a movement for Human Rights and for the democratisation of this country.

"Our husbands, sons and daughters, ousted from their jobs and expelled from their colleges because they made their declaration of Democracy and for Human Rights, spend day after day in their prison cells, longing to see the blue sky.

"Hundreds of students are now sitting on damp, narrow floors, in the dark, letting their precious youth rot away. Though they are not robbers or murderers, they are treated more cruelly and surveilled more strictly than those who are.

"We feel that this problem of suffering which we face today from the horizon of history, is not our problem alone, but a matter entrusted to the whole world."

ATTORNEY GENERAL SPEAKS AT CATHEDRAL LUNCHEON

"We are sincere," declared the Attorney General of New South Wales, the Hon Frank Walker who addressed 100 professional men and women at the Cathedral Luncheon Club last month at the invitation of the Dean of Sydney, the Very Reverend Lance Shilton.

In introducing the Attorney General, Dean Shilton said: "His undoubted competence has the respect of many in the Labor Party and in the community as a whole.

"I appreciated the Attorney's invitation to speak at the recent Government sponsored seminar on 'Victimless Crime' when many controversial issues were discussed. He and I would find ourselves in sincere disagreement as to the best way of helping people with problems, but we would agree that it would be wrong for the Government or the Church to remain indifferent or apathetic."

The Attorney General called for the co-operation of the Church.

Mr Walker said: "In these times when it is Federal Government policy to reduce spending in the public sector and particularly in the welfare sector, it is vital for State governments to seek the assistance of Church Welfare organisations who not only possessed considerable physical resources but more importantly, and vitally, I feel have a wealth of trained and experienced social workers and counsellors.

"We have tended to seek the advice and the service of leading, recognised Church Agencies in each particular field. I hope this will not be interpreted as discrimination against the smaller churches

who are doing truly magnificent work in these fields.

"We are sincere in our desire to secure the best and the most balanced assistance that is humanly possible.

"It is easy to appreciate why the States should wish to tap and utilise the vast experience of Church agencies in dealing with the problems of poverty, alcoholism, and drug addiction. If the Churches stand aside then they are denying not only the State but the unfortunates we all agree need help, the benefits of their great experience in the field and the obvious advantages of co-ordinated community-wide attack on the problems.

"I would argue that it is the duty of Christians to play a positive role in such matters and even if their point of view does not prevail, their very presence must have some influence on the end result.

"Having participated, they will be in a better position to criticise any defects they perceive in the legislation that is eventually brought before the Parliament. And by participating the Churches will obviate the criticism that comes from some quarters that they have lost problems of ordinary people.

"I hope that by participating the Churches will ensure that they will continue to play a significant role in providing services for those



Frank Walker



Dean Shilton

desperately in need. I hope they will receive community recognition for the real and continuing contribution they are making and also additional Government funds to ensure the viability of existing services and allow for new projects in the future."

Proposed school for Gippsland

A proposal to open a branch of the Gippsland Grammar School in the Latrobe Valley will be discussed at a Public Meeting on 14th July.

The meeting, which will be held in St Mary's Anglican Church, Morwell, will gauge support for such a school. If there is sufficient interest the school could be operating by the beginning of next year.

This meeting is the culmination of a long series of initiatives from the Latrobe Valley to establish a branch of the school in the area. Mr J. A. T. Beard, Principal of the Grammar School said that the school council was anxious to provide primary education in the area. He added that 77 secondary students travel by bus to attend the school in Sale.

Referring to the origin of Gippsland Grammar School he said that a Valley School could begin with 20 pupils. Gippsland Grammar commenced with 25 pupils in 1960 and now has 466.

That only is true evangelism, therefore, in which sounds clearly the double confession that all the power exerted in saving the soul is from God, and that God in His saving operations acts directly upon the soul.

— B. B. Warfield

ACC MAKES GRANT FOR STUDY OF COMMUNISM

The Australian Council of Churches has made a grant of \$2000 to the Centre for the Study of Religion and Communism, based at Keston College, Kent, UK.

The grant was made in response to a personal request from the Rev Michael Bourdeaux, Director of Keston College.

The college was founded in 1969 as an educational charity on the initiative of Bourdeaux, an Anglican priest, Sir John Lawrence, a distinguished lay Christian writer, Leonard Shapiro, Professor of Political Science at the London School of Economics (LSE), and Peter Reddaway, lecturer in Political Science at the LSE.

Their vision was to found an institute where every source or material available on the religious situation in Eastern Europe, including published material and samizdat (unofficially produced and circulated by hand) would be collected.

Recently, Keston College published a collection of documents entitled "Religious Liberty in the Soviet Union", "as an attempt to make an objective contribution to" the debate on religious liberty that began at the Nairobi Assembly of the WCC.

"Religious Liberty in the Soviet Union" results from a decision by Keston College, Dr J. A. Healy of Utrecht University, and Professor Eugen Voss of Faith in the Second World Institute, Zurich, to pool resources to meet a request to lay a solid base of real knowledge, understanding on this issue.

Chapter I of the publication gives a brief outline of the Soviet churches in membership of the WCC. Chapter II reviews the public statements of the WCC and its officials on the subject of religious liberty and the life of the Soviet churches over the entire period since the WCC came into being. Chapter III reviews the legal situation of the churches and of

CHARISMATICS AND EVANGELICALS AGREE

A joint statement from the Church of England Evangelical Council and the Fountain Trust is the outcome of meetings of a group to consider attitudes among the so-called "charismatic" and "non-charismatic" leaders of Anglican Evangelicalism. The statement, titled "Gospel and Spirit", is being published in The Churchman and by Fountain Trust as an occasional paper.

The statement says that what united the group of 18 was far greater than the matters on which some of them still disagreed. It also notes that differences "by no means always coincided with our 'charismatic' and 'non-charismatic' identifications".

The group agreed in an understanding of how the ministry of the Spirit is related to the Father and the Son, and "in rejecting the idea that in the Spirit we receive something more wonderful than our Saviour, or something apart from him and the fullness of his saving grace".

The group saw problems in the use of the term "baptism in the Spirit" to describe an experience separated, often by a long period, from a person's initial conversion to Christ.

On worship, it is remarked that many "charismatic" gatherings would benefit from order, teaching and some robustly doctrinal "evangelical" hymns, just as many "evangelical" services and prayer meetings would benefit from more spontaneity, greater participation, a more relaxed atmosphere.

On exorcism, the statement points out that part of the ministry of Jesus Christ is to set people free from the grip

Churchman

THE AUSTRALIAN CHURCH RECORD: Editorial and business. Square Level, St Andrew's House, Sydney Square, Sydney, 2000. Phone 223 4561. The National paper for Church of England people — Catholic Apostolic, Protestant and Reformed is issued fortnightly on alternate Thursdays. Subscription \$8.50 per year, posted. Printed by Maxwell Printing Co Pty Ltd, 82-84 Abchurch Lane, London, EC4N 3DF. The Church Record Ltd, Sydney.

The Australian
FIRST PUBLISHED IN 1880

CHURCH RECORD

Registered for posting as a newspaper — Category A

PRICE 25 CENTS

No 1639

JULY 21, 1977

Bishop Robinson Speaks on Prayer Book

— ACL MEETING

Bishop Donald Robinson, Bishop in Parramatta and member of the Liturgical Commission of General Synod spoke to the annual meeting of the Anglican Church League on the proposed Australian Prayer Book on July 5 at St Andrew's House auditorium.

The draft prayer book contains a Morning and Evening Prayer, with extra alternative prayers, a new service for Hearing the Word of God, a Litany plus separate services for each day of the week and an end of the day service.

This is followed by two orders of Holy Communion, with a number of alternative sections. Next come the revised Collects, a three year cycle of Old Testament, Gospel and Epistle readings.

Then follows a Calendar of notable Christian personalities, a new Psalter, a number of Baptismal services and other occasional services and the Ordinal.

Commenting on the range of material Bishop Robinson said that the Commission had not set out to produce such a comprehensive book but the feeling of most members of the Commission grew that the new book should be as complete as possible.

Bishop Robinson referred to the great variety of alternatives within the services. He expressed the opinion that it was "far too great a variety. It would be very difficult for ministers to get used to a book of this nature, every service will have to be very carefully prepared," he said.

On the style of the new book the bishop said that the moderate and radical pattern has survived from the early work of the 1960s.

He drew attention to the fact that the new book does not affect matters of discipline. These are still covered by the discipline of the Book of Common Prayer and the Canons. He also said that the general note on page 15 covers the situation where the rubrics in the new book are brief or absent. This states, "The rubrics (rules governing the ordering of services) of the Book of Common Prayer apply unless separate provision has been made in this book".



Bishop Robinson

receive the same scrutiny as other parts. I don't think they help the book".

On the inclusion of a calendar he said he was not a supporter of it. It is included for historical interest but there is no reference to observance except for red letter days.

The bishop drew attention to the fact that the vows of

the second marriage form (which omit reference to the wife obeying her husband), are to be understood in the light of the 1662 form. The obligations in the new service are the same as the old. He pointed out that you couldn't have different obligations for marriage in the same Church.

Bishop Robinson expressed the hope that the bill to approve the draft will be passed by General Synod as an ordinary bill and not as a special bill. For this to occur it needs a 75 per cent vote in all three Houses.

Bishop Robinson said it would be possible to amend the draft on the floor of Synod. He expects there will be amendments. He said Bishop Warren of Canberra and Goulburn, who will be proposing the bill would be willing to bring such amendments as will come to him from the Liturgical Commission after considering comments that will be received by it. He said he thought Synod will listen to weighty points.

Monday, July 4th, at 12.30 pm, Mr Ridley Smith, Chairman of the Development Committee for the Scripture Union of New South Wales, commenced the SU Readathon which will finish at 7 pm Sunday, July 10th. The portion read by Mr Smith was the first chapter of St Matthew's Gospel, from the Good News Bible version.

So commenced 150 hours of reading the Scriptures in the centre of Sydney. A gaily decorated stall has been set up next to St Andrew's Cathedral, in Sydney Square. Banners and literature displays proclaim the work done by Scripture Union.

The aim of the Readathon is to "publicise that people in Sydney are still interested in reading the Bible today".

Amongst those taking part have been such leaders as Brian Booth (cricketer), Justice Jenkins, Arthur Keshaw (President of the Baptist Union of NSW), Dean L. Shilton (St Andrew's Cathedral) and Barry Berryman (Billy Graham Evangelistic Association).

She told some of the well-known Bible stories, while sketching scenes by means of an overhead projector.

People paused to look and listen... listening to what is to be found in the Scriptures. After all, isn't this what SU Readathon and SU Week is all about!

Ramon Williams

Graham Denies Secret Fund

Evangelist Billy Graham has issued a clear cut statement refuting a news story claiming the Billy Graham Evangelistic Association has a "secret fund known as the World Evangelism and Christian Education Fund of Dallas".

In his statement Dr Graham said, "The story appearing in some newspaper accounts about the World Evangelism and Christian Education Fund is grossly misleading.

"First, the fund is not a complete secret — its entire holdings and a listing of its gifts with scores of other evangelical organisations was no secret. It has been on file with the Internal Revenue Service since the beginning and its 990 Report is public information.

"It is a non-profit, charitable, religious, educa-

tional organisation — with some of America's most reputable businessmen in control: one, Mr William Mead, Chairman of the Board of Campbell-Tageart of Dallas, Texas (one of the largest bakery combines in the world); two, Mr Dewey Presley, President of the First International Bancshares Inc, Dallas, Texas (the tenth largest banking firm in the world); three, Mr George Bennett of Boston, Massachusetts, Treasurer of Harvard University before retirement.

"Second, it was established in 1970 for three purposes: "To help with scholarships, other Christian organisations who have financial needs and to help finance conferences on evangelism all over the world.

"To build a graduate school for Biblical Studies and Communication. This will be built at Wheaton College, beginning this fall. We already have 200 students enrolled working on their Master's degree, even before the building is built.

"To build a laymen's training centre — intended to be built in western North Carolina after the Wheaton Centre is completed.

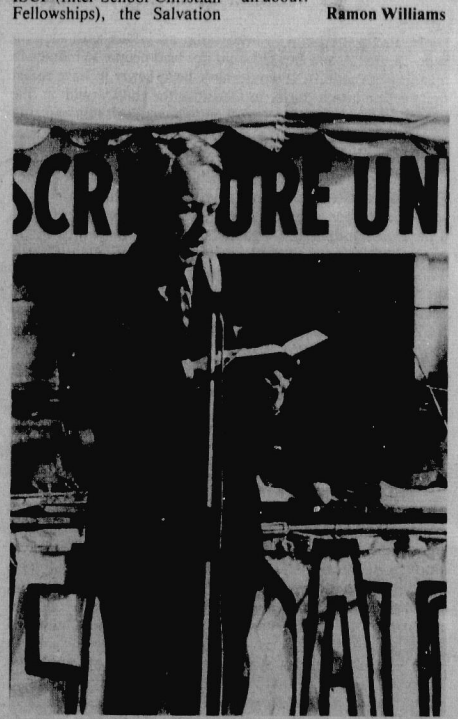
"We are in great need of about 25 million more dollars



Billy Graham

to complete these projects — we hope and pray that the publicity will help alert people to contribute. We would like to have many millions to give to other evangelical organisations to reach the world for Jesus Christ in our generation.

"I am very proud of the integrity with which this fund can be handled and the purposes for which it has been used. No salaries are paid to anyone. There are no overhead expenses. It has been a labour of love on the part of dedicated Christians."



Mr Ridley Smith commenced the SU Readathon in Sydney Square with the Gospel of St Matthew Chapter 1. Over 300 other readers were to follow throughout the following 150 hours, 24 hours a day, until 7 pm Sunday evening, July 10th. Photo: Ramon Williams.

AUSTRALIAN CHURCH RECORD, JULY 21, 1977 — 1

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EDITORIAL

Prayer Book assessment

The release of the draft of an Australian Prayer Book marks a significant milestone in the history of the Church of England in Australia.

Many of the services will be familiar to church people, having been modelled closely on previously published revisions. There are many welcome new features to this book, among these are the three-year cycle of Bible readings for communion services, revision of the collects into modern English, and the new Psalter, with pointing to help singing. The inclusion of the Thirty-nine Articles is also to be applauded, being as it is a definitive statement of Anglican Doctrine it will now continue to be accessible to the ordinary member of the church.

The new Service for Prayer and Hearing the Word of God is most welcome and will be very useful for occasions designed to cater for non-churchgoers such as guest services.

Another feature of this new book which will satisfy many is the covering instruction that the rubrics of the Book of Common Prayer apply to this book unless otherwise indicated. Theoretically this should give congregations a degree of protection against unauthorised and improper innovations.

Some will find the scope of the book daunting. There seem to be far too many alternatives. This will add greatly to confusion and militate against any appearance of uniformity within the church, even if churches stay within the authorised forms.

The New Order for Holy Communion will arouse considerable interest. Though less adventurous than earlier services, especially the Modern Liturgy of 1966, it will fill a real need for a relatively modern service which gives prominence to aspects of the Lord's Supper not as thoroughly treated in the Book of Common Prayer. These include the ideas of celebration, proclamation and the eschatological hope anticipated by the sacrament. Unfortunately, it suffers more than the rest of the book from having too many alternatives.

Whilst commending the new Prayer Book overall, that is not to say that it is without some disappointing features which would be better if altered or omitted.

Among the many features that many will find puzzling and unnecessary is the inclusion of a new Calendar. That is a device that, in addition to noting Red Letter Days, marks certain days of the year with a reference to some allegedly notable Christian personalities.

There is no explanation as to what this Calendar is for, no instructions as to its use. To say it is a useful reminder of significant people in church history does not justify its inclusion in a book of services for worship in church.

Another unnecessary aspect of the New Book is the re-emergence of daily services and an End of Day service. Such services may be admirably fitted for a theological college but the small number of such colleges hardly justifies the inclusion of these services in the Prayer Book.

The Chairman of the Liturgical Commission in the preface referred to these services as meeting "a need for both public and private use for lay people as well as for the clergy". Does "private" here mean "personal"? If so, it is a very extravagant feature of the New Book — the daily services take up 63 pages of what is already a very large book. In view of the relatively small amount of use they are likely to have, they could have been left out altogether or published separately.

Occasionally there are touches of unreality in the new services, for example in the second order for Infant Baptism the congregation and the priest join together in exhorting the child, among other things, to fight bravely ... against sin, "etc".

What is the point in addressing an infant with such an exhortation? A new book should not lead people to indulge in meaningless actions. It would have been better to have recast that section into a prayer to God that the child would, in due course, fight bravely, etc, or as an exhortation to parents and godparents to so raise the child that he will, in due course, fight bravely, etc.

One little piece of ritual which could be omitted without great cost and leave the book no worse off is the rubric in the second order for Infant Baptism, allowing the minister to give a parent or godparent a lighted candle with the words "God has called you out of darkness into His marvellous light". This kind of symbolism is unnecessary and probably distracting from the central purpose of the rite. It is an encouragement to pursue a style of worship inappropriate for the New Covenant which is concerned with realities and not shadows.

By offering these criticisms we would not wish to convey the impression that the book as a whole deserves condemnation. On the contrary, the Draft Prayer Book is a tribute to the scholarship, perseverance, charity and tolerance of the members of the Liturgical Commission. No book could ever satisfy everyone.

All members of General Synod have a solemn responsibility to study the New Book most carefully. They must not be misled into believing that the "words" are less important than the overall "feel" of the services. The Prayer Book must contain, expound and preserve sound doctrine. This can only be done by Synod ensuring that the wording is precise, unambiguous, stylistically suitable and, above all, in conformity to the standards of doctrine of the Church of England in Australia.

When the General Synod considers this book, especially the proposal that it should be treated as an "ordinary bill", it should not be swayed by considerations of cost (a short term consideration), nor the weariness of those who have laboured for so long. The new Prayer Book should be judged on how well it facilitates meaningful worship in church, how well it represents the teachings of our church and how well it is likely to express these into the twenty-first century.

ON & OFF THE RECORD

By David Hewetson

BLACK AND WHITE AFRICA

I once heard an airlines employee speaking about a record number of people who had been loaded into a DC3 in New Guinea. "Natives, I'll bet," said his companion. "No," he replied, "human beings — er, I mean Europeans."

What a Freudian slip! And one which I must confess I feel indicates something in the subconscious minds of many white men when they think about the developing world, particularly Africa.

"They will never manage without us," they think, "left to themselves they will soon return to the jungle." And when some pre-independence institutions break down it only reassures them that they were right after all. (That colonial institutions were not the only way of doing things or that they often papered over fundamental cracks in indigenous society would, of course, never occur to them.)

A HIDEOUS THING

We were wisely reminded recently by Don Howard that our political commitments tend to make us sensitive to injustices in one camp and blind to them in the other. Black men butchering each other is no less frightful than white atrocities or oppressions; tyrannies of the Right or the Left are equally reprehensible.

But when all is said and done discrimination on the basis of race and colour is a wicked and hideous thing. Australians have little to be proud of in this regard, it is true, but this in itself should not stop our mouths whenever and wherever discrimination rears its ugly head.

And the fact is that terribly hurtful things have been said and done to Africans by white men for no other reason than that they were the wrong colour, and Africans feel this very keenly.

In general their patience and restraint has gone well beyond that which we have exhibited. Let us remember the blood-stained European past! Especially as we see these new nations struggling desperately to catch up with the speeding pace of history, cramming into decades things that took centuries to develop in our own experience.

And let us never forget that the more we turn our backs on them the more they are welcomed into the arms of sinister forces which stand always ready to foster and promote revolution. It is a pretty poor attitude that then turns round and says "I told you so!"

SICK OF CONTEMPT

The position of the white regimes in Africa is incredibly complex. I can see no easy escape from the impasse in which they find themselves and I instinctively distrust all those simple "solutions" offered by those who are either for or against them.

But this I do know: the African is hurting inside and sick of the contempt with which he has been treated, and he is determined at all costs to reverse the verdict that has for so

long been pronounced upon him. Politics aside, this is the heart of the matter, and numerous contacts with Africans has convinced me of it beyond all shadow of doubt.

A SOLUTION?

I have no solutions to offer. At least, no political solutions. I have a great hope and a prayer that all the great peoples of Africa might find some way through their dilemma. The history of human nature does not give me much hope.

But God who is at work in both white and black Africa can still perform his miracles. And God is at work in Africa. Her nominal Christian population is about 40 per cent and rising at twice the birthrate, adding about seven and one half million people each year.

Over 400 of her 860 tribes have responded warmly to Christianity, about 50 of them virtually 100 per cent. What difference this will make, or whether there is time enough to find out, only time itself will tell. Let us pray for Africa, black and white.

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CHRISTIANITY ON CAMPUS

Q. Along what line do Christian students need special encouragement?

Fundamentally it is not to be intimidated by going to the university. The student needs to be reassured that the university lecture and the professor is, despite his erudition and experience, an ordinary person who doesn't in reality have the answers to the important questions. Therefore while the student does well to respect his teacher and professors, he ought not to be intimidated by them with respect to the gospel.

It would appear to me to be important for Christian students to be committed to one another and the fellowship; to operate under the principle of the body on the campus and to value the ministry of the Bible in groups large and small.

From the point of view of evangelism, it would appear that the positive friendships that Christians have established with their non-Christian peers is a fundamental element in evangelism and the success of Christians inviting their non-Christian friends to the meetings at this mission is evidence of the importance of the Christian forming real and positive relationships with non-Christians.

Q. What are the biggest problems facing Christian graduates today?

There are two that I see in particular. The first is mammon. The Christian graduate can easily turn aside from Christian spirituality and become a materialistic and acquisitive person. It is agreed that his Christianity is buried beneath his possessions.

A second problem, I think, is a tendency to indulge in intellectualism and what appears to be endless discussion about issues from a Christian point of view, which is all too frequently accompanied by sheer lack of concern for evangelism, especially at a personal level.

Q. What are your comments on the organisation and success of the mission?

It has been my privilege to be involved in several university missions in Australia and also on one occasion in New Zealand. In my own personal experience this particular mission at the University of Sydney is the best organised university mission in which I've been involved.

As a former Rector of St Barnabas', Broadway, I've been an onlooker and participant in several previous missions on this campus, but I would imagine it to be many years since there has been such a mission as this conducted here.

Attendances both on the front lawn and in the lecture theatres have been excellent. The front lawn meetings, and there have been three of these, are the unique feature of this mission. It has meant that the Christian message has been proclaimed on the platform where the great political rallies and environment rallies have been held in the last few years.

There has been no interjection to speak of and both on the front lawn and in the lecture theatres we have commented on the rather strange stillness which has come over

the meetings. This hasn't merely been because there have been great numbers of Christians present. There have been, we know, considerable numbers of non-Christians and we have been struck by this stillness in the public meetings.

We have had many enquiries about the Christian faith and it would appear that several dozen non-Christians remained behind after the main meeting on the second last day.

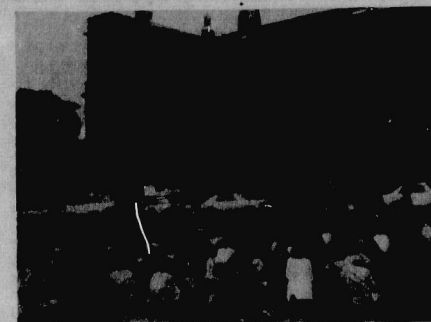
There are certain organisational features of this mission which are worth commenting on. I would judge it to be a great advantage to have two persons as co-missioners as opposed to one, with some assistant missioners. The pressure which would normally be on the chief missioners has been shared because there has been approximately equal exposure of both missioners. Many have commented that they have felt the ability to relate to one missioner or the other, whereas, had there been but one, this would have been rather restrictive.

Another feature of the mission has been that the organising committee have had the benefit of a full time organiser and secretary who has been provided from the start by St Barnabas', Broadway. This, I think, is a unique thing in recent university missions in Australia, and that staff worker, Rosemary Waugh, has been working with the full support of the Rector, Wardens and Parish Council of St Barnabas. There has been really solid support for the whole project from this parish and I think these features have combined with excellent leadership from within the student body to make this mission the success it's been.

Q. What general impressions did you get about Christian activities on the Sydney University campus?

In my experience on the Sydney University campus, there have always been numbers of fine Christians among the student body and also among the faculty, but looking back, some years ago it seemed that there was a great spirit of scepticism among the students and this affected the Christians as well.

There was a kind of spirit of anger evident in the era of the Vietnam war and the great debate associated with the impact of humanism as expressed in the abortion debate and issues like that. That mood seems to have left the campus and it has coincided with the arrival on the campus of large numbers of committed evangelical Christians who have among their



Paul Barnett on Sydney University campus

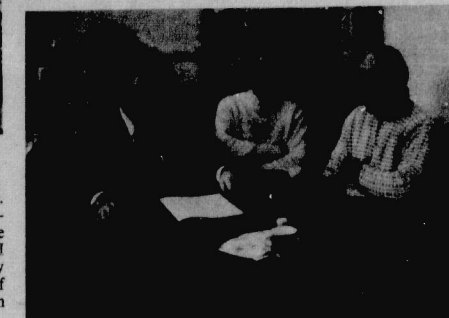
ranks very gifted leaders, both men and women.

I would not want to use the word loosely, or with any sense of exaggeration, but it could almost be said that something of a Christian revival is occurring within the ranks of the student body of

Christians on the campus. For example, there is a Christian impact on some of the colleges, the like of which I haven't known. Similarly within the faculty of medicine there has been an

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This is an interview by Rev Alan Blanch, Rector of St Barnabas', Broadway, with Rev Paul Barnett, Rector of Holy Trinity, Adelaide, during the recently completed mission at Sydney University, where Mr Barnett and Canon John Chapman were the missioners.



Paul Barnett, Alan Blanch and John Chapman

Now-sponsor a needy child right here in Sydney.



The concept of sponsoring a needy child in other countries has caught on widely. But there are many young people right here in Sydney whose needs, while different, are no less urgent.

Many of them are in the care of the Home Mission Society. Boys from the courts, aged 12 to 18, at Charlton Boys' Home. And girls from the courts, aged 15 to 18, at Carinya Girls' Hostel.

By and large, they're pretty good kids, with a lot of potential. But they've had a bad start. Broken homes, alcoholism, crime, indifferent or missing parents are all represented in their backgrounds. And they have one thing in common — a conviction that no-one loves them, wants them or cares about them.

At Charlton and Carinya, we're looking to change that conviction, in a caring Christian environment. But we have a serious problem — rising costs. And that's why we're starting the



HMS Youthcare Plan, right here in Sydney.

Could you or your group sponsor — anonymously, if you wish — a young person in our care? It would cost you \$12 a month. And that would not only help to keep him or her, but would provide the little extras — pocketmoney, Christian camp fees, outings, etc. — that we simply can't provide now.



Your sponsorship would help convince a young person that people do care, and contribute enormously to his or her sense of worth. It could greatly influence the young person's whole future. Which makes it not only a challenge, but a tremendous opportunity.

Please seize it today. Mail the coupon to commence your sponsorship now.



YOUTH CARE PLAN

To: Anglican Home Mission Society, P.O. Box Q137, Queen Victoria Buildings 2000.

I/we wish to sponsor a young person in HMS' care. I/we understand that this costs \$12 per month, which I/we will send ☐ monthly ☐ quarterly ☐ half-yearly ☐ yearly (please send me reminder). ☐ I/we will pay through regular bank drafts — please send me the necessary forms. (Tick relevant squares.)

NAME _____ ADDRESS _____ POSTCODE _____

ALL YOUTHCARE GIFTS ARE TAX-DEDUCTIBLE, AND MAY BE DISCONTINUED AT ANY TIME. TG. 768

Anglican Home Mission Society
St. Andrew's House, Sydney Square. Phone 20642.

New Testament theology on children

Sir,
Your correspondent Lesley Hicks has done us a service by her thoughtful and enthusiastic introduction to John Inchley's book "All About Children".

The one quibble I have is with the statement that the book is "carefully argued". Inchley has written with some passion, and obviously aware of the dynamism of his basic premise about children and the Kingdom. The collection of quotations from a spectrum of evangelical authors is one of the major strengths of the book. These are used carefully.

But when he is discussing the Biblical text Inchley's argument is less carefully disciplined. At times he asserts when he should demonstrate or argue a case. Those who either feel threatened by what they think he might be saying, or who instinctively reject his basic premise, will not, I think, be persuaded by his argumentation.

Apart from his own pilgrimage of thought, there are several important "shaping" documents behind Inchley's book. One of them is unpublished. It is an MA thesis by Rev John Primore titled "The New Testament Theology of Childhood". It was submitted to Nottingham University in 1967. I have a copy of this thesis.

In this thesis Primore provides a detailed theological basis for the position held by Inchley. His discussion of the Biblical text is both stimulating and scholarly.

In a recent ABC Radio broadcast on "Crossways" I introduced the main thrust of Primore's thesis. The programme was called "Of Such Is The Kingdom". Copies of the initial script upon which the final programme was

LETTERS

based are available from 121 Bathurst St, Hobart, 7000. A stamped, self-addressed foolscap envelope would be appreciated.

The need to carefully think again about our understanding of childhood and about children's evangelism — the "style" of it, not the fact of it — is achingly relevant. Any "Record" readers who would like to dialogue direct are invited to do so.

R. BUCKLAND, Hobart.

Change in women's role

Sir,

The Rev Milton Myer's letter (July 7) is a depressingly good example of the doublethink I referred to in my letter of June 9 — whereas every jot and tittle of what the New Testament says about the position of women is vitally important, what it says about slavery is somehow different.

For his basic point seems to be that Paul does not condemn slavery because he urges Philemon to treat Onesimus as a brother and not a slave. But the very fact that he sent Onesimus back instead of

convincing at his escape, and was content to appeal to his good feelings rather than command him (verses 8 and

9), proves that he did not think it wrong in itself.

It also proves, incidentally, that 1 Corinthians 7.21 means, as most of the church fathers thought (the closest we can get to contemporary exposition) — "Do not seek to be free if you have the opportunity", and not the opposite, as many modern commentators like to think. And so I could go on.

I am not sure what Robin Craig, in the same issue, thinks Paul's moral attitude to slavery is. But if he thinks that Paul only says it is not always wrong, why is it that no Christians anywhere in the world now practice chattel slavery? This is why I had to adopt the admittedly imperfect parallel of political prisoners in South Africa.

Our moral views on slavery are different from those of the New Testament. We ought to be honest enough to admit it. We ought to be courageous enough to ask ourselves who or what changed those views but the Holy Spirit. If we conclude that it was the Holy Spirit, ought we not also to ask ourselves whether He may not be calling

us to change our attitude to women?

Rev G. S. CLARKE, Putney.

Cost of Prayer Book

Sir,

Cannot something be done to protect impoverished churches from unnecessary expense? For years we have been throwing away prayer books, mostly in good condition, because a few frequently used pages have fallen out — here, with us, it is the one in the Communion Service about "truly repenting".

Now, without having any "legacy from England" any more to blame, we look like having a great time foisted upon us at \$6 a copy — \$5 if you make a gamble — of which only a small section will be used by the vast majority of churches with any frequency.

Why not print the Australian Prayer Book in three parts: "Sunday Services", "The Psalter" and "The Occasional Services"? Even if you allow for increased binding costs, churches' savings on initial printing could be \$300,000 or more! With "1662" all in one book we have had Baptism, Marriage and Confirmation Services on cards — with

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Inquiry into ABC plea

The current conflict over 3ZZ and continuous controversy over ABC policies and programmes has led the Festival of Light to request the Prime Minister, Hon Malcolm Fraser, to order a Public Inquiry into all aspects of the Australian Broadcasting Commission.

The Rev Fred Nile, Director of the Festival of Light, said, "Many sections of the public wrongly assumed the recent Public Inquiry conducted by the Australian Broadcasting Tribunal on behalf of Parliament, included every area of broadcasting — radio and TV, both commercial and ABC — National."

This false assumption was shown by the large number of submissions which included criticisms of the ABC, especially in the following areas:

- Waste of public funds on sub-standard programmes, e.g., "Alvin Purple" series (\$500,000), "On-Off" series etc.
- Conflict over policy between Commissioners, Management and Staff Association — with staff control and blockouts.
- Marxist propaganda through various departments such as the "Special Projects" Division originally with "Lateline" on national radio and now through "Broadband".

• The anti-social, pro-drug programmes over recent experimental stations such as 2JJ.

• Obscene material over a number of national programmes, 2JJ, 2FC "Talking Point", etc.

"It is essential," said Mr

Nile, "that a full Public Inquiry be conducted into the ABC, especially related to its expenditure and possible waste of taxpayers' funds." (Annual allocation of Australian taxpayers' funds — over \$149 million dollars per year).

"Other areas to be investigated should include policy, programme standards, administration, management, role of Staff Association, etc."

"It is essential the Public Inquiry be conducted along similar lines to the recent Public Inquiry into Commercial Radio and TV," said Mr Nile.

"It should be conducted by the Australian Broadcasting Tribunal which has already amassed a great deal of experience and evidence; it must be open to the public, it must be Australia wide and it must include the public testimony under oath by ABC Commissioners, Management, Employees and Staff Association."

"It is time," said Mr Nile, "that the ABC should give a full account of itself to its shareholders — the long suffering Australian taxpayer."

Such an inquiry should have positive aims to produce a whole range of recommendations which will improve the ABC in every area of activity.

LETTERS

• From page 4

separate Parish Psalters selling like hot cakes — because practical convenience would not be denied.

Are those who prepared the draft "Australian Prayer Book" intent on destroying the whole cause of liturgical reform? Why get into the publishing business at all for that matter? At least let us have three parts in three different coloured bindings — as well as some complete copies for official purposes — before we all go broke as well as bats!

L. M. ABBOTT, Peakhurst

Temperance Sunday in September

Sir,

All Churches in NSW are being circumscribed with an appeal to recognise Sunday, the 11th September, as "Temperance Sunday".

The President of the NSWTA, Rev Colin Ritchie, has asked, that if this date is not convenient, then some opportunity should be taken throughout the month of September, for all Ministers to engage in the promotion of the activities of the Alliance and more importantly, to encourage an alcohol free way of living.

Our Churches to date, strengthened by responsible Liquor Reform supporters, have emphatically stated their views on Sunday Trading and altered liquor hours, and any Government contravening such wishes, must do so at their peril.

LANCE HUTCHINSON, General Secretary.

Unless the Spirit of God convinces the judgement and constrains the will, man has no heart to believe in Jesus unto eternal life.

— C. H. Spurgeon

Students face problem of intellectualism

• From page 3

astonishing impact (in recent years at least) and many people have become Christians in recent months.

Q. To what extent do you think have humanism and theological liberalism made inroads into the evangelical student scene in Australia?

The biggest problem that Christian graduates and undergraduates face on university campus is intellectualism — the Christians keeping up with the intellectual Joneses. This has led to a tendency over the years among Christians on campus to seek endlessly to discuss intellectual aspects of the Christian faith and many of

them at a frankly speculative level.

The impact of humanism about seven or eight years ago on the campus and more recently the split within evangelicalism, whereby a version of liberalism has come to the surface, has left its mark within the Christian societies in the Australian universities of which I have some knowledge. I believe that this is a phenomenon of certain Australian campuses, though I can't speak from first hand experience. I believe too, that it was a feature of the University of Sydney campus several years ago (though again I don't speak from first hand knowledge), but I can only say that this particular campus here at the moment shows no signs of the impact of humanism or liberalism within the present student body — quite the reverse.

There is a simple and real dedication among the Christian body who go about their business with quiet dedication and purpose. I have continually been struck by the outstanding personal qualities, pleasant relationships and good humour of the present group. It seems to me that the Christian Unions of the Australian campuses do well to keep in mind their doctrinal bases as the important yard-sticks and to keep

exhorting people who are moving to the fringes of Christian orthodoxy that the Evangelical Union does have certain doctrinal canons of truth.

Q. Could you draw any comparisons between the Christian work on Australian campuses and the work you saw in England last year?

My contact with students on these campuses was restricted to Cambridge where the work was being done by Christians in an outstanding way, leading up to the mission conducted by John Stott this year, a mission which I am led to believe was well attended and very successful in its results. The student Christian work among evangelicals in Cambridge did not appear to me to be bedevilled by the new evangelical liberalism which does appear to have been having some impact within Australia.

The high quality of Christian student work on English campuses was recently confirmed in private conversation with Professor Malcolm Jeeves of St Andrews University, Scotland, who indicated that at both the undergraduate and the faculty level there was much excellent work being done for the gospel within English universities.



WHAT A WORLD!

by Lesley Hicks

FOREVER GAY?

I heard a mother of a girl who was a student at a country institution — a College of Advanced Education, I think it was — describe her daughter's dilemma about accommodation.

She had been flitting with a group of girlfriends, fellow-Christians with whom she got on well.

But from this their reputation was suffering — in the college it was assumed that being an all-girl household, they must of course be lesbians.

The only solution was to change to a mixed household. In this case the boys were Christians too and premarital sex was not indulged in, but their college friends could assume that it was and that therefore they were normal!

STRANDS FOR ERROR

As I see it, there are two opposite strands in our society's attitude to homosexuality, both reflections of confused sin-disordered thinking. Contamination from both types of error seems to be seeping into the thinking of Christians.

The first is the one illustrated above — the tendency to leap to unwarranted conclusions and apply the label homosexual, "gay" or lesbian (or perhaps other terms expressing a derogatory contemptuous attitude) to behaviour which need not have such content, and to individuals whose orientation may be normally heterosexual although they are not married.

Young children even of primary school age have now learnt to bandy around such terms, so that innocent, young friendships and affectionate behaviour can be stupidly branded. TV shows such as "No. 96" have contributed to this distortion of values.

We Christians can also be guilty of speculation out loud, rumour-mongering and gossip which can cause great hurt and do much damage, whether or not there is fact

tual basis or psychological truth in the accusations levelled.

The other strand is that of militant homosexuality — those who seek to justify and glamourise homosexual practices, most seriously if they seek to apply to them a veneer of religious respectability. My main concern, however, is the vulnerability of the child or adolescent in the grip of these pressures.

ADOLESCENT CONFUSION

I wonder how many teachers of Personal Development courses in secondary schools give clear teaching about the common occurrence of a homosexual stage in pre-adolescent and adolescent development. It seems very important that young people should be aware that homosexual feelings and fantasies often occur as a phase while growing up. With all the present publicity about homosexuality and lesbianism, whether regarded as legitimate alternative lifestyles or nasty aberrations, it is obvious that adolescents could suffer unnecessarily during stages of immature sexual orientation, and be very vulnerable to recruitment by older homosexuals.

Recently, I was re-reading the "Diary of Anne Frank", that poignantly honest and intimate record of a young Jewish girl's growing-up years while in hiding from the Nazis in Amsterdam from 1942 till her capture and tragic death in a concentration camp in 1945.

It illustrated most clearly these feelings as a temporary phase. Anne wrote of a passionate attraction to a girl-

friend, some time before she became a voluntary prisoner with her eight fellow-Jews in hiding. But at 14 she "falls in love" with the only available young male, her fellow-prisoner Peter van Daan. In each case she shows a rare sensitivity and self-awareness as she confides her feelings to her diary. She grew naturally through her immature homosexual stage to experience a normal heterosexual attraction.

In general, but at overcoming prejudice and at reaching and reassuring "their own", whom they claim to be able to recognise.

This is the part I find appalling in the light of what is known about developmental psychology. The idea that children could necessarily and unalterably be called homosexual is pernicious. One of the ways of defining homosexuality is as "arrested sexual development" fixation occurring at an immature stage.

Certainly, the causes of the choice of that way of life and partners of their own sex are complex and usually rooted in unsatisfactory family relationships, but choice is involved, whatever the predisposition; and adolescent sexual experiences and experimentation are obviously significant in ultimate sexual orientation. Homosexual behaviour is learned behaviour, and involves choices whether to participate or not.

In discussing this subject with older adolescents in scripture classes, I've found both strands evident in the group. Many, especially boys, show crude, ugly prejudice; perhaps there is a greater fear of homosexuality amongst boys. I try to

counteract this attitude. Others showed the effectiveness of militant homosexual propaganda as they maintain: "It's OK — if that's the way they want to behave, it's their business. They can't help it — they're born that way."

But he went on to say: "And such were some of you, but you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God." (1 Cor. 6:9-11) Such a passage, along with its condemnation of sin, holds out tremendous hope for the sinner — including the homosexual.

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Terry Dein

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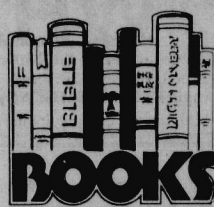
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Pot-pourri of articles

"Little Fat Buzz"
Hodder & Stoughton
\$A2.90, 189 pages

This book is a pot-pourri of 'articles, fiction, poems, quotes, cartoons ... all of which have previously been

published in Buzz magazine ... (p6)

As such it will have a limited appeal in Australia where the youth magazine "Buzz" is virtually unknown.

Some of the articles in the book are interesting, eg The Children of God (dated November 1973) and "Sex is not like eating a sandwich", many cartoons will give you a laugh, and there are some quotable quotes.

However, the very nature of the book encourages the reader to sample its contents rather than read it.

In this way, it reflects its magazine origins and one is unlikely to buy it except as something of a "fun-thing" or for sentimental reminiscences.

In summary — mostly for Buzz fans.

Terry Dein

CLERGY STIPENDS RISE IN JULY

Clergy stipends in the Anglican Diocese of Sydney move up by \$290 pa from this month.

The Standing Committee of the Diocese approved the changes, in line with cost-of-living increases, at its meeting on June 27.

The new stipend for clergy aged 35 and over, or 13 years in orders, is \$7940.

Curates on ordination receive \$6020, and deaconesses \$5850 and a housing allowance.

Training course for Third World women

July 6 was the closing day for the first Third World Women's Course, conducted by the Haggan Institute for Advanced Leadership Training, in Singapore.

Forty-one women from seven nations had made up a double training session and amongst those present were two professors, a Bishop's wife, an ex-airline hostess, nurses, a Korean missionary from Bangladesh, as well as heads of schools and institutions.

The range of subjects covered included Biblical Basis for Evangelism; Communication; Woman's Place in Home, Church and Society; Christian Witness in a non-Christian Culture; Management; Leadership; Stewardship and Methods of Evangelism.

When asked how the women expected to use such training, Dr Haggai replied, "The women will be conducting seminars for their peer group. The advantage already suggested is that they will conduct women's crusades. Those in Egypt are already doing that. Others have caught the fire. This could be a whole new thrust in Asia, where the women have specialised crusades — for women!"

They can also do things with children, which the men cannot do. There will be an emphasis in the dance-drama field, music, literary work such as publications, feature stories, write-ups, plus Christian books and booklets.

Some are qualified to participate in women's sessions on radio, because of their professions and now their newly acquired training.

"Over 80 per cent of the population lives in villages in India, and these women can train village workers," said Dr Haggai. "They are adaptable to new and untried circumstances and nurses have proved they can take hard-ship pretty good. Consequently, I believe we are going to see a thrust, through these women, that we have never dreamed."

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SURPLUS FUNDS

Hundreds of Anglicans in recent weeks have received their quarterly cheques on the funds surplus to their immediate needs and lodged on deposit either at call or a fixed term with the Glebe Administration Board.

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New Appointments in South America



Bishop Colin Bazley leading a recent ordination service in St Paul's, Valparaiso, Chile.

NATIONAL MAGAZINE LOOKS AT NEW PRAYER BOOK

The national magazine "St Mark's Review" has devoted the whole of its June 1977 issue to a discussion of the Draft "An Australian Prayer Book" — released last month for consideration by the Anglican General Synod in August.

The contents include contributions from members of the Liturgical Commission which put the Book together.

Bishop John Grindrod of Rockhampton has written on "the story of the Draft Book". Bishop Donald Robinson of Sydney has written on "Cranmer into Australian speech". Dr Evan Burge of Melbourne has written on "Tension and change". Brother Gilbert Sinden, editor of the Draft

Book, has written on "Old and new in Baptism and Confirmation".

Professor David Frost, one of the authors of the new translation of the Psalms used in the Book, has explained them.

Two non-Anglicans have contributed their assessment of the Draft Book as a contribution to the debate: the Rev Patrick Bishop SJ and Dr D'Arcy Wood.

Controversy over denial of Christ

A book written by seven radical theologians challenging the divinity of Christ is likely to cause the sort of furore among Christians that "Honest to God" aroused in the sixties.

This was stated in a report published in the Church of England newspaper in the UK last week.

Called "The Myth of God Incarnate", edited by John Hick and published by SCM Press, it has already achieved greater publicity than might have been expected: thanks to an article in The Observer on Sunday more than 100 representatives of press, television and radio attended a launching press conference in St Paul's Chapter House.

In fact there is nothing strictly new in the book. It adopts the view already widely held by liberal theologians that Jesus of Nazareth did not claim to be divine and was only promoted to divine status by his disciples.

Four of the book's contributors — John Hick, H. G. Wood, Professor of Theology at Birmingham University; Denis Nineham, warden of Keble College, Oxford, and Maurice Wiles, regius professor of divinity and canon of Christ Church, Oxford — agreed there was nothing fresh in the book's central theses.

But the authors, in exploratory rather than dogmatic fashion, hoped to get across to the largely ignorant public what he thought most clergy had long ago accepted: that Jesus Christ had never presented himself as God incarnate.

Following a unanimous vote from the various regions Bishop Colin Bazley, Administrator of the Diocese of Chile, Bolivia and Peru during April to June, was elected Diocesan Bishop. His appointment was then confirmed by CASA (The Anglican Council of South America).

At almost the same time Bishop Bazley, who had for several years served as an active member of CASA, was elected President in succession to Bishop William Flagg of Peru.

An Oxford graduate, Colin Bazley commenced his service in Chile as a Missionary of the South American Missionary Society in 1962. At 33 he was consecrated Regional Bishop for the South of Chile on Whitsunday (May 25), 1969, and was probably the youngest bishop in the Anglican Communion at the time. From then till 1974 he was the bridge between mis-

sionary leadership and that of nationals in the south.

Following his move to Santiago to lead the team there, Archdeacon Alberto Mena succeeded him in the task of leading the Anglican work in the provinces of Malleco and Cautin, being the first Chilean to undertake such a responsibility until a Chilean Bishop should be chosen.

During his Regional Episcopate Bishop Bazley threw himself into teaching and pastoral ministry which paved the way for his Chilean successors. He has already set an example in a humble walk and simple living.

The bridge was completed when the Rev Ian Morrison was consecrated as the first Chilean-born Anglican to become a bishop in the Anglican Church on June 12, 1977, with episcopal responsibility for the South of Chile.

In becoming Diocesan Bishop, Colin Bazley will be forming another bridge in a similar way in which he served as a Regional Bishop. This time it will be at Diocesan level as it is almost certain that his successor for this post will be a Chilean.



Bishop Ian Morrison, second from right, after his consecration as Regional Bishop of the South of Chile at Holy Trinity, Temuco, Chile. Consecrating bishops were Rt Rev Colin Bazley, Diocesan Bishop in Chile, second from left; Rt Rev William Flagg, Bishop in Peru, and previous President of the Anglican Council of South America (CASA), on the left; and the Rt Rev Douglas Milmine, Bishop of the Diocese of Paraguay, on the right.

SURPLUS FUNDS

The Standing Committee recommends that all Church organisations and Parishes should lodge any funds not at present being used with the Glebe Administration Board.

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APPEAL REACHES \$107,000

The Archbishop of Sydney's Winter Appeal has now reached \$107,000.

Donations from companies towards promotion costs have reached \$14,000 and general donations now stand at \$93,000.

The donations are running approximately parallel with the 1976 Appeal.

As the money has been coming in, the Archbishop has been distributing it through Parish Clergy and Diocesan welfare agencies.

Recent grants have included \$3500 for unemployment programmes in the Wollongong area, \$4000 for the Inner City Committee and \$5500 to other Dioceses for welfare programmes.

Grants have also been made to non-Anglican agencies including CHUMS (Care and Help for Unmarried Mothers), the Lone Fathers Federation, NSW Council for the Ageing, and the Sydney City Mission.

Five hundred dollars was also sent to Murrumbidgee, the Aboriginal Child Care Centre in Chippendale, which has been in danger of closure.

The core of the Christian profession is the confession of a supernatural God, who may and does act in a supernatural mode, and who acting in a supernatural mode has wrought out for us a supernatural redemption, interpreted in a supernatural revelation, and applied by the supernatural operations of His Spirit.

— B. B. Warfield

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SINGAPORE EXPERIMENT

An Anglican church in Singapore is developing a network of house churches to reach the densely-populated high-rise communities of this island republic.

Canon James Wong of the Church of the Good Shepherd sees the house church concept as a key to evangelisation in the world's high-density population areas.

Twelve years ago, Good Shepherd church secured property in a new housing development and erected a conventional church building. Since then, the establishment of massive high-rise complexes across the island, coupled with the inflated cost of land which made property purchase beyond the reach of new congregations, have forced the church to see other ways of ministering to those new communities.

In the past three years, the congregation has started six house churches, varying in size from 20 to 60 members.

Five churches meet in apartments of members who make their living quarters available for services. The sixth meets in an apartment purchased by Canon Wong and his wife last year.

The Wongs removed partitions in the apartment and made it into a centre for Bible study groups, youth meetings, tuition classes, prayer cells, and Sunday worship.

MAINLY ABOUT PEOPLE

SYDNEY

Rev P. S. Hobson, Rector of St Michael's, Flinders St, has resigned from July 15.

Rev D. G. Livingstone is to retire from St Anne's, Ryde, on October 31.

DONATIONS

Donations received since 23rd June to 15th July, 1977 are as follows:

A. T. & S. J. Sinclair, Bankstown; Anonymous, Hornsby; R. G. & J. E. Maurer, Griffith; C. K. Hammond, Strathmore; J. Mackay Sim, Northbridge; Mrs M. Mills, Gladesville; Mrs N. G. Pardee, Castle Hill; Anglican Church League; St Paul's, Wahroonga; L. K. Wood, Pymble.

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8 - AUSTRALIAN CHURCH RECORD, JULY 21, 1977

AFES CONFERENCE IN SYDNEY

Dr Ken Manley, Principal of the Baptist Theological College of NSW and Chairman of the Australian Fellowship of Evangelical Students, gave the opening address on "Christian Guidance" at a Day Conference held in June by the Sydney Area Committee of AFES.

Following Dr Manley's address, students from tertiary campuses throughout Sydney had the opportunity of meeting Mr Sam Samu and his wife Agnes who were visiting Sydney from Melbourne.

Mr Samu is studying theology at Ridley College Melbourne, before taking up a position as staffworker with FOCUS (Fellowship of Christian Unions), East Africa.

When interviewed, Mr Samu outlined some of the problems he would face when returning to his native land Malawi to set up an office for FOCUS there. Some of the problems he mentioned were:

- The problem of life-style — a staffworker visiting a number of campuses in different countries would

need a car and a telephone — BUT these are signs of affluence to an impoverished community.

- The problem of travel — activities of a person addressing meetings in socialist countries like Zambia or Mozambique would arouse the suspicion of the authorities.

- The problem of syncretism — the Christian faith is often mixed with local superstitions which hinder faith.

- The problem of ambition — there is strong pressure on Christian students to concentrate on academic success which will guarantee material prosperity to the exclusion of Christian leadership training.

Despite problems such as these however, Mr Samu



Mitch O'Tolle (left), and Louise Cook (right), Missionary Secretary of Sydney University Evangelical Union, Sam and Agnes Samu.

reported that Christian groups meet on all three campuses of the University of Malawi and they presented a strong evangelical witness.

Later in the day the students joined seminar groups to discuss key areas of Christian guidance. Rev Dr

B. Ward Powers led one seminar on "Guidance in Life-style"; Mr Gerald Christmas, a Sydney solicitor led another seminar on "Guidance in Work" and Mr Alan Craddock, Lecturer in Psychology at Sydney University led a third seminar on "Guidance in Relationships".

ANGLICAN COUNCIL MEETS IN BRAZIL

The triennial meeting of the Anglican Council for South America (CASA) was held at Porto Alegre (Brazil) between 2nd and 7th June, with the participation of Anglican representatives from Argentina, Paraguay, Peru, Chile, Colombia, Ecuador and Brazil. Bishop Bill Flagg (Peru) presided.

The themes dealt with at the meeting were concerns shared by all the churches represented, for example, urban mission, and the theological education necessary to accomplish it, as well as some points of order and organisation affecting our Latin American churches.

With reference to urban mission, we recognise that in South America we face the fastest population growth as far as cities are concerned in the whole world.

While in 1900 only 20 million lived in cities, by 1980 that figure will have reached 280 million, with its resultant poverty, alienation, family disintegration and unemployment.

We also realise that we have no rapid and complete solution, and that we have neither the experience, nor the strategy, nor indeed the resources to face it adequately. Nevertheless, believing in

the transforming power of the Gospel of Jesus Christ, we renewed our determination to not only analyse the situation but also to dedicate all our energies towards this priority.

Rev David Evans (Peru) was nominated to co-ordinate experience in urban mission through the Anglican church in the continent.

In order to begin this mission, we call for the dedication and involvement of every member of the church. Therefore we emphasise that ministerial education must be orientated towards every member, and towards enabling each one to give a faithful witness in his own setting.

We recognise that some, according to their calling and gift, must be ordained to the diaconate, presbyterate and episcopate, but we would seek to abolish the traditional and artificial distinction between clergy and laity, and the instruction must take this into account.

We expect to see the establishment of small scale urban episcopates in which

Fellowship of Congregational Churches inaugurated

The Fellowship of Congregational Churches (NSW) was officially inaugurated at a tea and rally at the St Giles Presbyterian Church, Hurstville, on Saturday, 25th June, 1977.

The members of this small band of 26 Congregational Churches found themselves in conscience bound not to enter the United Church. They say the need to maintain the Biblical stance which had earlier characterised the Separatists and Independents of 17th Century England, and which, we believe, had its roots in the New Testament.

At the rally which followed in St Giles' Church, there were over 400 present. The meeting was led by the Rev Ray Best, President of the Fellowship.

In his opening remarks, Mr Best said, "Why are we here tonight? Just in a word may I remind you that we are here for this inaugural rally of the Congregational Churches in New South Wales because we believe we are in conscience bound to remain as Congregational churches at this time."

"While some have felt in all sincerity for the sake of the Gospel that they should



Dr Barton Babbage

Application forms are available from the Evangelical Alliance, Post Office Box 243, Box 3128. Tel (03) 89 2080.

The Australian
FIRST PUBLISHED IN 1880

No 1640

AUGUST 4, 1977

CONCERN OVER DRUG PROBLEM IN AUST

The Festival of Light supports the plans for a national Royal Commission into illegal drugs, including so-called "soft" and "hard" drugs — marijuana, LSD, heroin and cocaine.

The drug epidemic is a national problem involving local production and importation which concerns the Customs Department and Commonwealth Police, as well as State authorities.

An inquiry is urgently required because of the dramatic growth of the drug industry in Australia, and its huge profits.

From evidence in the USA it seems that the Drug Industry, because of its huge profits, rapidly carries out a policy of bribery, corruption, intimidation and "liquidation" to protect its interests.

Australia may soon reach the point where the usual democratic procedures will be inadequate to cope with such a powerful vested interest, unless urgent action is taken on a national basis.

Recent figures from USA indicate a \$5 billion annual turnover in illegal drugs, and \$2.2 billion from pornography and prostitution.

Total annual turnover for organised crime in the USA is \$48 billion (gross income) with a clear \$25 billion in untaxed profits.

Even a simple calculation of the alleged marijuana drug users in Australia would result in a conservative figure of \$180 million annual turnover for marijuana alone in Australia for 1976!

Recent estimates of \$44 million for heroin and marijuana (The Australian, 28/7/77) are ridiculously low. The funds for bribery and corruption are almost unlimited in view of the usual criminal profit minimum margin of 100 per cent to 1000 per cent in some drug sales. A potential pool of \$90 million for bribery and corruption in the drug area alone!!

When these figures are compared with our annual national gambling revenue of \$4000 million, and national alcohol turnover of \$2780 million, they do not appear to be beyond reality.

The alarming question arising from these figures is what percentage is being used to bribe politicians, law enforcement officers, academics, businessmen, customs officials, lawyers and even journalists in Australia?

There is clear evidence that these groups are being heavily bribed in the USA, including even judges!

"Donations" to politicians, and even "shush" funds for political parties in the USA have been used to have pro-crime laws passed, and are powerful enough to have USA laws, especially State laws which restrict their "business" activities, rescinded or scrapped!

Urgent action must be taken by a Royal Commission to expose and eradicate the drug industry, from the street or school pusher to the national producers, importers and distributors.

These parasites should be jailed for a minimum of 25 years for the "death" of an Australian generation of youth.

The myth that drugs only spread because they are illegal should be totally discredited and rejected.

Recent reports from the USA indicate (Sensual Drugs — Dr H. Jones) that from 1969 there has been no real crackdown on marijuana, and, in addition, there has been no crackdown on marijuana in Europe.

Marijuana has been advertised and has been freely available on university campuses and elsewhere, yet the marijuana epidemic has spread alarmingly in both

USA and Europe, and has now led to a heroin explosion.

"Australia is at the crossroads," FOL Director Fred Nile says. "Do we mean business about illegal drugs? When these new reports in Australia are weighed up it seems we are selling out." In recent weeks:

- The ABC 2JJ has promoted marijuana usage;
- The Sydney University papers such as "Honi Soit" have printed recipes for "pot" cakes and biscuits which could be given to unsuspecting teenagers;
- Distribution of "The Weed" magazine, now called "The Seed" — pro-marijuana articles are even given out at Griffith High School; and
- Parents, whose children are smoking "pot" have been advised by officers of the NSW Health Department, over the phone, not to worry, it won't do any harm.

This irresponsible advice, which reflects the views of pot-smoking academics, is completely contrary to all the latest evidence on the harmfulness of marijuana.

The Rev Fred Nile, Director of FOL said:

"The present pro-marijuana lobby, comprising an unholy alliance between organised crime (corrupt capitalism), pot-smoking academics (permissive libertarians) and the marxist-maoist AUS student groups (revolutionary communism) must give the leaders of drug-free USSR and CPR (China) the last laugh as the decadent democracies smoke themselves into a drugged stupor."

The USSR and CPR do not need an "N" bomb (Neutron); it can more easily and cheaply achieve their world goal of revolution with the help of the "M" bomb (marijuana) or the "H" bomb (heroin).

Again, the collapse of the USA forces in Vietnam through the widespread pot-smoking by its soldiers, showed the real possibilities of this simple approach.

According to the Archbishop of Canterbury not having established one.

According to the Archbishop's press officer, John Miles, the commission, established in 1967 by the then Archbishop of Canterbury, Dr Michael Ramsey, was "taken over" by the General Synod, when it came into being in 1971.

In February last year it published a controversial report, *Christian Believing*, which carried a very non-committal foreword by Dr Coggan, and was widely criticised for its vagueness and lack of commitment to traditional Christian beliefs.

Mr Miles declined to disclose why there had been a delay in the appointment of a new chairman and commission, but he confirmed that the choice had been made, and an announcement was expected shortly.

But Professor John Macquarie, Lady Margaret Professor of Divinity at Oxford and also a member of the doctrine commission, said at the weekend that he had not been informed of the commission, though he agreed that its regular quarterly meetings had been suspended since early last year.

RESIGNATION ANNOUNCED OF BISHOP OF NEWCASTLE

The Bishop of Newcastle, the Right Reverend Ian Shevill, AO, MA, ThD, has tendered his resignation as Bishop of Newcastle to the Archbishop of Sydney and Metropolitan of New South Wales, the Most Reverend Sir Marcus Loane.

The resignation is to take effect on 30th September, 1977.

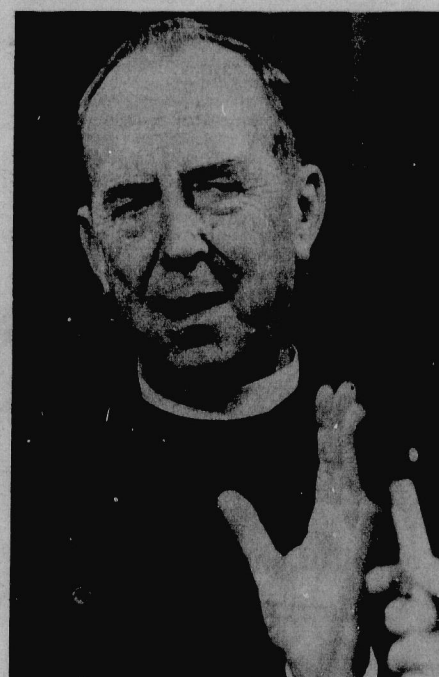
Bishop Shevill suffered a stroke early this year and has been incapacitated ever since. He has made a significant recovery, but, after discussions with church leaders, medical advisers and members of his family, has decided that he should resign the See.

He was elected Bishop of Newcastle in 1973 and was enthroned on 8th August of the same year in Christ Church Cathedral, Newcastle.

Commenting on the resignation, the Auxiliary Bishop of Newcastle, the Right Reverend Geoffrey Parker, said:

"Bishop Shevill is the senior bishop by date of consecration in the whole of the Anglican Church in Australia. He will have been a bishop for twenty-five years in April 1978 and he will be sorely missed from the councils of the Church."

"Since coming to Newcastle he has shown great imagination in his planning, an adventurous spirit in his initiating of new ventures and a tenacity and perseverance in



Bishop Ian Shevill

• To page 2

Strong reaction against authors of "Myth" book

Following the publication of "The Myth of God Incarnate" there has been considerable confusion regarding the status of the Doctrine Commission of the Church of England.

Professor Maurice Wiles, one of the contributors to the book, is described in an introductory note as chairman of the commission, but at last week's press conference to launch the book this was denied on the basis that there was no longer any doctrine commission, the present Archbishop of Canterbury not having established one.

According to the Archbishop's press officer, John Miles, the commission, established in 1967 by the then Archbishop of Canterbury, Dr Michael Ramsey, was "taken over" by the General Synod, when it came into being in 1971.

In February last year it published a controversial report, *Christian Believing*, which carried a very non-committal foreword by Dr Coggan, and was widely criticised for its vagueness and lack of commitment to traditional Christian beliefs.

According to Mr Miles the commission was disbanded in November last year to coincide with the end of the first five-year term of the General Synod, and Professor Wiles, Regius Professor of Divinity at Oxford University, apparently stood down at that time.

Mr Miles declined to disclose why there had been a delay in the appointment of a new chairman and commission, but he confirmed that the choice had been made, and an announcement was expected shortly.

But Professor John Macquarie, Lady Margaret Professor of Divinity at Oxford and also a member of the doctrine commission, said at the weekend that he had not been informed of the commission, though he agreed that its regular quarterly meetings had been suspended since early last year.

Whatever the present status of the commission the publication of *The Myth of God Incarnate* has split it down the middle. Three of its members, Professor Wiles, Professor Dennis Nineham, warden of Keble College, Oxford, and the Rev Leslie Houlden, Principal of Ripon College, Cuddesdon, are among the book's contributors. Two more members of the commission are involved in publishing a counter-attack; Canon Michael Green, rector of St Aldate's, Oxford, the rival book's editor, and Professor John Macquarie, who will contribute to it.

As reported last week, the book, *The Truth of God Incarnate*, is to refuse the other book's "damaging and misleading arguments and to underline the deity of Christ."

—CEN

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