



MISSION TO CHRISTIANS — MUSLIMS TAKE INITIATIVE

The Islamic Ahmadiyya Movement is to launch a £1 million missionary crusade in Britain which will include evangelisation of committed Christians.

Church leaders approached by the Church Times have responded tolerantly, though with some caution, to the news. They have expressed the hope that the freedom to evangelise which is possessed by Muslims in Britain may now also be extended to Christians in certain less tolerant Islamic countries.

The news of the proposed crusade was announced by the Imam of the London Mosque, Mr B. A. Rafiq, at a press conference held at the Waldorf Hotel recently. It will be part of a world-wide missionary campaign, and will have as a central event an international three-day conference in London next June on the theme "The deliverance of Jesus from the Cross".

The Movement claims that Christ was removed from the cross while still alive, that he

travelled to India in search of the lost tribes of Israel and that he finally died at the age of 120 in Kashmir, where it is said his tomb can still be seen.

Mr Rafiq told the press conference that believers in Britain numbering 10,000 (mostly among the immigrant communities), had promised £1 million to help the missionary effort and that £125,000 had already been subscribed. Chiefly the money would be used on production of literature, he said.

Followers of the Movement would be going out making contacts and knocking at doors. "Exactly as other evangelistic movements do in this country." At present the Movement had five full-time missionaries in this country and hoped to have another six or seven here from Pakistan by the end of next year.

Mr Rafiq said that they were not expecting any objections — the British were a tolerant people and, after all, Christian missionaries had been going all over the world doing the same thing. But, he added, this was not to be taken as a "holy war" of the sort that had occurred in the past.

This was felt to be the right time to launch such a crusade because, among other things, Christians were showing an intense interest in the Turin shroud, which the Ahmadiyya Movement believed to be authentic, declaring that the image on it could only have been produced by a living man.

Asked afterwards by the Church Times whether the Movement's crusade would include evangelisation of people already committed to a Christian Church, Mr Rafiq replied: "Indeed, yes."

The Bishop of Guildford (the Right Rev David Brown), chairman of the General Synod's Board for Mission and Unity, told the Church Times recently that, in a pluralistic society like Britain was becoming, there should in his view be clear

guidelines about what was or was not proper in such missionary activity.

He thought that improper pressure in the form of material inducement or psychological pressure should never be brought on people to make them change their faith; nor should the heart of another person's faith ever be destructively criticised.

Bishop Brown, a specialist in Islamic studies and a former missionary in Africa and the Middle East, who has often written and spoken

sympathetically about Islam, said he thought it was a religious duty to share the treasures of one's religious experience with others, "and I have never hesitated to do that with my Muslim friends."

However, he hoped that, if this kind of tolerance was practised in Britain, it would be reciprocated in those Muslim countries where Christians were in a minority.

A spokesman for the Evangelical Alliance told the Church Times that they had been aware for the past two

years of the increasing activities of Muslims and members of other faiths in Britain and for that reason had last year appointed a commission on the Christian approach to those of other faiths. It is due to report next autumn.

The spokesman added: "The EA hopes that the publicity now given to Islamic missionary activity in Britain will challenge the Churches here to fresh application to their evangelistic task."

"CHURCH TIMES" 9/12/77

AUSTRALIA TO HOLD "PARTNERS IN MISSION" CONSULTATION

Following the pattern set by the Anglican Consultative Council at its Dublin meeting in 1973, the Church of England in Australia will hold its first "Partners In Mission" Consultation from April 7 to 9, 1978.

Most of the 23 other national Anglican churches throughout the world have already held their own "Partners In Mission" Consultations, in which the national church considers the mission God has given to it, and does so in consultation with "partners" from other countries and other churches.

The nature of the consultations has varied in different countries, and in Australia it will essentially be a consultation of the 32 members of the Standing Committee of General Synod, the executive body

which carries on the national responsibilities of the Anglican Church in between meetings of General Synod.

The Australian Church has invited partners from Papua New Guinea, Tanzania, New Zealand, Japan, the United States, England, Indonesia and the Council of the Church in East Asia. In addition there will be consultants from the Australian Council of Churches and the Roman Catholic Church.

The overseas partners will spend two weeks in Australia before the consultation, and each will study the life of the Church

in a particular diocese. They will also have the opportunity of learning something of the work of Australian missionary agencies, and will spend a day as observers at a meeting of the Standing Committee.

The committee planning the consultation has already sent to partners orientation papers prepared by members of the Church in Australia.

The objectives of the consultation will be to enable the Standing Committee to:

- * Clarify what it means for the Anglican Church to be obedient to the will of God in the context of Australian society.
- * Identify those responses

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EDITORIAL

Capital Punishment

The wave of recent violence resulting in rape, murder and torture has raised in the minds of some the question of Capital Punishment.

At the funeral at one of the recent murder victims the Rev. A. Kimmorley made a plea for justice to be done and the death penalty to be reintroduced. It is interesting to note the attention the media gave to the issue. The news programmes of at least two T.V. stations reported the comment and so did the Sydney Morning Herald.

Unfortunately the interest in just punishments waxes and wanes. When we have cases, such as in the recent past, of burning alive, multiple stabbing, violent rape without provocation, the innate sense of justice of many people cries out for a just punishment. However, many months, even a year or more, separates the implementation of the death penalty and the crime. By then the tragedy is forgotten and public focus shifts to the murderer himself. Sympathies are aroused and the public wants no death penalty.

Now there is no denying that in some of the more newsworthy murders there may be mitigating circumstances which require mercy. Our emotional reaction must not be the guiding factor. This is confirmed by other cases in which the victim may not invite much public sympathy but the murder was done with cold malice of forethought and requires the stiffest penalty.

It is appropriate therefore that we clarify our thinking on the subject. God is just and appoints rulers in all lands to administer His justice. Justice is not hard and cold however, for God sets us the example of tempering justice with mercy and forbearance. Justice is the fairest way to treat all parties, including the guilty.

To clarify our thoughts we must know exactly what justice is. There have been at least three basic explanations given at various times.

One is that punishments are given as a deterrent, i.e. to hinder other people from committing such crimes. But this must never be the basis of punishment. This is not justice. I may effectively deter people from stealing peaches from my backyard tree by shooting any who do, but most of us would feel horrified at such a penalty. It isn't just. As Australians, we are often horrified by the severe penalties given some of the early convicts who were deported to our country. They were unjust.

Another view is that punishments are given for rehabilitation, to 'cure' people of their criminal disposition. If that can be done also, well and good, but it must not be the basis of punishment. Imagine some housewife prone to petty theft. Perhaps some form of violent shock treatment would 'cure' her of ever stealing again. Justice tells us however that such a 'cure' could be unjustly severe.

The worst feature about the above two theories of

punishment is that there is no connection between the crime and the punishment. The crime can no longer be distinguished from other things that we may wish to deter people from doing, or cure them of being. It then becomes possible for the state to remove unwanted people, like the malformed, the psychologically unusual, ethnic minorities, political opponents, religious enthusiasts.

The only theory of punishment that is fair to all is 'Retributive Justice' in which the punishment that is appropriate for the crime is determined. For petty theft, that is perhaps a fine, or a short imprisonment. For violent murder it is death.

No person has an inalienable right to life. Every person is to be honoured and cared for because they are the Image of God. When a person attacks and kills the Image of God, God has decreed that their life should be taken (Genesis ch. 9 vs. 6). Murder is the explicit expression of contempt for one's fellow man, and for God. The murderer therefore has annulled that relationship from which he derives the right to life. He has therefore left himself vulnerable to death.

Retributive justice must be the basis of all our punishments. If, as a by-product, other would-be criminals are deterred, fine! If, as a by-product, a criminal is reformed; great! But basically the punishment must fit the crime. Then may mercy follow mercy to encourage true repentance, but not as an automatic occurrence.

NOTES & COMMENTS

"SPOKESMEN" FOR THE CHURCH?

Channels 7 and 9, and the Sydney Telegraph at least have quoted a spokesman of the Church of England saying that the "Church of England" refutes the stand taken by the Rev. A. Kimmorley on capital punishment. This raises another question, apart from the capital punishment issue itself: "Who can speak on behalf of the Church of England, or even the Diocese of Sydney?" No one!

The Church of England differs strongly from the Roman Catholic Church on this question of official spokesmen: a Bishop, Cardinal, or Pope in the latter church can speak, because of its hierarchical government, with authority on most issues, but not so in the Church of England. The Bible and the principles of the Prayer Book define our position. Any person may offer an opinion on what these mean for a topical issue. No person may say this is the view of the Church unless he is actually quoting the thirty-nine articles.

Unfortunately the media do not seem to understand this fact of the Denomination's constitution and are prone to misinterpret statements, especially when they are issued from Church House. This appears to be what has happened in the current controversy. The effect has been that in the public's eye Mr. Kimmorley must appear as a renegade and in his own parishioners' view, one who contradicts the Church's teaching.

These effects would be bad enough on a controversial issue even if he were the only one espousing the point of view. They are worse when in fact he was expounding a view held by most members of the Church of England for centuries and still held by many both within and without the Diocese, including reputable scholars.

There are definite advantages in having a body like the Anglican Information Office in Sydney from which the public can obtain factual information. It would probably be better however, if it did not issue statements of opinion because of the wrong authority the media is prone to give it. If it must, then it should make the media realise that it is only the opinion of the individual giving it.

Surely it would be better in matters like this for statements to be issued by the person responsible, under his or her name, than to be issued by a "spokesman" who, per se, engenders an air of hierarchical power. If that person is "too busy", surely the comment is not important enough to make.

CITATION

Mrs Don MacKay has given our entire nation an outstanding example of courage as a result of the alarming events in Griffith.

Barbara MacKay has borne the disappearance and suspected death of Don, her husband, with inspired faith and courage.

She has displayed admirable qualities of motherhood in her conscientious care for her children in a most trying situation.

Mrs MacKay and her husband have demonstrated their belief in the need to stand up and be counted for righteousness and truth in their campaign against the drug epidemic.



Rev. Fred Nile and Mrs. Barbara MacKay, with her Good Citizens Award at a recent Riverina FOL Rally which was presented for outstanding courage.

CORRECTION

Rev. J. Singleton was reported in our previous issue as having died from drowning. Medical evidence showed he died as a result of a heart attack. We regret any distress caused to his relatives and friends.

PARTNERS IN MISSION

From page 1
which God is calling the Church to make.
* Consider the implications for relationships between the dioceses and provinces of Australia.
* Listen to and consider

The consultation will be under the chairmanship of the Primate of Australia, and leadership of individual sessions will be shared by members of a leadership team.
* Consider what needs to be done to follow up the consultation, and to plan appropriate action steps.



ON & OFF THE RECORD

By David Hewetson

TWO MEN AND THEIR MONEY

"These are the things that make it hard for a man to die," said Dr. Johnson, after being shown over a magnificent home. And a former neighbour of mine once echoed the same sentiments: upon hearing that another neighbour, very elderly, had died, he said, "It's terrible! She had to leave all this," (here waving his arm around to encompass the beauties of suburbia).

THE LAST COME FIRST

It is sometimes disturbing to note how often Jesus zeroed in on the peril of riches. It is easy to forget that the term "rich" applies very exactly to us fortunates who luxuriate in the affluence of the Western world. Of course, even subsistence farmers are materialistic — often very much so — but the perils of wealth so vividly surround us, tempting us to increasing self-indulgence, accusing us of such callous neglect of the world's poor and hungry.

In Luke's Gospel there are, in close proximity, the accounts of the rich young ruler and of Zacchaeus. Their attitudes to possessions (and position probably) were, in the light of what Jesus had to say, radically different. The first was such an attractive figure, the second rather the reverse. But as Jesus says (in Mark's account of the ruler), the first came last and the last first: the man who so quickly won Jesus' admiration turned sadly away from him (the only record of this reaction to Jesus in the New Testament) but the deeply loathed little money-grubbing opportunist was healed in heart and mind.

THE SMALL GROW TALL

It is tempting to preachers to try and psychoanalyse Bible characters. What made the rich young man tick? What were Zacchaeus' motives in trying to see Jesus? Imagination can, of course, run away with one, but it is amazing how often the Gospel writers drop little clues, almost as if to encourage us to fit in the missing pieces.

Zacchaeus was small. Did he have the drive and pushiness which is so often characteristic of those who are short in stature, the desperate anxiety to be noticed in a big person's world? Did he think he could buy respect and affection (he would not be the last to think so)? Was it simply love and acceptance he longed for (which, of course, he had forfeited by the way he had got to the top)?

Certainly, in contrast to the attractive young ruler, he made a most impulsive response to the one person he had ever met who had any time for people of his kind. He obviously had a large capacity to receive and give love both to Jesus and to others. And he rapidly (almost recklessly) put his money where his mouth was, when money had not even been mentioned as it had been in the case of the other rich man.

THE SINNER IS SAVED

The crowd (which has never approved of those who make a profit out of its misfortunes) muttered away at Jesus' acceptance of Zacchaeus. With that narrow view of sin, which is itself one of sin's most pernicious effects, it had singled him out as a "sinner" and thus as dubious company for one making the claims Jesus made. A commercially-minded culture is quick to designate financial misconduct as THE sin, meanwhile overlooking its own faults and failings, above all its deep opposition and hostility to God's claims upon it in the person of Jesus Christ.

Zacchaeus was the ultimate fat cat, sitting on top of a pyramid of extortion that reached right down into the pockets of the average citizen. But Jesus saw behind that, to a man desperately anxious to be cured of the sickness of which his ill-gotten riches were only a symptom. He called him by name. He gave him love, acceptance, salvation. And he unleashed Zacchaeus' capacity to share his love with the world's poor and oppressed.

WHAT DID THEY DO?

They "turned to God from idols to serve the living and true God, and to wait for His Son from heaven, whom He raised from the dead... even Jesus, who delivers us from the wrath to come." 1 Thes. 1:9, 10. The three verbs above in bold type spell out the reality of their conversion.

1. They TURNED to Him who is true and living, from that which was false and dead. And what was true inwardly, was seen outwardly.
2. They turned to SERVE God. Earlier Paul had referred to their "work of faith, and their labour of love". It is clear in the New Testament that as we serve one another we serve God, and in a sense our love for Him is seen in our love for our fellow Christians, and for all men. The Thessalonians were truly being changed "Everywhere," Paul writes, "men speak about your new faith."
3. Jesus said, "The servant is not above His Master, if they persecuted me, they will persecute you also". This clearly was so in the new converts' experience. 1 Thes. 1:6, 2:14-16. But they suffered, "with joy in the Holy Spirit" because they looked for the return of Jesus. They lived in the light on that momentous event.

What then can we say are the marks of true conversion?

1. A genuine repentance or turning to God.
2. A new life, in which Christ is Lord. A life of service for others.
3. An earnest longing for Jesus' return.

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THE MINISTRY OF WOMEN

A Reply to Rev K. Giles by Mr Robin Craig

Kevin Giles' article on the ministry of women (ACR 28/11/77) is commendable in that it seeks to uphold the authority of scripture, this attitude being sadly lacking in some others who support the ordination of women. However, his analysis contains errors in both logic and interpretation.

Mr. Giles argues that the opinion that women can't have authority over men is in conflict with the teaching of both Jesus and Paul, then he reinterprets proof texts in the light of this conclusion.

Jesus and Women

Most of the arguments based on Jesus' attitude to women are easily dismissed. Jesus did treat women kindly and fairly: but that he gave them their due in no way implies that he permitted them to exercise authority over men. Giving someone their due doesn't imply giving them more than their due.

The presumption that women were among the 70 heralds (Lk 10) is just that: pure presumption. Like the assertion that the apostles were men because women couldn't be legal witnesses, rather than because women can't have authority over men, it is wishful thinking without foundation, not evidence.

Jesus' teaching the "oneness" in marriage (Mk 10) does not deny that there is an order of authority present too: Paul had no difficulty in teaching both (Eph 5:22-33). Stressing one aspect does not refute other aspects.

Thus these arguments are irrelevant. Those concerning women telling men certain things will be considered later.

Women "Leaders"

Many examples given are again misleading or irrelevant.

Phoebe was a "prostatist" (Rom 16:2) and Mr. Giles claims this is a leadership term. But this is not certain and it can just as well mean helper or succourer.

In fact, the context shows this is the case: for Paul says "she has been a prostatist... of my own self". In what sense could she have had leadership authority over Paul? The references to

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Headship can be used to refer to origins, but how does Paul use it? Elsewhere, it either probably implies authority (Eph 1:22; 4:15; 5:23, Col 1:18; 2:19), or authority is certainly not excluded (Col 2:10). Other authors also use it to imply "chiefness" (Matt 21:42, Acts 4:11, 1Pet 2:7). Also compare 1Cor 11:3 with 3:23. On balance, then, we should take "headship" in an authority/subordination sense.

Mr. Giles states that vv 8-9 do seem to subordinate women but that "it is not unfair to call these verses 'a tip of the pen' for in vv 11-12 Paul makes a bold corrective which completely disallows such an interpretation." To appeal to "a slip of the pen" is unbelievably weak, and Paul does not disallow this interpretation.

Rather, Paul argues like this: Man is the head of woman; therefore when a woman uses her gifts, she must acknowledge that this in no way puts her in authority over men; for this would be against the created order. But lest the men take their authority the wrong way, and wish to lord it over women, they're reminded that men, and women are mutually dependent, and both are to be humble under God. Then he reiterates his point that women are to acknowledge their submission.

Thus this passage clearly teaches that women, even when exercising their gifts, are to be subject to men; and vv 11-12 in no way disallow the clear meaning of vv 8-9, but instead puts it in proper perspective.

I agree that the best interpretation of this is that women are not to sit in judgement upon the prophets. However, Mr. Giles' argument that Paul's reference to "the law" only refers to Deut 18:15ff on obeying prophets, doesn't hold up at all. For Paul has just told the congregation to test the prophecies (v29): so it must be concluded that "the law" is Genesis, and women are not to judge the prophecies because that would be against the created order mentioned in 1Cor 11.

Furthermore, Mr. Giles is right in saying that women are commanded here to be subject to the prophets, not merely to their husbands; this shows that their subjection is more general than only within marriage (as also indicated by 1Cor 11:3).

1 Tim 2:11-15
Mr. Giles tries to reinterpret this since he believes that it is in "stark contradiction" with other scriptures. However, I've already shown that most of the so-called contradictory passages are misinterpreted.

Mr. Giles claims recent research suggests an extreme Pentecostal movement is involved, and Paul is saying that, no, these women are not to teach despotically. I haven't examined this research, but I hardly think it should be used as a basis for interpretation. It seems highly dubious that the details of the situation back then can be known that well.

Although Mr. Giles asserts that authentic

"actually means to play the tyrant or despot", this is not so: "have authority" is just as likely. Thus the Greek gives no evidence that Paul wasn't forbidding ordinary teaching.

Hence the context must be looked at: Paul is not talking about some heresy; he is considering general Christian worship and behaviour (1Tim 2:1-10). In this context, he says "let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness." The parallel between v11 and v12 is obvious and compelling: he's not proposing teaching vs despotism, but learning vs teaching and subjection vs dominion, again commending "quietness" at the end of v12. In short, women should learn with submission not teach with authority over men.

What about Paul's arguments? First, it must be remembered that Paul was an apostle; his conclusions are still binding even if we decide his arguments are "pragmatic" (which they aren't).

Mr. Giles thinks Paul's argument from Gen 2-3 contradicts Christ's egalitarian interpretation, and the plain meaning of Genesis itself. However, I've already shown that Christ's interpretation is not at variance with Paul's; and Gen 2 & 3 are clearly compatible with Paul's use of them. Woman being made out of and for man, and Eve's being deceived and sinning resulting in her husband ruling over her, are perfectly consistent with Paul's argument.

"An Australian Prayer Book" Off to a Good Start

Demand for "An Australian Prayer Book", the new Anglican book of worship approved last September by the General Synod, has been so great that two print runs — totalling 250,000 copies have been ordered. As the book has 640 pages, it represents one of the most substantial publishing ventures in Australian publishing history.

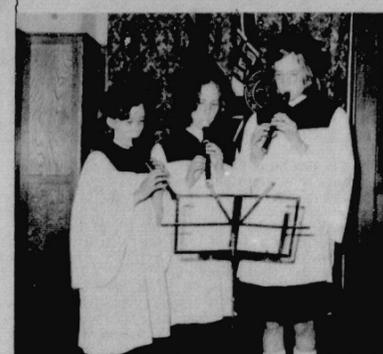
More than 1300 parishes throughout Australia have paid over one million dollars to purchase in advance 210,000 copies to today's date.

The first edition, of 176,000, is to be published by the Standing Committee of General Synod. And 120,000 of these will be available on publication day, March 31, 1978.

The second edition of 74,000, is to be published by the Anglican Information Office, Sydney. As well as the green and gold pew edition, it will include special bindings in white, imitation leather and possibly denim.

A Minister's edition, of 720 pages in larger type size, will be available in March. So will a large print edition of

EAST GEELONG EVANGELISTIC SERVICE



Outreach with the Gospel involved children as well as adults at St Matthew's, East Geelong, at Christmas. Rosalind Seaton (11), Catherine Seaton (13), and Catherine Payn (12), formed a recorder group to accompany one of the hymns at an evangelistic service on the Sunday before Christmas.

Christmas tracts, distributed to 4000 homes in the parish, included an invitation to hear a 45-voice choir sing the modern cantata, "Born A King" and a Gospel message from the Rev David Winter.

The Role of Women

We must conclude that the plain meaning of scripture is that women are not to have authority over men. What can they do?

There is a variety of non-teaching functions women may perform, and also they can certainly teach other women, and children (Tit 2:4, Prov 1:8-9). Thus a woman can perform a valuable ministry without having authority over men.

The only problem remaining is to what extent women may teach men; specifically, if 1Tim 2:11-15 forbids women from teaching, how do we explain the number of female prophets, and especially 1Cor 11?

Although many prophesies can be explained because God may make exceptions to a general law sometimes, 1Cor 11:5 does seem to refer to normal church practice. So it seems to me that the best interpretation is that 1Tim 2:11-12 is not an absolute prohibition, but is only prohibiting women from an official capacity of teaching, involving as it does a permanent and official position of authority. Note that immediately following this passage, Paul gives the qualifications of the men who are to be overseers of the churches (1Tim 3).

So I propose that the only view that does justice to the sense of all relevant scriptures is this: by God's plan in creation, and even more so now after the fall of man, women are subject to men. Hence they are not permitted to exercise authority over men.

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Real cause for concern

Sir,
I certainly agree with the Anglican Board of Education that materials used in school curriculums should be carefully studied by parents and where possible normal channels of protest used (ACR Dec 12), but I disagree that parents are being over-sensitive in this area. There is real cause for concern and understanding the reasons for the use of materials will not solve the problem. I do not disagree with a broad education in one sense but there must be limits for impressionable youth.

Apparently the Board does not realise that a battle is being fought for the minds of the next generation and that the purpose of some modern educational experts is the confessed purpose of changing the pattern of our society.

The Australian Union of Students is playing an increasing role at the Commonwealth and Conference level in influencing present educational trends. For example, they now possess a considerable library on the subject of de-schooling; they advocate militant action with regard to the bonding of teachers, and are in the forefront of moves for children's liberation.

Parents would do well to borrow and read the latest books on educational philosophy from their public libraries especially any on de-schooling and the history of education in the past 50 years, as any publications by the AUS.

If there is no cause for concern why the steady growth in Parent Controlled Christian schools and the rise of organisations such as Parent Probe (an offshoot of FOI) and CARE (Christians Against Regressive Education) over the past few years.

Education is becoming increasingly humanistic and anti-Christian, admittedly, in line with the society in which we live. Are Christians the only ones to remain silent, while others cry "Liberate our children and de-school them?"

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LETTERS

Are our children to be subject to the occult, to brutality, vulgarity, cursing, blasphemy and obscenities in such books as "Voices", "Actions and Reactions", "Creative Excursions" and "Improving the Blank Page"?

Surely there are already enough influences outside the school without subjecting our children to more within the classroom. Christians as "salt" are responsible to preserve standards. "The price of liberty is eternal vigilance", and "Evil flourishes while good men do nothing".

J. FREEMANTLE
Summer Hill

What happened to Rochester?

Sir,
In your edition of December 12 there is this statement:

"There are only two dioceses in the whole of the Anglican Communion which share the same name." (Page 3.)

What happened to the Diocese of Rochester in the Church of England and the Diocese of Rochester in the Episcopal Church in the United States?

There are also two Bishops of Edmonton in the Anglican Communion. One is a diocesan Bishop in the Canadian Church and the other is a suffragan Bishop in the Diocese of London in the Church of England.

REV A. J. BRADFIELD
Penguin

Human Relations Report — Will we do our Homework?

Sir,
There is little doubt that many Christians will be joining public discussions on this report and writing letters to the press. In so doing, many will attempt to witness to their Christian faith and principles based on the Word of God.

The crucial question is whether such Christian comment does indeed faithfully represent God's word and the Gospel for Christians, Society and Government.

Will we communicate God's love and grace as well as law? Will we give evidence of having done our homework carefully and of understanding the relationship between Government legislation and Christian morality? Will Christians select for comment only those parts with which they disagree or will they also support positive aspects of the report?

Public debate on the report in the media will provide substantial opportunities for the public expression of

Christian viewpoints. However, will Governments, the media and the community be better informed and attracted to the good news in Christ as a result? Will we have made a positive contribution to better human relations?

Copies of the report may be obtained at the Government Service Bookshop, 347 Swanston Street, Melbourne, and be available for reference at most public libraries.

A number of Christians are combining in the preparation of material to help people understand the report. Interested people are invited to write for further information to 1033 Whitehorse Road, Box Hill, Victoria, 3128.

DIRK BAKKER
Box Hill

BILLY GRAHAM IN MANILA

Manila, November 28, 1977. Preaching to 150,000 Filipinos in the sweltering heat of Rizal Park, Billy Graham closed his Metro-Manila Crusade on Sunday afternoon, November 27, and called it "historic in my ministry".

Backed by a 4000 voice choir in Rizal Park's Quirino Grandstand, Mr Graham preached from a high podium from which he could overlook the gathered throngs, and in five days preached to 412,000 Filipinos.

Of these, 22,512 came forward as inquirers at his invitations, prompting Mr Graham to remark, "There is a hunger in the Philippines."

This was Mr Graham's first crusade in two years in the Far East, and his first ever in the capital city of the Republic of the Philippines.

The crusade received the enthusiastic co-operation of the Filipino Government of President Ferdinand E. Marcos. The First Lady and Governor of Metro-Manila, The Honorable Imelda Romualdez Marcos, officially opened the crusade-sponsored school of evangelism, during which 5000 Filipino ministers studied evangelism in four-day-long sessions in the



Dr Billy Graham

Philippine International Convention Centre.

And for the first time in the history of his ministry, Mr Graham was the honoured guest at a State dinner given by President and Mrs Marcos in the Maharlika Hall of the Malacanang Palace.

Mr Graham said he has been entertained five times by Queen Elizabeth, and many times by presidents of the United States and chancellors

of Germany, "but this is the first time I have ever been honoured with a State dinner." He was obviously moved by the experience.

The crusade had far-reaching effects across this 7000-island nation. A national prayer breakfast, in which both President Marcos and Mr Graham participated was telecast live on all four television channels in the Philippines.

And on the final day of the crusade, with 150,000 looking on, crusade officials dedicated a permanent plaque to Mr Graham, which will stand in front of Quirino Grandstand, commemorating the site of the crusade.

Filipino clergy were moved over the results of the crusade. Bishop Eugenio R. Filo, Chairman of the National Council of Churches of the Philippines, sat on the platform on Saturday evening before the concluding service on Sunday, and as he watched almost 6000 Filipinos come forward to give their lives to Christ he said, "In my 50 years as a minister, I have seen nothing like this. Asia is searching for something and many found it here tonight."

"The President," Mr Filo said, "is a member of the Independent Church, and the First Lady is a Roman Catholic. Billy Graham impressed them tremendously. I have never seen the upper echelon of government involved in a religious movement like this before, and it will mean something to the Filipino in the months and years to come."

The survey did indicate that 32 priests or deacons were under some form of inhibition or restraint as a result of the ordination issue. It further recorded that 18 congregations had voted to withhold funds. Ten had declined episcopal visitation and 13 congregations had actually voted to leave the Episcopal Church.

The reasons for dissent or dissatisfaction ranged from the ordination of women through prayer book reform to indictments of "secular humanism" and "communism". Ordination and moral issues (the latter two were often lumped together) appeared to dominate.

A complete knowledge of revelation may be obtained simply by reading the Bible and by straightforward deductions from its statements. — D.B.K.

MORE THAN 90 WOMEN ORDAINED PRIEST IN 1977

NEW YORK, N.Y. — At the close of the first year in which women have been permitted to be ordained priest in the Episcopal Church, more than 90 women have taken that step and about two-thirds of those are in some sort of stipendiary position.

Seventy-three of the 93 domestic dioceses of the Church responded to an informal questionnaire from the Diocesan Press Service. The questionnaire sought information about the number of women and men ordained priest; the number of women in deacon's orders and the number preparing for priest's orders; the number of priests under some form of discipline or restraint growing out of the ordination issue; the number of parishes actively dissenting; and the reasons for dissent or discontent in a diocese.

The actual numbers tabulated indicate that as of mid-November 90 women had been ordained priest in 30 dioceses. In the same period, the 73 dioceses reporting indicated that 96 men had taken priest's orders. The projection — of more than 90 women priests — is based on ordinations known to have taken place after surveys were returned and on the fact that some of the dioceses which did not respond have ordained women to the priesthood. Finally, the mid-November tabulation does not take into account the ordinations that take place around Advent among those who were ordained deacon in the Spring.

In response to the other questions, the survey indicated that 60 of the women hold positions in Church institutions or as ordained ministers in secular institutions such as college, prison or hospital chaplaincies. In addition to working as chaplains, these 60 are working in congregations, teaching in Church schools, colleges or seminaries or serving in a variety of capacities on diocesan staffs.

Twelve women priests have charge of congregations as either interim minister, vicar or rector.

The 20 who are primarily in secular employment are college or school teachers, bankers, graduate students and the like who, as with non-stipendiary priests everywhere, pick up supply work or arrange regular Sunday commitments, when they can.

The survey also showed that in the 73 dioceses, there are 92 women deacons

and that 62 women — including deacons and candidates — are preparing for priesthood.

The information about the causes and effect of dissent are far more incomplete and certainly not as reliable as the information about ordinations. Since statistics in the Episcopal Church run at least a full year behind, it is difficult to prove figures. Furthermore, many of the questionnaires had been returned in early fall and situations have changed as Church people make decisions.

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There's so much more we could do to help crisis families. Give, so that we can. Your gift is Christian love in action. All gifts of two dollars and over are deductible for income tax purposes.



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MINISTRY OF WOMEN

From page 3

especially in the church, which should obey God's will. But God has given gifts to all his people, men and women, and these gifts are to be exercised for the church's benefit (1Cor 14:1ff). Yet because women can't have authority over men, when they exercise their gifts they must acknowledge that they are still under subjection.

That is, women are barred from positions that automatically put them in authority over men (e.g. an official teaching position), and in the use of their gifts they must show they're in no way usurping the divine order.

What are the implications of this for the ordination of women? Any position of congregational leader is out of the question. But Paul's arguments and hence intention don't seem to apply to such things as administering sacraments, and positions that don't involve leadership over men, so I see no scriptural bar here.

Similarly, evangelism does not seem to imply authority; and occasional preaching, as opposed to congregational leadership, seems to come under the conditions of 1Cor 11: a woman exercising her gifts, but at the same time proclaiming her submission.

Conclusion
There is an emphasis in the New Testament on the equal dignity of women, but this does not exclude different roles. Rather, the Bible is clear that women are subject to men and therefore are not to have authority over them in the church of God. However, they may and should exercise their gifts for the good of others, but always keeping in mind and accepting their subjection.

If this is true, it is against God's will to ordain women for the purposes of congregational leadership, and such actions are not permissible among God's people. However, there seems to be no bar to women contributing fully in areas where authority over men is not involved, and ordination to equip them to serve well in such areas is not only permissible but desirable.

This subject does, however, require further thought. Is the interpretation given here the best explanation of all the biblical passages? Or are women forbidden from teaching men in any way, and so is there some other explanation for the prophetesses?

One final aspect the church must consider is the role of women in positions of secular authority. May women rule in such positions, and would Christian women be justified in seeking secular authority?



WHAT A WORLD!

by Lesley Hicks

LOVING YOURSELF

Six-year-old Anna and Fynn, her adult friend, in that extraordinary, exasperating and fascinating book "Mister God, This is Anna" are having one of their deep philosophical/theological conversations, which stretch every reader's intellect and imagination to their limits and beyond:

"She tugged at my arm and our eyes met. She spoke quietly and slowly: 'If you're not full up inside you, then you can make anything a magic thing, and then it becomes an outside bit of you.'"

"Is that bad?"
She nodded. "If you do that, then you can't do what Mister God wants you to do."

"Oh! What's he want me to do then?"
"Love everybody like you love yourself, and you've got to be full up with you to love yourself properly first... Fynn, Mister God said 'I am', and that's what he wants us all to say — that's the hard bit."

From this exchange, Fynn learned the futility of covetousness, wanting "outside bits of himself" like a motor-bike because he was not content with himself as he was. Anna, however, had a marvellous self-acceptance in which there was no trace of egotism. Is this a goal for us all to strive for? Many writers, Christian and secular, seem to be saying so lately, some in ways that make sense to me, others not. Only in relationship with "Mister God", it seems, can there

be self-acceptance without selfishness.

PARADOXES

We are again on paradoxical ground — so much of Christian teaching is a paradox — "Make me a captive, Lord, and then I shall be free."

And "My strength is made perfect in weakness." So also we have "You shall love your neighbour as yourself" and "If any man would come after me, let him deny himself and take up his cross daily and follow me."

Here then is our dilemma. Self-love equals selfishness, which stops me loving my neighbour. But the equation is not quite right; self-love of the right kind, perhaps better expressed as self-acceptance, is the opposite of egotistical selfishness. It is the threatened ego which feels compelled to grab all for itself, the one that is uncertain

of its value. Someone who hates himself and sees a threat in others perpetually seeks to cut them down in order to boost his own inferiority.

THE FUNDAMENTAL ACCEPTANCE

It is when I learn the astonishing truth that I can come to Christ, the Lord of the universe, and be totally accepted as I am — "Just as I am, without one plea

But that thy blood was shed for me,
And that thou bidd'st me come to thee,
O Lamb of God, I come."

— then I may begin to grasp that right, God-given self-acceptance based on His acceptance of me — first His creation of me to be uniquely myself, then His grace that enables me to respond to Him, to be forgiven and cleansed, and so to become a new creation in Christ, alive through His indwelling Spirit.

But lots of Christians know all this in theory, yet in practice lack self-acceptance. Unable fully to

forgive themselves, they may harbour grudges against others. Unsure of being loved and valued, they wound others with their words.

BUILDING SELF-ESTEEM

How can we, on the human level, encourage that healthy self-acceptance that leads to others-acceptance? The building of self-esteem is one of the most vital tasks, primarily, of every parent, and secondarily, of every teacher. Dr James Dobson makes this a theme of one of his books, "Hide and Seek", one I recommend.

How do we build self-esteem in others, especially children? By appreciating them as they are, accepting them as they are; changes may be drastically necessary, but nagging won't bring them; encouragement, building on the positive, will.

In the waiting-room of our doctor's surgery is a chart: "If a child lives with criticism, he learns to condemn.

If a child lives with hostility, he learns to fight.
If a child lives with ridicule, he learns to be shy.

If a child lives with tolerance, he learns to be patient.

If a child lives with encouragement he learns confidence.

If a child lives with praise, he learns to appreciate.

If a child lives with fairness, he learns justice.

If a child lives with security, he learns to have faith.

If a child lives with approval, he learns to like himself.

If a child lives with acceptance and friendship, he learns to find love in the world."

Beautiful advice, like so much that we receive, from the Bible and elsewhere. But to act on it consistently — there's the rub! If we parents acted on a fraction of the good advice on child-rearing we received, this generation of Australian children would be the best in history! I know I need to draw on God's grace constantly to live in the smallest measure up to such ideals. It comes back to acceptance. His acceptance of me, that should make it possible for me to give ungrudging praise and encouragement to others.

MUM and DAD WANTED

The Church of England Homes in Sydney launched last month a programme called "Caring for someone else's children" in which it seeks dedicated families who would be prepared under guidance to foster children for varying periods.

As a preliminary, meetings are being held in Parramatta and Liverpool to ascertain the likely response in areas of special need to this invitation to share in a partnership work of significant Christian concern.

What is the best way to care for children from disrupted families? For many years the focus was on institutional care in large buildings.

In recent years the Church of England Homes, which has its headquarters in Carlingford, has developed family group homes in various Sydney suburbs with smaller numbers of children and the growth of this domestic concept has meant the disappearance of the institutional homes.

But fostering of children has always played a large part in the child-caring work of the Homes. The goal is always ultimate family reunion so that foster care may be for short (up to three months), medium (up to one year) or long (more than a year) terms according to circumstances.

Children being referred to the Church of England Homes by their parents, by social workers, by the clergy or by the Department of Youth and Community Services need the most enlightened help possible. They are often distressed, unstable and hard to manage. In its new recruitment

campaign for people willing to be trained as foster parents, the Church of England Homes is seeking families who would accept a child into their care, who would be willing to befriend the child's natural parents, and who would feel comfortable about a Church of England Homes social worker seeing them regularly to discuss and develop the caring process.

Fathers' Responsibilities — Headmaster Speaks Out

A Sydney headmaster said that parents are in many cases neglecting their children during their school years.

Mr Roderick West, Headmaster of Trinity Grammar School, Summer Hill, told

parents and students attending the school's speech night:

"There has never been a greater need for families to remain close as the children are growing up. Boys need a nicely balanced admixture of approval from their fathers and firm direction."

Continuing his annual report he said that we hear much about the baneful effects of dominating mothers but more often than not, the problem lies with the father who has abdicated his responsibility and mother has had to assume a disciplinary and pastoral role that should not be hers.

"Often, the relationships have evolved that way, imperceptibly, owing to pressure of work or some other demand upon the father's time. But a boy needs the companionship of his father and needs to be able to rely on his father's wisdom and kindly direction."

He warned that

adolescence is that time when a boy has to break free and establish his own identity. "Happy is the boy who can identify with a father whom he admires."

The headmaster related the tension that today's family circles face to the life of the perfect Son of Man.

"Did you not know that I must be about my father's concerns?"

He said that many families are working enthusiastically towards this goal.

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Interstate Services

PERTH: St Alban's, 423 Beaufort Street, Service 9.30 am. Locum Canon J. Watts All welcome.

COORPAROO: St Stephen's Brisbane, Cnr Cavendish and Chatsworth Roads. Visitors welcome, 7.30 and 9 am Holy Communion, 11 am Morning Prayer (Holy Communion 1st Sunday), 7 pm Evening Prayer. Rector: Rev Ken Baker

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Previous experience desirable but not essential. Applicants must be dedicated evangelical Christians.

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 6. Some experience in using audio-visual software and hardware.

FOR FURTHER INFORMATION please contact:
The Rev. T. R. Wallace Phone: 2 0642 Ext. 271.

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Howard Marshall's new book

"The Origins of New Testament Christology" by I. Howard Marshall Inter-Varsity Press, 1976, pp. 132 - \$3.90

Three books on Christology were recently published in Britain: *The Myth of the Incarnate God*, edited by M. Wiles, a book by Professor C. F. D. Moule and this slim volume of Howard Marshall. The first, which received the most publicity partly no doubt because of its catchy title, may prove to be the least important in the long run. This volume of Howard Marshall's is the first to appear in a series entitled 'Issues in contemporary theology' of which Marshall is the general editor. The series, written for the theological student, minister

and well-informed layman, will consist of brief studies directed to questions of current biblical and theological interest, particularly in areas of controversy.

The book under review turns to the important field of Christology and the author aims 'to trace out some kind of path through the tangled undergrowth so that the student may have some idea of the route and the destination, the alluring sidepaths and the recommended road'.

The work, however, does not take up matters of systematic theology. Its primary interest lies in the area of exegesis - which of course provides the basis for a systematic theology. Nor does the author turn to a historical study of the ministry of Jesus. Instead,

the bulk of the work is woven around the study of the titles Son of Man, Christ (or Messiah), Lord and Son of God. In addition, Dr. Marshall gives a brief analysis of seven important books on Christology, notes present trends and the present state of the discussion.

Throughout the volume the author constantly interacts with other viewpoints. However, he puts forward his own views as well in the hope that a viable alternative will be presented.

At times the analyses and criticisms were highly compressed, no doubt because of the limitations of space. And the danger, which the author was aware of, in a survey book of this type was to summarize other viewpoints too briefly.

Nevertheless, the volume is worth buying and reading and we trust that Dr. Marshall, in addition to his still more recent book 'I believe in the historical Jesus', will give us a further and more extensive treatment on New Testament Christology.

P. T. O'Brien



Pacific and Indian Oceans from the end of the 18th century to the present.

It is not a church history as such, nor, indeed, a history of missions. An evangelical awakening is defined as "a movement of the Holy Spirit bringing about a revival of New Testament Christianity in the Church of Christ and in its related community... The outpouring of the Spirit effects the reviving of the Church, the awakening of the masses, and the movement of uneducated peoples towards the Christian faith."

The major drawback of the book is its scope: the great quantity of material is, of necessity, dealt with superficially. The account, therefore, tends to be disjointed and its reading somewhat tedious.

A student who is already familiar with the history of the church and of missions in the area may find the book helpful, particularly if he follows up the extensive bibliography.

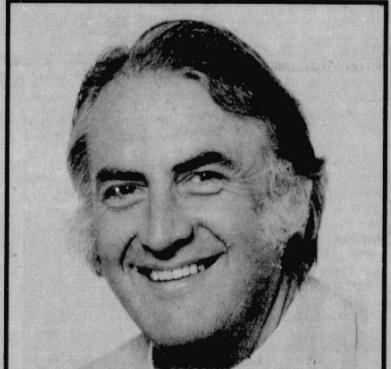
Boak Jobbins

Church growth

"Evangelical Awakenings in the South Seas" by J. Edwin Orr (Bethany Fellowship, \$3.95, 245pp.

The fourth in the five volume "New Awakening Series", "Evangelical Awakenings in the South Seas" seeks to chronicle certain church growth movements in the South

As a means of establishment in basic Christian truths, cultivate a deep reverence and fear of God, a deep sense of the infinite evil of sin. — "Rabbi" Duncan



The Bishop Speaks Out

... on refugees to Australia

"Perhaps it is pretty easy, in our security and comparative luxury, to make a judgement about refugees who are arriving at Darwin by boat. It is easy to say that they are illegal immigrants and should therefore be turned back. But back where? To the sea? And to what ultimate destination? Or it may be just as easy to say they are wealthy and are only escaping from a form of life unacceptable to them and they must therefore go through the normal immigration hoops.

"Then again, it may be just as easy to say that they have nothing. They are people with a real problem. Having left homeland and family behind they are looking for a new way of life. This is the other way we could feel and it would make us compassionate towards them.

"So, some would agree with the Darwin waterfront workers who threatened to strike for two hours for every refugee ship that arrives. And some would oppose such an attitude very strongly.

"The Bible does tell us that God has a special concern for the widows and homeless. He does call on those who have to share with those who have not. God does not support lawlessness or illegality. Yet nor is he happy when we allow our compassion to die and simply hide behind such an attitude.

"If this issue is one of those stinging nettles that must be grasped, then let us do so. We would then be showing the world that we do have a Christian attitude of non-racist compassion for those who are in need."

AUSTRALIAN COLLEGE OF THEOLOGY RESULTS - 1977

The Board of Delegates of the Australian College of Theology has announced the award of the following certificates and prizes.

CERTIFICATES

Scholar in Theology (in order of merit)
Philip Steven Bigg, Second Class Honours.
Graham Thomas Doyle, Pass.

Bachelor in Theology (in order of merit)
Robert Ireland, First Class Honours, Ridley.
David Royston Mansfield, Second Class Honours, Moore.

Dean Jonathan Carter, Second Class Honours, Ridley.
Patrick Richard Stephen Duckworth, Second Class Honours, St Michael's.
Stephen William Abbott, Second Class Honours, Moore.

Solomon Gideon Gokavi, Second Class Honours, Bible College of Victoria.
Andrew Donald Campbell, Second Class Honours, Moore.

John Howard Saddington, Second Class Honours, Moore.
Atsushi Shibaoka, Second Class Honours, Ridley.
Jeffrey Alan Berger, Second Class Honours, St John's.
Graham Allan Diggins, Second Class Honours, Moore.

Malcolm John Collins, Second Class Honours, Bible College of Victoria.
George Mandel Crombie, Second Class Honours, Bible College of Victoria.
David Rodney Head, Second Class Honours, St John's.
David Andrew Bundy, Second Class Honours, Moore.

David John Reay, Second Class Honours, Moore.
V. V. Mathew, Pass, Bible College of Victoria.
Campbell Phillip King, Pass, Moore.
Terence John Redmond, Pass, Ridley.
Kerrin Garfield Lee, Pass, Bible College of Victoria.

Licentiate in Theology (in order of merit)
Marcia Jessie King, First Class Honours, Moore.
Jeffrey William Driver, First Class Honours, Ridley.
Judith Annette Harris, Second Class Honours, Ridley.
David Richard James Irwin, Second Class Honours, Moore.
Ian Edward Fauchon, Second Class Honours, Private.
Nicholas Anthony Speyer, Second Class Honours, Moore.
Robin Charles Long, Second Class Honours, St Mark's.
Susan Mary Noble, Second Class Honours, Moore.
Ronald Murray Brown, Pass, Wollaston.
Ruth Veronica Colman, Pass, Private.
Norman Neil Emerson, Pass, Moore.
Christopher John Heath, Pass, St Barnabas.
Richard Edward Nixey, Pass, Moore.
Greig Phillipot, Pass, St John's.
John Christopher Rutherford, Pass, Moore.

PRIZES

F. A. Walton Prize
Janise Anne Deaves, and Jan C. Dunn.

W. Hey Sharpe Prize
Marcia Jessie King.

John Forster Prize
Marcia Jessie King.

Bachelor in Theology Prize
Robert Ireland.

Frank and Elizabeth Cash Prize
Stuart Langshaw.



AN INNOCENT AT LARGE

by DONALD HOWARD



TIME TO THINK

I count myself amongst the fortunate few who have ministered to a congregation which believed in keeping the preacher supplied with books.

A book allowance enabled me to choose titles to my liking; there were also times (bless 'em) when certain titles were suggested to me.

Happily, although these suggestions were about as subtle as the fall off a brick wall, they were calculated to inform and edify, and invariably did so.

Another source of supply arose when someone decided to buy me a copy of a book which he or she had found profitable.

And that provides me with the following paragraph.

QUITE INDEPENDENTLY OF ONE ANOTHER (neither knows of the other's existence), a member of the congregation and a friend from overseas each gave me a book which dovetailed in a common subject.

The first was "The Puritan Experiment In The New World" - papers from the annual Westminster Conference which are always informative and stimulating.

The donor was the secretary, David Bugden, who ministers (the whole six foot seven or so of him) in Grace Baptist Church, Warboys, Huntingdonshire.

Local government has decreed that Huntingdonshire no longer exists, but the folks are hard to shake, and intend holding on to the title.

90 Women ordained

From page 4

Totals on people lost to the Episcopal Church over these issues are extremely difficult to arrive at, but the survey total showed that about 3,400 people - of an estimated 2.9 million - had elected to leave in 1977 for one or more of the reasons cited.

Of those dioceses in which women have been ordained to the priesthood, New York has the most of the dioceses reporting with 12. Virginia has ordained eight and California and Washington, D.C., six each.

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AS USUAL, THE FINAL ADDRESS at the conference came from Dr. Martyn Lloyd-Jones, who will surely speak one year on the secret of eternal youth.

This time he chose to speak on Jonathan Edwards, the 18th century preacher, theologian and philosopher who greatly influenced the American colonies of his day.

An interesting sidelight on Edwards is that when "the doctor" enquired about him in the 1920s, he could not find anyone in England who knew anything of the man, his sermons or writings.

Then, lo and behold, he bought two volumes of his complete works in a second-hand shop for five shillings.

From this beginning commenced a lifelong admiration for Edwards' work by Dr. Lloyd-Jones, helping to shape his ministry which drew visitors from around the world to Westminster Chapel.

WHAT IS THE ASSESSMENT OF LLOYD-JONES on Edwards? "No man is more relevant to the present condition of Christianity than Jonathan Edwards."

"Read Jonathan Edwards. Stop going to so many meetings; stop craving for the various forms of entertainment which are so popular in evangelical circles at the present time."

"Learn to stay at home. Learn to read again. Do not merely read the exciting stories of certain modern people. Go back to something solid and deep and real."

"Are we losing the art of reading?"

"Revels have often started as the result of people reading volumes such as these two of Edwards' works."

"So read this man. Decide to do so. Read his sermons; read his practical treatises, and then go on to the great discourses on theological subjects."

NOW WHAT HAS ALL THIS TO DO with the booklet (virtually a tract) handed to me by a member of our congregation?

It too deals with the long lost art of sitting down, reading and meditating.

"Stephen Olford is the author of "Manna In The

Morning". He advocates a quiet time notebook into which one records devotional thoughts as one reads the Word. Olford follows the broad principles known to Scripture Union readers:

1. What is the passage basically about?
2. What does it reveal about God...?
3. What are its implications for me?
4. What is the main lesson?

Whether one uses these or other questions is neither here nor there. What is important is the need to write and impress upon one's mind what has been profitable.

INTERESTINGLY ENOUGH, "MEDITATION" is almost exclusively an Old Testament term.

The two Hebrew words so translated in our Bible denote "that silent and secret musing in which the children of God are to exercise themselves..."

Meditation is "talking within the mind and issues in speech. It is the inner whisperings of the heart."

In 1 Timothy 4:15, "to meditate" means to be careful, to take care, to be diligent in what is under consideration. The quotes are from Baker's Dictionary of Theology.

WELL, WHAT DO YOU MAKE OF IT ALL? Most of us probably agree with Dr. Jim Packer in his "Knowing God", where he classes meditation as a lost art.

"Christian people suffer grievously from their ignorance of the practice," says Dr. Packer.

"Meditation is the activity of calling to mind, and thinking over, and dwelling on, and applying to oneself, the various things that one knows about the works and ways and purposes and promises of God."

"It is an activity of holy thought, consciously performed in the presence of God, under the eye of God, by the help of God, as a means of communion with God."

"Its purpose is to clear one's mental and spiritual vision of God, and to let His truth make its full and proper impact on one's mind and heart."

So next time you reach for your Bible, do so with a pen in your hand and a notebook beside you, and make time for thoughts that are worth recording.

1978 COMMUNITY FOOD DRIVE

The Community Food Drive is an annual collection of tinned food in the Sydney area for the Smith Family and combined Churches' Welfare departments. We need 1,000,000 tins and the collection of so many cans needs at least 30,000 people to work in various jobs, e.g. collecting, driving, sorting, publicity and administration.

The Food Drive Committee aims to contact as many people as possible in order to ensure a coverage of ALL Sydney households next year.

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MAINLY ABOUT PEOPLE

Less Radical Doctrine Commission

SYDNEY Rev J. E. Endean resigned as Curate, St Lukes Liverpool, 30th December, 1977.

Rev P. D. Jensen, Chaplain of Uni of NSW has been appointed Rector, St Matthias' Centennial Park from January 15, 1978.

Rev R. C. Forsyth resigned as Curate of Glenbrook December 31 1977 and will take up duty at Holy Trinity, Adelaide.

Rev J. C. Robinson, curate Hunter's Hill is to be Precursor of Cathedral from February 1, 1978.

Rev R. C. Weir resigns as Rector of St Clement's Mosman on February 6, 1978 to become Rector of Bowral on February 11, 1978.

Rev J. J. Turner, General Secretary CMS has accepted position as Rector of St Luke's, Dapto.

Rev D. K. Wilson resigns Rector of St James' 5th Canterbury, March 1, 1978 to join BCA.

Rev B. Findlayson, Curate Engadine, is to be Curate-in-Charge, Helensburgh from February 1, 1978.

Deaconess V. Moore has resigned as editor of the Board of Education publications.

RIVERINA

Rev W. D. McCall, Rector of Corowa to the parish of St George's, Goodwood, Adelaide, in late January, 1978.

Rev N. Fellowes will act as Locum Tenens at The Rock during 1978.

GIPPSLAND

Ven G. Ross, Archdeacon and Rector of Traralgon was appointed Vicar-General of Gippsland Diocese on November 22, 1977. He will continue as Rector of Traralgon in addition to carrying out the duties of Vicar-General.

Rev Canon E. Gibson, Rector of Leongatha is to be Dean of St Paul's Cathedral, Sale as from March, 1978.

Rev D. McLeod, Asst Minister at Sale is to be Minister-in-Charge of Parish of Foster as from February, 1978.

Mr Atsushi Shibacka was ordained on December 18 at St Paul's Cathedral, Sale and appointed assistant at Sale as from that date.

Mr T. Coehn was ordained deacon on December 18 at St Paul's Sale and appointed assistant at St James' Traralgon as from that date.

BCA STAFF MOVEMENTS

Rev P. Mills of Perth became BCA Missioner in Exmouth in December, 1977.

Rev D. Primmer, BCA West Pilbara resigned for health reasons and will return to Canberra/Goulburn in January, 1978.

Rev G. Linden, BCA Winton will move to Park Avenue Rockhampton in February, 1978.

Rev R. George, St Michael's, Wollongong is to be BCA Missioner, Winton, Rockhampton in February, 1978.

Mr D. Mansfield, Sydney will be ordained Deacon in the Diocese of North West Australia on February 5 to take up responsibility in the BCA Parish of Dampier.

Sister H. Bible, St Anne's Ryde is to serve as BCA Nursing Sister, Tarcoola, South Australia.

Mr and Mrs K. Anstee, Sydney are to serve with BCA at Cook Hospital, South Australia.

Mr and Mrs K. Young, Cronulla are to be BCA Hostel Parents, Broken Hill.

WILLOCHRA

Rev R. Morris from Moe, Diocese of Gippsland in Victoria has been appointed

After a gap of more than two years, a new and less radical Doctrine Commission has been appointed to replace the one whose term expired at the same time as the last General Synod.

It is thought that the delay has been at least partly due to uncertainty over whether the Archbishops' choice for the chairmanship — the Bishop of Winchester — would be well enough to take on the job. In the event, the Bishop (Dr John Taylor) has now been named chairman.

In appointing the new Commission, the Archbishops of Canterbury and York have spelled out in detail the tasks which they want the Commission to tackle. These include showing how the insights of theological study can be interpreted to ordinary Christians and how the insights of secular thought can be fed into the Church's formulation of doctrine.

The new team represents an almost completely fresh start: only two members of the previous Commission — Canon John Baker of Westminster and Mr John Lucas, a Fellow of Merton College, Oxford — remain on the new list.

Among those on the old Commission who have not joined the new one are three of the contributors to the controversial collection of essays, The Myth of God Incarnate, which challenges traditional concepts of Christ's divinity — Professor Maurice Wiles, former chairman of the Commission and Regius Professor of Divinity at Oxford; Dr Dennis Nineham, Warden of Keble College, Oxford; and the Rev Leslie Houlden, formerly Principal of Ripon College, Cuddesdon.

Other members of the new Commission (all are appointed by the Archbishops in consultation with the General Synod's Standing Committee) are:

The Rev John Barton, Research Fellow of Merton College, Oxford, and at 29, the youngest member of the Commission; Professor John Bowker, Professor of Religious Studies at Lancaster University; Canon John Drury of Norwich Cathedral; Canon R. J. Halliburton, Principal of Chichester Theological College; the Rev Anthony Harvey, Fellow of Wolfson College, Oxford; Canon David Jenkins, Director of the William Temple Foundation, Manchester; Canon John McManners, Regius Professor of Ecclesiastical History at Oxford; The Rev Robin Nixon, Principal of St John's College, Nottingham; the Rev Anthony Threlton, Lecturer in the Department

of Biblical Studies at Sheffield University; and the Right Rev David Young, Bishop of Ripon.

Canon David Edwards comments: "The long-overdue appointment of the Doctrine Commission is a Christmas present to the many who have been alarmed at the gulf between academic theologians and parish priests.

"There is an obvious shift from the radicalism of the Oxbridge professors who dominated the Commission appointed by Archbishop Ramsey. It is noteworthy that Dr Cogan, although a Cambridge man, has not appointed any Cambridge theologians at all to his new team.

"Canon Baker and Mr Lucas provide the continuity — they were on the conservative side of the old Commission. Two former Oxford dons, Canon Jenkins and Canon Drury, will keep the radical flag flying.

"The clearest man in the new list is Professor Bowker, and Canon Halliburton is a rising star among Anglican Catholic theologians. Canon McManners and Mr Harvey are Oxford scholars of distinction.

"The most distinctive new element is the association with the new-look in evangelicalism that was prominent at the Nottingham Congress — the Bishop of Ripon, Mr Nixon and Mr Threlton all come from this school.

of Biblical Studies at Sheffield University; and the Right Rev David Young, Bishop of Ripon.

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The least expected appointment is that of the Rev John Barton, who was ordained as recently as 1973.

"In general, the new Commission is less academically distinguished than the last one, but it is a great pity that the opportunity has not been taken to include any parish priests. It looks as if the new team, like the old one, will not do much for preaching to ordinary congregations. But they can be expected to be moderate and eirenic, and we must only hope that they will be constructive."

A statement from the Church Information Office said that the Archbishops saw the Commission as having four tasks:

- 1. To engage in basic theological thinking.
2. To service the bishops in their role as guardians of the faith and guides to the Church in matters of belief; and to show how the insights of theological study can be interpreted to ordinary Christians through preaching and popular forms of Christian literature.
3. To relate the doctrinal thought of the Church of England to that of other Churches in Britain and throughout the world, and to the Anglican Communion in particular.
4. To feed into the Church's formulation of doctrine the insights of secular thought.

Like other General Synod boards and commissions, the new Doctrine Commission will serve until the end of February, 1981.

"CHURCH TIMES" 16/12/77

'Narnia' coming to American TV in 1979

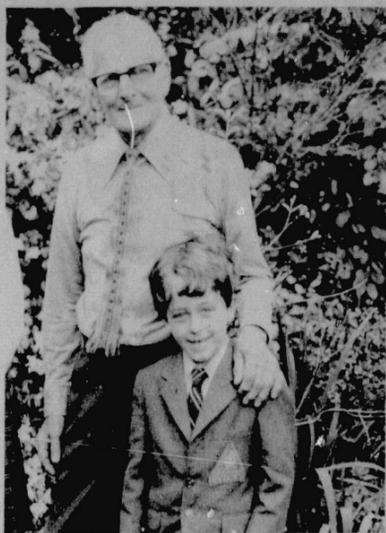
The first of a series of seven classic stories for children known as "The Chronicles of Narnia" by C. S. Lewis will be broadcast on CBS-TV in the spring of 1979, it was announced here on December 14.

It was announced in October that the Episcopal Radio-TV Foundation had been assigned broadcast rights for the Narnia series several years ago by the Lewis estate. The Foundation is an independent — but Episcopal Church related — institution which is devoted to the production and distribution of radio and television programs, audio cassettes and film rentals.

The first book, "The Lion, The Witch, And The Wardrobe", will be produced in animated form as two hour-long specials to be shown in early prime time, according to an announcement at a press conference by CTW, Kraft Inc., which will be sole sponsor of the specials, and J. Walter Thompson Company, Kraft's advertising agency.

William Beers, chairman and chief executive officer of Kraft — which is committing more than \$3 million to the project — said the advertising and promotion campaign will be "the largest in Kraft's history."

Mr. Beers said of his company's commitment to the Narnia project, "This long range investment affords us a rare opportunity to introduce the vast American television audience to a classic literature adventure that portrays basic human qualities such as honesty, loyalty and friendship."



It was a reunion recently when one of the original students of Trinity Grammar School, Summer Hill, Dr G. Chambers met one of the newest members of the school, 6-year-old Marcus West. Dr Chambers was one of the original 29 students who attended classes in the Anglican Church Hall in Dulwich Hill back in 1913. Over the past 64 years, the school has grown to where it now cater for over 1,100 students, both day students and boarders.

SERVICE OF THANKSGIVING FOR 72 YEARS IN MINISTRY

On Tuesday, 20 December, 1977 at 10.45 a.m. in the Endeavour Hall, Kilvinton Village, Castle Hill, the Reverend Canon H. M. Arowsmith, a resident of the Retirement Villages, assisted by other retired clergy, conducted a Service of Thanksgiving for the 72 years ministry of the Reverend ARTHUR JAMES ALEXANDER FRASER, a fellow resident of the Church of England Retirement Villages at Castle Hill.

Mr. Fraser, aged 97 years, also participated in this Communion Service by pronouncing the Absolution and the Benediction.

The Reverend A. J. A. Fraser was born on 12 December, 1880 and married Alice Taylor (now deceased) of Killara on 26 December, 1905, the year he graduated from Moore Theological College.

Following ordination he served in many parishes throughout New South Wales and for four years served as Secretary of the Australian Board of Missions.

Mr. Fraser has lived in the Retirement Villages since early 1977 and has recently completed his autobiography.

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APOLOGY We apologise that due to a strike at the printers, this issue of the Church Record is late.

It certainly is not in the power of all the demonstration in the world to make a Christian. Paul may plant and Apollus may water; it is God alone who gives the increase. But it does not seem to follow that Paul would as well, therefore, not plant, and Apollus as well not water.

Faith is the gift of God; but it does not in the least follow that the faith that God gives is an irrational faith, that is, a faith without grounds in right reason. — B. B. Warfield



The Australian FIRST PUBLISHED IN 1880

CHURCH RECORD

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CAPITAL PUNISHMENT

Two more bizarre murders have occurred since the last issue of the Church Record with yet another call for the death penalty this time by the parents of the murdered Brisbane girl.

Our attention was drawn to capital punishment by the Rev A. Kimmorley's address at the funeral of Julie Thrussell.

Unknown to Mr Kimmorley and the parents of the murdered girl, the service was being televised. Since then it has received publicity as far away as Queensland, Western Australia and England.

Mr Kimmorley approached Julie's parents before the funeral and asked if they had any objection to his speaking about capital punishment. Their answer was "No" and they even encouraged such a reference.

The purpose of his remark was to call for capital punishment, not necessarily for Julie's killer, for the court had first to decide who had killed her and whether or not they were culpable.

Here is the full text of Mr Kimmorley's sermon:

"Brevity is of the essence of sensitivity in this situation.

"Our memories would indeed be short if we were unable to remember a considerable number of instances of violent assault in recent years leading to the death of innocent people. These cases have included other young girls as well as other persons and police in the course of their duty.

"None has approached in horror the ghastly action which has brought us here today.

"This is an especially appropriate time to call for a repudiation of the effete and unrealistic idealism which opposes the application of capital punishment to those who commit murder.

"In a world where justice is a rare commodity, it is concern for justice which lies

in the fact that the virtue and quality of character of this intensely loved child, so unnewsworthy during her lifetime, is now so widely publicised as a result of action exhibiting the very antithesis of her goodness and loving nature.

"And so we grieve with Julie's family who are so desperately sorrowful. Comfort in this sorrow is only in slight measure forthcoming from us. God Himself is the Father of all mercies and God of all comfort. He knows what it is all about. He has provided true consolation in the Gospel.

"To meet the requirements of God's own justice, He sent His guiltless Son, the Lord Jesus Christ, who was willing, although innocent, to accept capital punishment for us.

"We are united today with people throughout this country and the world in concern for this shattered family. Our sympathy is unable to enter fully into understanding the agony of anguish through which they have gone and are yet to go.

"This closely-knit family, amongst whose active interests has been careful concern for foster children and other humanitarian action, have now lost their dearly loved daughter through a manifestation of gross human wickedness.

"There is a bitter sharp-

Rev Alan Nichols takes up Melbourne appointment

The Archbishop of Melbourne, the Most Reverend Robert Dann, announced the appointment of the Reverend Alan Nichols as Executive Director of the Mission of St James and St John, welfare agency of the Anglican Diocese of Melbourne.

Mr Nichols, 40, married with four children, is at present Director of Information with the Diocese of Sydney.

A journalist with the Sydney "Sun" newspaper after an education at Sydney Boys' High School, he trained for the ministry at Moore Theological College, Sydney. He holds the Th.L. and Th.Schol. diplomas, and the Moore College Diploma. He served in the Sydney parishes of Kingsgrove, Padstow, Greencare and Wentworthville.

Since December 1970 he has worked within the Anglican Information Office, Sydney. For five years he has been editor of the diocesan magazine "Southern Cross" and has been responsible for the Archbishop of Sydney's Winter Appeal, an emergency welfare fund.

In that connection, he has researched reports on poverty and unemployment. He is author of seven books, including Bible commentaries "Malachi" and "Zechariah"

He completes his service with the Diocese of Sydney on April 11 and commences the new task on May 1.

As Executive Director of the Mission of St James and St John, he will head a team of 130 people engaged in a wide range of children's and family welfare services in the Dioceses of Melbourne, Bendigo and Gippsland. He will also be Incumbent of St James' Old Cathedral, West Melbourne, the original centre of the mission's work when it started in 1919.

In accepting the appointment, Mr Nichols said:

"I see it as a specialist ministry, caring for the disadvantaged in our community, and stimulating greater awareness among Church people of the needs present in their own com-



The Rev Alan Nichols

in the ANZEA Bible Probes series.

He has been General Synod Press Officer and secretary of the Prayer Book Production Committee. He is also President of the Australian Religious Press Association, chairman of the NSW Council of Churches' 2CH Broadcasting Committee, and a member of the NSW Council of the Public Relations Institute of Australia.

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EDITORIAL Are Drugs a Crime? Christians must be encouraged by the public concern at the drug problem but voices can still be heard that want drugs, or at least soft drugs like Marijuana, legalised. It is of course true that making drugs illegal results in other crimes. There is no proper supervision of the mixture of the drugs, or methods of consumption. Prices are possibly inordinately high on the black market, inviting consumers to steal and doctors etc, to become corrupt. "Pushers" are anxious to make people heroin dependent and deceive their buyers. That one crime leads to another is no argument for making the first one legal. The hard drugs so obviously destroy both body and mind that few people support their legalisation. Soft drugs also have their harmful effects. Anything that causes us to lose rational control of ourselves must surely be harmful. The human being is a responsible agent with a duty to act with care, compassion, and service in the community in which he dwells. Drugs impair that responsibility. They upset our ability to judge properly. They distort reality including the way we see others and ourselves. Relationships are therefore more insecure; our compassion for those in need wanes, over desire to be industrious and to solve problems fails. Some of the assertions of the pro-legislation movement must also be challenged. There is disturbing evidence about the progression from soft to hard drugs. The price of drugs could still be high. Criminals would continue to seduce consumers to use hard drugs. Alcohol may be an established problem that can't be eradicated but that is no reason to introduce yet another. The marketing of alcohol with its expensive publicity should be an awesome example of what a legalised drug market could be. There would be yet another destructive factor in the breakdown of marriages, the cause of road accidents, and loss of productivity.

