

MELBOURNE
 Rev H. J. Humphrey, from minister in charge to incumbent St Martin's Airport West, February 1975.
 Rev M. J. Jobling, from minister in charge to incumbent Church of the New Guinea Martyrs, Croydon South, February 1975.
 Rev A. L. Purbrick, from minister in charge to incumbent All Souls' Kallista, February 1975.
 Rev R. T. Sharr, from being On Leave in England to Chaplain Trinity College, February 1975.
 Rev D. L. Griffin, deaconed 9th March 1975 — assistant curate All Saints' Greensborough.
 Rev J. R. Oliver, examining Chaplain 19th February 1975.
 Rev P. J. Corney, induction to St Hilary's, Kew, now 30 April 1975.
 Rev E. King, from minister in charge to incumbent St Mark's Fitzroy, April 1975.
 Rev D. G. Farlie, has

resigned from the incumbency of St Peter's, Fawkner, 31st May 1975.

PERTH

The Ven S. Fernando, at present Archdeacon of Colombo, has been appointed Locum Tenens of St Patrick's, Mount Lawley, for a period of 12 months. It is expected that Archdeacon Fernando will arrive in Perth shortly after Easter.

Rev Lewis Firman has been appointed Chaplain to Swan Barracks.

Rev Hamish Philson, at present Rector of the Parish of Victoria Park, has been appointed Rector of the Parish of Cottesloe. He will be commissioned early in May.

Rev Roy Poole, who was Acting Director of Home Missions during 1974, has been appointed Executive Officer, Anglican Health and Welfare Services from 1st February, 1975.

TOP NEWS STORIES FOR 1974

CHICAGO, Ill. — The ordination of 11 women deacons to the Episcopal priesthood in July was the top religion news story of 1974, according to the Religion Newswriters Association, in the US recently. The women's ordinations, later declared invalid by the Episcopal Church's House of Bishops, was selected as the top story by approximately 50 percent of the 65 persons who voted. (Both The Christian Century and Christianity Today, ecumenical magazines, selected the same story as the major one for 1974.) In the RNA survey, in second place was the dissension in the Lutheran Church-Missouri Synod and in third

place was Watergate and the impact of the political scandal on religious leaders and institutions. The world food crisis placed fourth followed by "The Exorcist" phenomenon. Completing the top 10 stories were: the textbook controversy in West Virginia; the Lausanne congress on evangelism; expanding evangelical interest in social concerns; the persistence of the charismatic movement; and the role of church leaders with regard to "repressive" regimes in South Korea, the Philippines, Brazil, Chile and South Africa. The RNA is made of religion writers or editors for secular newspapers, news magazines and news services.



The Rev Douglas Abbott has been awarded the degree of MA by Macquarie University. A senior chaplain in the Regular Army since 1955.

Chaplain Abbott has been a student in the School of Education since 1969.

A graduate of Moore Theological College, Chaplain Abbott was ordained in 1952 following World War II service as a combatant in the RAN.

He completed his ThSchol(Hons) in 1962 and was elected a Member of the Australian College of Education in 1965.

As foundation Anglican member of the Army Headquarters Character Training Team from 1960, he pioneered and developed this unique educational programme in Australia and Papua/New Guinea until promoted to Staff Chaplain in 1971.

In addition to Army duties Chaplain Abbott assists as Honorary Curate at St James' Church, Turramurra.

Chaplain Abbott is pictured here with RC and PD Chaplain colleagues while conducting a Character Development Course at Woodside, SA, recently.

Executive Secretary for Lausanne Follow-up

The Rev Gottfried Osei-Mensah has accepted the invitation to be the first Executive Secretary of the Continuation Committee of the International Congress on World Evangelisation for a two-year period starting on September 1, 1975. This was announced today by the Committee's Chairman, Bishop Jack Dain of Sydney, Australia.

Mr Osei-Mensah, 40, has been Pastor of Nairobi Baptist Church since 1971. A Ghanaian, he studied chemical engineering at Birmingham University and then served as a sales engineer with Mobil Oil in Ghana from 1960 to 1965. From 1966 to 1971 he was Travelling Secretary of the Pan African Fellowship of Evangelical Students.

He met his wife Audrey while they were both students at Birmingham (she served as Missionary Secretary of the IVF Student Executive Committee). They have two children.

Mr Osei-Mensah will be responsible to the Lausanne Continuation Committee in its role of stimulating world evangelism in every possible way. In particular he will serve the Regional Committees which are expected to be formed in each continental area during the coming year, and he will be available for public ministry.

He made an outstanding contribution at the International Congress on World Evangelisation held in Lausanne, Switzerland, in July 1974, particularly with his address on the work of God's Spirit in evangelisation.

False values inherent in 'permissive society'

Claim by Mrs Mary Whitehouse

The permissive society — "sired and nourished by the media" — is increasingly being seen as "an illusion of freedom," according to Mrs Mary Whitehouse.

Speaking at the annual convention of the National Viewers and Listeners' Association — of which she is honorary general secretary — Mrs Whitehouse said she was convinced that there was "a new awareness of danger" and sense of disillusion with false prophets, particularly among young people.

They were now prepared to listen to an alternative voice, and VALA members should take every opportunity to provide it.

She said that for more than a decade VALA had withstood and overcome "enormous and calculated pressures" on its credibility. There had been attempts to label them as middle-class reactionaries — which labelled the working class "by suggesting that it cares nothing for morality and the quality of national life."

Mrs Whitehouse claimed that there was also an intention "to alienate the intellectual elite, an increasing number of whom are in fact disenchanted with the ethos of the permissive society, but who are fearful of declaring their anxiety in too unequivocal a manner in case they, too, are labelled as illiberal fuddy-duddies."

VALA members should be in no doubt, she said. "It is the permissives who are reactionary, who lack vision and compassion. "They offer us a package which contains not only the seeds of destruction but the elements of cruelty, and we carry a responsibility to expose the essential hypocrisy of so much of their argument."

Mrs Whitehouse said that VALA members should

examine themselves to see how far they had been put on the defensive by the propaganda against them.

Had they been able to answer attacks with the truth? — "which is that National VALA, far from being some reactionary body, has pioneered much of the radical thinking about broadcasting which is now taking place."

VALA had consistently warned of the consequences if Christianity were denigrated, moral values ignored and authority undermined. Both the BBC and ITV should therefore now ask themselves and their public whether they might not have "a positive duty towards leadership, rather than a negative commitment to neutrality."

— "Church Times"

HERE FOR CONFERENCE OF SU AT CANBERRA



Mr B. Burbridge



Miss C.-L. de Benoit

Mr Branse Burbridge and Miss Claire-Lisot de Benoit will visit Australia to speak at a Scripture Union conference.

They will attend the national SU Conference of Staff and Key-Workers to be held at Canberra Grammar School during Easter.

They will later visit each Australian SU centre where they will address ISCF and Children's Workers' conferences.

Scripture Union's Federal Secretary Mr David Claydon said this week that the Easter conference would set that society's goals for the next five years.

He said the conference would be chaired by Dr W. E. Andersen and that Bible studies during that period would be conducted by Bishop Donald Robinson.

Mr Claydon said of Mr Burbridge that as a young man in the early days of World War II, he was a conscientious objector.

"Then over a period of 12 months he re-thought his position and finally concluded that he ought to be carrying his share of responsibility in protecting his country from what was by then a clearly evil force."

"He trained in the Air Force and became a pilot in the night-fighters. "He won two DSOs and two DFCs and rose to the rank of Wing Commander."

"Following the war he became deeply concerned in the need to help high school students to think about the Gospel and its implications in the context of school life but not in the restrictive atmosphere of the RI class."

"He suggested to Scripture Union that it commence

a schools work which was to be called the Inter-School Christian Fellowship.

"In the meantime he went to St Peter's College, Oxford, and took an Hons MA in Modern History. On graduating he joined the Scripture Union Staff."

Mr Claydon said that Miss de Benoit was from Swiss Scripture Union and had made her mark on French-speaking Switzerland as a musician and poet.

But she had also been committed to Jesus Christ that she had dedicated all of her adult life to the challenging task of telling children in ways that they could understand what the Gospel was all about.

Miss de Benoit grew up in a well-to-do family which was known in the local canton as part of the French-Swiss aristocracy.

When she inherited one of her father's homes she carved it up into many flats for people who needed a home.

From the study in her own flat she looked out through an enormous window across Lake Lemman and the French Alps beyond.

Miss de Benoit had been on the staff of Scripture Union in Switzerland since 1939.

During the war years she was the only staff member in French-speaking Switzerland and was responsible for all aspects of the movement's work including the running of camps and children's missions and the writing and editing of SU Notes.

Tragedy of a hungry world



In the Rangpur district of Bangladesh, where this child sheds his tears, famine has driven more than a million of the district's 5 million inhabitants into government camps for gruel and wheat pancakes — Religious New Service Photo. • Feature story and photos Page 3.

CMS MEMBER IN VIETNAM

Vietnam — Jenny Leak (Teacher, CMS member serving abroad).

"No doubt you have read about present atrocities, and of the loss of Phuoc Long Province, and are wondering how our work is affected by increased war activity. May I say that our work continues unhindered. Your job and mine in Vietnam has doubled and trebled in the last few months..."

The rocket attack began at 11 pm, while I was still on the fourth floor of the orphanage. I ran quickly downstairs and helped

gather the screaming babies from their cots, and usher the older children to a nursery on the second floor. We put the babies very close together on two beds, and they were comforted. The older children, though terrified, were very quiet.

Boom after boom of rocket fire; the eerie rattle of machine guns. Flashes of light through the shutters. We waited through the long, hard minutes, wondering whether we would see morning's light. Four women — three Vietnamese and me — and a hundred children.

principles of democracy, or British traditions of justice — but these are plastic, not absolute, and are therefore totally inadequate. Can we get behind these suggested standards to some Absolute that led men to value such things?

The democratic view of the independence and rights of every individual person and the concepts of British justice both arose from the teaching of Christianity that every man's life is valuable because he is the object of the love of God. The goal of the acquisition of wealth is based, ideally at any rate, not on greed but on the Christian teaching rather quaintly expressed in the Catechism: "to learn and labour truly to get mine own living and to do my duty in that state of life unto which I shall please God to call me". Let us understand clearly that the Absolute who stands behind the values we remember is the living God. He has given men an absolute law. He has revealed himself to us in the Ideal Man, Jesus Christ.

It is not true that people in Australia hang on to their values by memory, but they have no foundation for them at all? Some people might name as their standards of worth such things as the acquisition of wealth, the

Archbishop of Uganda speaks on conditions in his church

The Archbishop of Uganda, the Most Rev Janani Jakaliya Luwum said in Sydney last week that the church in Uganda is enjoying a resurgence of interest.

Speaking to some representatives of the Church Press in Sydney he also spoke of the continuing need for missionaries and his willingness to share with the church in the West his experience of Christ.

There are three million Anglicans in Uganda half of which are committed to Christ and enthusiastically involved in the church, the archbishop said.

We are at the moment praising the Lord that the churches are full. We have to use loud speakers to get to those standing outside. The buildings are too small. The church is nearing 100 year anniversary in 1977. "We are encouraging our pastors to enthuse people for these celebrations".

Speaking on the role of missionaries in Uganda he said: "The Church in Uganda made a deliberate policy, helped by CMS UK to make it very tough for the local church. No local priest was to be paid from abroad". All the 800 Ugandan priests are supported by home churches.

However the church is still relying on overseas aid for theological education, (50 per cent). We are building new buildings, etc and are appealing to overseas partners to give us money.

We still have some overseas clergy — for theological training and the Dept of Religious Studies at the University. There is still a need for expatriate staff for senior secondary institutes, for chaplains and industrial chaplains in cities.

"We need doctors and teachers from abroad. We have eight church hospitals

— almost all doctors are from abroad."

Missionaries came with the complete goodwill of the Church. The Ugandan Government is encouraging us to recruit Christian doctors even for Government hospitals.

Asked what his attitude to the moratorium controversy, he said:

"We do not think it is healthy to call for a moratorium as such there is no need for it because the mission of the Church of God is one, our mission is one. We have to help one another. We have to try to promote this spirit of partnership."

That is why 7 leaders from the 3rd world were invited to participate in the Celebration 75 activities in Perth. So that they will not feel they are always on the receiving end. "We do not have money to give but what we have, is our experience of Jesus Christ".

"If a church felt that missionaries were a hindrance that would be a local decision."

"I couldn't see that approach applied to the whole of Africa."

Asked whether the Ugandan Government welcomed missionaries he said: "Yes!"

The Government turned to us. The Government needs the church in that regard. They not hindering the church in any way."

Asked about his reaction to the WCC meeting in Nairobi he said: "We will be drawn in. The church is generally happy about this event. We wanted them to come to Uganda but they preferred Kenya."



Janani Luwum — Archbishop of Uganda

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EDITORIAL SOMETHING OF VALUE

Many people in the 30-and-over age bracket today lament the erosion of many old and familiar values and life-patterns. They like the old ways because they left pleasant memories and because they give what is to them a comfortable way to live.

But we must ask "What is the basis for these values? On what foundation do we build our opinions of what is right and what is wrong, of what is worth striving for and what is worth fighting against?" However disturbing and threatening the thought may be, the answers that many Australians would give to such questions would be entirely unconvincing.

The problem was highlighted not long ago in America when John Gardner, head of the Urban Coalition, spoke to a group of student leaders in Washington. He spoke about restoring values to their culture. When he finished a man from Harvard asked, "Sir, upon what base do you build your values?" Gardner simply looked down, and said, "I do not know". Here was a man crying to young people for a return to values, but he offered nothing to build on.

Is it not true that people in Australia hang on to their values by memory, but they have no foundation for them at all? Some people might name as their standards of worth such things as the acquisition of wealth, the

principles of democracy, or British traditions of justice — but these are plastic, not absolute, and are therefore totally inadequate. Can we get behind these suggested standards to some Absolute that led men to value such things?

The democratic view of the independence and rights of every individual person and the concepts of British justice both arose from the teaching of Christianity that every man's life is valuable because he is the object of the love of God. The goal of the acquisition of wealth is based, ideally at any rate, not on greed but on the Christian teaching rather quaintly expressed in the Catechism: "to learn and labour truly to get mine own living and to do my duty in that state of life unto which I shall please God to call me". Let us understand clearly that the Absolute who stands behind the values we remember is the living God. He has given men an absolute law. He has revealed himself to us in the Ideal Man, Jesus Christ.

It is no wonder, then, that we should now find our old values questioned and undermined, because the faith that gave them birth is questioned and undermined. Modern views exclude the reality of a personal God, leaving only a vacuum in which there is no truth, no

meaning and no absolutes. These are the views expressed in many popular songs and several films currently screened in city theatres. These are the views fed to the youthful generation and largely accepted by them. Little wonder that parents experience some uncertainty: they can remember other values, but their children do not know or understand them. At the same time, parents cannot explain their values to their children because they never understood the foundation on which they were based.

What can be done about it? Not merely for the sake of our culture, not chiefly for the sake of our children, but for our own sake we must examine this issue. We need to look for ourselves at the claims of Christianity to be a consistent and satisfying philosophy. We need to turn to the unique statement of truth that God has given in the Bible, and to read in the gospels the life of the Man described as "Lord of heaven and earth". His love for us is pledged in promise and action. His knowledge is infinite and His judgement impartial.

Only by accepting God's views and values of what is right and good and beautiful will we restore meaning to our lives and aspirations. And only thus will we arrest the weakening of a disintegrating culture.

Notes and Comments

A troubled world

Over recent weeks events across the world have taken an ugly direction, especially from the point of view of the non-communist world. Portugal is moving steadily towards a communist dictatorship and if the troubles in Spain last year, when it was thought General Franco was dying, are any guide, that country when the General does die could go the same way.

In the Middle East there was the failure of Dr Kissinger's peace mission, the assassination of King Faisal, a strong anti-Communist and the militancy of the oil rich nations, all setting the stage for some kind of climax.

In South East Asia the scene is even worse. Cambodia about to fall, and South Vietnam in very serious trouble, from the latest communist offensive. The fall of the Thieu regime seems to be a matter of time and a communist takeover certain.

Where are the protestants now? Where are those Christians who claimed to be motivated by moral considerations in their opposition to the fighting in Vietnam? They are strangely silent.

Behind these there is the declining strength of the USA. Once the defender of small countries, the underwriter of independence against communist oppression. Now, the most powerful nation in the world has lost direction. It has an ineffective Government, its President and its Congress unable to agree on Foreign and Economic policy. The mood is not unlike the thirties when the nation was isolationist to the point where it was willing to let Europe and its other friends fall to Nazi oppression.

Racked within with a moral crisis of which Watergate is but the symptom, the US can no longer claim leadership in the world, and no longer be relied upon as an ally. The lesson for Australia is obvious. The word of its president, whoever he may currently be, has no power and the mood of its Congress is increasingly introspective.

Throughout the West there is serious lack of leadership. Prime Minister Wilson cannot control his own colleagues on the Common Market question and rules with only slight majority in the Commons. Italy has been without stable government for years. The President of France was elected with the smallest majority in history and has failed to consolidate his position.

In Australia, the non-labor forces are divided and

dispirited and the Government has used up most, if not all, of the goodwill it once enjoyed. The standing of the Prime Minister has deteriorated in recent months.

Underlying these depressing world trends is the worst economic down-turn since the depression of the early thirties. On top of this there is the world-wide crisis of poverty and famine. The optimism of a few years ago has disappeared and nobody can predict where the rest of 1975 will lead.

It is time Christians remembered who rules and that the Bible never promised this world would get better, rather it said it was passing away. Man without God can only destroy in the long run. It is well for us to realise we are citizens of another world — we look for a city not built with hands whose builder and maker is God.

New venture at Moore College

Moore College has taken an initiative which could be copied elsewhere with great profit. The College has begun a series of annual lectures on topics of importance to the history of the Australian Church. The first is advertised in this issue of the Record. It will be delivered by Professor K. J. Cable, on whose subject, Bishop Barker, was a key figure — the development of Sydney Diocese. The present character of that Diocese owes a great deal to the Bishop and to the clergy he trained and fostered.

We too often forget our past, and the contribution that men of earlier times made to our life. The college is to be congratulated for this new venture.

PM for UN?

While we are thinking about Mr Whitlam and his Prime Ministership, one of the features of his activities has been his pre-occupation with foreign affairs. At first he was his own foreign minister and then he appointed Senator Willis.

It can hardly be said that Senator Willis has made much of an impression. He has constantly been overshadowed by the Prime Minister especially with the PM's frequent and grand overseas trips.

Why this intense interest on the part of Mr Whitlam in foreign affairs? Why the

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Personal relationships can become a 'substitute gospel'

A person known to me, who has suffered much under many ministers, recounted an incident which occurred one Sunday after church.

The minister was farewell members of the congregation and enquiring the health of each person as they filed past.

The storyteller, who was next in the queue, answered the minister that he was in good health and then enquired whether everything was well with him at the moment.

The minister, I was informed, stiffened, went red, and hurried on to the next person in the queue.

My informant, who was an exponent of in-depth interpersonal relationships, cited this as yet another example of the destructiveness of the clergyman's office.

The minister, it was explained, could not bear to be enquired of and to be ministered to by a lay person.

It was put to me that the clergyman's vocation, and the authority which undergirded it, made the man into a mask so that he ceased being a real or authentic person.

Therefore, it was impossible to relate to him in a truly personal way since the real person had long since withered behind the clergyman's mask.

The emphasis on healthy inter-personal relationships, as related in this story, is welcome.

It has done much to promote the invigoration of Christian fellowship in small groups and in family life.

Yet, like most things, it can be taken to extremes where it becomes untheological and unhelpful.

One danger is that inter-personal relationship can be so presented as to become a substitute gospel.

Another danger is that of legalism whereby I say "I won't accept you until you keep my law which commands that all masks must be removed".

Surely the gospel of the grace of God calls on us to accept others as they are, masks and all.

A third danger is that of insensitivity towards those whose masks have been created for protection of tender parts of their inner life where they have often been hurt.

The stripping off of masks is a nice ideal (though not a Biblical one), nevertheless some people may never be able to fulfil that ideal.

A fourth danger is that the notion of "authority" in the writings of Paul will be overthrown.

For to those who believe that authority is incompatible with authenticity, the

"headship" of the husband, for example, (I Corinthians 11:2-16) will be unacceptable.

This is a real issue since the exercise of authority — in marriage and in the Church — has often led to authoritarianism and to cold and formalistic relationships.

This is an extract from an address by the Rev Paul Barnett, Rector of Holy Trinity Church, Adelaide. The address, based on 2 Corinthians, was given recently at Monash University to the International Fellowship of Evangelical Students.

It is at this point that Paul's own example, as seen in II Corinthians, is so helpful.

Paul is seeking to assert his authority over the Corinthians as an apostle of Christ (10:8, 12:12, 13:10).

But at the same time he "opened" himself and urged them to be "open" to him (6:11-13, 7:2-4).

He saw no inconsistency between maintaining the authority as their "father" (I Corinthians 4:14-15) whilst desiring their fellowship as a "brother".

Paul's own example gives us an exciting glimpse into a

balanced view of human relationships.

He shows us that "authority" and "openness" can be held at the same time as right and proper notions, compatible with each other.

Let us suppose that you are a father. You uphold your

authority? Did he win back the affection a respect for which he longed? We can only guess.

Nevertheless, we may take it that Paul regarded his authority from Christ as standing whether or not the Corinthians "opened" themselves to his fellowship.

Am I "under authority"? What if I cannot relate meaningfully with the person?

Does this "short-circuit" his authority over me? No, his authority stands, unless he seeks to bind on my conscience something which is plainly against Scripture.

Alternatively, am I exercising some role which is undergirded by the authority of God?

Then it is my responsibility to fulfil that role in conscientious manner, yet without losing my individuality or the ability to enter into meaningful relationships with others.

The example of Paul's "openness" is an inspiring example for me to follow.

CELEBRATION '75 PERTH

8,000 AT OPEN AIR SERVICE

Anglicans broke with tradition to introduce a new-style religion at the Entertainment Centre on Saturday night, 15th March.

Part of the programme included a service in which a task force of seven church leaders from Afro-Asian countries were commissioned for a missionary journey in WA.

The Anglican Archbishop of Perth, the Most Rev G. T. Sambell, said it was the first time that such a task force had visited any Western country.

"It is high time we saw ourselves as sharers and equal partners in the task before us," he said.

"In a post-Christian affluent society these people come to share their experiences with us."

Eight-thousand people attended the ceremony, which was the official launching of Celebration 75, a programme of religious renewal and evangelism for Anglicans.

The leaders are: The Bishop of Kurunagala in Sri Lanka, the Right Rev C. L. Wickremesinghe; the Archbishop of Uganda, the Most Rev J. Luvum; the Bishop of Haiti, the Right Rev L. A. J. Garnier; Mr Paul Sudhakar, of South India; the Presiding Bishop of the Church of South India, the Right Rev A. R. Samuel; the Rev I. Gadebos of Papua New Guinea; and the Bishop of the Windward Islands, the Right Rev G. C. M. Woodroffe.

SAMBELL PRAISED

One of the visiting church leaders, the Bishop of Kurunagala, Sri Lanka, Bishop Wickremesinghe, praised Archbishop Sambell for being a peace-setter of the Anglican community.

He said that the archbishop had been one who focused the Australian Church in the direction of Africa and Asia.

Celebration 75 was a significant turning point in the history of the world-wide church.

Bishop Wickremesinghe said: "Protestant churches have forgotten for so long to relax and enjoy, to dance and be creative and to share that joy with others."

"We have been mass-produced and mass conditioned by the mass media in today's society."

He said it was time to celebrate and bring joy and life into normally staid Anglican gatherings.

A ballet based on the dry bones vision of Ezekiel was performed by the WA Ballet Company.

Another feature was an original play, "First and Second Adam", by the Bishop of the North West, the Right Rev Howell Witt. It was performed by the National Theatre Company.

The Anglican Dean of Perth, the Very Rev J. Hazlewood, showed a flair for comedy before the ceremony. With the preacher of St George's Cathedral, Rev Peter Mold, he led community singing billed as "Peter and the Wolf".

At times he stopped the music to chastise the

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15-16m hungry mouths to be fed among world refugees

There were an estimated 15-16 million refugees and displaced persons throughout the world, World Vision reported in its recent "World Survey Need".

The report added, however, that the number of displaced persons had declined slightly since last year.

Asia had the greatest number of refugees, with more than 10 million. Africa, the Western Hemisphere and Europe each had less than two million displaced persons.

The report said the world's population of 3.9 billion (1973) was increasing at an annual rate of about two per cent.

The quarterly survey said certain areas of the world were subject to frequent natural disasters — such as recurring hurricanes, typhoons, earthquakes, tidal waves and floods — from which refugees had to be cared for.

For example it said: • The southern USA and the Caribbean were struck with hurricanes during the summer months.

• Japan and coastal offshore South-East Asia had typhoons during summer and autumn months.

• Coastal South Asia had recurring cyclones, often accompanied by tidal waves.

• Tidal waves, sometimes with flooding, often struck Brazil, Italy, North China and Japan.

• Earthquakes predominate in clearly-defined belts around the world, including areas bordering on the Pacific Ocean, in Turkey, Iran and Italy.

• Latin America, however, was considered by the US Agency for International Development (AID) to be the most disaster-prone area of the world.

Apart from natural disasters, disease afflicted people in many areas of the world — often aggravated by poor public health conditions.

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tions and widespread malnutrition.

Short-term and localised epidemics of various diseases were frequently reported.

Pandemics — world-wide or multi-national epidemics — were less frequently reported, but were part of the context of localised outbreaks.

The report referred to the World Health Organisation's (WHO) reference to increases in the numbers of cases of plague.

That disease, which killed thousands in the Middle Ages, is carried by rats and transmitted by fleas — and therefore could be carried around the world on ships.

There were 1738 cases of plague reported in 1972 — 780 more cases than were reported during 1971.

Traditional plague areas, where the disease appeared to be reviving, were in Libya, on the Yemen-Saudi Arabian border, Cambodia, Burma, Indonesia, Nepal, Bolivia, Brazil, Ecuador, Peru, Lesotho, Madagascar, Tanzania and Zaire.

Cholera rise

The report also referred to the fact that for the seventh time in history, a cholera pandemic was spreading across much of the globe.

The pandemic, which began in the late 1950s, in central Indonesia, had spread westwards through southern Asia, into the Middle East by the mid-1960s, and had now moved into parts of Africa and Europe.

"World Need Survey" also said health officials feared that cholera would soon jump from Africa to Latin America, where the spread and impact of the disease would be aggravated by the

poor health conditions found in many Latin American nations.

Cholera, described as a highly communicable disease, often had children as its victims and the death rate for untreated cases was more than 50 per cent.

Efforts to combat smallpox were continuing to improve, through a programme of international surveillance and universal vaccination.

The disease at present, however, was in epidemic proportions in seven countries in Africa and Asia, where 25,000 cases were reported in 1972.

All but one per cent of the cases reported in 1973 had occurred in Bangladesh, Ethiopia, India and Pakistan.

Leprosy

Leprosy, another dreaded disease, was spreading, with an estimated 16-17 million leprosy victims around the world — of whom only about 20 per cent were receiving treatment.

Leprosy was found primarily in tropical and sub-tropical regions of Africa, Asia and the Americas, but it also occurred in some cooler areas such as Japan and Korea.

Continual malnutrition

The World Vision report also said that there were many areas of the world where people were suffering continually from malnutrition.

This lack of balanced and adequate diet could result in early death for children, or stunted growth — including permanent mental retardation.

In adults, it could result in greater susceptibility to diseases and a lack of physical strength and stamina to work.

That situation had been aggravated by the world-wide decline in food production.

Despite bumper crops in the USA, Canada, Australia and Europe, world grain reserves were dwindling.

Global disaster

The "New Internationalist" had reported "the world's food is so precariously balanced, that one more season of shortage could lead to global disaster".

Adverse weather, specifically drought, was cited as the principal factor in food stocks decline.

The hope that "miracle grains" would make up some of the decline had been counteracted by the despair of droughts in many regions of the world.

In 1973, crops were



Children suffering from malnutrition sit on the bare earth in an improvised kitchen in the courtyard of a clinic at Port Harcourt Nigeria. The children are being fed with a mixture of fish and beans. — UNICEF. Photo by Paul Larsen.

damaged by droughts and floods in many areas throughout the world. Seventeen countries as a result faced serious or perennial food shortages.

Another 13 nations were in danger of shortages — with the total number of people affected being 950 million, or about one-third of the world's population.



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A young boy sleeps beside an old man at the Madrasa Refugee Camp in India, where hunger and homelessness knows no generation gap — Religious News Service Photo.

Crockford's church comments show some penetrating insight

The preface to the 1973-74 edition of Crockford's Clerical Dictionary contains some very penetrating comments about the state of the Church of England.

The authors, who by tradition remain anonymous, ranged over such subjects as academic ecclesiastics in England, state of the Evangelical and Anglo-Catholic parties, churchmen and the permissive society, and Church and politics.

Here are some of the comments recorded in this year's edition.

Academic ecclesiastics

"No doubt some will say that the scholars should be left at the universities and ecclesiastical offices, be filled by administrators and parish priests, but that would be bad for both sides.

"It is most undesirable that theological learning should be completely divorced from pastoral and administrative responsibility.

"One advantage of attaching certain professorships to residential canons at cathedrals has been to ensure that the occupants of the chairs do not become separated from the worshipping life of the Church and from responsibility for it.

"There is in academics a natural tendency to irresponsibility, just as there is in ecclesiastical administrators a natural tendency to impatience with matters of theological principle.

"That is a reason why the episcopate should always include some of each; and, as we have written before it should not be regarded as necessarily evidence of learning to have been head of a theological college."

Belief of the Church

"It is increasingly hard for the ordinary priest and lay-

man to know what convictions the leaders of theological thought in our Church have.

"The chairman of the Archbishops' Commission on Doctrine has written that traditional Christology rests on a mistake 'because it was not unnaturally, yet nonetheless mistakenly, felt that the full divine character of redemption in Christ could only be maintained if the person and act of the Redeemer were understood to be divine in a direct and special sense'."

"On the face of it this appears to be a repudiation of the doctrinal statements of the Council of Nicea and the Council of Constantinople, which have generally been regarded in the Church as two vital safeguards or Christian truth."

"Not only the ordinary parish priest, but many scholars also, will wonder where the Church of England now stands and in what it believes."

Comments on Evangelicals

"There are still three areas of intransigence where some signs of openness (on the part of the Evangelicals) would make an immense difference to the situation.

"The first of these is in the student world, for it is still the case in many places that the Christian Unions are the most divisive factor preventing a united Christian witness."

"The second is in the area of schemes of unity, where the immovable opposition to rites for the unification or integration of ministries shown by some Evangelical leaders is quite at variance with the attitude of the Free Churchmen whose interests, one would suppose, are most at stake.

Crockford's Clerical Directory

A Reference Book of the Clergy of the provinces of Canterbury and York and of other Anglican Provinces and Dioceses

1973-74

Eighty-Fifth Issue

A facsimile of the cover of the clerical dictionary which contains pertinent advice about the "state of nation" for the Church of England. The 58th edition has just been published by Oxford University Press and is priced at £16.

"The third is in the area of liturgical revision, where there appears to be a real reluctance to translate into liturgical form the Eucharistic agreement contained in the Windsor statement, and also an attempt on the part of some Evangelicals to use liturgical revision as means of abolishing confirmation."

Anglo-Catholics 'in disarray'

"We understand that at the other end of the ecclesiastical spectrum the Anglo-Catholics have been trying to take stock of their position, first in a small gathering held in 1973 and then in a larger one in 1974.

"There is evidence of new thinking, and the developments which have taken place in the last two years at that citadel of Anglo-Catholicism, All Saints', Margaret Street, are quite remarkable.

"The Institute of Christian Studies founded there has real potential and represents the kind of intellectual forum needed in our great cities.

"The work at All Saints' is in many respects very radical, but the dangers of radicalism are guarded against by the extent to which it is eucharistically centred.

"If the influence of All Saints' could permeate the Anglo-Catholic movement all would be well in that quarter, and the party could look forward in time to regaining much of its lost influence.

"Unhappily All Saints' is not the whole story, as such reports as we have heard of the 1973 gathering make only too plain.

"There is an Anglo-Catholic fundamentalism which matches the Evangelical and

must assert their Christian moral beliefs and make public protest against the prevalent permissiveness and the pornography which is gradually all-pervading.

"We cannot agree with those who would pour scorn on the Festival of Light and the Crusade against Cruelty launched by the Order of Christian Unity.

"It is not very obvious that the critics of these rallies are themselves doing much to forward a positive Christian morality.

"And yet, in the long run, we believe that the real influence will be shown to lie with the renewal movements in the Churches, and that it is out of these that the renewal of society will eventually come.

"The time is fast approaching, if not already here, when the Christian community will be distinguished from the world around by its morals, just as in the early days, but Christian morality must come from inner renewal and can be neither taught nor sustained merely by external command and protest.

"The real answer to pornography vs the witness of Christian life."

Totalitarian trend Left

"A disturbing tendency of the Left is towards totali-

tarianism, as exemplified by the educational policies proposed by Mr Hattersley.

"In the past it was possible to regard the Labor Party as standing for the kind of socialism which was taught by Christian thinkers such as F. D. Maurice, Bishops Westcott and Gore, Scott Holland and Archbishop Temple.

"That was a doctrine of social justice which included freedom and brotherhood.

"But now the emphasis is on conflict and on restricting freedom of choice, and a situation may very well develop in which Christian leaders will have to speak out against the Left.

"They will do so with great reluctance, because the Church has too often in the past seemed to be the ally of the Right, the Conservative Party at prayer, and the more independent line taken by the bishops in the last forty years has been greatly welcomed.

"But, if the Church must not be the Conservative Party at prayer, neither must it be the Labor Party at prayer.

"Its aim should be to bring both to prayer, but equally it must be expected that from time to time the Church may find itself criticising one or the other in order to defend basic human rights and moral principle."

AID IS STILL NEEDED IN MANY AREAS OF WORLD

World Vision's recent "World Need Survey" has listed the following countries and the type of assistance which will be required to keep their population from starving or at least from severe malnutrition:

• Africa: General relief needed. Includes relief to drought victims of Chad, Mali, Mauritania, Niger, Senegal and Upper Volta.

• Asia: General relief needed. Continuing rice shortages have been reported from several Asian nations.

• Bangladesh: Community development needs to continue in that country.

• Burundi: Refugees and food shortages will continue to be a problem.

• Cambodia: Continuing refugee resettlement needs will be required.

• Ethiopia: Extensive drought and famine in northern areas reported.

• India: Widespread drought and grain shortages have caused severe distress to millions. Flooding has been reported from some areas.

• Laos: Continuing extensive refugee needs reported.

• Pakistan: Widespread floods have resulted in food shortages.

• Philippines: Refugee resettlement problems and drought conditions have been reported in the south.

Recurring typhoons have also caused problems.

• Rwanda: Recent civil strife has resulted in many refugees.

• South Vietnam: Refugee resettlement a major problem in that country.

• Sudan: Drought in southern Sudan has been reported. There are many refugee resettlement needs and general rehabilitation of refugees has been a problem.

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Seeking details about role of women in history of church

Sir,

Late last year the Commission on the Status of Women of the NSW Council of Churches received a grant from the Australian Government International Women's Year Secretariat.

Part of this is to fund a research project into the history of women in the church in Australia.

A committee of the Commission has decided to set up this project in the following way:

1. A number of women will be invited to prepare a lengthy paper on some aspect of women in the church.

This may take the form of a biography of a churchwoman, eg schoolteacher, missionary, doctor, organiser, welfare worker, etc, or it may be a history of a Christian women's organisation or of women in a church organisation, eg missionary body, religious order, YWCA, WCTU, or some aspect of its history or role in the community, or the project may take the form of a sociological study of women in the church.

2. Any Christian denomination or group may be considered.

3. Some of the papers will subsequently be presented to a seminar organised by the Commission towards the end of 1975.

4. All papers accepted will be published as a book by the Commission.

5. Contributors will be paid an honorarium for their work.

6. It is envisaged that work will be of a high scholarly standard and will make an important contribution towards the social history of women in particular and Australia in general.

I have been asked to co-ordinate this project and I would appreciate it if you could recommend, or put me in touch with, people who may be interested in contributing or who may

already be working in the field.

There is some urgency as we are obliged to keep within the terms of the grant and substantially complete the work this year.

(Dr) SABINE WILLIS, School of History, Philosophy and Politics, Macquarie University, Ryde, NSW, 2113.

'Equality in voting rights an injustice'

Sir,

Dr D. B. Knox's letter ("Record", Feb 20) not only fails to make things clear, but also fails to address itself to the question.

Democracy is not a synonym for justice, and whether all or most governments have abandoned democracy is irrelevant.

All governments practice injustice, but this also is irrelevant.

Our greatest and most conspicuous injustices are the work of governments, in spite of the fact that a government perverts its own subjects against injustice.

But the question is: Is voting inequality a political injustice?

Political injustice is a failure by government to ensure that every individual under its jurisdiction is equal before the law.

Iniquity is the absence of equality.

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Letters TO THE EDITOR

In the electoral area it is the right of every normal person to enjoy an equal right with every other person in the election of his parliamentary representative.

But most of the electoral systems enacted by parliaments violate this right to a serious degree.

It is the violation of the human right that constitutes an injustice.

In Australian politics there is, on the whole, less electoral injustice than in most countries which profess to be democratic.

But this is irrelevant to our question. The main and obvious thing is that inequality in voting rights is an injustice.

This particular form of injustice can be almost entirely remedied, and voting equality established, by proportional representation, and the absence of PR in our Australian synods is as unjust and scandalous as in parliamentary elections.

W. A. DOWE, Lakemba, NSW

Unity in prayer towards peace

Sir,

The article "Middle East Link" in "Day of Prayer" (Sydney Morning Herald, February 6) anticipating the Women's World Day of Prayer to be held throughout Australia, was of particular interest to me, as a Palestinian born Anglican.

That the various denominations should unite in preparing the special liturgy and in a predominantly Moslem country, Egypt, is a reminder of the link between our monotheistic faiths and the cradle of the three religions, Judaism, Islam, and Christianity.

That we should join in prayer is a step towards the complete understanding and knowledge necessary for a united effort towards peace, for which so many Jewish and Arabs, including Christian Arab women, pray so fervently.

May we all be given the understanding to work towards peace and justice.

(REV) J. GORDON BOUTAGE Mosman, NSW

A new way of dealing with politicians needed

Sir,

Some recent issues of the "Church Record" have made me wonder whether one of our major problems as Christians in current issues over social issues is a failure to recognise the advent of a new kind of Australian politician — or at least a failure to learn how to cope with him or her.

The churches have grown used to dealing with the old-style pragmatic politician who does not believe in any

the Reverend Ted Noffs titled "What is the True Nature of the Death of Christ".

According to the paper, the pamphlet maintained that Christ's death was a personal event for him, that he did not die for the sins of others, and that what will save the world is not Christ's suffering and death but ours.

If that is what the pamphlet says, if that is its effect, then what is taught appears plainly contrary to the teaching of scripture and therefore of the Christian Church that Christ's death was not just a personal event for him but an event for others in that he died for their sins and rose again to give them life.

There are deep divisions between the Roman Catholic and Protestant Churches on some aspects of the Sacrament of Holy Communion. But one thing they hold in common is that at the heart of that Sacrament is a recognition that Christ's death was a death for people's sins, and that Sacrament is a remembrance of that death. It would be interesting to know the meaning Mr Noffs ascribes to the Sacrament of Holy Communion when he celebrates it as an ordained Methodist Minister.

R. W. GEE

who are in Christ. The Scripture is clearly misunderstood by those who fashioned the service.

(2) The "turnings" to points of the compass seem to be not necessary and quite "dumb".

(3) A prayer "that we may redeem the years of division" may well suggest that all divisions are wrong.

The Parish Council considered this matter at a recent meeting and had asked women in the congregation to seriously consider their position in relation to the service. Many chose not to take part. It is to be hoped that before such a service is arranged again those responsible will give careful thought to such matters.

R. PATFIELD.

Notes & Comments

• From Page 2

attempt to portray Australia as a newly independent country with interests of her own when this has always been the case anyway? Why the attempt to gain the Presidency of the UN General Assembly for Senator Willisee when there are many countries, unlike Australia, who haven't yet been represented in this position?

Again we could ask what does an ambitious man like our Prime Minister do when he ceases to be Prime Minister? Would he be content to retire quietly?

Could it not be that Mr Whitlam has in mind to try for the post of Secretary General of the UN when it becomes vacant? Could it be that Senator Willisee's efforts to grab the Presidency is just a sounding board or a dry run for a bigger prize later on? Time will tell.

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25th April — Armidale Town Hall, ARMIDALE.
26th April — Tamworth Town Hall, TAMWORTH.
2nd May — North Shore, Location to be advised.
3rd May — Newcastle Civic Theatre, NEWCASTLE.
9th May — CAMPBELLTOWN.
10th May — ORANGE.
21st June — BATHURST.

A WORD FROM THE COMPOSERS

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MOST WANT RELIGION — FOR OTHERS

WILLOCHRA
Rev L. Sutcliffe, Rector of Auburn-Riverton since 1969 has resigned to take up work at Crafer-Stirling, effective April 12.

Rev D. Grey-Smith, Rector of Ceduna since 1971 has resigned to become rector of Broadview, Adelaide from early June.

MURRAY
Rev R. Ankora, Assistant Curate in the parish of Naracorte was ordained priest on March 16.

SYDNEY
Rev R. Piper, curate-in-charge at St Aidan, Hurstville Grove has been appointed rector Christ Church, Kiama.

Rev L. Johnstone, formerly Curate St Mark's, Darling Point, has moved to St Andrew's Hall, Melbourne, with a view to taking up a theological post at St Philip's, Kongwa in Tanzania.

TASMANIA
The Bishop has appointed Rev W. G. H. Willis, Rector of Ulverstone, to be Rural Dean of the North West Central Deanery. Rev Canon W. L. B. Verrall, Rector of Scottsdale, to be Rural Dean of the newly formed North Eastern Rural Deanery.

NEW CHAIRMAN

Mr Colin Weekley of Sydney has been elected Chairman of the Bible Society in Australia's Commonwealth Council.

He was elected at the annual meeting of the Council in Melbourne recently and takes over from Mr Robin Millhouse, MP, of Adelaide. Mr Millhouse was Commonwealth Chairman for three years.

Mr Weekley has been Vice-President of the New South Wales Auxiliary of the Bible Society since 1960. He has been interested in Christian missions for many years and has been a member of the Council of the Overseas Missionary Fellowship (formerly China Inland Mission) for about 12 years. He has been Chairman of Directors of Sydney Missionary and Bible College for seven years and has been on the Council of the Katoomba Christian Convention for about 10 years. He is also on the Council of the Evangelical Alliance of NSW.

NSW State Secretary, Mr Keith Williams said, "Mr Weekley's contribution to the Bible Society in wise counsel and astute chairmanship has been an enormous benefit."

"The fact that he is now Chairman of the Commonwealth Council will contribute greatly to the spiritual emphasis of our work."

Deanery, and Rev Canon M. A. F. Downie, Rector of Campbell Town and Ross, to be Rural Dean of the Eastern Rural Deanery.

On St Matthias' Day, February 24 the Bishop ordained the following in St David's Cathedral:

To the Priesthood — Rev E. W. Cave, who will assist in the Parish of Burnie.

Rev J. D. Gibson, who will be in charge of the Derby-Ringarooma Parish.

Rev L. V. Daniels, who will study at St Michael's House, Crafer, South Australia, during the year.

To the Diaconate — Rev A. S. Colyer, to be assistant curate at St Mark-on-the-Hill, Launceston.

Rev G. D. Tyson, to be honorary assistant deacon at Beaconsfield and Exeter.

Rev J. G. Paul and Rev N. W. Powell-Davies to be honorary assistant deacons in the Cathedral Parish.

NEW RECTOR OF KIAMA
Rev Reg Piper has accepted an invitation to become Rector of Christ Church, Kiama, Diocese of Sydney. Mr Piper served curacies in the parishes of Willoughby and Lalor Park, and has been Minister of St Aidan's, Hurstville Grove, since 1972. A graduate in science from the Australian National University, he also holds the Scholar in Theology diploma. In addition, Mr Piper recently qualified for the award of the Bachelor of Divinity degree of the Melbourne College of Divinity. He expects to take up his appointment in May.



DR DONALD COGGAN IN PROCESSION, during his enthronement as the 101st Archbishop of Canterbury, watched by Anglican bishops from all over the world. In the upper left corner are the Rt Rev John Howe, Secretary General of the Anglican Consultative Council, and to his left, the Rt Rev John M. Allin, Presiding Bishop of the Episcopal Church in the USA. (Photo Credit: PRESS ASSOCIATION PHOTO.)

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AFRICAN DEAN FOR JOHANNESBURG

The Rev Desmond Tutu, a black South African who is Associate Director of the Theological Education Fund of the World Council of Churches with area responsibility for Sub-Sahara Africa, is to be Dean of Johannesburg.

He succeeds the Right Rev Timothy Bavin, now Bishop of Johannesburg.

The new Dean is 43 and at present based in London with his wife and four children.

He was a schoolmaster for four years prior to ordination, and when he was studying at King's College, London, for his BD and MTh degrees, worked as a part-time assistant curate at St

The religious course had least support (66 per cent) from a technical school. Strongest support (97 per cent) came from a high school.

The survey's findings vary from a survey of teachers by the Victorian Teachers' Union which showed that most teachers rejected the Russell committee's recommendations.

The Minister for Education (Mr Thompson) said the VTU survey had already been studied by the Education Department.

He said the Russell report had been considered by Cabinet.

Author-journalist to lecture in Aust

Mr George Patterson, a noted author and journalist, would visit Australia in April, the Victorian Council of Churches said this week.

Mr Patterson was described as an expert on religion and life in South-East Asia, including China.

He would be in Melbourne during April 11-18. His visit follows the visit last year of the Rev Michael Bourdeaux, who lectured on religion in Communist countries.

Mr Patterson will give a series of lectures on: Mao, Marxism, and Christianity; Christianity in China after Mao; Is there a church in China? Religion in China; China and Buddhism in Tibet; and Christian Revolution in Asia.

He has worked with several newspapers, including

the "Daily Telegraph" and "London Observer".

He has been adviser and scriptwriter for several films made for British ATV, which has since been shown in more than 50 countries to some 300 million people.

One of his films, "Raid into Tibet" (1966), portrays Tibetan resistance to the Chinese Communist takeover.

He has written 12 books, including "Christianity in Communist China" (1969).

Mr Patterson was a major contributor to the Asia Handbook, and he has broadcast regularly for the BBC and Radio Hong Kong on Asian affairs.

George Patterson has recently joined the staff of Keston College/Centre for the Study of Religion and Communism. Michael Bourdeaux is founder-director of that college.

Since 1970, this Centre had gained a wide reputation "for objective, accurate and reliable information regarding religious life, freedom and oppression in Communist countries, as well as promoting understanding between religion and communism in general".

Mr Patterson's visit was being arranged by committees of private individuals in each state.

NEW RELIGION EDITOR FOR TIME MAGAZINE

NEW YORK, NY — Richard N. Ostling, religion correspondent for TIME magazine since 1969, has been appointed Religion Editor of the magazine, replacing Mayo Mohs who has become a writer for TIME's essay section. A graduate of the University of

Michigan, and Northwestern and George Washington universities, Mr Ostling formerly served as news editor for CHRISTIANITY TODAY. He is the author of SECRECY IN THE CHURCH: A Reporter's Case for the Christian's Right to Know.

SIGNS OF THE TIMES

The increase in world famine is typified by these pictures which show (right) Nigerian children waiting for something to eat, and (below) a severely malnourished child in a drought-stricken province of Ethiopia.

Shipments of food and medicine from church groups, the International Red Cross, UNICEF and other agencies went by air to aid the Nigerian children.

The Ethiopian boy was said to have walked many miles to the shelter (pictured) where he was placed on an intensive-feeding programme.

— Photos by Bill Campbell and Poul Larsen of UNICEF. (Refer story page 3).



THE AUSTRALIAN CHURCH RECORD: Editorial and business, Room 311, 160 Castlereagh Street, Sydney, 2000. Phone 612975. The National paper for Church of England people — Catholic, Apostolic, Protestant and Reformed is issued fortnightly on alternate Thursdays. Subscription \$5 per year, posted. Printed by Maxwell Printing Co Pty Ltd, 862 Elizabeth Street, Waterloo for the Church Record Ltd, Sydney.

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Manifesto by European church group against 'false ecumenism'

A group of European church leaders claiming worldwide support in its fight against "false ecumenism, Marxism and theological modernism" has published its constitution.

The group is the "International Network of Confessing Christians" (INCC). Its constitution was adopted at a joint meeting of Evangelical Lutheran and Roman Catholic Church leaders and theologians at Regensburg, Bavaria, in December last year.

"The INCC, it says, 'is a worldwide fellowship of concerned Christians from various ecclesiastical traditions who are determined to uphold unfalsified Christian standards of doctrine, ethics and church order over against anti-Christian currents both inside and outside the churches, especially the Ecumenical Movement.'"

Members of INCC are united in acknowledging the authority of Scripture and the Apostles' and Nicene Creeds.

They pledge loyalty to the traditions of their own churches, but are able to join with those of different confession against "theological rationalism, modernism, Marxism, false

ecumenism, syncretism and pseudo-Christian spiritualism".

INCC is to have a newsletter edited by the Rev Francis Moss, Rector of Kemerton, Gloucestershire, and one of the founders of the Anglican Association and of the Christian Affirmation Campaign, a British group that shares the aims of INCC.

Mr Moss is also a member of the INCC's European Liaison Committee, together with Professor Peter Beyerhaus (Lutheran); Dr R. Graber, Roman Catholic Bishop of Regensburg; Dr O. Sakrausky, Lutheran Bishop of Austria; and Professor Balduin Schwarz (RC).

The newsletter will be sent out through supporting groups not only in Europe but in Canada, USA, South Africa and New Zealand.

— "CHURCH TIMES"

• Refer also report on future of Ecumenism in Australia on page 2 this issue.

INSIDE THIS ISSUE

- A parable of the times — Sir Cyril Black — Page 2.
- Bishop Bradley on South Africa — Page 4.
- The gospel and science — D. B. Knox — Page 6.
- On and off the record — Don Howard — Page 6.
- Anne Deveson on Ethiopia — Page 6.

Call for aid to Vietnam refugees

The Archbishop of Sydney (Archbishop Marcus Loane) and the Australian Council of Churches have called upon the Australian Government to admit adults as well as children from Vietnam.

In a statement to the Federal Government, Archbishop Loane last week said:

"All Australians must share a common concern at what is happening today in the country of South Vietnam. It fulfils all the worst fears arising from 30 continuous years of war.

disaster as Vietnam. The second reason is that Australian troops were committed in Vietnam for several years and we should share now in the final results of that conflict.

"There are in my view two cogent reasons why the Australian Government should open the door to refugees from Vietnam. One is the humanitarian argument: we live in a peaceful and prosperous country and should share these benefits with the victims of such an appalling

"I appeal to the Australian Government to lift immigration quotas, cut red tape, and make it immediately possible to allow a large number of refugees, adults as well as children, into this country. I am confident that Australians will give them a warm and hospitable welcome."

On the same day, the Rev John Mavor, on behalf of the ACC, cabled the Prime Minister:

"Australian Council of Churches urgently requests Australian Government allow entry limited number Vietnamese families and not only Vietnamese children stop Australian Council of Churches normal policy against removal of Vietnamese children from Vietnamese environment but accepts that under present crisis entry of limited number of Vietnamese children justified stop deeply hope that the concern of the Government will not only be for children but that a

number of Vietnamese families will be accepted initially for asylum and ultimately if still necessary for resettlement stop believe Australia has a particular responsibility for those families whose safety may be jeopardised because of former association with Australian military operation stop ACC resettlement department stands ready to assist within limits of its resources."

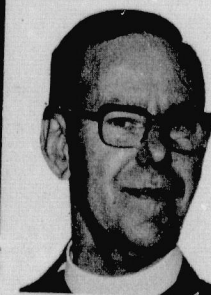
Both the Anglican and Roman Catholic Archbishops of Sydney called upon their dioceses to observe April 13 as a special day of prayer for the Vietnamese and Cambodian refugees. At St Andrew's Cathedral last Friday a special day-long prayer vigil was held, special speakers were Rev W. Arkell of Australia, Mr John O'Hara of World Vision and the Rev Fred Nile of the Festival of Light.

The Australian Council for Overseas Aid has launched a special appeal to raise \$5 million for refugees in Indo-China. The appeal is backed by the Prime Minister and the leader of the opposition Mr Malcolm Fraser.



The Rev Stephen Barrett, formerly curate of St Alban's, Epping, Diocese of Sydney, together with his wife Judith and small sons Andrew (3) and Anthony (1½), departs on Sunday, 27th April for the Diocese of Northern Argentina as missionaries of the South American Missionary Society.

• To page 8



Archbishop Loane

EDITORIAL

The agony of Vietnam

Over the last five weeks the world has witnessed the downward onslaught by North Vietnam against the South. It has witnessed deliberate acts of terror against helpless refugees. It has witnessed the massive flight of thousands of ordinary people who, whatever the feelings about the Thieu Government, are prepared to leave home and land rather than live under the communist "liberators".

The world has seen all this and has done nothing. True, food and other relief materials has been sent but it is too little and too late. The world has become tired of that dirty war and is now prepared to let a people, whose only crime was that they wanted to be free, fall to a movement whose record in the past indicates that it will reap a violent and cruel vengeance on the people who opposed it for so long.

Many people rationalise their attitude by saying, at least when the communists take over the war will be over, there will be an end to the killing. A variety of the

old, "better red than dead" slogan. That viewpoint would have a lot more moral authority if the ordinary people of South Vietnam believed it. Over the years there have been many opportunities for the great mass of the people to transfer their allegiance to the North, to desert Saigon and end the fighting. They have never taken these opportunities. But now, whether they want it or not, the US Congress, the Australian Government and world opinion has decided that the freedom of the people of South Vietnam can go to the wall. It seems only a matter of time till the fall of the Saigon Government, which, whatever its faults, was an elected one, and the imposition of a government ruled by Hanoi.

Of course, this won't have any impact on the rest of South-East Asia, Mr Whitlam has said so. Everybody knows the Domino Theory has been disproved. Has it? Last week the press carried reports of renewed fighting in Thailand between Government troops and communist

insurgents said to be supplied by North Vietnam. Then there were other reports of renewed activity of the communist guerrillas in Malaysia. It seems that it won't be long before the Domino Theory is really tested.

Meanwhile, in Vietnam, millions of people face the possibility, some would say the certainty, of death through reprisals. Two million Roman Catholics and over one hundred thousand Protestants and countless others who opposed the North face the same fate as the thousands of people in Hue in 1968.

In these circumstances, Australia, in the name of humanity, should admit as many refugees as possible. The Archbishop of Sydney is right in his call to the Federal Government to receive adults as well as children. The Government ought to divorce its political hostility to the Government of South Vietnam from the real danger that ordinary people will face if the North takes over.