

# THE AUSTRALIAN CHURCH RECORD

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## NO BAR TO OPEN COMMUNION IN ANGLICAN CHURCH

No legal obstacle keeps non-Anglicans from the Lord's table in the Church of England.

Canon Donald Robinson, a member of the Standing Liturgical Commission, said this yesterday.

He was commenting on last month's request by the English General Synod requesting legislation for open communion.

"English officialdom seems to be very slowly catching up with reality," Mr Robinson said.

Voting on the English motion was 301-145 for preparation of a canon to permit "non-Anglicans in good standing in their own churches to attend Anglican communion services without restriction."

The Acting Primate (Dr Frank Woods) said that as an individual he was glad to hear the news.

"For myself," he said, "I've quite changed my attitude."

"In Melbourne, I have asked my clergy to admit anyone who presents himself at the altar, unless of course he has reason to know the person is a notorious evil liver."

Bishop T. T. Reed of Adelaide said he would be "very cautious."

"It could very well undermine

the discipline of the church," he said.

"We were the last diocese to agree to the constitution, and we made clear that we thought it was very rigid."

"This might be where people find out just how rigid it is."

Sydney's Diocesan Synod was told four years ago that "no impediment to welcoming to the Lord's Table" existed as far as communicant members of the orthodox Christian churches were concerned.

This opinion came from a commission appointed by the archbishop to report on open communion and intercommunion.

The commission recommended that parishes follow the practice and that disciplinary principles of prayer book exhortations and rubrics be made clearly known.

It said that historically "open communion was no novelty in the Church of England."

"Open communion" was defined as admitting or welcoming communicants of other denominations to the Lord's Table.

"Intercommunion" was not discussed in detail.

"Intercommunion" was taken to refer to "arranged or formal services at which clergy and/or communicants of two or more denominations might participate:

1. As a deliberate act of fellowship between those bodies.

2. In the course of a united effort such as evangelistic or devotional activity.

The commission held five meetings and studied constitutional and legal considerations; parish practice in Sydney Diocese; the practice of other churches and of the Anglican communion; the apostolic fathers and New Testament teaching.

(Continued on page 3)

## READING HER BIBLE AT 105



Wherefore He is able also to save to the uttermost...

Mrs Eliza Gunter reading from a large-type copy of the scriptures at Neringha Home of Peace, Wahroonga, NSW.

Born in the Shoalhaven River district on the anniversary of Captain Cook's birthday, Mrs Gunter raised seven step-children and five of her own.

Around her neck she wears a gold-dipped British penny minted in 1865—the year of her birth.

Mrs Gunter has an alert mind and read aloud from the above text (Hebrews 7:25) while her photograph was taken.

"That gives me tremendous comfort," she said. "When I think of what the Lord suffered for me, it makes me so grateful to think that it was for my sins."

Scripture Gift Mission provides psalms, gospels and verses in large type for elderly people.

—Photo: Christopher Productions.

## Passover to be televised

A celebration of the Jewish passover next month will be the subject of one of the greatest religious telecasts ever made in the world.

Secretary of Jewish Evangelical Witness (Mr Ian Belcher)

said it would be the greatest outreach to Jewish people since Pentecost.

"The Jew today is willing to listen to the Gospel as never before," Mr Belcher said.

"We have 5,000 Jewish people alone on the mailing list for our literature."

Viewers will see the program in every Australian capital city, in 22 major cities of the USA, as well as South America.

Jewish Evangelical Witness has arranged the production which will appear in "The Israel Hour."

Mr Ian Belcher said yesterday that considering the prime times made available, viewing audiences would be even greater than that of the Billy Graham productions.

Mr Belcher said that when televised in Los Angeles last year the station expected a response of about 1,000 for literature.

"Instead, they got 10,000," said Mr Belcher.

"The program makes a tremendous impact on both Christian and Jew."

"It features the passover meal according to Jewish tradition, then shows how the Old Testament types have been fulfilled in Christ."

"An Australian produced film, 'Israel, a Modern Miracle,' will tell of the development of Israel since 1948."

Viewing times:

**Monday, April 5:**  
Channel O, Brisbane, at 8.30 p.m.

**Tuesday, April 6:**  
Channel O Melbourne, Channel 9 (Perth), Channel 10 (Adelaide), at 8.30 p.m.; Channel 6 (Hobart) at 9 p.m.; Channel 10 (Sydney) at 9.30 p.m.

## New N.Q. bishop is enthroned

Bishop John Lewis of North Queensland chose Ps. 31:5—"Into thy hand I commit my spirit"—for his enthronement charge last month.

He said the text brought together two important aspects of Christian living—"we often look back when seeking inspiration; and having recaptured this, we are then in a position to look forward."

The ceremony took place in St James' Cathedral, Townsville. "One of the fruits of the Gospel is the ability to communicate with one another," he said.

"Though communication can be painful it is vital if God's will is to be done."

Bishop Lewis paid tribute to the dedication of his predecessors, particularly Bishops John Oliver and Ian Shevill.

Speaking of the need for a prayerful approach, he said his first real lesson about words was learned on the tablelands—"a man is only as good as his word if he is prepared to give it and stand by it."

"This is what Jesus did."

## Queensland Premier Reads Bible

The family of Queensland's Premier reads the Bible daily. The Premier (Mr Bjelke-Petersen) said this when giving his support to Scripture Union Week which starts on July 4.

Purpose of the week is to encourage daily Bible reading.

"In my view the Bible definitely counters delinquency," Mr Bjelke-Petersen said.

"It gives us a greater appreciation of our relationship with God and how we should live in harmony."

"We read as a family every day and it provides the needed guidance and strength."

"Sometimes at lunch-time if I get an opportunity to go down to my room and relax I read it then."

## MEETING ON TOUR



Archbishop and Mrs M. L. Loane, with the Rev. Bernard and Mrs Buckland, outside the Anglican Rectory at Derby, W.A., during the Archbishop's tour of BCA posts in North-West Australia.

## Cheque for flood relief

Archbishop M. L. Loane has forwarded a cheque for \$1,000 towards the relief of people who have incurred serious losses in the floods in the Diocese of Armidale.



# SPEECH FREEDOM IN AMERICA NO PROBLEM TO OAC

Sydney-born Open Air Campaigner Jim Duffey finds more freedom of speech in the heart of New York City than in his home town.

"I regularly park my van at the corner of Park Avenue and 42nd Street — one of the busiest intersections in the world," Mr Duffey said yesterday.

"We have up to 200 people listening and, as long as we leave a passageway, everyone's happy."

"Whether it's Times Square at night or Wall Street at noon when the people are like ants, we preach the glorious Gospel of Christ without any interference."

Mr Duffey was commenting on recent restriction in Sydney on OAC activities (ACR March 11).

He said that in Chicago the judge had laughed the authorities out of court when they tried to restrict meetings by OAC.

"If we had wanted to proceed against them the judge said we had a watertight case," he said.

"There is greater freedom of speech and worship in America than anywhere I know."

"It's written into the Bill of Rights and into the constitution."

"If we display an American flag in New York city no one can stop us."

Mr Duffey said OAC never presumed upon its privileges. If the sidewalk became blocked, he would ask people to move in.

"If I asked them that in Sydney," he said, "They'd move off!"

"I never really was at home in America until I went to New York."

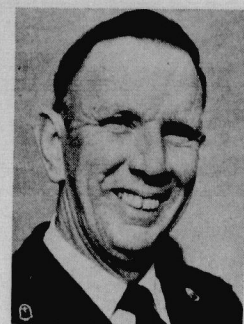
"I said, 'This is Sydney,' but it isn't Sydney now."

Apart from the current efforts to restrict the campaigners, Mr Duffey said it was good to be home.

He was still an Australian citizen and proud of his British background.

"There's no place like home," he said.

He and Mrs Duffey live with two of their five children in New Jersey. Two others are married and a son studying at the Institute of Technology in Chicago.



Mr Duffey

One son served with the US in Vietnam.

Mr Duffey first went to America with OAC in 1956.

He returned to Australia but is now only on a few months' leave after 13 years' US residence.

Five years were spent in Chicago and the remainder in New York.

He is in Sydney until after the International OAC Convention in April.

## Share shake shook north

The share collapse of Minsec and Vam brought a "grave sense of uncertainty and suspense", Archbishop Marcus Loane said after visiting Gunpowder, near Mt. Isa.

The archbishop was reviewing his recent 2-week tour of BCA posts in northern Australia.

"Company towns in new industrial areas are well ordered, managed and controlled, he said.

"Alcohol is the strong special social problem. In Gunpowder, everyone was worried about his future employment, but the mine manager is convinced the mine there will show a profit."

Archbishop Loane said town managements welcomed a Christian ministry, but monthly services were scarcely adequate.

Enormous distances, the sense of isolation and the climate made ministry difficult.

"People were willing to come for worship at short notice," the archbishop said.

"There is plenty of scope for outreach to those who sit loose to Christian ties."

He said Sydney Diocese will continue to grant leave of absence to clergy who offer as missionaries to BCA. "Diocesan bishops where they serve welcome them," he added. "Indeed, they rely upon BCA to enable the diocese to function effectively."

## ASSISTANT ACCOUNTANT

An interesting position is available in the Accounts Department of the Administrative Offices of The Church of England (Diocese of Sydney), centrally located right at Town Hall Station.

A qualified Accountant is sought to accept responsibility for the Accounting Records and associated work relating to a number of activities, under the direction of the Diocesan Accountant.

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Applications setting out details of experience and references should be addressed to:

"ASSISTANT," DIOCESAN ACCOUNTANT,  
Church House, George Street, Sydney 2000.

# A letter to bridge the generation gap

In "An Open Letter to a Father", the Rev. George Robinson, of St. Stephen's, Willoughby (Sydney), lays parental responsibility on the line.

Dear Father,

Was it you who said to me recently that your children have greater problems to face than you ever had as a teenager? You were speaking of the great slip in teenage morality which, you thought, was bound to touch your own children, and of the tensions which have caused it.

As a thinking man you are concerned that teenage drinking, crime and drug addiction are all on the increase. You are disturbed to hear reports from the high referral centres that a high proportion of the young people who come under their care are northsiders.

It seems that a comfortable and respectable North Shore home is no longer immune from these problems.

Drinking and drug-taking are merely symptoms of insecurity felt by most young people today. It has been fostered by many factors: unscrupulous advertising directed at youth, constant international tension, the despair of Vietnam, and the breakdown in traditional family solidarity.

But the most important factor in this has been the sure and steady decline in spiritual values, and the guiltiest individual in this matter, dear father, has been yourself.

For years, by your laziness, indifference and preoccupation with material gain and comfort, you have systematically turned your back upon God.

You've often told me that you have a lot to thank God for, but so far your service to Him has been mainly lip service. Your wife sometimes attends church and that's been a sop to your conscience. You yourself have been along to a church function or special service on very rare occasions, but for the greater part you have never bothered.

You believe that you've been a good father, and in most ways you have. You have encouraged your children to attend Sunday school, fellowship and church but children notice things. They notice that you above all people have been slack about spiritual matters.

Actions speak louder than words; and for years, by your indifference, you have been saying and teaching your children that God does not count for much.

Think for a moment. What connection is there between our present social problems and our neglect of God?

The Bible says of other people in similar circumstances, "Although they knew God, they did not honour Him as God. . . . Claiming to be wise, they became fools. . . . And since they did not see fit to acknowledge God, God gave them up to a base mind and to improper conduct."

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duct (Romans 1:21, 22, 28). This is the situation we are facing today.

To help your children face the problems that lie before them you need to strengthen your family ties and also help them to a sure and certain faith in God through Jesus Christ our Lord.

Be sure of this: the principal responsibility for the family's spiritual and moral welfare is yours, not your wife's.

For some it may now be too late to hope for much concerning the family because the time and opportunity is past.

But happily for you there is still time to do something about it. The right time to start is today.

A simple prayer of thanks might be said at your common meal (and father is the right one to offer it), and how about you joining in a bible reading and prayer with your wife and children? And do bring them to church next Sunday.



Mr Robinson

## Christian teachers experiencing pressure

Staff shortages and examination pressure are curtailing Christian activities by school teachers.

The new SU secretary for Australia (Mr David Claydon) said this recently.

Mr Claydon made a dramatic appeal for prayer to support the teaching profession.

"Parents and church should be vitally concerned at the present crisis," he said.

"There are hundreds of Christian teachers in our schools because they believe God has called them to be 'His witnesses'."

"The present crisis creates two major difficulties for Christians: 'Each teacher has to decide what stand he will take in respect to the Teachers' Federation policy in its present campaign. No matter what he decides he will be criticised and his Christian witness could suffer.'

"The tremendous pressures created both by staff shortages and the Higher and School Certificate Exams make it almost impossible to give adequate time to lead the Christian witnessing student group."

Mr Claydon suggested a 4-fold response for Christians:

1. Encourage Christian teachers and assure them that as fellow members of God's family you are concerned for them.

2. Pray for Christian teachers in their witness to colleagues and to students.

3. Pray for Christian students that they will take an imaginative lead in the ISCF group and so ensure a continuing and effective outreach to fellow-students.

4. Challenge Christian young people to consider the teaching profession as a vital area of service.

Mr Claydon concluded: "Paul calls on Christians to care for their brethren."

"May we rise to His Challenge."

Christianity and Comparative Religion

CHRISTIANITY AND COMPARATIVE RELIGION

Stressing the unique historical event on which the Christian faith is based, Professor Anderson compares the origins, concepts of "salvation" and views of God found in Christianity and the other world religions.

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Salary to be negotiated. Car provided. House provided for married person.

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# Increased Numbers And New Courses At St. John's, Morpeth

An increase in student numbers has been reported at St. John's Theological College, Morpeth.

The vice-warden (the Rev John Bunyan) said this week that students had been enrolled from 10 dioceses in NSW, Tasmania, Victoria and Western Australia.

"Though in some places the numbers of men studying for the ministry have declined, and

though the Diocese of Canberra and Goulburn is no longer training men in theological colleges, we give thanks to God for this increase," Mr Bunyan said.

"We are confident that God is calling many men to serve as priests in his church, that their ministry is more vital and important than ever, and that where there is full trust in God and where vocations are encouraged men are answering his call."

Mr Bunyan announced the appointment of a graduate of Moore College and of St John's College, Durham University, the Rev P. L. Watkins, B.D., Dip. R.E., Th.L., as a second New Testament lecturer. Mr Watkins is at present completing an M. Litt. degree.

He is one of five visiting lecturers, two of whom, Dr Dockrill and Dr Coleborne, are resident at St John's. There are three full-time members of staff.

In addition to Th.L. and Th. Dip. courses, St John's provides courses in Philosophy, Ethics, History and Homiletics.

Its first year course in Religious Education is now to be followed by practice teaching throughout second and third years.

A new 3-year course in Ascetic and pastoral Theology has been introduced also this year. Clinical pastoral training, in

## Africans not in favour of terrorism

Africans themselves are rounding up terrorists in Rhodesia, says Bishop Stephen Bradley.

"They have no sympathy with men who creep into the country to maim and to kill," the bishop said.

"Considerable trouble has been stirred up by the decision of the WCC to give financial aid and comfort to these terrorists who also seek to infiltrate South Africa."

"The South African Prime Minister called on churches associated with the WCC to terminate their association."

"None has done so, but some have decided not to send further funds."

"The Dutch Reformed Churches, the Church of England in South Africa and the Baptists have no connection at all with the WCC."

## Refugee status for deserters

The Division of Inter-church Aid, Refugee and World Service has reiterated that it is seeking funds to aid draft resisters in Canada because it has always cared for refugees whether it agreed with their motives for fleeing their homes or not.

Director Alan A. Brash wrote to Zealandia, which had criticised the WCC's programme:

"Ours is a concern for people in need to whom we feel called to minister in the name of Jesus Christ."

—Ecumenical Press Service.

## IMPORTANT

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C. R. JAMES,  
Chief Executive Officer.

co-operation with Ridley and Trinity Colleges, continues, and it is hoped to expand such training in the future.

Students also are now regularly allocated to parishes, assisting with services, preaching and evangelism, and youth work.

After a very wonderful evangelistic mission in 1970, it is hoped that the college will join in such missions every year.

"However," said Mr Bunyan, "in everything we need the grace of God and his guiding, sustaining hand."

"Therefore 'Brothers, pray for us' (1 Thess 5:25) that each of us may 'prove a good servant of Jesus Christ' (1 Tim 4:6)."

Just what do we gain from this sort of attitude which, like a parasite, eats into our peace and joy? Absolutely nothing. In fact,

## Inescapable Conclusion:

# NON-ANGLICANS ALWAYS WELCOME

The commission appointed by Sydney Diocesan Synod to report on open communion came to the "inescapable conclusion" that the welcoming of non-Anglican visitors was the order of the day from the time of the Reformation.

(From page 1)

"Throughout the 16th century, members of the Church of England always communicated with the Protestant churches whenever on the Continent," the report said.

"Similarly, foreign reformers, ministers and laymen were always invited to communion in the Church of England."

"In the 17th century, despite changes of outlook, we find the same attitude."

"Thus John Cosin, a high churchman and later Bishop of Durham, communicated with the French Reformed Church when in Paris."

"The only change that has been made to this general custom in the history of the Church of England has been since the beginning of the Oxford movement."

"It was only after the original leaders of the movement had passed away that a more rigid attitude took the place of the broader principles of the earlier movement."

Archbishop Tait's historic judgment in 1970 after an open communion service in West-

minster Abbey was quoted in the report.

Dean Stanley had protested against the service for those engaged in producing the Revised Version of the Bible.

The archbishop received a petition of over 1,500 clergy deploring the admission of a Unitarian and "teachers of various sects, openly separate from our communion."

While deprecating the admission of a Unitarian, Archbishop Tait said those protesting had no ground for alarm.

"Some of the memorialists are indignant at the admission of any dissenters, however orthodox, to the Holy Communion in our church," he said.

"I confess that I have no sympathy with such objections."

"I consider that the interpretation which these memorialists put upon the rubric to which they appeal, at the end of the confirmation service, is quite untenable."

"All who have studied the history of our church must know that the Church of England places no bar against occasional conformity."

He may be contacted through the Diocesan Immigration Office in Sydney.

Mr Boutagy is following the footsteps of his grandfathers who were both ordained among the early ministers of the Arabic speaking Anglican Church in Palestine.

Mr Boutagy who was educated at a CMS school came to Australia with his family in 1950. He served as a lay reader after his arrival in Australia.

The Archbishop of Sydney gave permission for Mr Boutagy's ordination so that he may minister to migrants from Arab States.

He is the Rev Gordon Boutagy who was ordained last year in Lebanon.

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# On my path

Since hearing that tape on Forgiveness, I believe I can detect a subtle change within—quiet and unobtrusive, yet none the less real and exciting.

Let's face it — we're all human, no matter how honey sweet we may pretend to be. And things crop up in Church and family which could get your back up like an arching pussy.

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## Notes and Comments

### A swinger

North Queensland's Bishop John Lewis has swung into the limelight following a recent civic reception in Townsville.

"Bring along your bazooka," the deputy mayor asked the bishop—and he did—in the shape of his guitar.

In no time judges, politicians, industrialists and Army top brass were "with it" as a Japanese children's song led on to Australian ballads.

The bishop's "new dimension in protocol" went over well. Pity we couldn't have a few more strings pulled at public receptions.

### History

Sometimes we need reminding that history is His story and to recognise that God's sovereign control is directing all creatures to the climactic return of our Lord.

One-hundred-and-five-year-old Mrs Eliza Gunter (page 1) has no illusions.

A keen student of history, she was talking about the second coming and said, "To use a slang expression, 'That'll be the day'."

And so it will. Just to keep in touch with the past, Mrs Gunter said she intended reading again of the Stuart period. "I found I was becoming forgetful about the two Pretenders," she explained.

## PARABLES OF LOVE



Love is forgetting to mention that bit of gossip.

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## SEEING RED—HISTORY—MEETINGS—PREACHING

### Meetings

The season for annual vestry meetings approaches, and parish council meetings are as permanent as the poor.

"Meetings are a great trap," says noted US economist and diplomat, J. K. Galbraith. "Soon you find yourself trying to get agreement and then the people who disagree come to think that they have a right to be persuaded. Thus they acquire power; thus meetings become a source of opposition and trouble. However, they are indispensable when you don't want to do anything."

The members of at least one parish council in Sydney meet weekly for Bible study and prayer. They see this as necessary if they are to conform to the requirements for elders in the congregation.

An interesting result is that as their fellowship has deepened, agreement has been easier to reach and business meetings need to be held far less frequently.

### Preaching

"The first task of a Church of England minister," wrote J. C. Ryle, "is to be a preacher."

"The supreme work of the Christian minister," said Campbell Morgan, "is the work of preaching."

And by preaching they undoubtedly meant verbal proclamation of the gospel. What Bernard Lord Manning described, however inadequately, as "a manifestation of the incarnate Word, from the Written Word, by the spoken word."

Francis of Assisi is claimed to have classed as "preaching" a day spent in ministering to the misery of a diseased, poverty-ridden village. That such work should be undertaken by Christians is consistent with our calling unto good works, but an example of godliness must never be regarded as the equivalent of preaching.

When Jesus commissioned the twelve (Matt. 10:7), they were not merely to heal, but also to preach. In fact, preaching was their first and primary task. It should be our priority today.

### The menace

While cigarette advertising is curbed and drug pushers convicted, brewers and publicans prosper unhindered.

Last year's International Congress on Alcoholism and Drug Dependence was told that premature deaths due to alcohol cost Australia an annual economic loss of at least \$69 million.

For every \$100 spent on alcohol consumption, there was a loss of some \$7.50 in terms of lost future production, equivalent to 1 per cent of the GNP.

Supreme Court judge and well-known matrimonial jurist, Mr Justice Selby, blames alcohol for 80 per cent of cruelty cases and 70 per cent of constructive desertions.

Three years ago the US President's Task Force Report on Drunkenness estimated from one survey that Monday morning absenteeism due to alcohol cost Atlanta \$11.73 per annum for every man, woman and child in the city.

When we consider the human suffering involved as well, it is a reminder to look objectively at the liquor trade—the only industry ashamed of its finished product.

## New Australians an "instant" missionfield

Wogs! Dagoes! Parasites! We've heard the epithets—if not uttered then—to our shame. But Christ has transcended national barriers and here is how he changed a "New Australian" family.

How did it happen? By the systematic loving witness of a Christian couple as they shopped from an Italian greengrocer.

The story began about 40 years ago when young Angelo came to Australia from a small island off Italy's coast.

He knew no English and spoke only a dialect of Italian. Gradually he learned to converse with the customers where he worked.

Writing in "Europe's Millions," Mrs Vershure (sister of an ECM missionary now serving in Italy) tells how the couple's witness to an Italian Roman Catholic was blessed of the Lord.

Eventually through their constant endeavours Angelo commenced attending church services with them.

They gave him a Bible in his own language and in his off-duty hours he spent many hours reading the Word.

He became convinced of the way of salvation and accepted the Lord as his personal Saviour, at the same time renouncing his Roman Catholic religion.

Jubilant in his new-found faith, he witnessed to all. Angelo's testimony led to the

### Seeing red

News that Romish bishops have their eyes on the red seats in the House of Lords shows how times have changed.

Gladstone, that grand old man of the Commons, once had this to say:

"The claims asserted by the papacy are such as to place civil allegiance at his mercy; the unhappy man who delivers himself with all his obedience to the pontificate of the Vatican has no allegiance to offer the monarch of Great Britain."

If Rome has changed since then, why was the National Anthem played at Sydney's ecumenical service before the Pope made his entry?

## SCHOOL OF THEOLOGY NEXT MAY

A School of Theology for clergy will be held at Moore Theological College from May 10 to 12 on the theme "Can the parish survive in modern suburbia?"

The Rev Don Cameron will be chairman for the school, and speakers include Archdeacon J. R. Reid and the Revs D. M. Hewitson, J. C. Chapman, D. T. Foord and R. H. Goodhead.

Visiting speakers from other denominations include the Rev J. Mallison of Liverpool Methodist Church and the Rev D. Johnson of Carlisle Baptist Church.

The Rev R. A. Cole will deliver the Bible Studies and Canon D. B. Knox will give a major study on "What must not change in a changing ministry."

## Billy Graham on sick leave

US evangelist Dr Billy Graham has cancelled all engagements for two months on doctor's orders following throat surgery.

The operation, which doctors regarded as successful, has left the evangelist in a weakened condition which requires him to rest. All preaching and speaking engagements were immediately cancelled.

His next major crusade is the Central Kentucky Crusade, to be held from April 25 to 28 in the University of Kentucky Coliseum, Lexington.

### Solid fare for breakfast

Breakfast discussions in an Adelaide church include the Reformation, the Church of the New Testament and Present and Future Trends.

The church, St Bartholomew's, Norwood, has planned the discussions for each Sunday morning of Lent.

The Reformation subjects include the 39 Articles, the English Bible, Prayer Book, the 16th Century Word, The Church's Central message.

Final discussions will be based on "Tackling the Problems at Norwood".

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## LETTERS

## W.C.C. PRINCIPLES

As a member of the WCC Committee involved, I write concerning your recent correspondence and editorials about the World Council of Churches' support both of American "draft-dodgers" in Canada and "anti-racist" groups in South Africa; also about your statement (editorial 28/1/71) that the WCC is motivated by some kind of "death-wish" and is headed for destruction. As the matter is both important and complex I crave your indulgence to comment adequately.

I am a somewhat conservative fourth-generation Australian member of the Church of England (sometimes representing the diocese of Canberra and Goulburn on General Synod) who was asked three years ago to serve on the Committee of WCC's Division of Inter-Church Aid, Refugee and World Service, mainly because of my work on international migration and refugees.

This division is responsible for WCCs work not only for refugees but in emergencies (famine, flood, earthquake, etc.) in development, and in giving material and financial assistance to projects which local churches feel sufficiently important to deserve the support of other Christian churches.

The committee is drawn from all continents and at present contains three North Americans, two Latin Americans, eight Britons and Western Europeans, one Eastern European, four Africans, two Middle-Easterners, two other Asians and one Oceanian. It also has the support not only of the Geneva staff, but of consultants drawn from churches across the world.

Apart from emergencies, and certain special tasks for which churches give direct grants (organisation of refugee migration to Australia, for instance), the division operates by considering proposals submitted by national councils of churches, by placing those projects it thinks viable and worthwhile on a World Project List, and by asking church agencies to support whichever projects they feel willing and able to assist.

This is an efficient way of obtaining the reaction of world Christian opinion to any particular cause.

The "draft-dodger" project was strongly recommended by the Canadian Council of Churches, with the backing of some US churches, and is now on the World List for such churches as feel disposed to help it. No WCC funds are committed and if no church agency feels moved to help then the Canadian Council will either have to drop the project or seek funds elsewhere.

Those of us in the centre try to modify both wings and keep some unity. But if we fail, if things fly asunder, then I will side with the younger churches. Despite their own blind spots, over tribal and regional discrimination in their own lands, they seem to me to have a clearer understanding of the Christian doctrine that all men are children of God, equally made in his image.

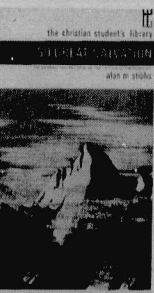
In any case does it particularly matter if W.C.C. does fly asunder on issues as basic as racial equality and equal treatment to all refugees? To me, unity can be bought at too high a price. To me basic principles are more important than institution—as any Protestant bred in Reformation history will understand. Moreover, from death sometimes comes new life, a new unity; or as we Christians are taught to believe that it did on at least one great occasion.

We have not one promise in the Scripture which may be regarded as a mere freak of grace. As every miracle was necessary, absolutely necessary, so is every promise that is given in the Word of God.—C. H. Spurgeon.

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are many who are convinced that our Lord used unfarmed juice of the grape (wine) in His Last Supper.

Dr Charles Price, Deakin, ACT.

### In ferment

To encourage Victor P. Thomas, of Robertson, NSW (ACR February 25) there are some of us clergy who do NOT use fermented wine in the Communion Service.

Many times I have been able to refute those who have said I cannot oppose alcohol if I were to use it in the Communion Service. Agreed! How can we say the beverage use of alcohol is unscriptural, if we use it in the Lord's Supper?

Many of us are convinced that the Scriptures can only be properly fulfilled when we use unfarmed wine in the Communion Service. I debated this matter at length some years ago in the letter columns of this newspaper.

The Scriptures refer to the institution of the Lord's Supper to "the fruit of the vine" or some such term, but not to "wine" (though it must be carefully noted that "wine" in the Scriptures was not necessarily "fermented").

A careful study of the Old and New Testaments reveals that the consumption of "fermented" wine is condemned; and there

are many who are convinced that our Lord used unfarmed juice of the grape (wine) in His Last Supper.

Some of us continue to use what we are convinced He used.

(Rev) G. B. Gerber, St Bede's, Drummoyne.

### Grape juice

Though I believe "that the Bible supports total abstinence" only in the sense that it is one of two acceptable Christian responses to alcohol, I have always viewed the opinions of total abstinence with great respect. However, I cannot say this of the arguments of Mr Victor P. Thomas (ARC February 25) because in his eagerness to advance the teetotal cause he trespasses against more basic Christian doctrines.

In his assumption that ministers who continue to use wine rather than grape juice in the communion service do not "have the courage of their convictions" he is presuming to judge those whose stand on this issue is different from his own. And this despite Paul's injunction in Romans 14:4, "Let not him who eats despise him who abstains and let not him who abstains pass judgment on him who eats for God has welcomed him."

Roman 14 contains what is to my mind the most forceful of arguments in favour of total abstinence, by stating a general principle that may be applied to the partaking of alcohol. But, if one uses this chapter to recommend a particular action on the basis of a general principle, how much more is one bound by a specific command in the same chapter.

Mr Thomas also states that "it is unlikely that our Lord would have used a narcotic poison (wine) to represent His own pure blood, at the last supper." I would suggest that in doing this, he is presuming to go beyond Scripture. The Gospels use the word "wine" (just as John does when describing the Cana miracle), which suggests that the drink was fermented. Any more specific conclusion can be only speculation.

That we should force an unlikely interpretation on Scripture, as our Roman Catholic brethren do, in order to support any tradition is alien to Evangelical Christianity, yet this is what it appears Mr Thomas is doing to boost the case for total abstinence.

By all means advocate temperance, but let us not do it at the expense of God's revealed truth.

Gary Ireland, Randwick, NSW.

## EXODUS IN EXCITING TIME

### Can it be halted?

"This is an exciting age to be a minister of the gospel," writes Kevin Giles in the second instalment "Ministers In Travail."

Today he takes another look at why young men leave the ministry and asks "Can this epidemic be halted?"

Obviously, no simple answer can be given if for no other reason than the diversity of the problem. We have seen that men leave for different reasons.

That some have left because they have lost trust in the Bible seems to me very wise; that some don't know what the Bible teaches is a disgrace, that some have seen that Catholicism is untenable shows their clarity of thought, while the fact that still others have left because of personal problems evokes our sympathy.

I only feel competent to attempt an answer for the informed modern evangelical with whom by age and training I have a close affinity. It cannot be allowed that the parish ministry is obsolete; that it doesn't offer opportunities or that it isn't rewarding. My personal experience of three years of parish life has proved to me that it has unlimited possibilities and exciting potential — facts which numerous men of more experience would reiterate.

There are weaknesses, it is true, but then that is common to all human endeavour.

Those who claim the parish has had its day, if they are serious, have the obligation of showing a better way to foster Christian life and to minister the Word of God.

So far I don't think this has been done.

### Four things

Nevertheless here are four things which need to be tackled realistically and biblically within our normal church life if this ministry is going to capture and hold young men who are members of this restless questioning age:

1. There is a real need to clearly enunciate the basic premise of authentic Anglicanism (or Protestantism), namely, that everything we do and say within our churches must be able to stand the scrutiny of the scriptures (Article 6).

Men who have grasped the intellectual power of this basic principle cannot be expected to put it to one side once they go into a parish. If it is true then, it demands that the Bible come before tradition.

The person who pushes for reform of popular aspects of Anglicanism because they are clearly

unbiblical cannot be termed "un-Anglican."

2. The priority of the teaching-preaching ministry has to be vigorously encouraged.

The day when people would come to church to hear pious platitudes which have taken 10 minutes to prepare has gone for ever.

After one of John Stott's studies at summer school a young fellow worshipper asked me, "Why don't ministers try and expound the scriptures like John Stott?" I hung my head in shame and mumbled under my breath something about "busyness."

3. The questions mentioned already about the Church and the ministry need to be faced and answered. Young men are troubled by the traditional ideas on these topics because they hinder Christian fellowship, they make Church life "a spectator sport."

### Impersonal

Because of the impersonalisation of our society men and women are all the more determined in their search for a loving accepting community.

This is what God intended the Church to be and we must not perpetuate a system that undermines God's ideal.

Old ideas can and must be given new content — biblical content.

4. The Church of the twentieth century needs to be forward looking.

We are racing into a new world, the old has gone for ever. The rapid change in our society has caused the problems we are discussing, and thousands of others.

The scientific enterprise is extending man's knowledge to unbelievable horizons. On every hand there is change.

In such a world Christians need to be flexible, progressive and daring. It is no use looking back, it is impossible to stand still. We must "get with it" or die.

True we must hold firm to what is given in revelation but at the same time we must make this revealed word relevant to men of our age and not ask, or expect them, to be shackled with things indifferent, or worse — things unbiblical.

This is an exciting age to be a minister of the Gospel.

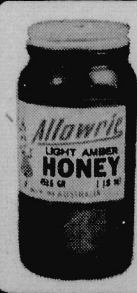
I personally am committed to staying within the framework of the Anglican Church and working for these changes, as are hundreds of other men both old and young.

### New vision

I fear those who withdraw or stand on the sidelines are going to miss out on the rewards of such involvement, though I respect them for their decision.

I cannot apologise for sharing some of the side effects of this secular, progressive age with its restlessness and questioning, but I do hope those from another generation will try to see past our imperfections and grasp our vision.

A vision of a new age; an age when the Bible is taken seriously by Christians; an age when men and women will attempt new and daring ventures to win men for the cause of Christ; an age when the best young minds want to spend themselves in full time service as teachers of the Word of God.



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## Glebe flats construction sets record

Glebe land in Sydney will soon be the site of what is probably the largest privately erected rental flats project ever built in N.S.W.

Cost of the development will be \$2.5m.

Three tower buildings are now being erected on the land in Allison Road, Randwick, overlooking Coogee Bay.

The towers will occupy only one-tenth of the ground area of a landscaped three acre site.

One will comprise 18 stores and the others 10 stores, a total of 216 flats.

Millbank Property Investments Pty Ltd, a company substantially owned by the Crown Agents, announced last week that they will erect the building on land owned by the Church of England Glebe Administration Board. The contract has been let to VHY Pty Ltd.

The tower flats, designed by Sydney architects, Geoffrey Twibill and Associates, will have 360-degree views over the Pacific Ocean, Botany Bay, Sydney Harbour and the Blue Mountains, and will provide one, two and three bedroom flats.

A covered parking station for residents' cars will be included in the project and visitors' car parks will be located in the grounds.

The first building will be completed for occupation in November, 1971 and the last in March, 1972. Work on the site has already begun.

The tower buildings will be surrounded by large areas of landscaped lawns, rock gardens and a selection of native and tropical plants.

### EGYPTIAN ARMY GIVEN BIBLES

Soldiers in the Egyptian army are now receiving Bibles thanks to the Ministry of War which has ordered 40,000 copies of the New Testament for 1971 from the Egyptian Bible Society.

Some 35,000 Bibles were supplied to soldiers in 1970.

The Ministry of Education also received 6,000 New Testaments.

Paper supplies are no longer adequate, the society said.

—Ecumenical Press Service.

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**STENOGRAPHER**. A vacancy exists in the Church of England Headquarters of the Diocese of Sydney for a stenographer, aged approx. 18 to 20. This is an interesting position with varied duties including general correspondence and the preparation of agendas and minutes. The office is situated right at Town Hall Railway Station.

For further particulars and appointment, please phone MISS NEWTH, 26 2371.

**TYPIST**. An opportunity to dedicate one's skills and talents to God in full-time missionary service exists for a typist with some artistic ability in the field of Jewish evangelism. (Short-hand preferred — but not essential). Telephone 709 3939. Jewish Evangelical Witness, NSW Branch, Yagoona.

**FEMALE CLERICAL ASSISTANT** required by the Bible Society distribution centre, Revesby. Good with figures, able to type and a call from God to serve are the essential requirements.

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## BIBLE CROSSWORD No. 32

We will give a book for the two nearest entries to Bible Crossword No. 32, which should reach this office not later than April 5. All answers come from the Revised Standard Version of the Bible.

- ACROSS**
- Then, opening their treasures, they offered him gifts, — and frankincense and myrrh (4) Mt 2:11.
  - Do not lay up for — treasures on earth, where moth and rust consume (10) Mt 6:19.
  - If you continue in my word, you are truly my — and you will know the truth (9) Jn 8:31.
  - Invite the poor, the maimed, the lame, the blind, and you will be blessed, because they cannot — you (5) Lk 14:14.
  - I warn you, as I warned you before, that those who do such things — the kingdom of God (5, 3, 7) Gal 5:21.
  - Jacob was boilingottage, Esau came in from the field, and he was famished (4, 4) Gen 25:29.
  - From the shaft rose smoke like the
- DOWN**
- "Rise, take up your pallet, and walk." And at — the man was healed (4) Jn 5:9.
  - He who does not love does not know God; for (3, 2, 4) 1 Jn 4:8.
  - to a marriage feast, do not sit down in a place of honour, — more eminent man than you be invited (4, 1) Lk 14:8.
  - Now they had forgotten to bring bread; and they had — loaf with them in the boat (4, 3) Mk 8:14.
  - Now Jesus had spoken of his death, but they thought that he meant taking — sleep (4, 2) Jn 11:13.
  - there was a great — of the city fell; seven thousand people were killed in the earthquake (10, 3, 1) Rev 11:13.
  - Paul had gathered a bundle of sticks and put them on the fire, when — came out because of the heat and fastened on his hand (5, 4) Ac 28:3.
  - When it is evening, you — will be fair weather; for the sky is red" (3, 2) Mt 16:2.
  - Every one who commits sin is guilty of lawlessness; — is — (3, 11) 1 Jn 3:4.
  - go and show yourself to the priest, and make an offering for your —, as Moses commanded, for a proof to the people (9) Lk 5:14.
  - Submit yourselves therefore to God, — devil and he will flee from you (6, 3) Jas 4:7.
  - put on the breastplate of faith and love, and for — the hope of salvation (1, 6) 1 Th 5:8.
  - For whoever does the will of my Father in heaven is my brother, and —, and mother (6) Mt 12:50.
  - O Lord, be gracious to us; — wait for thee. Be our — every morning (2, 3) Is 33:2.
  - There was a rich man, who was clothed in purple and fine — and who feasted sumptuously every day (5) Lk 16:19.

**SOLUTION TO No. 31**

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## What factors influence missionary candidates?

A Christian home is one of the most powerful influences prompting people to apply for the missionfield.

And most missionaries are converted before 15 years of age.

CMS secretary David Hewetson released these findings this week when preparing figures for the society publication, "Standing Orders."

Mr Hewetson said missionary conventions, summer schools and missionary speakers and activities had prompted many to apply to CMS.

"God's call to obedience grew as the heart was fed by a host of things until a crisis of decision was reached."

Mr Hewetson said mission societies throughout the world were finding that new missionaries were "no longer youngsters."

One body working solely in Latin America reported that the average new missionary was 30 and three-quarters of all missionaries were married with a family.

In this society, 72 per cent of personnel came from Christian homes, most received their call through the local church and its minister, but contact with missionaries at conferences was another major factor.

A large number had a strong interest in missions before 10 years old, but 46 per cent made the actual commitment to go between leaving school and reaching the age of 30.

An African missionary society found a broadly similar response: Christian background; childhood conversion; missionary decision before 30.

Most were influenced toward service by contact with missionaries, mission literature and films, church and family.

Younger missionaries placed less emphasis on specific call than did older ones.

They also preferred to speak of "guidance" rather than "call."

Mr Hewetson said the last 50 CMS missionaries from NSW showed:

● A little over half are women; nearly 80 per cent married.

● Average age 30 when departing for field.

● Conversion occurred at an average age of 13; 55 per cent 15 and under; 37 per cent 16 to 20; 8 per cent over 20.

● Destination: 44 per cent to Africa; 44 per cent to Asia (South-East Asia accounting for 28 per cent); 12 per cent to North Australia.

Overall figures show CMS has 42 per cent of its people in Africa; 26 per cent in Asia (11.5 per cent in South-East Asia); 29 per cent in North Australia; 3 per cent in South America.

"Sorting out the factors was quite complex," Mr Hewetson said.

"CMS Town Hall conventions of the later 1950s and summer schools affected many."

"Books, speakers, literature, the local church, League of Youth, YPU, Jungle Doctor books, private study — all played a part."

When it was first published in 1952, this book achieved some fame because it criticised the prevailing educational orthodoxy of "progressivism." It is perhaps a pity that Professor Bantock has chosen to reissue this book after so many years. Much of what he says is still valid, but what is really needed is a new book from his pen, that will include recent developments in his survey.

Hugh Oakes.

How can the Church cope with the next few years? Some say that the house must replace the archaic edifice. A team representing all sections of Church life faces up to current issues within the Church.

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## Mainly About People

Miss Barbara Morris was instituted parish sister at St James', Carlton (Sydney), last month. Prior to studying for her diploma at Deaconess House, Sister Morris was a secretary. She came from Fairy Meadow (NSW).

The Rev Brian Hall from St Albans (Perth) was entertained by Bishop Stephen Bradley, in Cape Town recently. The bishop is always happy to hear from ACR readers and will meet them whenever possible. His address is Box 1530, Cape Town.

The Rev. John Turner, curate-in-charge of Mowbray with St. John's, Lane Cove (Sydney), has been making a good recovery following an operation for a dislocated shoulder.

Rev K. B. Jago, from Director GBRE to Headmaster Yarra Valley Church of England School, June 6, 1971.

Rev G. Mullins, To Incumbency St Paul's, Ascot Vale, April 27, 1971. (At present curate).

Rev J. G. Wight, Minister of St Michael and All Angels', Bennettswood since 1964, to St James' Syndal, April 27, 1971.

Rev A. C. Donnelly, From St Paul's Canterbury where he has been since 1957, to full time relieving staff, October 1971.

The Ven D. Blake, To be Archbishop Emeritus.

The Rev. H. B. Kirby, From Dept. of Chaplain's to Incumbency St John's West Geelong, March 29, 1971.

Mrs B. Packer, To receive licence as Trained Woman Worker, March 1971. (Department of Hospital Chaplaincies).

Rev K. W. Parker, To Curacy Wangaratta Cathedral for one year, March 71.

Rev V. Hall Apl, From Diocese of Polynesia to curacy St Stephen's Mount Waverley February 1971.

Rev I. Braybrook, From St George's Malvern to curacy All Saints' Geelong, February 1971.

Rev G. R. Davey, From part time curacy St Luke's Frankston to part time curacy Christ Church, Berwick, February 1971.

Rev R. Elliott, From part time curacy St David's Moorabin to part time appointment Dept of Christian Education.

Rev H. Jackson, From Holy Trinity, Kew to curacy St John's, Crofton.

Rev E. F. King, From Diocese of Riverina to curacy St Peter's Eastern Hill, February 1971.

Rev S. Rigby, From curacy St Barnaba's, Balwyn to curacy St David's Moorabin, February 1971.

Rev G. Shields, From St Silas, North Balwyn to curacy St George's, Malvern, February 1971.

Rev H. K. Prentice, From St Mary's,

Cauffield to curacy Holy Trinity, Adelaide, February 1971.

Rev S. F. Brown, Retiring end June 1971. (At present curate in Department of Evangelism and Extension Locum Tenens Div.).

Rev V. G. Carver, Retiring end June 1971. (At present Locum Tenens Long Service Leave).

The Rev Brian K. Johnson, curate-in-charge of Manly Vale since 1966, has accepted an invitation to the Parish of St Paul, Wentworthville (Sydney).

The Rev J. N. Bagnall, ARM home secretary from 1964, has accepted an invitation to be rector of St Peter's, Neutral Bay North (Sydney).

The Rev Chris. Clarke has left the curacy of St Augustine's, Neutral Bay to be curate at All Saints, Hunters Hill (Sydney).

The Rev Graham Jefferys, curate at St Andrew's, Wahroonga, last year, has been chosen to minister at Blackett, a new housing complex west of Sydney.

## Numbers growing for NEAC

An appeal for prompt NEAC application was made in Sydney last week during a visit by the congress secretary, the Rev George Pearson.

Mr Pearson said the application rate had dramatically increased and administration would be eased if people applied before the final date next month.

"While applications have encouraged us, the lag in general funds is disappointing," Mr Pearson said.

"We urge congregations and individuals to make a quick and generous response."

A special "Share Partnership" scheme enables people to sponsor someone for the congress.

Mr Pearson said laymen and women were eligible to register.

## Modern media course at ABI

Adelaide Bible Institute has introduced the most intensive communications course ever conducted by an Australian bible or theological college.

Details were finalised last year and instruction has already commenced in a building converted into a studio and recording room.

ABI's principal (the Rev Geoffrey Bingham) has laid a Biblical basis for the course which will be an elective subject.

Students will learn principles of radio, television and press media, with training in writing, scripting and drama.

Mr Bingham has fitted McLuhan's "the medium is the message" with Paul's statement of 2 Cor. 4:13, "we believe, and so we speak."

"Men of the Word, filled with God's Spirit are God's true media," said Mr Bingham.

"Technological media are simply their extension — tools to extend the area, but not the quality, of communication."

Donations have already covered initial installation costs and the immediate electronic equipment required.

Plans for the studio cover:

- Teaching students the rudiments of communication, later using video equipment.

- Recording of Mr Bingham's public bible studies. These attract an average attendance in Adelaide of 250 each Monday night and a new series at Victor Harbour on Wednesday nights draw nearly 50 already.

## WELCOME TO THE FAMILY

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## hot line

### Round-up of church press comment

**THE AUSTRALIAN BAPTIST** reveals a survey has shown a "new and almost completely foreign form of independence appearing among Australian Baptists."

The new bodies "act as though they were a completely different denomination and it would seem wise to treat them as such," says the paper.

"Doctrinally, all groups hold an extreme 'fundamentalist' position and each is characterised by a rigid separatist attitude toward all Baptist churches which are not of their particular order."

Paradoxically, there is an Independent Baptist Fellowship, so it seems some degree of dependence is needed in independent circles also — or is ecumenism more widespread than realised?

The Methodist records the opening of a new church building at Coff's Harbour with the foundation stone inscription including the words "Hallelujah! Jesus is alive!" to which we respectfully add: "Hallelujah! Amen!"

Hymns at the service included one by Charles Wesley (fair enough) which begins: "Let Him to Whom we now belong His sovereign right assert."

This prompts us to ask with "Rabbi" Duncan, "Where's your Arminianism now, friend?"

Also stimulating was the editorial calling for expository bible preaching and teaching.

The Witness (Wangaratta) tells of appointment of lay readers' chaplains to guide new candidates, who must be tested for reading ability and general suitability for office. Licences will be renewed every three years.

In black type under the above information: The bishop has stated that nothing in the new regulations should be taken as excluding the possibility that women might be licensed as lay readers in appropriate circumstances.

St Peter's, Mortdale (Sydney) puts out *The Chimes*, which instructs the reader to look at the drawing of a candle for 10 seconds without blinking while holding the page six inches from the nose.

After the experiment the following is read:

If the flame on the candle goes red, see your doctor.

If it goes AMBER, stop seeing your publican.

If it goes green, see a psychiatrist.

If it goes GOLD, see your bank manager.

If it disappears, see an eye specialist.

If nothing happens at all you are perfectly all right and there is no reason why you should not be in church next Sunday.

## Discipline now a dirty word, says Bp Hardie

"Discipline," says the Bishop of Ballarat, "has become a dirty word; it is a wonder someone hasn't found a way of spelling it in four letters."

In his Lenten letter in *"The Church Chronicle"* he said "Why shouldn't I?" seems to have become the slogan of the younger generation; "Why should I?" that of the older.

"You need only muse for a little over the present so-called 'permissive society' to realise what a deep gulf has been dug — or discovered — between what the New Testament calls 'the world' and what we believe about the Christian religion, the Christian way of life," the bishop added.

He used Paul's passage in 1 Cor. 9:24 to illustrate the need for discipline to shape Christian character for the life after death.

Appealing for conformity to the will of God and surrender to the Lord Jesus Christ, the bishop said his Calvary cross was the "supreme self-discipline."

He concluded:

"It is his iron love and gentleness which can take the harshness from Christian discipline."

## THE AUSTRALIAN CHURCH RECORD

The national paper for Church of England people — Catholic, Apostolic, Protestant and Reformed.

Subscription \$3 per year, posted. Editorial and Business: 511 Kent Street, Sydney, 2000. Phone: 61 2975. Office hours: 9 a.m. to 3 p.m. Issued fortnightly, on alternate Thursdays.

which can commend the Christian life and way to those who need and seek its saving power.

"All that you do, try to do in his name, in his spirit, for his sake. He is all, and in you all."

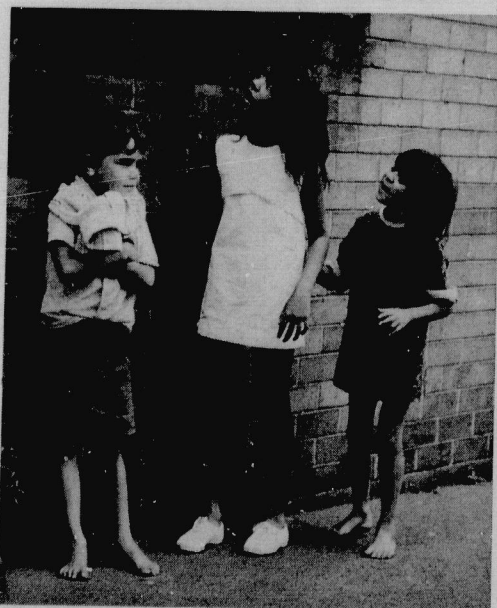
"What is Lent?" "Lent is quite simply Jesus Christ, who is not only the Life Eternal, but the very way to that Life."

"As I urge you to observe this Lent as you all know very well how to observe it, I urge you to do so with the conviction that it is He whom you seek in all you do."

"No one ever sought Him and sought Him in vain, or missed that incorruptible Crown which is His gift."

Study the Bible, making it your first daily business to understand some portion of it, and then your business the rest of the day to obey what you understand. — John Ruskin.

## INNER-CITY FILM



Three representatives of depressed minorities from a film on Sydney's inner-city tensions and problems.

Entitled "Come and Help Us," the 12-minute film was produced by Christopher Productions for the Anglican Inner-City Area director, the Rev Paul Barnett.

The script is by Denys Burrows and John Sangster has specially written the music.

"These men have done a wonderful job," Mr Barnett said. "Technically the film is of high quality, and the message has already had an impact wherever screened."

Mr Barnett said purpose of the film was to make people realise that the inner city was a missionfield.

He hoped people would be encouraged to live in the area or

that those in churches well supplied with manpower would offer their talents.

"Most parishes are well-placed as far as property is concerned," Mr Barnett said, "but we need more experienced people with leadership ability and other skills."

"Already some have offered to help after they have seen the film."

The film is available to church groups.

Mr Barnett said he would be prepared to arrange for someone from the inner city to attend each screening and answer questions afterwards.