

## MAINLY ABOUT PEOPLE

### ROCKHAMPTON

Rev B. Gibson left Moranbah at the end of December. Rev D. Vandervolf will be commissioned on February 20 at Moranbah.

Canon Morrey commissioned as Rector of Blackall on January 26 also as convener of the Western Chapter and senior priest in the West.

Canon Dunn to be convener of the Southern Chapter.

Rev J. Selvaratnam from Western Samoa has been appointed Rector of St David's, Frenchville.

### RIVERINA

Four new Deacons were made at St Paul's Pro-Cathedral, Hay on 2nd February, 1977: Mr M. Allison is to return to St Michael's House, Crafers for his fifth and final year of training. Mr P. Alstin to the parish of Deniliquin. Mr H. Booth as Assistant Deacon at Corowa. Mr G. Sturt is to join the staff at St Alban's, Griffith.

### ADELAIDE

On Saturday, 5th February, 1977 the Archbishop admitted to Holy Orders the following: To the Priesthood, Rev A. P. Bainton, St Theodore's, Toorak Gardens. Rev J. A. V. Hannaford, St Martin's, Campbelltown. Rev S. J. Pash, St Francis of Assisi, Edwardstown with St Dunstan's, Ascot Park. Rev M. Smith, St Michael and All Angels, Henley Beach.

To the Diaconate: Mr R. C. Gould, St Saviour's, Glen Osmond. Mr C. J. Heath, St Mary's, South Road. Mr P. W. Simmons, Church of the Good Shepherd, Plympton. Mr J. Stevenson, St Columba's, Hawthorn. Mr K. Sykes, St Matthew's, Kensington.

Rev K. S. Chittleborough took up his appointment as Director of Post-Ordination Training on 1st January, 1977 and was admitted as Minister-in-Charge, St Oswald's Church, Parkside on 1st February.

Rev P. G. Carter was admitted as first Minister-in-Charge of the newly formed District embracing the Churches of the Holy

Redeemer, Ingle Farm and St Thomas, Pooraka on 26th January.

Rev J. P. Collas was instituted and inducted as Rector of the newly established Parish of Tea Tree Gully in St Wilfrid's Church, Tea Tree Gully, on Friday, 28th January, 1977.

Rev J. E. Warren, formerly Minister-in-Charge of the Districts of Warradale and Darlington was instituted and inducted as Rector of St Stephen's Church, Glenunga, on Thursday, 3rd February at 8pm.

Rev M. R. Varnish was admitted as Minister-in-Charge of St Elizabeth's, Warradale, and St Margaret's Darlington on Friday, 4th February at 8pm.

Rev T. R. Fleming has been appointed by the Archbishop as Press Officer for the Diocese of Adelaide.

Rev M. K. Small resigned as Rector of St Martin's Church, Campbelltown from 7th February, 1977.

Rev P. P. A. Hopton will resign as Rector of Christ Church, Kapunda with Hamilton, Eudunda and Point Pass from 31st May, 1977.

Rev A. W. Cheesman has been appointed Chaplain to St Peter's Collegiate School, Stonyfell from the commencement of the 1977 school year.

### ARMIDALE

Rev G. Farley from Assistant Minister in the Cathedral Parish, Armidale, to Vicar of Manilla. He replaces Rev N. Collins who has moved to St Paul's, West Tamworth.

### BENDIGO

Rev Canon R. Davis, Rector of Mildura, has been appointed Rector of Castlemaine from Feb 10.

Rev J. Wheeler, Curate at Benalla, in Diocese of Wangarratta, has been appointed Curate at Swan Hill.

Rev T. Bulled, Curate at Swan Hill, has been granted leave of absence to serve with the Brotherhood of the Good Shepherd.

### SYDNEY

The following men will be made Deacons at St Andrew's Cathedral, Sydney, on February 20:

Mr P. R. Back, to St Bede's, Beverly Hills; Mr R. C. Barrie, to St Mark's, West Wollongong; Mr G. A. Cole, to St Paul's, Chatswood; Mr I. E. Fauchon, to St Paul's, Riverstone; Mr D. W. Gilmour, to St Alban's.

More intensive pastoral care after disasters such as the Granville train smash seems likely since a "debriefing" meeting last week.

The meeting was for clergymen who had been involved with survivors and bereaved families.

Their work had involved hospital visitation, pastoral counselling and duty at the city morgue.

They met at the Salvation Army headquarters at Parramatta to share their experiences.

Two hospital chaplains who arranged the meeting were trained in bereavement work under Professor Beverley Raphael, associate professor psychiatry at Sydney University.

The de-briefing took place along lines which she had suggested as a method by which people could help each other.

The clergy included Bishop D. W. B. Robinson, who had had a big part in the pastoral work, and Canon K. L. Loane. Both are from Parramatta. Half the clergy were Church of England, and the rest belonged to three other denominations.

The acting director of Church of England chaplaincies (the Rev Geoff Simmons) said one minister had the experience of knowing his daughter was on the train.

She was not injured. "As the men shared experiences it became clear that different ones had been in the right places at the right times," Mr Simmons said.

"Much valuable work was done, but at the time it was very hard for anyone to know the best thing to do.

"It was usual to find oneself without an opportunity to do anything — except to be there with the people.

French's Forest; Mr R. M. Kennedy, to St Andrew's, Sans Souci; Mr N. R. Macken, to St James', Turramurra; Mr P. F. Perini, to St James', Mt Druitt; Mr J. C. Robinson, to All Saint's, Hunter's Hill; Mr M. G. Robinson, to St Matthew's, Manly; Mr R. M. B. Sewell, to St Mark's, Darling Point; Mr P. B. Weaver, to Alban's, Epping.

CANBERRA-GOULBURN Rev D. Johnson, formerly Locum Tenens at Yass, becomes Minister in the District of the Holy Covenant, Belconnen, ACT, from 1st February.

Rev C. Tunbridge, Locum Tenens at Lalor Park, Diocese of Sydney, began duty at Giralang, ACT, from 1st February.

Rev A. D. A. (Robin) Fowler, who served as a missionary in Papua New Guinea, and in Asia, has begun duty as Assistant at St Matthew's, Albury.

Rev S. H. Williams left the Diocese at the end of January to work in a parish in the Diocese of Portsmouth, UK.

Rev E. H. Arbustor is about to leave Canberra to undertake duties with CMS in Iran.

Rev Dr P. F. Rudge has returned to Canberra from service in Britain.

God's children have these outward things with God Himself; they are as conduits to convey His favour to us, and the same love that moved God to give us heaven and happiness, moves Him to give us our daily bread.

— Richard Sibbes

God pities our weakness in all our troubles and afflictions; He will not stay too long, lest we put forth our hands to evil; He will not suffer the rod of the wicked to rest upon the lot of the righteous (Psalm 125.3).

— Richard Sibbes

## Granville disaster follow-up



Bishop D. W. B. Robinson.

Mr Simmons said that the value of being at the site or at a hospital at a particular time became clearer in retrospect.

This not only meant much to suffering people but was a sign to them that God did care and that forces of evil and destruction did not have the upper hand.

"The experience has raised questions of what should be done in any future disasters," he said.

"The public reaction this time has opened the way for much more to be done than before.

"It can be expected that in future still more adequate provision will be made by government authorities for dealing with people's emotional and spiritual needs during the crisis and afterwards.

"Just as co-operation between several Government departments has worked particularly well, so clergy have been given better opportunities than previously.

"The value of pastoral skill is receiving greater recognition.

"It is expected that other de-briefing meetings will take place for other clergy after the pressure of work resulting from the accident has lessened."

## Break over women's ordination

Sacramental intercommunion between the Episcopal Church and the Polish National Catholic Church (PNCC) came to an end January 1, when the Episcopal Church's new canon authorising the ordination of women to the priesthood and episcopate goes into effect.

The decision to take this step was made at a meeting of the International Conference of Old Catholic Bishops held in Vienna in mid-September.

The PNCC is the recognised representative body of the Old Catholics in the US. The Old Catholic bishops decided that the action of the Episcopal Church's General Convention was unacceptable.

In an official statement soon to be released through PNCC information channels, the Old Catholic rejection of the Episcopal Church action will be formally announced.

The Living Church has been informed by the Most Rev Thaddeus F. Zielinski, Prime Bishop of the PNCC.

Bishop Zielinski said that his church intends to retain "cordial relations" with the Episcopal Church, but that the sacramental intercommunion which has long existed between the two churches will have to be discontinued.

The Old Catholic Churches hold that only men are eligible for the offices of deacon, priest, and bishop.

Nearly 2000 Polish Catholic men and women missionaries are serving in Africa, Latin America, Oceania, and Asia, according to Catholic sources.

## BIBLE TRANSLATED FOR EAST EUROPE

How does a translator translate? What is happening in Eastern Europe with the Bible? Are Australians interested in the Bible?

These questions as well as some you might like to ask will be answered at the Bible Society Birthday Rally to be held at St Giles Presbyterian Church, Hurstville, on Monday, 7th March at 8.00 pm.

Mr Basil Rebera is a guest of the Bible Society from Sri Lanka. Mr Rebera has been helping with the translation team in India, and is presently in Australia to do further studies at the Macquarie University, Sydney.

Basil will be speaking on the subject: "How Does A Translator Translate?"

An audio visual on "The Bible Work in Poland" will be shown. It is a factual visual documentation of the Bible Society work in Poland, Eastern Europe.

Mr Bob Arvidson will be speaking on "The Australian Outreach".

With three short features, questions and supper ... and a comparatively early night ... there is a blessing in store for all.

Mr Basil Rebera, recently from Sri Lanka, is seen here with Reverend Graeme Smith and the Reverend Alex Morrisby discussing the Bible Society Meeting to be held at St Giles, Hurstville, on Monday, 7th March.

## ARCHBISHOP CRITICISES ABC PROPOSALS

The Anglican Archbishop of Sydney, Sir Marcus Loane, has stated that Marxism, Yoga or Weight Watchers could be included in a new definition of religion under consideration by the ABC.

He said this in a letter to ABC Chairman, Mr J. D. Norgard.

The new definition is: "Religion is any set of practices or ideas which one believes will lead to liberation or fulfilling of one's being."

Archbishop Loane's comment was: "This definition cannot be anything but unacceptable to Christian people. It does not take into account the nature of the revelation of God's truth and character in the Person of Jesus Christ as the Son of God. Such definition is so broad that it could include Marxism or Yoga or Weight Watchers or anyone else with a set of practices or ideas which in their own opinion leads to self-fulfilment."

The definition, which is on the agenda for the next meeting of the ABC Commissioners, was recommended by a seminar of 22 people held in Sydney in December. Archbishop Loane said these people included more humanists than their proportion in the community.

Bishop John Reid, Anglican Bishop for the Media, and Archbishop Loane's spokesman, said today: "There are still more people in Church on any Sunday in Australia than are present at all sporting fixtures on a Saturday. It is absurd to overlook this huge audience

to serve the narrow interests of a few humanists and rationalists.

"All over Australia, Christians have been expressing their concern at the watering down of Christian content in ABC Religious Programmes. It would be very improper for the ABC Commissioners to ignore this reaction."

Another stage in the development of the Diocese of Newcastle was marked on Sunday, January 23 when the Bishop of Newcastle, the Right Reverend Ian Shevill, inaugurated the Experimental Pastoral Area of Telarah-Rutherford.

This is the fourth such area to have been inaugurated in the diocese in the past two years. The others are Wyoming, Toukley-Budge-woi and Gateshead.

The growing populations in these areas have necessitated the establishment of separate pastoral oversights and priests have been appointed to take charge of them.

Telarah-Rutherford area was formerly part of the Parish of St Mary's, Maitland.

At a service in St Christopher's Church, Rutherford on Sunday evening, the Bishop commissioned the Reverend C. J. Taylor, formerly Assistant Priest of Maitland, as the Priest-in-Charge of the new Experimental Pastoral Area.

The Seminar on Victimless Crimes just concluded has significance not only for New South Wales but for the whole of Australia. It represents a high point in the campaign by such groups as the Council for Civil Liberties, the Homosexual Coalition, humanists as well as to persuade Governments to change the laws in their favour. It happens in NSW, as in South Australia, the Governments are led by people who themselves are committed to these changes and are able to use the power and prestige of their office to further such causes.

This Seminar was an undisguised attempt by the NSW Premier Mr. Wran, and his Attorney General Mr. Walker, to create the impression of public support for such changes. The Dean of Sydney, Lance Shilton, is surely right when he asked: "Is this a genuine attempt to assess the conscientious beliefs of a significant number of representative people, or is it an attempt to give a veneer of respectability to previously planned legislation and predetermined attitudes?"

The Seminar itself was stacked. There was a serious imbalance in the viewpoints expressed from the platform, people holding a different opinion were abused, sworn at and shouted down. Both overseas



Archbishop Loane, KBE.

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# CHURCH RECORD

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# Victimless Crime Seminar — radical groups favoured

The New South Wales Government conducted its Seminar on "Victimless Crime" at the Seymour Centre in the University of Sydney, last weekend.

The Seminar dealt with such offences as drunkenness, vagrancy, suicide, homosexuality, prostitution and drug abuse. Over the three-day Seminar about 500 people attended.

The featured speakers from overseas were Professor John Kaplan of Stanford University, California, and Professor Stanley Cohen of the University of Essex.

Local speakers included representatives of homosexual groups, police, Mr Ronald Conway, author of "The Great Australian Stupor", Women's Electoral Lobby representatives, academics. The Churches were represented by the Dean of Sydney, Very Rev Lance Shilton, Miss Janet Combes and Rev Fred Nile of the Festival of Light also spoke.

Opening the Seminar on Thursday, 24th February, the Premier of NSW, Mr Neville Wran, called for changes in the present laws. "The Law acts in an arbitrary and haphazard fashion. In regard to private consensual sexual conduct between adults, intrusion of the law is just a nuisance," Mr Wran said.

The NSW Attorney General, Mr Frank Walker, who was present at all sessions and chaired a number of them, also indicated his strong support for changes of the law, especially on the question of homosexuality. In answer to a question from the audience he admitted his support for the position put by Mr Lex Watson of the Homosexual Coalition.

The Seminar was marked by aggressive contributions from supporters of reform.

Any person who spoke, either from the platform or the audience, supporting other than radical viewpoint was shouted down, abused.

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## EDITORIAL

The Seminar on Victimless Crimes just concluded has significance not only for New South Wales but for the whole of Australia. It represents a high point in the campaign by such groups as the Council for Civil Liberties, the Homosexual Coalition, humanists as well as to persuade Governments to change the laws in their favour. It happens in NSW, as in South Australia, the Governments are led by people who themselves are committed to these changes and are able to use the power and prestige of their office to further such causes.

This Seminar was an undisguised attempt by the NSW Premier Mr. Wran, and his Attorney General Mr. Walker, to create the impression of public support for such changes. The Dean of Sydney, Lance Shilton, is surely right when he asked: "Is this a genuine attempt to assess the conscientious beliefs of a significant number of representative people, or is it an attempt to give a veneer of respectability to previously planned legislation and predetermined attitudes?"

The Seminar itself was stacked. There was a serious imbalance in the viewpoints expressed from the platform, people holding a different opinion were abused, sworn at and shouted down. Both overseas

speakers were strongly committed to the radical position and illustrated the underlying bias of the organisers. In fact they were just expensive window dressing.

Many people went to the Seminar, recognising the need for change in the laws on the subjects covered yet no serious discussion on what specific changes might be considered was allowed. All that took place was the repetition of well known positions from opposing camps. Nobody had the opportunity to make a serious contribution from the floor unless it was radical. Anybody else was shouted down. From the Government's point of view the Seminar must be regarded as failure if it really wanted feed back from ordinary people. Only the well organised pressure groups were heard.

One interesting fact emerged from the Seminar. The radicals and even the Government appear terrified of the influence of the Churches and the Festival of Light. Even Mr Walker, the Attorney General, could not restrain himself from an intemperate outburst against the FOL. Anybody can get carried away in the heat of debate but there was no public apology later.

## CHURCH BASHING AT THE SEMINAR

The Seminar on Victimless Crimes was marked by a constant and unprovoked attack by dozens of speakers on the Churches and Christianity. Any speaker who was identified as a Christian was abused and laughed at. In at least one section of the audience violence was threatened to intimidate people unsympathetic to the radicals into silence.

Some were visibly shaken and left the hall.

The Dean of Sydney, Very Rev Lance Shilton, rose to protest against what he described as "church bashing". While admitting that Christians in the past had not always acted wisely he defended the churches as the ones who had done more to help the underprivileged and needy.

No credit was given by the participants of the Seminar for the generous and compassionate work done by the churches over the centuries, the Dean said. Long before others became interested in the drunk and vagrant, the prostitute and the drug addict the churches were quietly working with them and extending christian ministry.

Earlier Dean Shilton had attacked the structuring of the Seminar which discriminated against all but the most radical points of view. In introducing his paper on homosexuality he said:

"I welcome the willingness of the NSW Government to sponsor the seminar for the feedback of public opinion on controversial issues. However, I feel at a distinct disadvantage in giving this address not only because of the controversial nature of the subject of homosexuality, but because I believe that some who may have come to this Seminar with a reasonably open mind could now be confused about the purpose of the Seminar.

There is confusion about the title — victimless crime, consensus crime or multi-victim crime.

I ask: Is it a genuine attempt to assess the conscientious beliefs of a significant number of representative people of the community or is it an attempt to give a veneer of respectability to previously planned legislation and predetermined attitudes?

The Premier, Mr Wran, stated quite definitely in his opening address: 'The time has come to change the laws.' He made his position perfectly plain. He also said: 'The Government will weigh carefully all the points of view before proceeding with reform.'

Professor John Kaplan in his keynote address said: 'Consensual sex offences, especially homosexuality, were simply none of the law's business if done in private.' This was a biased presentation of a particular point of view.

The background papers which were not generally available before the Seminar gave helpful statistical information, but they are prefaced, particularly the subjects of prostitution and homosexuality, by biased papers which present an opposite point of view which many in the community would not take. The article on homosexuality repeatedly uses the term Anti-homosexual laws — it could have been put more positively 'pro-heterosexual laws'. It speaks about 'the quasi-religious, fundamentalist group which attempts to influence public opinion on a variety of issues is the Australian Festival of Light', but then continues to quote authoritatively from the self-appointed Tribunal on Homosexual and Discrimination which using the same terminology could be described as a quasi-judicial pseudo-intellectual group of radicals.

The papers of two of the speakers on homosexuality which have a different view from me were not made available to us before this meeting and therefore there has been no opportunity to study them.

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## Archbp Luwum — service held



Archbishop Luwum

The Archbishop of Uganda, Dr Janani Luwum, was shot twice — on either side of the chest and through his mouth "because he had the courage to stand up to the Ugandan President, General Amin, and his government and say where things were going wrong."

He warned that Uganda stood on the brink of a "Reign of Terror". "What kind of diplomatic initiatives and say where things were going wrong."

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## Seminar — a failure

Speaker after speaker attacked Christianity in general and the Churches in particular. Members of the Council for Civil Liberties, homosexual groups, extreme left wing groups and the overseas speakers actually went out of their way to attack and malign the churches, and denounce their influence.

What were they afraid of? Outnumbered at the Seminar, given little opportunity on the platform and few opportunities to reply from the audience — the Churches were portrayed as the oppressors who should be denied the right even to give their point of view. Violence was even mentioned to intimidate them into silence at one point.

The lesson from the Seminar is clear: if Christians do not wake up to the fact that powerful forces are at work to silence them and eventually bring them down the basic freedoms they are entitled to will be lost.

If the Seminar is an example of what the NSW Government sees as participatory democracy then power will eventually fall to well organised and ideologically committed minority groups who cannot and will not tolerate any other position but their own.

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AUSTRALIAN CHURCH RECORD, MARCH 3, 1977 — 1

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### The Australian



# NOTES & COMMENTS

## Christians and human rights

The President of the United States, Jimmy Carter, is to be commended for his outspoken support for those Russians who are usually called dissidents or civil rights workers.

The President even wrote to Andrei Sakharov and the letter was actually delivered. Not everyone commends such actions. Some say that it needlessly offends the Russian Government and makes them more severe in their treatment of the dissidents.

The fact is, you don't help these courageous people by letting the civilised world forget that they exist.

Bad as persecution is in Russia, it is immeasurably worse in Uganda. Idi Amin, the crazy, unpredictable monster whose programme of murder and grotesque buffoonery has brought Uganda to the brink of chaos, does not respond to the persuasion of Presidents and the appeal of reason.

The murder of the Anglican Archbishop of Uganda and the reported massacre of hundreds of Christians reminds us of the persecutions which Christians suffered 1900 years ago at the hands of another hideous monster, the Roman Emperor Nero.

Christians will pray that the Church in Uganda will soon be delivered from the current wave of terror and persecution.

## Peace movement

Human beings are tribal creatures. They like to organise themselves into groups for various purposes and especially to fight against other groups. The Class War, which the Marxists have popularised, is a classic example. The clash of colour is another. Colour is not the real cause of the clash. Differences of culture are the root cause.

In the Western World, Ireland is the most tribalised nation. The IRA and their various Protestant counterparts are not fighting about religious issues. All sorts of other issues are involved — economic and political and social and above all, bitter hatred of members of another tribe.

The Peace Movement in Northern Ireland was started last year by two very brave women, Mrs Betty Williams and Miss Mairead Corrigan who is visiting Australia just now. Miss Corrigan insists that it is not limited to a women's peace movement. It is for everyone.

She says Australians live in a paradise and cannot understand the ferocity of everyday violence in Ulster. "Ireland is a violent society and it breeds violence," she said. Expressing her thanks for the practical and moral support which Australians have shown, Miss Corrigan said that for the first time in 700 years we have found an answer to the violent troubles of Ireland. 700 years is a mighty long history of violence, isn't it? It takes us back long before Cromwell's time and he is usually and conveniently blamed for all the trouble.

Miss Corrigan and her colleagues have much to fear from the inhuman "men of the gun" in Ireland. These homicidal maniacs know that, in the long run, they cannot continue to hold sway if public opinion at the grass roots ceases to support this suicidal violence.

## Casino inconsistency

Some of the most notorious criminals in NSW gaols gave evidence recently to the Royal Commission on prisons.

Whatever we may think personally of these criminals, the NSW authorities considered that their testimony was essential to the Royal Commission's unrestricted investigations.

Yet, when the former Mafia gangster-turned-informer, Vincent Teresa, came to Sydney to give evidence about the evil, anti-social consequences of casino gambling, the NSW Premier launched one of his most bitter attacks upon the people who invited Teresa to give evidence. Why was Mr Wran so angry about Teresa's testimony against casinos?

Obviously, because Teresa's presence has revived public interest in the Casino issue which is one of Mr Wran's favourite projects, despite his pre-election undertaking.

Nothing has been heard of Mr Lusher's report following his inquiry which the NSW Council of Churches denounced as a sham and backed its verdict by withdrawing from it. Mr Lusher refused to allow witnesses to be cross-examined by other parties attending the inquiry, and he refused to call Teresa to give evidence. Whether Mr Lusher has yet submitted his report or not, Mr Wran knows that the present economic recession is the worst possible time to revive his Casino project. Hence his anger.

The Federal Liberal Government has its own crazy plans for a casino in the ACT a fact which also angered Mr Wran. The Federal authorities were glad to help get rid of Teresa because his evidence would not help their ACT project either. As for Teresa's presence encouraging violence, the Federal Government is reported to be considering granting limited visas for members of the Palestine Liberation Organisation to visit Canberra in April. Since when were PLO men such harbingers of peace?

## SEMINAR • from page 1

sworn out. Many people said they felt intimidated by the Seminar and especially the sometimes partisan treatment from the chair.

The Church of England was represented at the Seminar by Dean Shilton, Rev Victor Roberts, Rev

Alan Nichols, Rev Bernard Judd and Rev Bruce Ballantine-Jones.

The Rev Campbell Egan represented the NSW Council of Churches.

Mr Walker at the end of the Seminar said the Government will go ahead with the changes to the law even if it may mean electoral suicide.



# ON & OFF THE RECORD

BY DAVID HEWETSON

## WOOD CHIPS AND SACRED COWS

I once heard an Indian Vet speak disparagingly of the idea of the Sacred Cow. He was all for some slaughter and was convinced that it would solve a number of problems: food supply, and also a reduction in the excessive numbers of cattle and the havoc they wreak.

"Extremists make it a test of true nationalism," he said. "It is also a religious matter. But if the people were to treat cattle in a truly religious fashion they would not neglect the way they are."

### SACRED VERMIN?

Os Guinness makes the same point in "Dust of Death". He claims to have seen people in New Delhi putting rats into their neighbour's garden rather than kill them. This was because of the doctrine of *Ahimsa* or harmlessness, a belief based on not injuring life lest it interfere with someone's incarnational pilgrimage. When it is applied to vermin the results are disastrous. A United Nations expert told Guinness that every year in Indian vermin eat enough grain to feed the entire population of Canada.

The point that Guinness is trying to make is that the idea that Eastern pantheism reinforces a concern for the environment is very ill-founded. Likewise its corollary: that Christianity, by making man so distinct from nature, is actually responsible for its rape and ruin.

It is ironical that one generation of Christians has to fight the battle against the notion that Christianity is "unscientific", and the next generation against the fact that it is reputedly too scientific, i.e. that it has spawned and encouraged the science, technology and industry which is currently said to be threatening the environment. It is rather like the Vicar of Bray in reverse: for whatsoever idea shall reign Christianity will still be blamed for our troubles.

### GUILTY OR NOT GUILTY?

Is Christianity guilty of these charges laid against it? It certainly played a powerful part in the emergence of modern science, and its daughter technology and grand-daughter industry. The questing spirit of the Greeks (which often gets the credit for modern science) was impeded by the old mythologies with which Greek thought was impregnated until the cleansing winds of the Biblical worldview had time enough to blow through the minds of science's Christianised pioneers. Nature was changed from being the household of the gods to being the handiwork of a Maker whose ways, though often mysterious, were logical and consistent.

The Christian attitude to work opened up the possibility of experiment as against the Greek contempt for menial tasks (unless of course done by slaves). These, and other factors, undoubtedly cleared the ground for the emergence of this formerly suppressed venture of the human spirit. If being such a recent arrival, science (or rather, some of its more intoxicated admirers) have occasionally turned against

its parent in adolescent rebellion, it can still in no way deny its Christian origins.

But science, technology or even industry is one thing. Materialism and the greedy plundering of the earth is another. As Jesus plainly declared, Mammon is the rival and opponent of God, the other "master" who so often claims man's allegiance.

God put man in the earth to till it, to guard and preserve the good earth and to enjoy its bounty. More than that he made the enchanting sweetness and beauty of the natural world to be an important part of the testimony to his wisdom and power.

The environmentalists and the developers have been at loggerheads for a decade or more now. The battleground is nature and how we shall treat her. The issue has entered the NSW cabinet, says Craig McGregor in a "National Times" article, by focusing on the future of the woodchip industry. We might as well throw in sandmining for good measure. Who will win this debate? And when the dust (or chips and sand) has settled what are the real issues?

### ECOLOGICAL PSALMS

There is a "divine ecology" in Psalms like 104. After making a miraculous space for life by driving back the forces of chaos, the Creator sets up a delicate balance between all living things.

The chaotic waters (vs 10-13) are channelled into the world in a gentle and useful fashion to sustain man and his cattle (and even such unproductive "oddities" as the wild ass!). God even feeds earth's most dangerous creatures (v 21) but he sets up a beautiful balance between night and day so as to keep them and mankind apart (vs 22, 23) even providing great time-pieces in the sky (vs 19, 20) lest they get the matter confused!

And God is himself ceaselessly involved in the ecology: it is all sustained by his vivifying breath, and when he "holds his breath" it all turns to dust (vs 29, 30).

Many of the more sensitive spirits of our time have tried to sustain themselves with a deep devotion to nature or else to art as the interpretation of nature. The nostalgic return to the good earth, symptomatic of our times, is evidence of this quest.

From the counter culture in its country setting and with its organic fertilisers etc to the plain old backyard vegetable garden or the purchase of an off-road vehicle and camping gear by suburban families — it is all an indicator of the longing to find solace in the arms of Mother Nature.

Well, she is certainly no goddess. And she will probably deal rather roughly with anyone who tries to treat her as one.

But she has a glorious testimony to the miracle of life and to the wisdom and power and goodness of the One who put it all together. To worship her is a dangerous cul-de-sac; but to ignore her eloquent voice is to court the increasing secularity of our mammoth cities.

## SEMINAR — MEDIA NOT HELPFUL TO GOVT

The Seminar on Victimless Crimes received less than sympathetic support from the media. Unlike the Seminar itself, the opportunity for non-radical speakers on television, radio and the press was very fair and balanced.

Most surprising of all was the editorial in the mass circulation Sydney Daily Telegraph condemning the proposals on legalisation of Cannabis. The usually permissive paper stated on February 28:

Revelations that half a million Australians are regular pot smokers are, to put it bluntly, stunning.

Socially aware Australians have long known that marijuana has been spreading its tentacles of euphoria into all levels of our society.

But conditioned though we have been, few of us were prepared for the staggering figures dropped into the public controversy by Professor Neal Blewett during the State Government-sponsored seminar on victimless crime.

That so many are prepared to flout the law to pander to a very expensive habit will not only shock the general public, but it will be an embarrassment to the reformist elements in State and Federal governments.

The glib will argue that any law which discriminates against so many is an ass.

But if our legislators are to be consistent in their attitude toward approved social props, they must take another long look at marijuana in the light of Professor Blewett's bombshell.

Spurred by damning medical evidence, the law-makers have been taking an increasingly hard line on tobacco.

Strict restrictions on cigarette advertising and health

warnings on cigarette packets have been imposed to reduce the effect of the tobacco barons' "recruiting" campaign among the young.

Similar restrictions are being considered to try and stem Australian dependence on alcohol.

Although it might not ravage your heart and lungs like cigarette smoking nor pickle your vital organs like immoderate drinking, mari-

juana is a drug and most doctors agree it has harmful side-effects.

How then can a Government which has just outlawed tobacco smoking on buses and trains even contemplate a softer line on another drug which 500,000 use?

The truth of the matter is that the Wran Government has backed itself into a corner in its desire to ease the social and legal burden on the so-called victimless criminals who smoke pot.

In a strictly legal sense, marijuana smoking might be a victimless crime, yet in a

moral sense pot is just as dangerous and lethal a drug as the twin causes of so much premature Australian death and misery — tobacco and alcohol.

Half a million Australians and their civil rights crusaders might argue that the law does discriminate against them.

That argument alone, however, can scarcely justify a softer legal line on marijuana at a time when governments are reacting to social pressures by actively discouraging the use of tobacco and alcohol.

## SPLIT OVER WOMEN PRIESTS

Two traditionalist groups in the United States which are opposed to the Episcopal Church's acceptance of women priests are themselves in dispute over how best to deal with the matter.

The Fellowship of Concerned Churchmen, at a recent meeting in Philadelphia, voted unanimously to "disassociate itself entirely" from Anglicans United, which has set up a "continuing Anglican province" for North America and which is led by a founder-member of the Fellowship, Canon Albert J. duBois.

The action of the Fellowship follows a similar one taken earlier by the executive committee of the American Church Union, of which Canon duBois is a former

executive director and president.

A statement from the Fellowship said that the aims of itself and of AU were broadly the same — "the provision of a spiritual home for Episcopalians who uphold the traditional faith and order of the Church."

But Fellowship members felt that AU was following a different policy and programme, especially in "setting up a separate ecclesial structure immediately, upon too narrow a base, and acting unilaterally without consulta-

tion with others who share the same objectives."

However, the Fellowship "remains solemnly committed to an inflexible determination to reject the schismatic actions" of last September's General Convention, "which separated that body from the holy Catholic and apostolic Church of the Creeds."

It is planned to hold a congress next September "for all Episcopalians and Anglicans who cannot live with the decisions and actions of the 'General Convention Church'."



The late Archbishop Janani Luwum.

## BISHOP TRIED TO GET TO UGANDA

• from page 1

to persuade Amin from taking the wrong course I cannot imagine for I am not a politician," Bishop Brown commented.

The 64-year-old bishop had left England with the intention of representing the Anglican Consultative Council and the Church of England at the funeral of Archbishop Luwum, originally arranged to take place in St Paul's Cathedral, Kampala, but it later became known that he had been buried in the northern part of his diocese near his home, and the frontiers of Uganda were closed against visitors.

It had been Bishop Brown's intention to fly to Nairobi and then face a 750-mile bus journey in order to attend the funeral, but no one was prepared to take the risk of driving the vehicle. "Had I entered Uganda," Dr Brown told pressmen, "I doubt if I would be here enjoying your company today."

In a reference to the shooting the bishop was unshakable as to the evidence in support of the murder claims that have been made. "I know this from the evidence of those who saw the corpse at first hand, and the reliability of the person (Dr Brown was unwilling to name him for fear of repercussions) who told it to me. He was in tears for he had seen the bodies."

Asked whether the killings

marked the beginning of a purge against Christians in Uganda he answered "I am told this by Christians I saw from Uganda and I certainly believe it. I would never have used the word persecution in respect of Christians in Uganda but prominent Christians in towns and villages are now being picked off. There has been shock and consternation but at the same time there has been great admiration for the Ugandan Church."

Bishop Brown was obviously at a loss to understand why Amin had turned against the Archbishop, "Janani Luwum," he said, "was fond of Amin and had a good relationship with him. If ever Amin did anything and the Archbishop believed it was against the interest of the nation, he would ask to see him and for a long time this kind of association was granted."

Dr Brown told the press that his Ugandan advisers had informed him that the last thing President Amin did before the Archbishop was shot was to confront him with an article which had appeared in the British Press and to blame him for its worldwide circulation. This had been identified as the letter signed by Archbishop Luwum and 18 other bishops in the province: "There was not an ounce of political manoeuvre in this; it was straight-from-the-shoulder Christian in its content."

The Archbishop was rebuked in public for besmirching the name of Uganda and then all the other bishops were sent for to hear allegations about arms being found near the homes of one of them and also that of the Primate. Then the bishops were threatened with deportation.

Those around the President, Dr Brown alleged, handed out rough treatment to the bishops and when the Dean of the Province protested "he was pushed about and treated very badly."

"The bishops were called dogs and were refused permission to sit down; they were accused of plotting to overthrow the Cabinet. When Amin harangued the army around him there were cries of 'kill them, kill them.'"

Later, a report in Dar-es-Salaam's Daily News claimed an enraged President Amin shot the Archbishop when he prayed aloud while being flogged by Amin's soldiers.—CEN

# A gracious and cultured man who walked in the light

Winston Churchill once described Uganda as the pearl of Africa. A land of great national beauty — in area similar to the State of Victoria, in population 9 million — convulsed today by a political tyranny the likes of which this weary world has seen far too much.

It is well to put the issues in their context. All is not well in the continent of Africa. Europeans have given many things to Africa — good roads, schools, hospitals, industries — but they have left a sad legacy of resentment, humiliation, frustration, exploitation, social dislocation and the fear of the loss of a true African identity; hence the revival of ancient cultural values and the resurgence of tribal loyalties. African politics are too often the politics of despair. The African is a man with his first closed in his pocket.

Yet Africa is on the way to becoming the most Christian continent by the close of the century. There church growth is ahead of population expansion.

But how deeply has Christianity penetrated the life of Africa? Is it hampered by links with white dominance and western cultural imperialism? Is it truly and deeply African? Is it an obstacle to the revival of African cultural and the nationalist aspirations of the countries of Africa?

The present tragedy in Uganda must be understood in this wider context of a growing church in the middle of Africa's struggle for identity and dignity. In these bloody and violent days in Uganda there is being seen before our eyes the true depth of the penetration of the Christian faith deep into the soil of Africa.

This means, then, that Christian leadership in Africa is probably more significant to the life of the nation than almost anywhere else. African politicians cannot ignore the Christian leaders of Africa.

Janani Luwum was such a leader, and it has been my privilege to have come to know him. My first impressions were gained just two years ago here in Sydney, when he was a guest in my home. I remember him as a compassionate man. I cannot recall one word of criticism spoken during his time with us although he had already suffered grievous personal loss. There was a truly amazing lack of any bitterness. I found him to be a big man in every way — in physique, in his judgments of others and in his quiet moral courage.

He was never in any doubt about the dangers he faced. He was born in 1924, he trained as a teacher and taught for seven years before his ordination in 1955. Later he studied in England and became principal of a theological college in Uganda until being consecrated bishop of Northern Uganda in 1969. In 1974 he became Archbishop of the Anglican province of Uganda, Ruanda, Burundi and Boga Zaire.

Gracious, cultured, he was first of all a family man. I asked if he would like to go sightseeing in Sydney, but he chose to go shopping for his family. We did the rounds of the department stores and he knew at a glance whether or not the clothes would fit his children.

Last year some of us were with the Archbishop at the meeting of the Anglican Consultative Council held in Trinidad. He did not speak a great deal. But, when he did, it was from his heart. I remember him rising to his feet on one occasion to speak of the church as a family.

On the Sunday of the Conference, delegates went out in pairs to spend the day with local parishes. Archbishop Luwum and I went together to the parish of St Agnes, Port of Spain. The church was packed; it was hot and sticky, windows were open, fans whirled, the cheerful West Indian congregation sang heartily and the Archbishop spoke to them of the church in Uganda, a church of 3 million of whom half would be in church every Sunday. He spoke simply of the love of God and the death of Jesus. There was nothing trite about it because these truths were so obviously real to him.

The last time I saw him was in New York — at informal negotiations.

I saw him as a leader of the church, full of shrewd but kindly wisdom; a leader of men, always gracious but firm and clear in his aims and objectives for his diocese.

It is moving to recall that the king, Mwanga, now in exile, did become a believer, was baptised and died a Christian in 1903. At the funeral service in Kampala the African preacher depicted the first Bishop greeting Muwanga with the local salutation "welcome my friend!"

The church grew rapidly in the early years of this century and in 1937, 50 years after those first days, the jubilee of the church in Uganda was celebrated.

Part of the celebrations of 1937 was a great series of meetings which marked the beginnings of the East Africa Revival. It was a complex movement but two things stand out. It has been one of

murder of the first bishop of Uganda who was speared to death in 1885 to the roasting over a slow fire of 32 young Christian lads who were members of the royal court. Despite these horrors the church grew and, in a remarkable editorial, The Times of London wrote on October 30, 1886, that the blood of the martyrs was, in fact, the seed of the church. At a time before British and other European interests were involved in this area, the editorial made the statement that "on the success of the Ugandan experiment with its alternation of favourable and adverse circumstances depends the happiness of the interior of this vast continent for generations."

The next year, 1887, saw the receipt on May 13 of a letter in London from three Ugandan Christians in which they urged Christians in

Here we have all the central features of the Archbishop's faith — his deep appreciation of the significance of the cross, his concern for warm Christian fellowship and his absolute sincerity. He was one who "walked in the light!" It is inconceivable that such a man would engage in deceit and plotting. His faith demanded of him that if anything was wrong it should be brought to the light. This is why if he chose to criticise General Amin he would do it to his face, at great personal risk, and not behind his back.

And what was the secret of the Archbishop's strength and serenity. Bishop Bert Woodruff of the West Indies had the unpleasant experience of political arrest because he prayed for the leaders of his country that they might seek the public good and not private gain. He was retelling this experience to Archbishop Luwum and asked him how the Archbishop coped with the pressures of his position.

Luwum replied that he had learnt that when the storms raged then Jesus was in the boat with his disciples and they had calm within their hearts. Archbishop Luwum lived and, I am sure, died with this calm in his heart.

Pray for his wife and children. Pray for the leaders of the church, pray for the three million Anglicans and the three million Catholics, many of whom have suffered so grievously. Pray for Uganda, its leaders and its peoples.

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Archbishop Luwum at Sydney press conference, 1975



## Defence of Charismatic Movement

Sir,  
One can understand the concern of the Rev Peter Swane (ACR 17/2/77) concerning what was taught by Dr Baxter at the Logos Convention at Blackheath last January.

It is true that some charismatic Christians believe that established denominations (Protestant as well as others) have been forsaken by the Holy Spirit and that those Christians who are seeking to be led by the Spirit should leave their churches. There are also non-charismatics who believe this. Unfortunately we must agree that there are plenty of incidents (such as the recent Episcopalian ordination of a lesbian) which support this idea.

My point, however, is that charismatics who think this way are not representative of the majority. If Mr Swane had attended the International Conference on the Holy Spirit and the Church in Sydney at the end of January he would have heard a very different view, and this was attended by some 5000 people from every state and overseas, and from every denomination.

From my personal observations in the USA and Britain as well as our own country I can say that the main thrust of the charismatic renewal is the renewal of the whole church of Jesus Christ. Those of us who hold this view are committed to our own denominations and are praying for the renewal we believe the Lord wants to bring about by His Holy Spirit in every church.

In conclusion I assure Mr Swane that my personal steadfast belief in justification by Faith alone is in no way refuted by my belief that being "baptised in the Spirit" is a separate experience to being "born of the Spirit", and on this point he misunderstands what we

## LETTERS

believe. All too often our differences are due to semantic problems. Perhaps the time is coming when charismatics and non-charismatics will be able to sit down together and in love seek to resolve our differences.

Rev ALLAN ALCOCK,  
Clovelly.

## Moore College Prayer night

Sir,  
The Committee of Moore Theological College is holding a "Night of Prayer" at the College on Thursday, 21st April.

Sessions will commence at 7.15 pm and 8.15 pm and we hope that many people will be able to join us to pray for the work of the College.

I would appreciate it if you could publish this for us. We are particularly anxious to correct an earlier notice which had the wrong date on it.

JOHN C. CHAPMAN,  
Moore Theological College.

## Reservations about charismata

Sir,  
I must agree with Rev Peter Swane (ACR, Feb 17) in his remarks about certain aspects of the Charismatic Movement. I personally know some people who attended the Logos Charismatic Convention, and who upon returning left their own church to attend meetings at the "Life Ministry Centre".

This is supposed to be a resource centre for building people up in the Christian life, but in practice some people tend to make it their church. The reason for this people making the change is that they "felt God calling them to do so".

Also we have in this church had recent experience of zealous people who frequent such gatherings putting severe pressure upon members of our congregation on the necessity for tongues-speaking and immersion baptism. The tragedy seems to be that certain "big name speakers" are treated with such reverence that their utterances are taken as divinely inspired, even though they may be in fact quite astray in their biblical exegesis.

It seems that when someone hears a certain interpretation of a passage in a manner which is highly symbolic, that interpretation becomes to them the only possible one, and they will not let themselves be swayed by the fact that genuine scholars leave some problems as being equally capable of a number of equally valid interpretations.

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Henry Lidbetter, generally known as "Liddy".

This is being arranged at the instigation of some of his friends and with the enthusiastic support of the Archbishop of Papua New Guinea and the Australian Board of Missions.

After ordination and curacies in the Diocese of Sydney, Arthur Lidbetter served as a Priest and Teacher in the Diocese of Papua New Guinea for twenty-five years. Most of this time was spent at Wanigela in Papua, but for the last few years he was Chaplain at the Martyrs' School. The establishment of such a memorial is in recognition not only of the fact of his service but also of the signal effectiveness of it. Many men and women who are holding positions of significance and responsibility in Papua New Guinea today, as well as local citizens in that country, would regard Arthur Lidbetter as one person who more than any other sent them on their way.

They, too, have expressed the desire to contribute to this bursary fund so that "Liddy's" life and work will continue to be remembered in a fitting manner.

The first donation which has so far been received is from the former Bishop of Quebec who, on retirement, served as a Volunteer at the Martyrs' School and was well aware of Arthur Lidbetter's unique ministry.

The purpose of the memorial is to assist boys and girls from Wanigela, Ukiu and Auyan districts to receive education at either the Martyrs' School or the Holy Name School or at some other appropriate teaching or training institution.

If contributions to this memorial are clearly marked "Australian Board of Missions New Guinea and Aboriginal Missions Special Purposes Trust Fund" they will qualify under present legislation for income tax deductibility under Section 78(1)(a) of the Income Tax Assessment Act.

I warmly commend this appeal to all who had the good fortune to know Arthur Lidbetter personally as well as to those who would like the opportunity to share in a project which will have an on going significance for the people of Papua New Guinea.

Rev NEVILLE CURTIS,  
Dandenong North.

## Memorial fund for missionary

Sir,  
I would like to draw the attention of your readers to the establishment of a bursary fund in memory of the late Reverend Arthur

Canon ROBERT L. BUTTERS,  
Chairman,  
Aust Board of Missions.

## Bishop condemns media violence

The Bishop in Wollongong, Rt Rev Ken Short last week issued a statement condemning violence in the media. Bishop Short said:

"Now that the emotion associated with the execution of the American murderer Gary Gilmour has subsided, there is another aspect that needs to be raised. Twenty-one years ago when TV arrived in Australia, the westerners featured death at a distance, as quick-draw justice administered instant justice. Gradually the death scenes became close-ups, and drawn out experiences, but after all, it wasn't real — it was only acting out a screen play.

"Then came the sexual revolution, and the passionate kiss of the older movies quickly developed into the portrayal of every sexual experience, natural and unnatural.

"Though live TV access was denied in the case of Gary Gilmour, yet his execution has opened the way to death by the electric chair of another man in Texas. And this possibility has brought about the macabre squabbling between rival producers wanting the event to be

theirs, to make a television first. So now we face the ultimate in realism: not a screen play, but the presentation of a human being actually dying.

"Only a few years ago, 80,000 people turned out in Nigeria to see five men publicly die for theft. Now the American TV is negotiating to televise live to the nation and to the world the death of a human being. Where do we go from there?

"The public execution of criminals, the live TV experience of seeing a man put to death, these can only be surpassed by the blood and agony of the gladiatorial arena.

"God made man in his likeness, and the degradation of the human being and the worth of human life that we are seeing in our time is symptomatic of today's rejection of the God who made man. Only a right knowledge of God in Jesus Christ can lead to the right dignity being accorded to human beings."

## FAITH & FACT FILMS FOR EVANGELISM

Mr A. Peter Margosian, Director of Distribution for the Moody Institute of Science, addressed a luncheon of church and mission leaders in Sydney, Friday, February 18th. Sponsored by Fact and Faith Films (Australia), the Australian Distributors of films produced by the Moody Institute of Science, the luncheon afforded those present to hear a first-hand report on the use of such films in the USA and South East Asia.

Mr Margosian claimed: "The average church does not use films, but they abuse them! We put hundreds of thousands of dollars, and years and years of research; an enormous amount of prayer; and a lot of dedicated work and talent, into producing the Sermons From Science films.

"We don't mind that Christians are educated by them; edified by them; maybe even entertained by them, but that's not the purpose for which we produce them!

"Our films were really designed to show to the non-Christian. The non-Christian does not come into our churches, so if we want to communicate with him, we'd better find out where he is and take the Gospel to him."

Informative and challenging methods of carrying out such a challenge were explained briefly.

Use of films in hospitals, jails, business houses, on television, in the home — especially by Christian businessmen, with large homes, open for hospitality. Churches, public schools, military establishments and through missions were also listed as places where a Moody Science film could be used, but not a Gospel film.

Throughout SE Asia, Christian laymen were noticed to be concerned with outreach, according to Mr Margosian.

Taipei: A Chinese Christian businessman, involved in the printing industry, and an active member of the Gideon movement, has determined to use profits from his work, to spread the Gospel. His concern has resulted in moves to bring films into the country for this purpose.

Hong Kong: A group of Christians, involved in producing their own audiovisual productions are now working towards the production of their own films.

India: A neuro surgeon rides around the city, on a bicycle, handing out tracts. His love for the lost came as a result of the love shown to

him. This emphasised to Mr Margosian, and those participating in the recent All-India Congress on Evangelism and Missions, that strategy plans "are okay, but without loving are useless".

Similar stories were told of Pakistan, Philippines, Singapore, Malaysia and Jakarta.

Moody Institute of Science films are currently being used in 120 countries, in 22 languages, by several thousand missionaries. Armed forces chaplains are using them, even in such places as submarines where special films were needed for the equipment available. Open-air car parks, beach areas and such public places are ideal for the use of these challenging films.

"The Battle in the world today is not really Cambodia, or Laos, or Lebanon, or Rhodesia... it's the Battle that it's always been. The Battle for the minds and hearts of men," said Mr Margosian.

"We thank God for the part that we have in the Battle. Thank God for the partnership that we have with you; that enables us to have this partnership around the world.

"You and I as individuals can rejoice in the fact that we are on the winning side. God is going to win this Battle. "We have the privilege and the responsibility, as individuals, to participate and to share in that victory."

Mr Margosian was obviously concerned to see the Moody films used in the way in which they were intended, in reaching outside the established Church, to where the people are. People who would watch a film. People who still need to be reached, by all means, with the Gospel.

Catalogues of the Moody films were available for those present, provided by Fact and Faith Films, through Mr Roy Ashton.

For further information or enquiries: Fact and Faith Films, 400 Kent Street, Sydney, NSW, 2000.

Ramon Williams



Dr Douglas Treloar (Chairman, Fact and Faith Films NSW), Mr A. Peter Margosian, and Mr Roy Ashton (Director, Fact and Faith Films NSW).

Ramon Williams, Worldwide Photos

Those that are at peace in their own consciences will be peaceable towards others. A busy, contentious, quarrelsome disposition, argues that it never felt peace from God, and though many men think it commendable to censure the infirmities of others, yet it argues their own weakness; for it is a sign of strength, where we see in men anything good, to bear with their weakness. Who was more indulgent than Christ? He

— Richard Sibbes



## WHAT A WORLD!

by Lesley Hicks

## THE BENT PLANET

Here in the lucky country, if our personal circumstances are reasonably happy, it is easy enough to forget what a bent world we inhabit.

C. S. Lewis called Earth the "bent planet" in his science fiction trilogy — we are twisted, sin-bent, hell-bent when viewed from the uncontaminated planets Malecandra (Mars) and Perelandra (Venus), peopled by his imagination with unfallen, gracious creatures.

Far from Earth being endangered by invasion by sinister beings from other worlds, as much science fiction has imagined, it is quite the other way round. We humans are the ones that threaten to spread our sin-disease to the other as yet uninfected paradisaic worlds.

"Oh, we're not so bad as that!" some will say — "I believe in the basic goodness of human nature."

We all have trouble fitting Hitler and the Nazis into that formula, but that nightmare is 30 or 40 years past now. Yet there are new nightmares of man's inhumanity to man on a vast scale happening right now in the seventies. In particular, I'm thinking of the chilling events at present racking Cambodia, and perhaps to a lesser extent Laos and the new Vietnam.

Those That Escaped  
In camps in Thailand, utterly unwanted by that country, are the "lucky" ones — some 75,000 refugees from Laos, Cambodia and Vietnam. By all accounts, conditions there are tragic, their lives barely supportable except by contrast with what they have fled from. Worst of all, they have hanging over them, if other countries do not soon offer to resettle them, the threat of being forcibly repatriated to their countries of origin. With some groups this has happened, and the result has been wholesale massacre.

Since the fall of South Vietnam in March, '75, the United States has taken some 152,000 refugees. Assimilation there has proceeded rapidly, mainly by means of private sponsorship, very often by church groups. All over the United States former refugees are living, working and often worshipping in communities of Christian people who have welcomed them for Christ's sake.

Australia's Effort  
The latest group of 550 Indo-Chinese refugees to arrive in Australia this February brings our grand total to about 2500. Most of these new arrivals are relatives brought from Thailand of some already here, plus some "boat people" — those who escaped in boats and have since been stranded, often prevented from landing, in various parts of South-East Asia. We are hearing of others in this plight still, with their sights set on Australia.

It has been estimated that in the civil war before the Communist triumph perhaps 600,000 Cambodians perished. To number accurately the killings and deaths by neglect, disease and starvation would be impossible, but a conservative estimate puts it at 1.2 million — human beings expendable in the cause of reshaping the society of "total social revolution". Its aim is "to psychologically reconstruct individual members of society... by stripping away, through terror and other means, the traditional bases, structures and forces that have shaped and guided an individual's life, until he is

able to start afresh, free of all past influences."

For further information or enquiries: Fact and Faith Films, 400 Kent Street, Sydney, NSW, 2000.

Ramon Williams

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65 York Street, Sydney, N.S.W.  
(On the corner of Barrack Street)

In dealing with these refugees the Australian Government has rejected offers of private or group sponsorship leading to the direct settling of new arrivals into the community, as in America, in favour of putting people first into migrant hostels for orientation, English classes, etc. There, coping with unfamiliar mass Australian cooking, and aided by Government social workers and functionaries of various kinds, the newcomers spend their first months in virtual ghettos before venturing into the community at large.

Hostels, such as Sydney's Westbridge near Liverpool, where the latest group has been housed, are often a long way from many who would like to visit and help them.

Despite the continuing acute need to clear and resettle the folk from the camps in Thailand, and the remaining boat cases, the Minister for Immigration, Mr Mackellar, has hinted that Australia's contribution might have come to an end. He is not satisfied that the Australian community is willing or able to absorb more. Other refugees and quasi-refugees from Timor and Lebanon are also, in

many cases, charges on the community. The huge influx of Lebanese in particular — about 15,000 in the past few months alone, through private sponsorship by Lebanese already here — is causing concern because of unemployment and hardship amongst sponsors and newcomers alike.

Yet still the needs of the Indo-Chinese cry out to be met — and Australia, of all nations, seems one whose response could, and should, be far more generous.

The Risks of Compassion  
If you are anything like me, problems like these will make you feel frustrated and helpless. That seems to be the feeling of many who have the interests of these refugees deeply at heart.

Yet there are positive things to be done. We may not be able yet to sponsor families or individuals direct from Asia, but one way in which Sydney Anglican parishes can help is by contacting our own Immigration Chaplain Rev Frank Garforth. He is working in co-operation with members of other voluntary agencies such as the St Vincent de Paul

Society, to help families from the hostels to become settled in the community. Christian families, individuals and churches could play an important role in such integration, and on the rate of acceptance into the community might well depend the Government's willingness to take the risks involved in extending help to more from Asia in the future.

South Australia has the best record so far in helping such people, mainly through the work of the voluntary group ICRA — the Indo-China Refugee Association. In Sydney a group has been formed with special concern for Cambodians — the Cambodian Refugee Assistance Committee (Secretary: Mrs Fayalen Vink, phone 451 7895).

Frank Garforth has been disappointed on the whole with the response from Anglican people to the needs of immigrants in general, and Indo-Chinese refugees in particular.

Compassion involves risks; it involves costly action on behalf of those who are in need of help. If Christians are not prepared to take such risks on an individual or a group level, we can hardly be surprised at apparent callousness on the level of Government action.

In future columns I hope I'll have some real responses to report.

Graham looking forward to Sydney  
"Dr Billy Graham was looking forward to returning to Sydney in 1979 for a three-week crusade." The comment by Dr Walter Smyth, Vice-President, International Relations, Crusade and Team Activities for The Billy Graham Evangelistic Association, was made during his recent visit to Sydney where he had arranged meetings with the Australian BGEA board.

Dr Smyth further said he was greatly encouraged by the continuing local support that was given to Dr Graham's ministry in this part of the world. He noted the financing by Australian and New Zealand subscribers of a special fund that provided hundreds of free copies of DECISION to national pastors in the Pacific and South East Asia area. Smyth said he believed this was one of the many practical ways of expressing an act of love and sharing with fellow Christians from countries where local circumstances prevented nationals from subscribing to overseas Christian newspapers and magazines.

He said he had also learned of the response to the current Hong Kong and Brussels crusade telecasts, and of the mail and telephone enquiries that had been received in the Sydney office following the announcement of Mr Graham's hospitalisation last month. He expressed sincere appreciation, on behalf of Dr Graham, to those who had prayed for the evangelist during this period of illness. After a week in hospital Dr Graham had been given a conditional clearance which permitted him to undertake his crusade responsibilities in Gothenburg, which, said Smyth, "resulted in one of the greatest spiritual thrusts that had been seen in Scan-

dinavia for many years." Swedish pastors described the blessing as "almost without precedent" and "a rebuke to our lack of faith".

Although Dr Graham was still receiving medical treatment it was not anticipated that he will have to reduce his crusade commitments. The doctors had, however, suggested certain modifications to his "between crusades" engagements.

Dr Smyth, in referring specifically to the forthcoming Sydney crusade, said he expected it to run for three weeks. He expressed interest in the announcement by three denominations that their plans for evangelism were designed to culminate in the Sydney crusade in 1979. He urged an immediate and strong prayer support for the crusade, and said he felt the churches would undoubtedly lay a prayer foundation that would be taken up by many thousands of people, not only in Sydney but in other parts of Australia and across the world. Dr Smyth, who

was the Melbourne crusade director in 1959, spoke of the intensity of the prayer interest in the first Billy Graham Crusade, which he believed was directly related to the blessing that touched the Australian Church at that time.

He also asked for prayer support for the Leighton Ford Reachouts and the Ralph Bell Solomon Islands crusade, which were further evangelistic thrusts by The Billy Graham Evangelistic Association being directed from within Australia.

Reachout co-ordinator, Reverend H. Norman Pell, had provided Dr Smyth with a special briefing on the rising interest in the Melbourne and Northern Tasmania Reachouts. Special Launching Rallies have been arranged later this month for Northern Tasmania. Dr Leighton Ford will be coming to Australia in October as a further stage of the reachout programme.

The Ralph Bell Crusade will be known as "Solomons For Christ, May 1977". It will cover at least five major population centres from May 1-25, working with national committees drawn from the three co-operating churches (Church of Melanesia, United Church and the South Sea Evangelical Church). In naming Mr Barry Berryman as the crusade director, Smyth commented that the evangelist and the Australian BGEA director had previously worked together in the 1972 Papua New Guinea Crusade.

Following his Sydney board meetings, Dr Smyth spent two days in Melbourne in discussions with the Reachout executive and supporters. He then flew to the Philippines where a crusade is planned for Dr Graham in November, 1977.

There are bound to be some good stories as the objects come in from city and country houses addressed to Mrs J. Wall, Telephone 328 7042, who is Receiving Officer for the sale.

All media queries will be promptly attended to by "Day Six" Publicity Officer, Gay Laurance, 82 Awaba Street, Mosman. Telephone 969 6029.

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## SCEGGS APPEAL

SCEGGS Old Girls and School supporters are raising their attics, emptying sideboards and taking pictures from their walls in a final bid to raise the last \$400,000 needed to save the historic Darlinghurst School.

They are seeking out antique silver, china, glass and small pieces of antique furniture to be sold at an exhibition and sale of art and crafts at Woolloomooloo on Friday, March 25.

Young Artists and Established Painters, including Judy Cassab, will also be exhibiting at the sale with SCEGGS getting commission on works bought.

The sale will include craft items — weaving, potting and what have you — and collectors items, as well as bargains can be expected.

The Vice Chancellor of the University of NSW, Professor Rupert H. Myers, CBE, will be opening the exhibition and sale, which is at GPHL House, 22 Sir John Young Crescent, Woolloomooloo, opposite the Domain Car Park, at 7 pm, on March 25.

There will be a preview for ticket holders (\$6 — all Media Free) on Thursday, March 24, from 10.00 am to 4.00 pm and the show will close at 4.00 pm, Sunday, March 27.

The Exhibition is one of a number of final efforts to raise \$400,000 still to be found out of the \$1,500,000 originally needed to save the school.

The final deadline for getting money together is March 31, and the Old Girls organising the antiques and craft sale are working under the banner of "Day Six" in the SCEGGS countdown.

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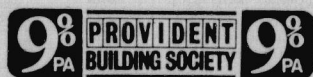
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Suite 225/226 "Wingello" House, Angel Place, Sydney, 2000  
Telephone: 233 3896

## Book on evangelism has limitations

"I Believe in Evangelism"  
By David Watson  
Hodder & Stoughton  
188pp — \$8.85

This is the latest in the "I believe in..." series under the general editorship of Canon Michael Green.

David Watson is the rector of what must be described as a thriving church in York. He has had wide experience as an evangelist himself, and has observed others with evangelistic gifts at work.

The book contains 10 chapters. Three of these are devoted to the nature of the message to be preached. Others deal with "Personal Evangelism", "Growing Up", "Evangelism and the Local Church", "Worship and Evangelism" and the "Spirit in Evangelism". The chapters, entitled "Moods and Questions of Today" and "Motives for Evangelism" make a very valuable contribution to the whole area of evangelism.

Throughout the work our attention is rightly drawn to the importance of the relationship between the quality of "congregational life and effective church-centred evangelism".

Generally speaking, I am "for" anyone who is "for" evangelism. However, I cannot give unqualified support to this work — not because it does not contain a great deal of excellent material, but because the author seems to me to fall into two serious errors.

First, he repeatedly makes doctrinal generalisations from his own personal experience. Secondly, he appears to me not to stay within the confines of the biblical balance when describing the work of the Holy Spirit.

When speaking on the relationship between the Bible, the Holy Spirit and the Word of God he says "... it is because of this truth that Paul knew the paramount importance, when preaching the gospel of 'Christ Crucified' that there should be a 'demonstration of the Spirit and power'; only then could the faith of those who believe rest not in the wisdom of men but in the power of God.

Indeed, unless the power of the Spirit was present, he would not truly be proclaiming the Word of God, however true he might be to scripture", p45 (see Heb 4:1-2). On the basis of Acts 2:38 the author claims "the promise of the Holy Spirit" is an essential part of evangelistic preaching (in spite of Acts 17:22-31).

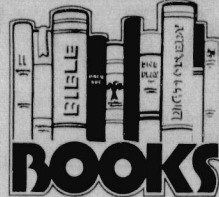
J. Chapman

## Australian writes on John

"John: Witness and Theologian"  
by John Painter  
London: SPCK, 1975  
pp158, £2.50

This book is an introduction to Johannine studies in their historical setting by John Painter, a graduate of Moore College. Two-thirds of it are devoted to the 4th Gospel and the remainder to 1 John. In both cases after a brief introduction dealing with questions of authorship, dating, purpose etc, the theological emphasis of both writings are then reviewed.

There is bound to be disagreement with the author at points here and there, though some faults will have inevitably been bound up with the brevity of the book which has necessarily forced Dr Painter to be eclectic in his choice of issues. One might indeed question whether a topical presentation of themes is the



best way to treat the subject. There is also some significant absences of reference to recent treatments of the Gospel.

Finally, one might wonder whether Dr Painter has really captured the full spirit of the Johannine writings. But these are minor points and this book, directed towards the average reader, is a very helpful volume.

W. J. Dumbrell

## E. J. Young's final lectures

"In the Beginning"  
by E. J. Young  
Banner of Truth, 1976  
117pp, UK price 60p

E. J. Young may be regarded by many as a rather rigid exponent of conservatism. But it would be a pity if his great scholarship and disciplined attention to detail in exegesis were to be forgotten.

This little book deals with the first three chapters of Genesis, and the author treads a predictable path through the many problems involved.

On the positive side there are many exegetical and theological insights to be had, and the reader can only gain from this rather brief look at the salient points of the creation narrative.

The book reproduces a series of addresses given in the last year of the author's life (1967), and bears the marks of a simple direct and lucid lecturing style.

Unfortunately there are places where Young seems to express views determined more by certain presuppositions than by exegesis, for example, in his handling of the phrase "in the beginning". Readers searching for some help on the problems of science and creation will be disappointed.

G. Goldsworthy

## Interesting new song book

Fresh Sounds  
ed by Pulkingham and Harper  
Published Hodder & Stoughton 1976  
108 Hymns and Songs  
192pp, \$8.85

This is a companion to "Sound of Living Waters". It contains some well known hymns which have been especially arranged for this volume, including some with descants.

Most of the book however is given over to less formal songs designed for fellowship meetings of all ages. Some of these hark back to the style of "Joyful Voices" whilst others are in the mod-pop style. Pianists used to playing hymns may be perplexed by the rhythms in these which are tricky for the uninitiated.

Those who like rock would note "Put on love" (48), whilst those who prefer the more gentle folk style could try "Israel is my vineyard" (56). There are action songs

"Knock Knock (86) and songs with mobile words where you slip in the name of a child "Jesus Loves X" (83), or where you vary the verb as in "Bless You, Jesus" (95).

This kind of material certainly makes room for enthusiasm though it can also be abused by the unthinking. Of the modern versions of the canticles, "The Song of Simeon" (39) seems the most successful.

Those who know "Sound of Living Waters" will judge for themselves whether this sequel is more or less successful. It does not appear to have the memorable melodies of the former volume.

Lawrence Bartlett

## Book on Bible characters

"Gospel Characters — the Personalities Around Jesus"  
by Leonard Griffith  
Hodder & Stoughton  
\$8.25 — 192pp

"The people in the Bible have always fascinated me. I have lived with them for many years and feel that I know them not as ancient characters but as living personalities in whom we can see ourselves."

So writes eminent Methodist preacher Dr Leonard Griffith in his introduction to this highly readable book. Under five headings — "These Prepared His Way",

"These Followed Him", "These Were Helped by Him", "These Opposed Him" and "These Watched Him Die", the author presents us with such diverse Gospel characters as Herod the Great, the Samaritan Woman, Matthew and Barabbas — 20 in all.

Each is presented in a different way — some by means of dialogue, others by means of an imaginary interview, a dramatic soliloquy, or a sermon. Each is used to point up some aspect of man's reaction to or relationship with Jesus. As such, the book falls into the 'devotional' category, rather than being a technical work.

Where there is a fair amount of Biblical material available in the Gospels about a character, Dr Griffith shows himself an expert at communicating this in an arresting way. This is so, for instance, in his 'interview' with the Samaritan woman.

However, where 'imagination' takes over for want of Gospel material, he seems to be on shaky ground. For example, he has Joseph say, "I think I must have been a good father, or he (Jesus) would not have used the word 'father' to describe God."

The value of a book like this lies in its reminder that our Lord's ministry involved real people.

It would also be valuable to the preacher as a basis for a series of sermons on the Gospel characters with which it deals, though should not be used uncritically.

Deryck Howell

## Broadcasting inquiry protest

The Chairman of the Festival of Light, Dr D. M. Phillips, in South Australia, sent an urgent telegram to the Prime Minister requesting an extension of time for the Broadcasting Inquiry into Self-Regulation. Submissions to the Inquiry were to be received by February 25th, only six weeks after the Inquiry had been announced.

Dr Phillips said this was "incredibly short notice" which would "favour the commercial sector and the ABC with staff prepared submissions. Private consumers need extra preparation time for a balanced Inquiry."

In an earlier letter to the Minister for Posts and Telecommunications Dr Phillips argued that such haste "can only benefit vested interests such as the commercial sector."

He made reference to the recent "Four Corners" programme, February 12th, 1977, which "revealed the potency of the broadcasting medium to mould the minds of young people... the poor quality programmes, excess advertising and callous exploitation that characterised much of children's television viewing."

Most important of all the report revealed that "the commercial sector is not really interested in achieving high standards and is looking forward to self-regulation where they will be free to exploit public weakness without fear of prosecution."

He went on to point out that such a rushed Inquiry did not allow the public to contribute meaningfully on an issue so potentially dangerous in the hands of the wrong people.

A similar letter was sent to the Chairman of the Aus-

### DONATIONS

We acknowledge the following donations which have been received since our previous issue:

N. Adams, Manly; M. Moss, Neutral Bay; Mr and Mrs H. B. Maidment, Crows Nest; Mr and Mrs Vaughan, Berowra Heights; St Philip's Church of England, Caringbah; Mr F. G. Michael, Cairns; Mr Li and Mrs M. Edmonds, RAAF, Townsville.



## AN INNOCENT AT LARGE

by DONALD HOWARD



## Dad's Army Was No Joke

At the second warden's meeting it was revealed from one of these epistles that a match lighting a cigarette would be visible to a Jap bomber at some stupendous height and might have a dire effect upon our coastal defences.

Result: All smoking was then done on the verandahs.

AIR-RAID EQUIPMENT arrived in good time, that is, before the enemy himself arrived.

There were stirrup pumps and buckets for sand (incendiary bombs, for the extinguishing thereof); silver badges and yellow armbands; a case full of wooden rattles to warn inhabitants when gas was being used, plus tin hats and gas masks.

For some perverse reason known only to Mr Heffron, the Cabinet Minister, we were known as National Emergency Services, so bore "NES" rather than "ARP" on our persons.

This was not nearly so romantic, but I can honestly say that every man and boy did his duty and all stuck to their posts.

THE HOUR FOR REHEARSALS never varied — it was after milking had finished and before it was time for the dairymen to be abed.

Some walked, a couple rode horses, and one or two who could wangle a few petrol coupons would come by car.

This was a hazardous undertaking, as all cars had blackout headlamps fitted — metal screens with slits. The apertures permitted enough light to warn the few other road users of company; they were practically no use in showing bumps in the rough bush roads or the occasional cow wandering along.

Still, it was war, and we were willing to share in the common cause.

CONVERSATION CENTRED ON WEATHER, moved to the war ("Doesn't look too good, does it?") and came to a climax with denunciation of the Prime Minister.

Poor old John Curtin had introduced daylight saving — "Curtin Time" — the curse of the cow-boys. Whether it

came in before or after the battle, I'm not sure, but no battle eclipsed it in the minds of the common people.

Nevertheless, we did our drill and waited. We also dug slit trenches which were soon half-filled with water. This was sprayed with kero to keep the mosses down, for who knew whether malaria might not come in with the yellow hordes?

Our preparations were not in vain. One night the shrill ring of the telephone shattered the calm.

AS AN OFFICIAL "MESSENGER BOY", and the only one at hand, the dread message relayed through my father was solemnly entrusted to me for dissemination — "Air-Raid Warning RED!"

Armband in place, metal badge gleaming under a clear sky (I slept with my equipment beside the bed), I sped through the night air without a light, the adrenalin receiving a further boost as the Wirraways across the river revved their motors.

First call was Mr Murdoch, our chief warden. And the first thing he did was to light a lamp — as did the next man.

By the time I reached the verger's cottage at the other end of the village, the ritual had altered from the handbook.

"Air-raid warning red!" I shouted (pause). "No lights!"

AT LONG LAST I returned to the post — every warden, every messenger boy, present and correct.

As I pushed the trusty Speedwell past the schoolhouse, the teacher's wife (he was the only warden who didn't switch on the light) told me she had heard the "all clear" sound from the army camp at Narellan.

I arrived home to find not a hero's welcome but a group of grumpy patriots sitting around the fuel stove which had been warmed up for a cup of tea.

Some were in regimental dress with armbands, badges and tin hats, the rest in what they had hastily pulled on over (believe it or not!) a nightshirt or two.

Later I was to join the RAAF myself, but except for a scare at Coota, when we heard the Japs were coming at us from Coota, the Battle of Cobby was my only time in action.

Of such stuff are legends made.

## CALL FOR PRAYER

Bishop A. Jack Dain, Commissary for the Archdiocese of Sydney, Sir Marcus Loane, has called on Anglicans to pray continually for the Christian Church in Uganda.

In a letter to all Anglican clergy in the diocese of Sydney, Bishop Dain said: "Circumstances have moved swiftly since the arrest recently of Archbishop Janani Lumum. You will already have heard that he was killed — in fact assassinated — because as leader of the Anglican communion of three million members he posed some threat to the President and his reign of terror."

His secret burial, the cancellation of the funeral, the closing of all frontiers and the cutting off of telephone communication bear eloquent testimony to the guilt of the President and the danger now surrounding leaders and members of the church.

"A special burden of our prayers might be that the whole Christian family might be as brave and as true to the Gospel as their late Archbishop."

"My purpose in writing is to encourage you to keep the family of God praying for Christians in that country. Perhaps you might suggest that every time they read about Uganda in the press, or see something about it on TV, they commit the country and the Christians there to God in prayer."

"Pray especially for Bishop Festo Kivengere, so well known to many people in Sydney, and for friends in Kenya such as Gottfried Osei-Mensah and Pat Newth on the staff of the Lausanne Continuation Committee."

## SEMINAR — EXERCISE IN CHURCH BASHING

I could not be blamed for thinking that the main reason for inviting a few speakers like myself is to give the impression of a consensus of opinion and so window-dress what has already been said.

Professor Hawkins in his address let the cat out of the bag by asserting: 'We have all been saying the same things for a long time.'

Most Australians do not view homosexuality as normal — there may be greater tolerance towards it in recent years which is part of the general permissive pattern but it is still rejected by many as a legitimate alternative sex style.

Many theories have been suggested as the causation for homosexuality such as genetic aberration, endocrine disorder and as a psychologically determined condition arising out of environmental function.

Psychological explanations are obviously unattractive to fully-committed homosexuals because the possibility of change...

The essence of the Christian gospel is that Christ is able 'to make all things new.' There is no spiritual discrimination against the homosexual who seeks God's help to overcome his or her problem. As many with homosexual tendencies have experienced — the offer of forgiveness and strength is available to all.

After the Seminar concluded, the Rev Fred Nile, who was also the target for many attacks, told the Church Record.

"The NSW Government's Seminar on Victimless Crimes turned into a propaganda effort designed by Mr Wran and Attorney General Walker to brainwash the participants, the media, the public and more importantly to influence the politicians, particularly the more conservative ALP cabinet members who are resisting their destructive proposals."

This was because of the terms of reference — so-called Victimless Crimes instead of the more accurate term multi-victim crime, decriminalisation instead of legalisation, partisan overseas speakers, stacked panels at forums, on occasions four to one and at least once five to nil, plus continuous heckling and ridicule from minority groups who were in the majority at the Seminar.

At least once a long obscene statement was permitted advocating sexual assaults on minors, which was applauded by a large section of the audience.

Australian law must not be made by these minority pressure groups such as Gay Lib, Civil Libertarians, Humanists, groups which are exerting tremendous pressure on both parties, particularly the ALP."

AUSTRALIAN CHURCH RECORD, MARCH 3, 1977 — 7

## FOL TO HOLD MEETINGS ON CRIMES

The Festival of Light is to hold a number of public meetings to focus attention on the so called victimless crimes issues.

Sunday, 6th March, at 8.30 pm: After-Church Meeting at Concord Baptist Church.  
Monday, 7th March, at 11.00 am: Baptist Clergy Meeting at Pennant Hills.  
Tuesday, 8th March, at 12.30 pm to 2.00 pm: Women's Lunch-hour Rally at Town Hall Square; and at 8.00 pm: Public Meeting at St Paul's Outlay.  
Sunday, 13th March, at 8.30 pm: After-Church Meeting at Revesby Congregational.  
Tuesday, 15th March, at 8.00 pm: Public Meeting at Liverpool.

Wednesday, 16th March, at 1.15 pm: St Andrew's Cathedral by Reverend Nile.  
Wednesday, 16th March, at 8.00 pm: St Andrew's Cathedral by Archbishop Coggan.

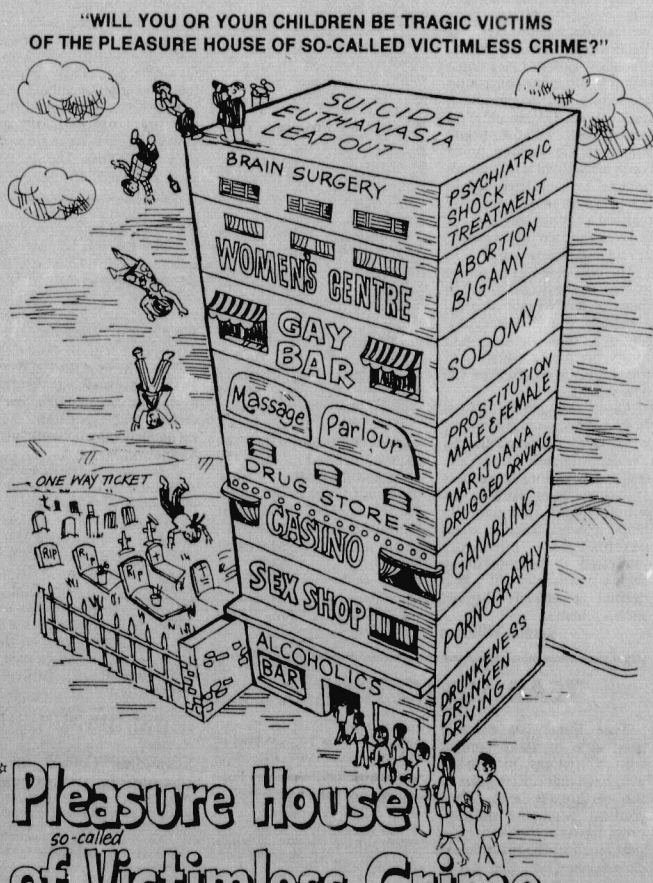
Monday, 21st March, at 11.00 am: Clergy and Priest's Meeting at Concord Baptist Church.

Tuesday, 22nd March, at 8.00 pm: Public Meeting at Hornsby.

From 25th-28th March there will be Rallies at Wagga and Temora Region.

Tuesday, 29th March, at 8.00 pm: Public Meeting at Parramatta.

Family Conference at Lawson on 22nd-25th April (Anzac Day Weekend). Medical Aspects of Victimless Crime, Dr Hugh Fraser, Dr Jean Benjamin, etc. Register Now!



☆ BASED ON THE SODOM DESIGN — GENESIS 19:4-2 PETER 2:6 — MULTI-VICTIM CRIMES AGAINST GOD AND SOCIETY  
Part of the leaflet produced by FOL for the Seminar on Victimless Crimes



## MAINLY ABOUT PEOPLE

**WILLOCRA, SA**  
Rev J. Burrows left Scotland on February 8 bound for the parish of South Yorke Peninsula.

Rev Barry left the Parish of Redfern to the Parish of Cleve-Cowll-Kimba, SA.

Rev A. King was commissioned as Joint and Associated Rector of Port Augusta in December.

### NORTH QUEENSLAND

Rev P. Moore was ordained as Minister in St John's Church, Cairns, on 19th December, 1977.

Rev J. Nolan was inducted as rector of Charters Towers on 6th February, 1977.

## Statement dangerous

The recent Anglican-Roman Catholic agreed statement on authority is "misleading and dangerous," in the opinion of the United Protestant Council.

The Council, which represents a number of Protestant organisations in the UK, says in a special statement that it has come to this conclusion about the agreed statement "because it mixes so much that is good and true with that which is unscriptural and false."

"The co-chairmen in their preface plead that its findings should be received with faith and not fear, but those who hold to the reformed faith will find the reasons for fear are by no means removed."

There were some declarations in the document which the Council believed to be true, the Council's statement added. But these were "only a restatement of what the reformers preached at the time of the Reformation."

The Council "totally rejects" the agreed statement's principle of unity based on the primacy of the Roman See. It backs the Bishop of Norwich's argument "that a much better basis for consideration is the primacy of the See of Canterbury, with its basis for authority in Holy Scripture."

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Rev N. Gill was installed as Minister-in-Charge of the Hughenden/Richmond district on 9th February, 1977.

Rev J. Parton, formally received as the assistant to Archdeacon Philip, on 10th February, 1977.

Rev S. Williams from curate in Burdekin, Ayr, to curate in Heatley.

### SYDNEY

Rev J. Emery of Asbury will be inducted to the Parish of St Steven's, Mittagong, on the 4th March.

Rev A. N. S. Barwick died 24th February.

Rev W. Wade, Rector of Brighton Le Sands, has resigned from 31st January to work with the Bush Church Aid Society.

Rev R. C. Clout, Rector of Nowra, has resigned from 22nd March to become Rector of Miller's Point.

Rev K. N. Wrhy of East Lindfield will retire on 30th June.

## ACC deplors violence

The Australian Council of Churches deplored the escalating violence in Rhodesia as witnessed by the brutal killing of seven missionaries at Musami Mission recently, the decision by approximately 400 school-children to flee to Botswana to take up arms, and the recent raid by Rhodesian troops on a refugee camp in Mozambique resulting in hundreds of deaths.

The Executive Committee preface its statement with a recognition of "the depth of frustration within the African community in Rhodesia resulting from the continuing denial of basic human rights and aspirations".

The meeting called on the Australian Government and all concerned governments to urge the Rhodesian Government to renew negotiations seeking a peaceful transition to majority rule. Australian Christians are urged by the ACC to pray and work for the end of racism, especially the racist policy of the Government of Rhodesia.

Copies of the resolution are being sent to Mr Smith in Rhodesia, the Australian Government and to the WCC.



In the Beginning . . . Boys and Girls, Kindergarten and First Class, were the first pupils present at the Opening of the Newly Formed "Parent Controlled Christian Day School", in Sydney's Southern Suburb of Sutherland. Their teacher, Miss Kathy Muldoon, was just as excited as the children on Opening Day.  
Ramon Williams, Worldwide Photos

## New parent controlled school opened

Ten years of discussion, negotiations, red tape and frustration ended with the commencement of the most recent parent controlled christian day school in Sutherland, Monday, February 21st. Under the excited and warm welcome of their teacher, Miss Kathy Muldoon, nine children arrived at 9.30 am on the opening day.

Held in the rear hall of the Reformed Church, the school consists of kindergarten and first class pupils. All had already commenced in other schools, but when the plans were finalised for the

Elders of Evangelical Church in Abeche, Chad, decided to move the distribution of relief food from a residence to the church, intending to tie the relief effort more closely to the church's witness.

Wheat was handed out to Abeche's poor following a sermon.

But angry Muslim activists protested, claiming the Christians were using food to proselyte poor Muslims, and rock throwing ensued.

The government ordered that food distribution at the church be suspended.

Mennonites who supply the relief food say it should be given with no strings attached.

## Witness at Easter Show

A wonderful opportunity again presents itself at Easter to present the Gospel to thousands of children and their parents as crowds of people stream through Manufacturers' Hall at Sydney Royal Easter Show.

The Scripture Union stand will be there for the fourth successive year presenting the message Jesus is alive. The aim of those working at the stand will be to encourage a response from each passer-by to read their own Bible at home — all of that in just 10 seconds as the crowds surge past!

Puppet shows will be presented at regular intervals depicting the Easter message. Colourful broadsheets for children and their parents will be put into the hands of everybody passing. Incorporated in this will be a puzzle which the children will delight to try out on their friends — a puzzle which presents the basic facts of the Gospel!

Eighty volunteers are being chosen to work together as a team to man the stand, which will include a bookstall offering Bible reading aids for all ages.

As one looks at the streaming crowds at the entrance gate at the Showground it is encouraging to know that it is the Lord the Creator who works in the heart of the individual.

## New director for SIM

Leadership of the Sudan Interior Mission in Australia changed on February 24 when Mr John Neal retired after 12 years, first as Home Secretary, then as National Director.

John and his wife Janet served as missionaries in Nigeria from 1939 until 1958, the latter 15 years with the Qua Iboe Mission.

The Mission has appointed Mr Robert Brennan as Acting Director of SIM in Australia. Mr Brennan is a Fellow of the Institute of Actuaries (London) and has a BA from Macquarie University. He and his wife Pat, who is a medical doctor, have served a short term with SIM in Nigeria and have been SIM Council members since 1969.



Mr and Mrs E. J. Neal.

## THOUSANDS WORK ON VACATION ENVANGELISM

Scripture Union has just calculated the number of workers involved in its far-flung Beach Missions, Theos Teenage street work and Camps this past summer.

"There were 4751 honorary workers," reported Mr David Claydon, SU's Federal Secretary. "This represents an enormous programme of evangelism on the beaches and in the streets of Australia."

"One new approach used this year was the double-

decker bus fitted out as a mobile coffee house," he said.

The specialist small group camping programme was also extended this summer and included canoeing down the

Murrumbidgee, cycling and sailing.

The radio "hams" at the electronics camp made radio contact with operators in Finland, the Caroline Islands and the USA.

SU also had work in disadvantaged areas such as at Glebe and Mt Druitt (NSW) and Carlton (Vic).

At one Beach Mission, 20 teenagers became Christians. A team member said, "One decision was that of a 15-year-old girl, who went home after being counselled and told her mother she had turned her life over to Jesus."

The girl's mother — who grew up in a Christian family but who had drifted away from Christ — immediately began to weep and said that she would return to church. The next day this girl's younger brother made a decision and the father, a 'drinker', has become interested in our message."

The summer reports from the Missions and Camps report many conversions and many who were converted last year who are growing in the faith. As one leader reported, "The follow-up work of previous years was very noticeable and is producing fruits. We have seen several making commitments during the year and others being really built up and encouraged by continuing contacts."

Every new Christian is encouraged to join a church in their home locality.

"For many of the workers," commented David Claydon, "this summer may have been their first experience of seeing God at work in someone else's life. May this experience enrich and stimulate them as they seek to take an active part in their own churches during the year."

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## Church in Uganda vigorous, vibrant and steadfast

The Church in Uganda is not in a state of collapse following the death of the Archbishop Janani Luwum but vigorous, vibrant and of steadfast faith.

This was made clear by the Rt Rev Brian Herd, Bishop of Karamoja, in the north of Uganda, in a written statement to the press last week. Bishop Herd had been deported from Uganda by President Idi Amin and arrived in London at the weekend.

"The strength of the Uganda church lies in the whole body of believing Christians even if some of the leaders are missing. The life is within the whole membership."

"Far from collapsing the Church is vigorous, vibrant and of steadfast faith. Churches are packed to the doors. People are finding Christ and God's work is going forward."

In Uganda the Bishop served with the Bible Churchmen's Missionary Society. The society has four other missionaries there: Miss Sylvia Barton and Deaconess Anne Wright,

who worked with Bishop Herd, and Jim Rowland and his wife Jean who work on an agricultural project at Kotido.

Bishop Herd, 45, was put on a London bound plane by security police but no reason was given for his expulsion. His wife, Norma, and three young daughters — who are at boarding school — are still in Uganda.

For this reason, together with the fact of his extreme tiredness, the bishop has declined all week to be interviewed, but issued a written statement on Tuesday, 8th March.

In this he said: "I was

deported from Uganda on Friday. The previous day I was visited by police who said I was to go to Kampala with them in connection with my passport. I was given time to pack a suitcase and on impulse I included in my packing the hymn book Hymns of Faith, a torch, a blanket and a few bars of chocolate. It seems I was being unnecessarily cautious."

"I was accommodated overnight at a Kampala hotel. A policeman remained outside the door of my room but I was treated absolutely correctly and courteously and was allowed to eat at the hotel restaurant."

"The next morning I was informed that I was to be deported immediately. I was handed a letter containing the order for my expulsion. No explanation was given in the letter or otherwise provided."

I was shown the same courteous treatment throughout and I was ushered politely on to the aircraft at Entebbe for London as 'my Lord Bishop'."

"As to the reasons for my deportation, I am in total ignorance. I am told that some newspapers have connected it with a letter of protest to the Uganda authorities from church leaders there over events in Uganda. The truth is that I was not a signatory to that letter as I was away at the time."

"Just over two weeks ago I was among thousands who converged on Namirembe Cathedral in Kampala for morning prayer and communion. We had just been told that the official funeral service for Archbishop Luwum had been cancelled and his body

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Her Majesty, Queen Elizabeth II, presented to Dr D.B. Knox, Senior Canon of St Andrews' Cathedral by the Archbishop of Sydney, Most Rev Sir Marcus Loane, KBE. Others in the picture are: Very Rev Lance Shilton, Dean of St Andrews', the Duke of Edinburgh, Mr T. A. B. Dakin, Mr Justice Jenkin, Chancellor of the Diocese of Sydney and Bishop J. R. Reid.

## QUEEN ATTENDS ROYAL SERVICE

Her Majesty the Queen and His Royal Highness, the Duke of Edinburgh attended Divine Service at St Andrews' Cathedral, Sydney on Sunday, 13 March.

The Service was televised nationally by the ABC. The Sermon was preached by the Archbishop of Sydney, Sir Marcus Loane, KBE.

Representatives of every parish in the diocese were present as were Government and Civic leaders. The lessons were read by the Governor of New South Wales, Sir Roden Cutler and the Duke of Edinburgh, Prince Philip.

Special music was composed for the service by John Antill; Michael Hemans and Lawrence Bartlett. In his sermon Archbishop Loane

said: "It is with great joy that we share in the welcome to Her Majesty The Queen and His Royal Highness The Duke of Edinburgh. The Queen is the only reigning Sovereign to have carried out a visit to the Commonwealth of Australia, and this is the

fifth occasion in the twenty-five years of her reign that she has come to Sydney.

"On no less than four of those occasions she has been present at a Divine Service in St Andrews' Cathedral, and we rejoice because the Service this morning forms part of the celebration of the Silver Jubilee of Her Majesty's Accession on February 6th, 1952."

"The only Sovereign since Queen Elizabeth I to have reigned for twenty-five years have been King George III in the 18th century; Queen Victoria in the 19th century; and King George V in the 20th century. Now Her Majesty Elizabeth II, 'by the Grace of God Queen of Australia and Her other Realms and Territories', has, like them, and with great distinction, occupied the Throne for twenty-five years."

"Her reign began when Sir Winston Churchill was Prime Minister of Great Britain and Sir Robert Menzies of Australia; men whose names are scions of a generation that has now largely passed away. Now her reign moves forward into a future that will be vastly different from the vista that offered itself to watchful eyes in 1952; the birth-pangs of a new age have already begun. But the Crown remains as the symbol of stability and strength, and we rejoice at the presence of the Queen in our city and country."

"The Silver Jubilee of her Accession unites us all in thanksgiving and rejoicing, and we pray that God's rich and endless grace may be her strength all her days."

"Apart from the Aboriginal communities, Australia is a land of migrants. Many

of these in post-war years have come from non-British countries in Europe and Asia, and are now naturalised citizens who share in our welcome to Her Majesty as Queen of Australia. But the majority of our people trace their descent, in lineal, cultural, political, and spiritual terms, from forebears who came to this country from the United Kingdom."

"We share in a special way that sense of pride and humility which the people of Great Britain possess in the knowledge that the Crown has survived, unimpaired in character and enhanced in dignity, for more than a thousand years. The Crown is by far the most ancient of all political institutions in the fabric of our national history. It is the symbol of unity and cohesion in a world of change and turmoil. It provides a focus for patriotic feeling and an emblem of continuity in an age when impermanence and dissolution are stamped on so many traditional institutions."

"It stands above all class animosities, political factions, sectional interests, and it forms a unique and central point for the loyalties of all its far-flung subjects. But the Crown can never be thought of as if it were an abstract ideal; it comes to life in the person who is called to wear it. That is why the Sovereign personalities in herself the history of her nation and the identity of her people."

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- Archbishop Coggan in Papua-New Guinea — Pages 5 & 6.
- An innocent at large — by Donald Howard — Page 6.



The Rt Rev Brian Herd, 45, Bishop of Karamoja, at Stansted airport early on Saturday after being expelled from Uganda. His only possessions were in the small attache case.

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