

# THE AUSTRALIAN CHURCH RECORD

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## CHURCH REFUGE FOR EARTHQUAKE VICTIMS

The minister in charge of St. Paul's, an Australian S.A.M.S. missionary, Rev Greg Blaxland, opened the church a little after midnight and invited the homeless in the street to take refuge within. This invitation was gladly accepted by some 50 adults and children who remained there the rest of the night. This was also done on the following nights for a reduced number of people, while accommodation of a more complete and permanent nature has been made available in the church hall for three families.

As all water supply to the city was cut, the fact that a small reserve water supply in tanks is maintained on the church premises also served to temporarily alleviate the crisis for some 40 families round about, more than a "cup" of cold water being given in the name of Christ.

Many of these people were in a nervous state and opportunity was taken to point out that such occurrences serve to remind us that true peace of mind at all times is only found in those whose faith is placed in Christ, the Lord of heaven and earth.

St Paul's, which was built in 1858, is the oldest protestant church building in Chile and has now withstood three earthquakes, the two previous being of 1906 and 1965. On each occasion it has only suffered minor damage.

The principal physical reason for damage being of such a limited nature is evidently the fact that the site was specially selected because beneath the

### Gregory Blaxland reports from Chile disaster area

For the second time this century, the historic church of St Paul's, Valparaiso, became a refuge for people left homeless by an earthquake.

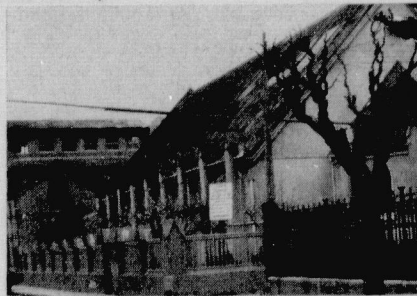
This latest catastrophe, which struck Valparaiso on July 8, has provided Christians in Chile with a very special challenge and opportunity to show Christian love in a practical way.

surface there is an immense rock formation.

One youthful member of the congregation was reading her Bible at the moment the earthquake struck. She later testified that she was filled with a complete peace together with a wonderful sense of the presence and power of God. Thus it was that she went out to people gathered in the street to witness to them of Christ. Hence while the edifice in which the church meets is built upon a rock, the church itself is being built upon the Rock of Ages.

However, not all Anglican buildings fared as well as St Paul's. The Diocesan school at Vina del Mar, six miles from Valparaiso, was severely damaged. All school buildings built prior to the 1965 earthquake have been condemned as unfit for further use and are to be demolished. This represents 70 per cent of all existing buildings and therefore presents an enormous problem in regard to the future running of the school.

Also the rented premises in the city of Quilpue (some six miles inland from Vina del Mar), which serve as chapel and pas-



St Paul's Church, Valparaiso, showing part of church hall in which the Blaxlands have their flat. Mrs Judith Blaxland examines damage to the two-foot thick wall of her bedroom.

tor's residence, have been declared uninhabitable.

Members of the S.A.M.S. missionary team had varied experiences as things around them jumped, shook and broke. One married couple remained calmly in bed with the bedclothes over their heads to stop light plaster from falling on their face.

Another couple jumped out of bed escaping serious injury by seconds as a beam and heavy plaster fell on their pillows.

One young lady missionary walked in bare feet up a stairway covered in broken glass without suffering a single cut. Perhaps the most ill-prepared and embarrassed was a missionary wife caught in the bathroom in her "birthday suit!" Whatever the exact circumstances of each missionary, all witness to being very conscious of the protecting hand of God and together are thankful to Him.

On Sunday, July 11, a service of thanksgiving was held in St Paul's for the fact that there was no loss of life or serious injury among the missionary team, the various congregations or in the immediate neighbourhood, when any local residents attended an Anglican service for the first time. The preacher was the Rt Rev G. E. D. Pytches, Administrator of the Diocese of Chile, Bolivia and Peru.



## WCC under fire in UK synod

Sharp criticisms of the World Council of Churches were made during the budget debate in England's General Synod on Thursday, July 15.

Rev. Christopher Wansey (Chelmsford) moved a token reduction of a pound in the proposed Church of England grant of £11,600 to the WCC as a means of getting a debate on this particular issue.

The WCC, he alleged, had gone off the rails completely. It ought to find somebody else to pay its ticket.

The World Council now admitted Unitarians as full members, and this had prevented its British counterpart from making a statement about multifarious services, which he opposed.

More recently, said Mr Wansey, the WCC had chosen a Buddhist as secretary for Vietnam, Laos and Cambodia. Christian commitment, it seemed, formed no part of its work; and, if it wanted more money, it might usefully ask the Buddhists to supply it.

Turning to the controversial grants made last year to "freedom fighters" in southern Africa, Mr Wansey said he had to admire and respect those who put their lives in jeopardy for what they believed.

"If they die, it may well be that they will be found in the noble army of martyrs. God will accept what they do, but the Church must not endure it because the weapons of our warfare are not carnal. If we use the

Devil's weapons, we cannot do the work of Christ." (From the London "Church Times.")

## Green light for UK unity plan

The Church of England General Synod meeting at York on July 14 by a 65 per cent vote agreed to go ahead with plans to proceed towards stage one of the Anglican-Methodist proposed reunion.

The 1968 plan had failed to get the necessary two-thirds majority in the now defunct Church Assembly.

The plan will now have to receive the approval of the Conventions of Canterbury and York before it comes back for final approval to General Synod.

It will then need a two-thirds majority of those present and voting in each of the three houses of the Synod, and an overall majority of at least seventy-five per cent, shall be required on the motion for final approval of the 1968 scheme before proceeding to Stage One.

## ALL STATES WELL REPRESENTED AT NEAC

Fully booked out, the National Evangelical Anglican Congress to be held at Monash University, Melbourne, August 23-28, promises to be widely representative.

As we went to press, Rev. George Pearson, Secretary of NEAC, reported the following regional representation:

STATE	Clergy	Laymen	Women	TOTAL
N.S.W.	131	116	62	309
VICTORIA	54	55	31	140
SOUTH AUSTRALIA	19	14	14	47
WEST AUSTRALIA	6	5	3	14
TASMANIA	9	3	1	13
QUEENSLAND	10	3	2	15
NEW ZEALAND	1	1	2	4
NORTHERN TERRITORY	1	1	1	3
OVERSEAS	3			3
	234	198	116	548

## Newcastle teacher to be new SU secretary for NSW

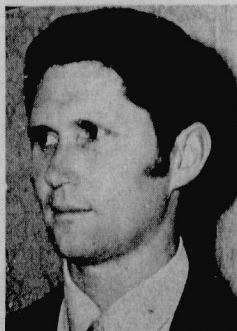
Mr Norman K. Bennett, B.A., Dip. Ed., a teacher at Maitland Boys' High School, has been appointed N.S.W. General Secretary of the Scripture Union. He begins in January 1972, succeeding Mr David Claydon, who becomes Federal Secretary.

His wife has been Newcastle Regional Adviser for the ISCF and as well as looking after two children, has always shared her

husband's interest in many aspects of SU work.

Mr Bennett served as a student minister for the Presbyterian Church at Stockton and at the same time did his degree at the University of Newcastle. While at Maitland High School over the past three years, he gained his diploma in education with distinction. He is the school's careers adviser and ISCF counsellor.

Mr Bennett has been much involved in youth work as a leader, camp convenor, camp speaker and organiser of district outreach programs among youth. He has also been involved in various aspects of the SU Movement's work and more recently has been chairman of the Scripture Union Regional Committee in Newcastle.



Mr NORMAN BENNETT

## ANGLICAN AND UNITED CHURCHES TO WORK TOGETHER IN NORTH WEST

Work of the Protestant churches in the north of Western Australia is to be carried on in close co-operation, following a mid-July meeting in Dampier.

The United Church of North Australia (Methodists, Presbyterians and Congregationalists) have a new positive and practical agreement with the Anglican Church.

The United Church and the Anglican Church would co-operate in the appointment of staff and the provision of facilities.

The co-operating churches would have improved planning.

There would be little overlapping of work and no duplicating of facilities. Resources would be pooled, enabling better use.

Right Rev Fred McKay, Superintendent of the Australian Inland Mission (Presbyterian) told the press that this co-operation had not been possible in the past because Bishop J. Frewer, the predecessor of the Bishop of the North-West, the Right Rev. Howell Witt, would not allow

Anglicans to take Communion in other denominations' services, nor would he allow other Protestants to take Communion in Anglican services.

The denominations will work together on a new project at Karratha. Contracts have been signed worth \$100,000 for the construction of the first phase of a complex serving the religious, medical and educational needs of the community.



## The R.I. crisis in state schools

The tremendous expansion of secondary education in Australia over the past decade has required all denominations to make radical adjustments to the whole problem of visiting State schools for weekly religious instruction.

Interdenominational co-operation was first regularised in Victoria before World War II by setting up the Victorian Council for Christian Education in Schools. It is well-organised, soundly financed with considerable State help and now employs nearly 30 full-time chaplains of various denominations.

That the problem is far from solved in Victoria is shown by the fact that the State has 180 secondary schools. However, its C.C.E.S. has had long experience and close relations with the State Department of Education.

The approach to the present urgent problem has been far more tentative in NSW, Queensland, South Australia and Western Australia.

In WA, an experimental plan has been tried for two terms this year, after joint meetings of denominations and the Education Department. Conferences and forums with pupils have been well received in many places but not so the optional courses in religious knowledge. The scheme will need considerable changes.

In South Australia, a crisis was precipitated

by the unilateral withdrawal of the Methodists last year. They have withdrawn this year in Canberra. The SA churches have struggled to maintain denominational instruction but the practical difficulties within the schools are such that a move towards rationalisation is now under way.

In Queensland, a university lecturer in education who is also in orders, devised proposals for joint denominational action recently but lack of consultation on R.I. has meant that all is in the melting pot again. It cannot stay there for long.

In NSW, its Council for Christian Education in Schools is purely a consultative body. The Church of England has been most successful, particularly in Sydney, in recruiting and training very large numbers of lay people to take classes. Sydney's Board of Education has a special school's section, with its own staff but the task is getting far beyond its resources. In 1970, the CCES put out "Guidelines," a highly significant publication in the field of either denominational or interdenominational handling of current R.I. problems.

In Tasmania, the common endeavours of government, denominations, schools, university, teachers and the community, culminated in the 1968 report, "The School in Society." These joint endeavours have been maintained and only last month, unanimity was reached on an approach to the problem in which the State will

place many of its resources at the disposal of the denominations.

The common factor that emerges in this crisis is that the principle of religious instruction in State schools is not at issue. It is in practice that the ability of the denominations to use the time and to provide teachers with the necessary skills has broken down to varying degrees. States, departments of education, school administrations, teachers are in most instances most helpful in their attitude and willingness to co-operate. But the whole task has become too big for the churches.

This does not mean that denominations should withdraw or cease their present efforts. In fact, they should carefully analyse each situation in any particular area before making changes. In an area, it may be that existing resources could effectively cope with the problem at one school rather than be ineffectively spread over several.

Change is coming and we can either watch it come or help shape the change.

Our attitude to the whole question will largely be decided by the priority we give to R.I. in schools. We have to decide whether it is a high priority or none at all.

Rightly used, R.I. presents us with wonderful opportunities for the gospel and for Christ. We vote for a very high priority in our church's program for religious instruction in State schools.

should be planned for each parish by that parish."

Integral to the plan is the recommendation that such planning be undertaken by a parish educational committee (or its equivalent) and implemented by a parish teaching team, consisting only of those competent to undertake the particular tasks for which they are responsible. Such a plan envisages the availability of consultation, training and resource materials from the diocese on a regional basis.

To provide an adequate general education in the 21st century will demand of our community in 1972 a major effort of financial self-sacrifice and personal dedication for a task which must be recognised as of highest priority within community values.

Likewise, our ability to provide an adequate Christian education in the 21st century will depend largely on how we face the challenges and solve the problems of Christian education in the 70s.

If Christian education is one of our highest priorities, we need action to prove it, not lip service to a theory so obviously denied in practice. Maturity in the Scriptures and their relevance to daily living and decision-making must play an increasingly significant role in our personal lives, our homes, our parish planning and giving and our diocesan policies.

## GOV.-GEN. COMMENDS BIBLE SOCIETY

The Governor-General, Sir Paul Hasluck, has commended the activities of the Bible Society in Australia and throughout the world.

In a special press release from Government House, Canberra, Sir Paul said, "The Bible has had a strong and continuing influence on the life of Australia for nearly two centuries.

"People in all walks of life have found both comfort and guidance in its pages. It has been the foundation of religious worship and devotional study.

"The first Australian auxiliary of the British and Foreign Bible

Society was formed in Sydney in 1817 and in the succeeding generations its ministry has steadily grown," he said.

Sir Paul added, "To some readers it brings a new message; to others the reassurance that an old message still has meaning for the present day."

News from the Bible Society shows a 20 per cent increase in world demand for scriptures during the last 12 months. A total of 17 million items of scripture were sold!

In under five years — the Bible Society has sold over 27 million copies of one version alone! It's GOOD NEWS FOR MODERN MAN — Today's English Version of the New Testament.

In Australia, "Good News For Modern Man" has sold over 300,000 copies. Two months ago "Psalms For Modern Man" arrived. 20,000 copies sold in five days!



Sir Paul Hasluck



### CHURCH BELLS

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## Erasmus

Evangelical means "of the gospel," and every Christian should be prepared to have his church judged by and renewed by the gospel. The human company of Christ, his body, the church, always needs to have the fresh, lively, sharp wind of the gospel blowing away error, cobwebs, pride and self-esteem. We stand under judgment — even if our judge is also our Saviour:

"We believe that thou shalt come to be our judge" and the gospel of Christ is our constant challenge as well as our great joy.

Erasmus was born about 1469 in Rotterdam, grew up in Gouda, went to school in Deventer, became an Augustinian canon and then from 1495 studied in Paris. He had a passion for learning the Latin classics, publishing his first works — a letter, some poems, and a collection of classical proverbs — at this time.

A short visit to England helped Erasmus crystallise his future life's work. He would bring classical learning to serve the Christian faith, explaining and expounding the riches of Christ. He set out to learn Greek and already had in mind his project of a printed Greek text of the New Testament.

Printing was still in its early stages, and Erasmus' edition of a Greek text, with his own fresh Latin translation alongside it, in 1516 opened the door to widespread and deep study. Until this first printed edition study had been dependent on the much less common, more costly and often incorrect hand-written texts.

By now, after a visit to Rome (1509), and some time at Cambridge (1511-1514), Erasmus was in Switzerland, at the free city of Basle. Here he was able to study and to write, and his printer friends Froben and Amerbach produced splendid editions of his work.

Erasmus is important first because of his edition of the Greek text of the New Testament. In the preface he writes of the "philosophy of Christ" "... this philosophy, unlike others, suits itself equally to all; it stoops to the small, tempers itself to their littleness, suckles and carries them, cherishes and sustains them, doing all for us until we grow up in Christ. It is within the reach of the lowest, just as it is the admiration of the greatest; and indeed, the further you progress in knowledge of its treasures, the more you will be moved by the sense of its majesty... It rejects no-one, of any age, sex, means or condition. The sun itself is not as common to all as the teaching of Christ."

And he longs for all to read the Scriptures for themselves. In a famous passage later in the preface Erasmus expresses his passionate feeling on the subject: "I wish that all... might read the gospel and the epistles of Paul, I wish that they might be translated into all tongues of all people, so that not only the Scots and the Irish but also the Turk and the Saracen might read and understand."

Erasmus was sure that Christ is the best of all teachers. The first thing therefore is to find out what he taught, the next is to act on it. And Erasmus insisted this was not just a matter of bare reason (he was always very critical of those who disputed about the little details, about the narrow meaning of this or that word) but the gospel must be read with prayer, and with the desire for our life to be transformed by it.

Erasmus is important secondly because he was prepared to be critical of every section of the society of his day — kings, pope and bishops, laymen and clergy — by the standard of Christ. For his friend Thomas More he wrote "The Praise of Folly" (with a pun on the Latin for folly — *moria*).

In this delightful book Erasmus uses a gentle irony to criticise a list of fools whose unlikeliness to their Christian profession makes even Folly drop her bantering tone, to turn with fury on such who deny their Christ. And there is a wistful conclusion in which Folly speaks of the preference shown by Jesus for simple people, children, women and fishermen, and of the joy of the humble service of Christ. This little book echoed through Europe, and its effect was only limited by being in Latin.

All educated people read it, chuckled, and faced the judgment of the image of Christ in its pages.

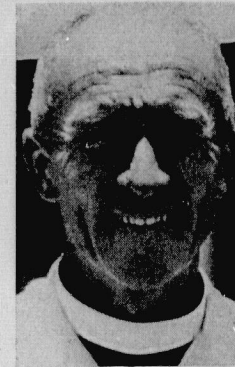
A similar effect came from Erasmus' "Colloquies", a series of dialogues enlarged and re-

Right Rev S. Bruce Rosier, M.A., B.Sc., a former Western Australia Rhodes Scholar, is Bishop of Willochra, S.A.

printed over nearly 40 years. Erasmus begins as a corrector of grammar, but goes on as a corrector of morals.

He is a fascinatingly human writer, with a delight in the ridiculous, an acute eye for character and a sympathy for simple ways. The book is at once a vivid picture of his times and a lasting criticism of our human society.

In addition Erasmus wrote a fine book to help people live their everyday lives as



BISHOP BRUCE ROSIER

Christians, "The Handsome Weapon of a Christian Knight" which sees knowledge and prayer as the two weapons of the spirit; and a book for the "Education of a Christian Prince" in which his vision of a good and peaceful ruler is set out.

## On my path

There's nothing like a couple of good biographies to give one a good shake-up.

I finally got round to buying two which I'd seen advertised. It was a good investment.

Each is the story of an ex-gangster and they make grim but fascinating reading. They are straight from life.

The part which impressed me was the way in which each of the men was converted.

They were sought out, in their ugly and smelly surroundings, by Christians who cared. That was the first step; someone cared enough to go into the dark domain and challenge Satan.

Secondly, and this gave me food for thought, each was converted at a simple, unsophisticated gospel service. The Word of God was preached simply in the power of the Holy Spirit, the invitation to receive Christ was given, with compassion and with authority — and people were converted.

We have had gospel crusades in our country and they have been both commended and criticised; but the fact remains that there were results. What if these crusades had not been held?

Have we been conditioned into an inept politeness by fearing that we may offend people? This is an age of reality and the Christian evangelist should take full advantage of it.

In America they now have the Jesus Revolution: many of the hippies and dropouts are finding him for themselves.

Maybe we are not called to

organise crusades, but let us rededicate ourselves to the task of personal work. The Holy Spirit is always ready to undergird our efforts, with his skill, wisdom and compassion.

I was sitting in on a group the other day and the clergyman present said wistfully, "I have scarcely ever made an appeal at my services throughout the years." Such folk I believe need encouragement, and the support of their committed Christians.

By Margaret

I find it hard to get steamed up about condemning the low moral standards of today; it seems to me to be starting at the wrong end. Let us live Christ, present him, speak of him naturally and unselfconsciously; we never know what hungry, yearning heart we may touch.

There is no need to pressurise: you will get the feel of just where each one is, whether they are ready to receive him, or whether you are just the next link in the chain.

To the winds with our fears! A little holy boldness might be just what most of us need. It certainly rescued a couple of gangsters.

## alison is pregnant

This is a hard fact which must penetrate the generation gap.

Her parents will have to know.

Alison will have to face the fact.

Nobody wants to know that Alison is pregnant. She has been away from home a long while.

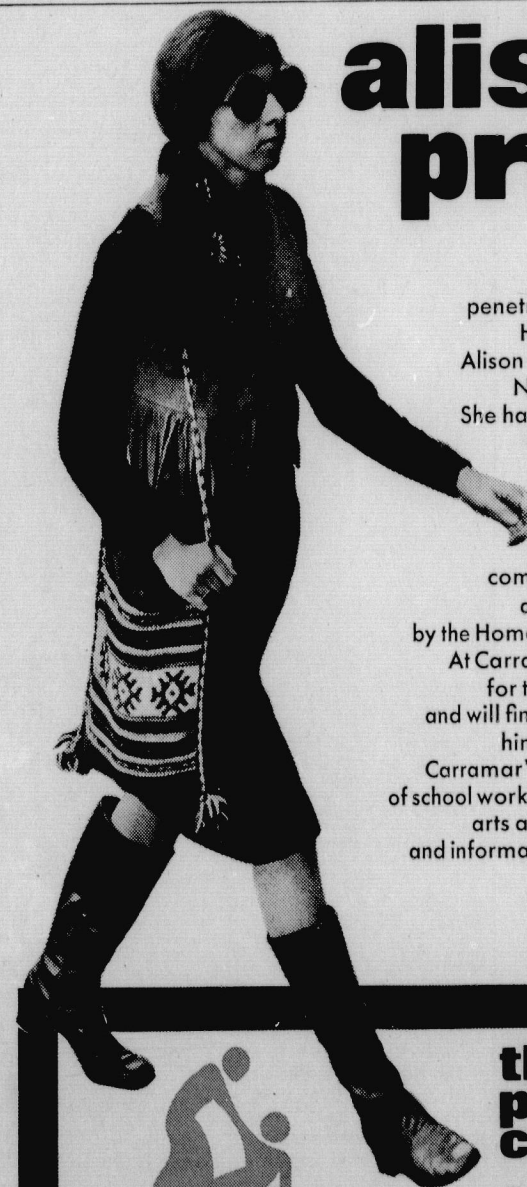
Completely independent—that's Alison.

Until now. Now the permissive society is about to let her down.

Fortunately the christian society is still functioning—love and compassion wait for Alison at Carramar, a maternity home for single girls conducted by the Home Mission Society.

At Carramar Alison can wait in privacy for the birth of her baby; and will find help in making her decision about keeping him or having him adopted.

Carramar's constructive approach includes supervision of school work, vocational guidance, arts and crafts, ante natal instruction, and information about the christian way of life.



this is practical christianity

The trouble is it costs \$24,000 a year to maintain Carramar. Be a practical christian. Pray and pay.

HMS

Help Carramar through the Anglican Home Mission Society, 511 Kent Street, Sydney.

On all sides there is recognition of the fact that the provision of adequate education in the 21st century will depend on meeting the present crisis in as satisfactory way as possible. Realism is the keynote. The "matching principle" provides the guideline.

Therefore, suggestions include the reduction of teaching periods to match the qualified staff available and the matching of curriculum electives or timetable alternatives to the actual staff situation in each particular school.

However, as a solution to these seemingly insurmountable problems, no one seriously proposes withdrawal from the responsibility of educating the next generation. Nor do we even consider the abandonment of further attempts to improve teaching conditions, or reduction in the provision of teacher training facilities, consultative support, administrative efficiency, basic equipment or essential teaching and study materials.

Emergency methods do not solve problems such as a teacher

ALAN LANGDON ON EDUCATION WEEK

## CRISIS IN EDUCATION

Although Education Week takes place this year in a context of unprecedented agitation concerning the immediate problems facing education in 1972, its theme is "Educate for the 21st Century."

shortage, but they are needed in times of crisis if recognised educational goals are ultimately to be achieved.

Christian education shares many of these crisis features. There is a critical shortage of qualified, dedicated and mature teachers to meet the educational needs of children, youth and adults within the parish study program, as well as for religious instruction in schools.

However, in these areas, in contrast to general education, some seem all too ready to propose closure or withdrawal as the solution when difficulties seem insurmountable. Others would

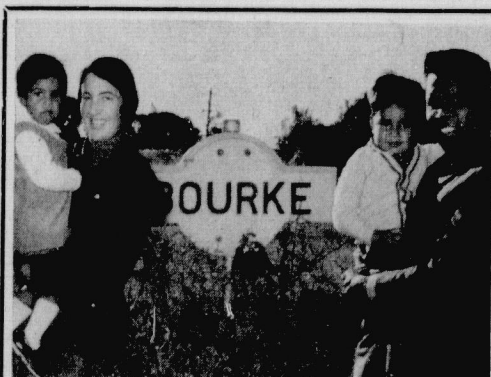
accept as inevitable a further reduction in teacher training and consultation services or the abandonment of attempts to provide teaching and study materials and aids.

Canon Alan A. Langdon has for many years been Sydney Director of the Board of Education. He is a graduate in arts and divinity of Sydney University and has diplomas in education and religious education.

This article was written for Education Sunday which in NSW is on August 15.

The Sydney Diocesan Board of Education, on the other hand, has been actively engaged in moves to apply the "matching principle" to the current crises in Christian education.

For example, the principle of



### HELP CHURCH ARMY CAPTAIN PREACH GOSPEL AT BOURKE

Captain Arthur Malcolm with his wife Coleen and children Andrew and Ruth are witnessing for Our Lord in Bourke, Brewarrina, Wellmoringle, Goodooga, and Enngonia, with special attention to the needs of the hundreds of aboriginal families in this area of over 50,000 s. miles

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House Rent  
Gospel Expenses

SHOW YOUR GRATITUDE TO OUR LORD  
SEND A GIFT TO . . .

Captain Malcolm's Mission  
Box 45, P.O. BOURKE, NSW.

I enclose my gift of \$.....

MY Name is.....

My Address is.....



## Notes and Comments

### Bishop Garnsey & the WCC Buddhist appointment

Bishop Garnsey of Gippsland, as President of the Australian Council of Churches, has written to the registrar of Ballarat Diocese following a motion of Ballarat synod expressing concern at the news that the World Council of Churches had appointed a Buddhist as WCC Secretary for Vietnam, Laos and Cambodia.

The Bishop confirms that the WCC made this appointment but justifies it on various grounds.

In his letter, the Bishop says that the report in the Church of England newspaper (London) contained errors of fact. The only error of fact ever pointed out was that Mr Nguyen-Tang Canh was appointed "secretary," not "executive secretary."

Mr Houghton's letter in the CEN was otherwise entirely correct and nobody has yet denied it.

The Bishop then says that "an Australian Church paper in which this letter was printed showed considerable bias in its treatment of a letter from our public relations office, when he corrected the errors."

As far as we know, Mr Hinton, public relations officer of the ACC, wrote only to the "Church Record." Not only did we not

show bias in our treatment of this letter, we printed it in full, just as Mr Hinton wrote it.

After this interesting exercise in rationalisation, the Ballarat registrar, according to the report in the "Ballarat Church Chronicle," replied to Bishop Garnsey conceding the wisdom of appointing Mr Canh.

Christians all over Australia have been greatly disturbed by the WCC appointing a Buddhist to any full-time appointment serving a body of Christian churches and the bona fides of the WCC are at stake.

## Words which make us deaf

We are indebted to Dean Hazelwood, of Perth, who points out in an article in the Perth Sunday Times, that people switch off when certain emotive words come up in conversation when some people are trying to make a point.

He mentions "strike," "black," "Catholic," "scab," "boss," "union" and "apartheid."

We could add "Nazi," pigs," "freedom," and even "love," "Vietnam" is another. These words are used as bludgeons to silence reason and reflection.

The Dean went on to say that the Lord expected us all to use this wonderful faculty of hearing and temper what we hear with the additional gift of reason and love.

## BUDDHIST AGAIN—1662 THEOLOGY—TV CLERICS

# Theology of 1662 suffers from grievous imbalance

"The theology of the present authorised liturgy of 1662 (our Book of Common Prayer) suffers from a grievous imbalance." So says Canon Ivor Church, principal of St Francis' College, Brisbane, writing as guest editor in "Church Scene" (8 July).

From the general tone of his editorial, in which he castigates some Australian dioceses as "dead seas," hermetically sealed against the faintest breath of "liturgical reform," Canon Church is obviously trailing his coat.

He has done us all a favour in making explicit hitherto unexpressed feelings that the Book of Common Prayer needs revision, not because it inadequately expresses the worship needs of modern man, but because it is theologically unbalanced. The attempts to insert prayers for the dead in the Communion service crystallise this type of thinking.

Further on, Canon Church says: "Theologically, the 1662 liturgy with its medieval pre-suppositions is obsessed with man's sinful situation and emphasises only one aspect of our Lord's redeeming work, viz., the atonement."

So here we have the real feelings of Anglo-Catholics about our Prayer Book, its theology, the doctrines of sin and the atonement. Canon Church has expressed it both strongly and clearly.

Our understanding of our present liturgy differs completely from Canon Church's. We hold the reformers to have deliberately broken from "medieval pre-suppositions" and in his preface, Cranmer plainly tells us so.

We hold the universal situation of man has been that he was a sinner, a stark, nasty but inescapable fact. Any man who called himself Christian in medieval times or who does so today, must first of all face the nature of his primary dilemma, sin. And in apostolic, medieval or modern times, any man who will deal with the sin question must contemplate the atonement of Christ on the cross. The Lord Jesus came into the world to die. Calvary was always before him.

If we remove the emphasis upon sin and the atonement, we are back to medieval reliance on the offering of the victim in the Mass. Our Articles tell us plainly this is "a dangerous deceit."

The reformers who devised our present liturgy loved the Word of God and our Prayer Book is entirely biblical in its emphasis because they deliberately made it so. Without knowing it, Canon Church has told us that his main criticism of our Prayer Book theology is that it is too scriptural.

The fault with almost all modern Prayer Book revisions, particularly of the Communion service, is that they give a greater emphasis to thanksgiving than they do to Christ's atonement for us.

Our present prayer of consecration opens with references to Christ's death on the cross for our redemption, his one oblation of himself once offered and his full, perfect and sufficient sacrifice . . . for the sins of the

whole world. This was included in the English Series I. It was dropped from Series II, from the Liturgy of Africa, from the New Zealand Liturgy and from Australia '69.

Those who wish to see a true, biblical theology as the guideline for all liturgical revision, will be

indebted to Canon Church for such a strong statement of quite another viewpoint. At least, from now on, nobody will be able to deny that there is a school of thought in Australia which wants theological changes of the utmost significance in Anglican worship.

## Separation of Church and Prate on TV commercials

A columnist in the Melbourne Age reports that "an electrical retail firm has hired a vicar to tout its integrity on the telly." Spare us sermons by cathode tube clerics, he adds.

The Melbourne vicar is named but his name does not appear either in the Melbourne year book or Crockford.

The trend probably begun in Sydney with the appearance of a former Methodist minister on discount store commercials. He was followed by an ex-church school headmistress and a recently resigned curate in charge, both of whom did commercials for the same store.

Both in Melbourne and Sydney, these people take pains to explain their motives, explanations which serve to sell the integrity of the store.

As "The Age" points out, this

could start a clerical chain reaction and a canon might appear to return the fire of the vicar. The really astute advertising agency might well lure a dean or an archdeacon. There's no saying how far this could go.

Some professions forbid such practices by their own agreed codes of professional conduct. Former ministers are neither bound by any code nor are they subject to any church authority. The honorific, "Reverend," may be assumed by anyone. Buddhists use it. But when it is assumed for TV commercials, it is all rather sad and sordid.

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Entries close 3rd September, 1971

## LETTERS

# Million-dollar appeal for diocese of New Guinea defended

I suppose that it is I who must comment on the Leader in your issue of July 15. I believe that the launching of a massive appeal by the diocese of New Guinea will be greeted "with dismay" only by armchair critics in the affluent countries.

Your comments on the Australian Board of Missions' reactions to the massive appeal contradicts the story printed on your page 1. Page 1 says that the A.B.M. "did not want the idea to be dropped"; your Leader says that A.B.M. "wisely rejected it".

It is noticeable that the Leader makes no reference to the important section of my statement on your page 1, where I refer to the New Guinea diocese stewardship program. There I recognised the danger of spiritual slackness coming from over-endowment.

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(Rev) D. McCraw,  
Wewak, T.P.N.G.

However, I pointed out that the diocese of New Guinea is already vigorously promoting a diocesan wide stewardship program. "By this means our people are learning that it is they themselves who must be responsible for supporting the basic ongoing work of the church, its evangelistic outreach and the pastoral care of its members."

The financial viability of the church has very much to do with national independence. The same issue of A.C.R. reports that the Sydney diocese spends \$3m. a year on bearing its witness to our Lord's compassion by service to the community. I do not believe that all of that \$3m. a year comes from ordinary Christians' day to day giving.

There are already, and are going even more to be, areas of national life and need in New Guinea in which the Church's witness ought to be made. For this, money will be needed far beyond the resources of Papan pockets for many years to come.

How much, anyway, does \$1m., safely invested, produce really? Not very much, but enough to be a little bit of help.

Your Leader says "New Guinea demands sacrificial support and fellowship from Australian Christians". Of course it does. There is no reason at all

The announcement of the "Massive Special Appeal" for the New Guinea diocese will be greeted with dismay (your editorial 15/7/71) only by those who know little of church affairs in the Territory, and your editorial betrays this lack.

In the first place this is not a question of "missionary strategy" but of the endowment of a diocese which has been created by

why C.M.S. supporters should not send money to the diocese of New Guinea for its work without insisting (as A.B.M. does not) on the principle that "he who pays the piper calls the tune".

It is true that A.B.M.'s giving to New Guinea has increased—and New Guinea has duly and sincerely and publicly appreciated the tremendous efforts which the Board has made. But by comparison with the needs, A.B.M. knows as well as C.M.S. that even the combined efforts of the old "home" churches are totally inadequate to provide the churches in newly-independent nations with what they need and will need.

I can find only two occasions—one in my predecessor's time and one in mine—when C.M.S. have asked what would be our answer if an offer of assistance were made. Both times the answer has been that the diocese of New Guinea would not reject (if this is the point) Evangelical nor Evangelicals' support.

It would however reject the idea of a separate society operating within its borders. I myself have often supported work in Evangelical missionary dioceses, but not by insisting that my support goes only to work which is coloured with my own church-manship. What seems to me

the sacrificial and dedicated "missionary strategy" which "rejected the running of plantations etc." to which you alluded. Indeed the appeal is mounted, I believe, for the same reason as plantations were rejected, viz. lest mission endeavour be diverted to financial consolidation.

Secondly, should you care to urge the mainland dioceses to abandon their endowments it might aid your vision in the case of this "note."

Thirdly, your allusion to the Laodicean church overlooks the fact that it was spurned, not because it was rich but because it was lukewarm, and because "thou sayest, 'I am rich.' Complacency was the fault. It is improper to infer that money MUST bring complacency.

Fourthly, your reference to C.M.S., sadly is true. It has been excluded; but perhaps, being more distant, the Asian dioceses you mention have not had the same unfortunate experiences that New Guinea has had with evangelical Anglicans. We have many evangelicals from Australia in this country who, instead of throwing their spiritual weight into the Anglican Church where there is an open door, prefer to meet with Baptists or other such groups, and openly criticize their own church.

I cannot condone unscripural practices in ours or any church, but I marvel at a conscience which can forsake a church doctrinally true to the Word of God and espouse one which holds anabaptist doctrines clearly repugnant to the Scriptures, on the grounds that unscripural practices have crept into the former. Surely this is doctrinal madness!

I should be delighted to see C.M.S. invited to P.N.G. but I can understand diocesan reluctance in the light of such disloyalty to the Scriptures and the church.

Finally you are right about possible unity and amalgamation, but if the distinctive contribution of the Anglican Church of a biblical sacramental theology is to be of value in such unity, this diocese will need to be consolidated to a financial entity and hence the "massive appeal".

unchristian is to insist that you will not give to the work of any diocese unless you can dictate terms to that diocese.

However, to drag in the C.M.S. question is a red herring, irrelevant to the present argument. The argument is concerned with whether it is right or wrong to have the appeal at all.

Your Leader argues that, at some time in the future there "may" not be an Anglican Church in New Guinea. We cannot prophesy about this. However it is scarcely a reason for not wanting the future church (Anglican or amalgamated) to have the wherewithal to do what God wants it to do.

The particular representative of the advertising firm charged with the mounting of the appeal read the A.C.R. comment that "any appeal for \$1m. will cost well over \$100,000 to mount and carry through." He wrote in the margin of the newspaper in capi-

# Pressing on with R.I.

Miss Whittaker (15/7/71) is indeed fortunate in the confidence and blessing she has with her Scripture teaching.

At first I thought surely she must be joking. Then I thought I should promptly withdraw my services from the Great King as my prayer and preparation must be hopelessly inadequate, with no obvious power and presence of the Holy Spirit, or ability to lead a single soul to God—certainly no rewards unless it be unseen treasure in heaven.

However, there is a certain balm in being a fool for Christ's sake, and meat in doing my Father's will, so I have not yet been able to wriggle off the hook.

Miss Whittaker does not comprehend the blood, sweat and tears some teachers have put into their teaching.

It would seem that rewarding experiences of Scripture teaching such as Miss Whittaker quotes are rare; even secular teachers do not find it easy without having the particular problems we face of once a week contact, non-examinable subject, and in some cases enormous classes.

But believing that God has called us to this task, we press on with adequate prayer and preparation until such time as the door is closed to us.

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tal letters "Not true!" In fact, the Company have quoted a figure a very great deal less than \$100,000.

The Leader's last paragraph says, "A massive call to share in Christ's great commission" (in New Guinea) "must be put squarely to all Anglicans in Australia". Exactly. And why shouldn't "all Anglicans in Australia" respond — without strings attached? This is exactly what the appeal is!

David New Guinea,  
Bishop's House,  
Port Moresby, T.P.N.G.

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ATLAS OF MAN AND RELIGION compiled by G. K. Hawes and Stanley Knight. Religious Education Press, 1970. 127 pages. \$4.20. A really exciting work of reference for the thinker, writer, busy man who keeps his sources handy in a few compact volumes. At \$4.20 this is a gem. By text, pictures and excellent colour maps it tells the whole story of man with special emphasis on Christianity and its influence, the U.N. and its agencies, the W.C.C. and its workings. The maps give details of world's languages, religions, education, politics, food supply, health and also fully cover biblical and historical subjects.

WHY I AM STILL A CHRISTIAN ed. E. M. Blaiklock. Zondervan, 1971. 176 pages. \$US1.95. Twelve academics give both a personal and an intellectual apologetic for their faith. They include physicists, a philosopher, a bio-chemist, a historian (Edwin Judge), a philosopher (W. E. Andersen), an anatomist and a musician. Their strongly but simply stated thesis is not that Christianity gives the best understanding of life or he world but that our beliefs are the skeleton which covers the living body of our dynamic relationship with God.

REVIVAL FIRES, By Charles G. Finney, Dimension Books, Bethany Fellowship, 1971. 96 pages. US\$75c. Revival is the supreme need of our time and this reprint of a great Christian classic is most timely. Finney deals with superficial revivals, unhealthy revival excitement, spurious conversions, errors that hinder revivals and many other vital areas of the whole question. Every Christian should own one great work on revival and he should have it by his elbow as he prays. You can't do better than Charles Finney.

cept perhaps on the ordination of women.

In the field of mission and evangelism, one of the four major concerns of the ACC, while nothing new is said, it is delightful to find that mission is directly related to the work of Christ and the Holy Spirit in the hearts of men and the need to proclaim this saving work. The authors of this part of the document meant business and they were not prepared to tag along with the emasculated meaning which the WCC tries to foist on the denominations. Anglicans at Limuru were prepared to stand up and be counted.

The section on Renewal: Order and Organisation is relatively short but is full of interest.

Australian Anglicans should be aware of the ACC budget (pages 54-57). The current budget is \$53,419 — over \$100,000.

Australia's share of this is about \$7,500. In 1972-73 it goes up to about \$10,000. It will keep going up, assuredly. Do we really need an Anglican Centre in Rome costing (in 1971) \$18,000 and going up to \$23,000 next year. Do we really need to spend \$30-\$40,000 each year to pay for Council or its Standing Committee meetings?

The bishops at Lambeth set up this machinery. Are we really obliged to keep it going and to replenish its hungry mouth in increasing amounts, year after year?

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## Mainly About People

Rev Barry W. Green, rector of Gunning (Canberra-Goulburn), has been appointed Victorian Secretary of the Bush Church Aid Society from September.

Rev Charles E. Nagle, in charge of Lake Bathurst (Canb-Goulb.) since 1968, retired on July 11.

Rev John E. Southenden, in charge of Belconnen A. (Canb-Goulb.) since 1968, has been appointed rector of North Albion from mid-August.

Rev David G. Davis, rector of Christ Church St Ives (Sydney) since 1966, has been appointed rural dean of Gordon from August 14.

Rev Kenneth G. Beer has been appointed curate of St Clement's Stafford (Brisbane).

Rev Harvey A. J. Dineen, vicar of St John's Inglewood (Brisbane) since 1967, has been appointed rector of St Mary's Kilooy.

Rev William J. M. Warner, chaplain of St John's College, St Lucia (Brisbane), has been appointed rector of Surfers' Paradise.

Rev John M. Edwards, in charge of Warradale-Darlington (Adelaide) since 1969, has been appointed rector of Christ Church Kapunda from September 30.

Mr Peter J. Rautamara, deputy director of the Anglican Christian Training Centre at Jagarua (New Guinea), represented New Guinea at the conference of the World Council of Christian Education, Lima, Peru, July 8-11.

Rev Arthur E. Johnson, rector of St Andrew's, Pittsworth (Brisbane), since 1967, has been appointed rector of St Paul's, Stanthorpe.

Bishop Clements, of Canberra-Goulburn has announced that a Jesuit scholar in Islamic and biblical studies, Rev Dr James Flynn, has been appointed a Fellow of St Mark's Institute, Canberra and he will take up his position early in 1972.

Rev Philip L. Burgess, rector of Wodonga (Wangaratta) since 1969, has also been appointed Archdeacon of Wangaratta from August 1.

Rev Alwyn W. Prescott, rector of St Mark's, Avalon (Sydney) since 1963, has been appointed rector of St John's Mission Point from October 1.

Rev Wilbur A. Doak, rector of St Mary's, Ballina (Grafton) since 1966, has been appointed rural dean of the Lower Richmond.

Rev Reginald W. Lewis, rector of

Nimbin (Grafton) since 1966, has been appointed rector of Murrumbidgee.

Rev Cannon William K. Deasey, director of chaplains (Sydney) and also rector of St Michael's, Flinders Street, has resigned from St Michael's from December 31 next. He continues as director.

## Bishop of Sabah appointed

After a long delay, involving delicate negotiations with the government, the Ven Heng Sze Chhoa has been appointed Bishop of Sabah, West Malaysia, by the Archbishop of Canterbury.

Ordained in Malaya in 1956, the bishop-designate will be consecrated later this year and installed at Kota Kinabalu in January.

## Rest of the news

Wellington (NZ) diocesan synod decided last month that there is no objection in principle to the ordination of women to the priesthood.

The Archbishop of Sydney's Advisory Panel on Liturgy has released a new version of Morning Prayer in modern English. Its exhortation begins: "Dear friends, the scriptures urge us to acknowledge our many sins."

Australian Church Women met in Adelaide on July 21-22 at Mead Hall, Flinders Street, and St Theodore's, Toorak Gardens for their Fellowship Day — a demonstration of inter-denominational unity.

There is confusion in Launceston over the proposal to build a gambling casino similar to that planned for West Point, Hobart. There is strong feeling because Methodists and Baptists and smaller denominations had submitted strong cases against it but Anglicans and Roman Catholics had only had three witnesses at the committee.

The Archbishop of Brisbane on July 11 laid the foundation

stone in Townsville of the Good Shepherd Hospice, a \$480,000 project for the aged and infirm.

Fights outside St George's Cathedral during a rock mass on July 11 will not deter the Dean, he told the press. He led another at Geraldton Cathedral on July 18 when 1,500 packed that Cathedral. The Bishop of Adelaide will preach at a similar event in St Peter's Cathedral on September 12 — a "rock Evensong."

The Minister for the Interior has decided that the ACT ban on poker machines, legal only in N.S.W. will stand.

An industrial awareness seminar for ministers was organised at Creswick, Victoria, July 12-15 by the Inter-Church Trade and Industry Mission. It was the first organised by the Ballarat Committee for ITIM.

After 17 years as Diocesan Secretary of Bunbury, Mr Bob Reid (63) retired on July 2.

## THE AUSTRALIAN CHURCH RECORD

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## Bp Grindrod installed at Rockhampton

Bishop John R. Grindrod was installed in St Paul's Cathedral, Rockhampton, on July 16 as eighth Bishop of Rockhampton by Dean John Bayton.



BISHOP GRINDROD

Six addresses of welcome were given by Mr Justice D. M. Campbell for the State, the Mayor, Ald. B. J. Pilbeam for the city, Bishop Rush for the Inter-Church Committee, Dean Bayton, Archdeacon Barry Hunter for the clergy and the registrar, Mr E. H. Montgomery for the people.

At an informal supper, large numbers of people took the opportunity to talk with the new bishop and his family.

## \$92,500 SENT TO INDIA

The Australian Council of Churches today announced that it had sent an additional \$42,500 to aid relief and rehabilitation of East Pakistan refugees in India. This brings the amount now sent by the A.C.C. to \$92,500.

As a member body of Austcare, the A.C.C. received \$42,500 from Austcare's Special Appeal for East Pakistan Refugees in India.

The money received by the A.C.C. will be used in India by CASA (Christian Agency for Social Action), as part of its \$4,000,000 relief and rehabilitation program.

## SPREADING CENTENARY THANKSGIVING

A Sydney parish plans to express its thanksgiving for its centenary by donating a church building to a needy new housing area.

St Stephen's, Willoughby, NSW, celebrates the centenary of the existing church building this year. It has discovered that there are 550 Anglican churches throughout the world carrying the name of St Stephen.

The parish believes that they

share with them a common love of the Lord Jesus and a call to serve him in a bond of fellowship in the common name.

Church officers have written to all these St Stephen's Churches and have had some interesting replies. One came from St Stephen's,

Kensington, London, which dates back to 1016, 50 years before the Conquest. Another came from St Stephen's, Fort Yukon, Alaska, within the Arctic Circle. This St Stephen's told them that it was the first Protestant church in Alaska.

All the St Stephen's Churches are being invited to share in Willoughby's centenary year project and a choice of projects at home and on the mission field was offered them. The sister churches have said that they want to help build a new St Stephen's Church in one of the needy new housing areas of Sydney where people haven't the resources to build for themselves.

The people of St Stephen's Willoughby have accepted this challenge.

But the joy of sharing has spread. A St Stephen's in New Zealand has replied saying that their centenary is coming up and that this has given them the idea of spreading their thanksgiving to a needy area in NZ.



St Stephen's Fort Yukon, Alaska, a mission of the Protestant Episcopal Church of the United States.

## FILM ON AGED & SICK

The Archbishop of Sydney, The Most Rev M. L. Loane, was host at a special screening of the film "One in Twelve" at St. James Hall, Sydney on Thursday, 22nd July.

The title refers to the proportion of aged people in the community, and the film is a short documentary on the problems of the aged and sick poor in Australia at the present time.

Commissioned by the Home Mission Society, the film was scripted by April Hersey, and produced by Pilgrim Films.

The HMS is deeply involved with the care of those who cannot afford private nursing home fees, accommodating about 500 people each year in the seven Chesham parish nursing homes. Chesham nurses also travel some 25,000 miles each year helping those who are ill and in need at home.

However, there is no doubt

that there is a desperate need in the community, and the HMS is only too well aware that many hundreds of people who seek admission each year cannot be helped.

Over the next few years the HMS will build another five nursing homes. The cost will be approximately \$3,000,000.

## 27-ACRE CEBS CAMP OPENED IN PERTH

A 27-acre camp at Stoneville for the Church of England Boys' Society was opened by Archbishop Sambell on July 11.

The camp has been named Yarrowonda, an Aboriginal word which means walk, because a walkathon, held in 1969, raised \$4500 towards the camp's development.

It contains a mess hall, a storeroom and toilet facilities, and was built with a grant from the Youth Council of W.A.

Young people attending the camp will sleep in tents. It will be used by the Church of England Boys' Society and other youth organisations.

Over 2,000 people attended the opening ceremony.

The National Camp for members of the Church of England Boys' Society will be held at Yarrowonda in 1973.

## Grafton's youth venture

DEAN LAUNCHES HOME MEETINGS

The Dean of Grafton, Very Rev Henry St J. Edwards, launched a new approach to youth work in July for the Cathedral parish.

Following the confirmation of 47 young people, small groups have met in five private homes for study and fellowship under the leadership of their hosts and hostesses for the evening.

On 1st August the groups com-

bined for a barbecue, after a 9.30 am morning service at the Cathedral. They came together again for the Cathedral evening service which was held in the Cathedral Hall. Here the feature

was a Bible study on I Corinthians, chapter 12, which all had been given beforehand.

The hall was specially heated and refreshments followed the service.

## Students take missions in Sydney and Armidale

For one week in August, students from Moore College and Deaconess House will conduct missions in five Sydney parishes and one in the diocese of Armidale.

The parishes are Asquith, Blaxland, Baulkham Hills, Belmore, Leichhardt and Uralla.

Depending on the local needs, students will be engaged in coffee shop evangelism, children's missions, school classes, general visitation, evangelistic meetings and in dialogue evangelism.

As well as these activities, time will be spent in most missions in training students for dialogue evangelism.

Each mission team will be headed by a Moore College lecturer, who will be the main preacher at special church services on Sundays, Aug. 8 and 15.

## BISHOP ROASTS TOWN COUNCIL

Addressing pupils at Geraldton, W.A. High School on Founders' Day, on 18 July, Bishop Howell Witt of North West Australia spoke his mind on local proposals to legalise prostitution.

Touching on the brothel suggestions for Geraldton, Bishop Witt asked: "Will these brothels they are advocating be staffed from the girls of this school? They will have to be girls from some school or other."

He said that the schoolchildren of today were subjected to

pressures far greater than when he was at school.

Local government in his school days had not advocated legalisation of prostitution. But if it had done so, it would have given stronger reasons for taking the step than those put forward by present local government members.

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