

MAINLY ABOUT PEOPLE

CANBERRA/GOULBURN
Rev R. Lamerton, Asst Curate, Albury, has been appointed Asst Minister at Cooma.

Rev R. Avery, honorary Asst Curate at the Good Shepherd, ACT, has been appointed honorary Asst Minister at South Queanbeyan.

Rev W. C. Pryce, Rector of North Albury, has been appointed Rector of June.

Rev A. J. Ireland, Home Secretary, ABM, has been appointed Rector of North Albury.

Rev E. J. Rolfe, Chaplain RAN, has been appointed Rector of Moruya.

Rev A. Constance, Asst Minister at North Albury, has been appointed Asst Minister at Young-Koorawatha.

Messrs D. Bannerman, G. Bevern, R. Long, J. Pitt and Dr J. McPherson were ordained Deacons and Rev E. Wright was ordained Priest on Sunday, 19th February, at St Saviour's Cathedral, Goulburn.

Rev D. Oliphant, Asst Minister at St John's, has been appointed Lucas-Tooth Scholar for 1978.

WILLOCHRA

Rev R. Morris took up duties at Port Augusta on 6th February.

Rev R. Niebus has been appointed Rector of St Paul's, Port Pirie.

RIVERINA

Revs Michael Allison, Phillip Alstin, Harold Booth and Graeme Sturt were ordained at St Alban's, Griffith, on November 30.

Rev R. Freeman was instituted as Minister-in-charge of Hillston on February 3.

Rev A. Hassing was inducted as Rector of Corowa on February 1.

WORLD VISION PROJECT

What goes on in the streets of the Kenya town of Nakuru is very much the concern of many Australians.

Strong links exist between the Anglican Diocese of Nakuru and Australian people and these ties are moving closer through World Vision of Australia.

A trust fund has been established by World Vision following the death of one of the agency's long serving employees, Mrs Betty Vohmann.

When Betty was tragically killed in a car accident in February of last year the family requested friends not to send wreaths, but give a donation to World Vision.

A trust fund began. It was decided to use the money to help the Nakuru Boys' Home, which is run by the Anglican Church. There is an urgent need to build a house for the home's warden. The old one was destroyed by fire. A makeshift flat is being used temporarily to house the warden.

A large proportion of the money raised so far has come from members of Betty's church, the Baptist Church in Blackburn, Victoria.

In 1975 the then Bishop of Nakuru, the right Reverend Neville Langford-Smith, asked World Vision if it would share with the church in meeting a need.

Gangs roamed the streets of Nakuru; boys without a home or a future. Some lived in trees, beyond the reach of the arm of the law. Others made the railway yards their home. They survived by stealing from the stalls in the market or digging through the decaying food at the local rubbish dump. Their excitement was found in crime and inhaling petrol fumes.

The gang members ranged in age from seven to eighteen. Who cared about them? God did.

He directed a young church army captain, now the Rev John Gatungu, out on to the streets and rail yards to befriend these boys of the garbage dump.

Firstly John spoke to them and won their confidence. Then he took some of them to live in his own house, by giving them a lift on his bicycle.

That was 1966. Three years later the church built the Nakuru Boys' Centre in the housing area of the town, where the boys would feel at home. It was soon crowded and had to be expanded.

World Vision responded to the call of Bishop Langford-Smith. Through the agency over 50 boys are being sponsored by Australian families.

This sponsorship provides them with a lot more than just food. For most of the boys they can sleep, for the first time in their lives, on a real bed.

They are provided with medical care and education. Their energy is now channelled into sport. They have security and love. Being a church home they also learn about the love and saving power of Our Lord, Jesus Christ.

Some of the boys, who live with relatives, attend the centre by day for education and sporting recreation. But most live at the centre, which is their only home.

The diocese is now building another centre to accommodate the homeless young girls of Nakuru. World Vision is again involved in this project. So far the agency has given over \$13,000 towards a hostel.

Now World Vision is supporting the construction of a warden's house. Bishop Langford-Smith, an Australian who now lives in Queensland, has urged Australians to support this latest project at Nakuru.

The bishop of the Diocese of Nakuru is Bishop Manasses Kuria, who spent 1964 in Australia serving with the parish of St Clement's, Mosman, Sydney.

Donations to the Betty Vohmann Memorial Appeal

can be sent to World Vision of Australia, Box 399C, GPO, Melbourne.

After 500 Years will the Reformation come to Spain?

After hundreds of years of oppression in an almost exclusively Catholic country, Protestants in Spain are becoming accustomed to their freedom. Not until 1968 did the Protestant churches in Spain obtain legal recognition. Before then it was illegal for them to meet in a church or to publish themselves. Protestant literature had to be smuggled into the country.

With the death of Franco in 1975 a new era was introduced in Spain and the last years have seen the introduction of many changes. Protestant churches have now become visible. The largest evangelical groups in Spain are the Plymouth Brethren, with 95 meeting places and 5000 members, and the Evangelical Baptists, with 58 meeting places and 5000 members. The Jehovah's Witnesses claim to be the fastest growing body with almost twice as many members as any evangelical church.

Presently about 150 North American missionaries are working in Spain. The Protestant presence has been strengthened by the availability of Protestant literature and increasing access to radio. The Spanish Back to God Hour of the Christian Reformed Church is broadcast on national stations and by short wave from Monte Carlo.

Last April the Reformed Presbyterian Church of Spain was organised with six congregations in Madrid, Barcelona, Mataro, Sevilla and Malaga. But despite their new freedom, Protestants still form a small minority in a country where the Catholic Church claims 99 per cent of the population.

Protestant parents have to send their children to schools run by the Catholic Church in which instruction in the Catholic faith is obligatory. Children are under constant pressure to conform to Catholic patterns of thought and behaviour. It took tremendous courage to open the first Protestant Christian school five years ago. Since then, seven more have been established. There are only three seminaries and six Bible schools in Spain which together train only about 200 leaders for the Protestant churches.

Writing for a Christian Reformed audience in *The Banner*, Roger S. Greenway, Latin American Secretary of CRC World Missions, holds up Spain as a new challenge to the mission of the CRC. Other evangelical churches have also seen the challenge. The Reformed Presbyterian Church, Evangelical Synod recently appointed its first missionary family to work in Spain.

larger membership and complex programming because they want to cling to the memories of being "one big family". The leaders lose enthusiasm, and the intimacy of the group is lost.

Growing churches, found Wilson, set growth by clearly defined purpose and goals, meeting people's needs and involving members widely in ministries of the church, the report stated.

By stage three, much conflict arises over the nature and goals of the church. Members wonder what the church is supposed to do now that it's established. A small minority begins criticising the pastor, while the "old-timers" resist a

Australian Baptist

ELECTORAL ROLLS IN ENGLAND

This year every parish in the Church of England is required to produce a new electoral roll.

For over 50 years after the passing of the Enabling Act, people needed only to complete an application form on one occasion, and they could then remain on the electoral roll as voting members of the Church of England for the rest of their life.

The result was a considerable forest of "dead wood". In large parishes it was virtually impossible to keep the roll up to date. People moved away without notifying anyone.

Some died without the knowledge of the parish priest or any member of the church council, and their names might remain on the roll of a parish for years.

The present situation is far better than that. A completely new roll has to be prepared every six years, including 1978.

The church council has to appoint an electoral roll officer whose task includes the keeping of the roll up-to-date during the intervening years.

Total numbers on the roll have to be reported to the diocesan secretary and the secretary of the deanery synod every third year and on some other occasions as well.

In a few months' time, then, there should in theory be an entirely accurate statistical picture of the parishes of the Church of England as a whole.

It should be possible to compare the figures for this year with those for 1972 and see what progress, or decline, there has been in church membership.

Church Times Feb. 3.

ALAN WALKER WINS HIGH INTERNATIONAL AWARD

An Australian, the Rev Alan Walker, has won the high international award of the French Institute de la Vie. The award honours Rev Alan Walker as the founder of the Life Line telephone ministry and President of Life Line International.

The Institute de la Vie was established by the French Academy of Science. Every two years it names people who have made outstanding contributions to human and social welfare. The Institute is composed of 27 leading academic figures of France, together with representatives from other countries.

Only two Australians have been named in this International Award, the other being Dr William McBride for his discovery of the effect of thalidomide on unborn children.

In this year's award recognition is given also to two other men who have developed telephone ministries. Mr Raynald Martin, of Switzerland, and Rev Chad Verah, of England. They will jointly share in the prize of 250,000 French francs.

The Award will be made at an international dinner in Paris on Tuesday, 21st February. It will be given to Mrs Alan Walker who will receive it on behalf of her husband.

Mr Walker is unable to attend, being engaged at that time in a speaking and preaching tour of America as Director of World Evangelism for the World Methodist Council.

Life Line, as a Christian telephone counselling service, came from the mind of the Rev Alan Walker as a response to the need of Sydney. After three years of preparation the Sydney Centre was opened on 16th March, 1963, with its slogan "Help is as close as the telephone".

The Life Line idea spread to other Australian cities and

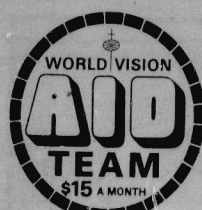
There are in the world many of the poor who yet are exceeding proud, but God sanctifies outward poverty to His children so that it promotes true poverty of spirit. As they are poor, so they have a mean esteem of themselves; it makes them inwardly more humble and more tractable to God's government. Therefore when we are under any cross let us observe how it works, see whether we join with God or not. When He afflicts us outwardly, whether inwardly we be more humble. When He humbles us and makes us poor, whether we become also poor in spirit. When God designs to humble us we should labour through grace to abase ourselves and mortify pride.

— Richard Sibbes

STAINED GLASS WINDOWS

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GENETICIST CHALLENGES EVOLUTION

The man who believes that medical cure of mongolism may be possible in the near future, visited Australia from February, 10 to 19, 1978 and conducted a series of lectures in Melbourne and Sydney.

He is Professor Jerome Lejeune, the Frenchman who discovered for the first time that the cause of mongolism was due to an extra chromosome.

It was for this most important research that President Kennedy presented him with the highly prized Kennedy Award in 1963, the same year the President was assassinated.

He believes there could be a dramatic breakthrough possibly leading to the cure of mongolism within a period "that a living person can expect to see".

He visited Sydney at the invitation of Macquarie University, the Post Graduate Committee in Medical Education at the University of New South Wales and the National Right to Life Association.

Following his visit to Sydney, the Professor flew to Bathurst Island off the coast of Darwin, and studied a little known tribe of aboriginals, the Tiwis.

The Professor is a distinguished looking Frenchman who lives with his wife and five children in one of the three oldest houses in Paris in the Latin Quarter.

Professor Lejeune is reputed to be the greatest living geneticist and he has been honoured for his work around the world. He has strong views about the misuse of genetic engineering and the distinct differences between man and woman.

He also has provocative views on evolution and believes that it is impossible for man to have sprung from the ape.

Professor Lejeune is Professor of Fundamental Genetics at the University of Paris.

In 1970 he received the William Allen Memorial Medal from the American Society of Human Genetics.

In 1966 he received a special distinction awarded to Scientific writers involved in biology from the Union of Soviet Republics. In 1962 he received the biological prize of the Academy of Science in Paris.

He speaks French, English, German, Italian, Spanish and Danish.

Discussing his research into mongolism recently Professor Lejeune said "In mongoloid children we have recently demonstrated an excess of a specific enzyme, super-oxide dismutase. From this research and other investigations on the clinical functioning of the brain we find no indication that appropriate medication is impossible."

"In other words, on theoretical grounds, we consider that a medical cure of mental deficiency is worth investigation."

"I am not at all going to say the cure is just around the corner. I don't know, but we know enough to consider that on theoretical grounds the idea that nothing could be done because it had an extra chromosome is not warranted."

This finding of Professor Lejeune's, causes real concern when we think of the confidence with which medical practitioners are predicting deformities and advising abortions.

Professor Lejeune's Sydney meetings, both the technical ones with the

medical profession and the public ones, proved quite stimulating. He presented himself as a very gentle humble personality whose quietly spoken words contrasted their learned and authoritative import.

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SCIENTISTS AND THEOLOGAINS GET TOGETHER

A world conference bringing scientists and theologians together to explore the use of science and technology as transforming forces in the service of humanity and for justice and peace will take place at the Massachusetts Institute of Technology under the auspices of the World Council of Churches a year and a half from now — July 12-24, 1979.

Entitled "World Conference on Faith, Science and the Future," the conference will bring 500 scientists and theologians from around the world together.

They are to "look for the meaning of faith in a world in which science and technology are transforming forces that both liberate and destroy persons and human values," an announcement declares.

FREE AD
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Professor Lejeune

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EDITORIAL

The History of the Christian Church, like that of any institution, is a story of forward, backward and stagnant movements. The exciting thing is that God's kingdom moves steadily forward. God brings his purposes to fruition sometimes using this group, sometimes that. The sad thing is when a group once used mightily by God is laid aside by Him because of its faithlessness and disobedience. The Church of Ephesus was one such example.

Are Australian Evangelicals in the Church of England another?

In 1959 the Billy Graham Crusade came to Australia and was involved in a mammoth spiritual awakening the ramifications of which can still be felt. In 1969 it seemed to barely cause a ripple. In 1979 what will happen? One thing is for certain, it was not the preaching of Billy alone that caused the difference. There were major movements in 1959 involving prayer cells, outreach, personal obedience and follow-up, that seemed relatively absent in '69.

Surely 1978 is a time to reconsider what we are doing? Certainly the institutional church has been criticised beyond validity. People have failed to recognise faithful work being performed in place after place. The dioceses are peppered with keen dedicated Christian laymen with

EVANGELICALS — SICKNESS WITHIN?

a bevy of gifts that make many congregations very rich. There are many ministers faithfully ministering the Word of God and our evangelical bishops are as godly and as dedicated as any will see anywhere.

Nevertheless we face a sickness that could choke any effective spiritual growth. One area where this is apparent is in the attitude of many Evangelicals to the Scriptures. There is a lack of confidence in their authority. This lack shows itself in many ways. Firstly, some Evangelicals are choosing what part of the Word they will accept. Public statements are made by important Evangelicals that speak of a progressive leading of the spirit, not in our personal lives which is a biblical teaching, but in doctrine which is unbiblical, and was always rejected by the great evangelical movements. How can an "Evangelical" say we now know better than Paul, in a matter of faith or conduct. Or that the Spirit has now led us "beyond" that revelation?

The second way this sickness shows itself is among people whose Doctrine of Authority is of mere antiquarian interest. Such people expound the text of scripture in its "zitz im laben" or in its context but have no confidence in drawing conclusions from it. As such, no statement answering modern problems is given

any authority at all. The scripture is regarded as authoritative, but as soon as reasoning is applied (a necessary process for the Bible to speak to anyone other than the original readers) the force of Biblical authority is lost. We might as well have no doctrine of authority at all.

The third demonstration of this sickness is the movement by some away from teaching the content of scripture. This is the opposite position to the previous one but is just as devastating. Here life relatedness becomes the all-important thing and a systematic knowledge of scripture recedes into oblivion. It is breeding a generation of people who do not really know their Bible and are only answering (we at least hope) the sorts of questions moderns are asking but not the sorts of questions that the Bible would make us ask.

Evangelical can still take up the cudgels against a cross here, a mitre there, and fight with great vehemence a battle that is possibly over, yet not recognise that a new movement from within is corroding away the very core of the evangelical position with hardly any opposition.

If Evangelicals abandon their historical position on the place of the scriptures, they will become an ineffectual group bypassed by God as He works His purposes out.

Three Stages of Growth

"Stodgy Hills Baptist Church" hovered on its corner like a sleeping tortoise. But just down the street, "Dynamo Drive Baptist Church" had just razed its kindergarten playground to expand its cramped facilities.

Why do some churches of education at Birmingham's Mountain Brook grow while others sit still? Hoyt R. Wilson, minister

found some of the answers, through a sabbatical study of stages of church growth, according to a report.

Wilson surveyed 1000 Southern Baptist churches to uncover aspects of church growth. He got an unusually high response — 52 per cent of the churches replied to his questions. They ranged from a 203-year-old congregation in Virginia to a young church in Las Vegas.

In all the materials Wilson dispatched, there were 112,316 possible answers. A computer was used to correlate responses.

A church passes through three stages, Wilson found. In the first, a church spends its time recruiting members, battling minor conflicts over the nature of the church, its worship and facilities, while pulling together through the need to find new members and raise money. Enthusiasm and strong unity are a trademark.

A church in the second stage feels it must grow larger to accomplish its goals. But it's easier for leaders to name the year when the building was completed than to cite three contributions to ministry in the last year. Enthusiasm lags and capital improvements have left little money for programme budgets.

By stage three, much conflict arises over the nature and goals of the church. Members wonder what the church is supposed to do now that it's established.

A small minority begins criticising the pastor, while the "old-timers" resist a

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LEADERS MUST GIVE PUBLIC LEADERSHIP

The Lambeth Conference of Anglican Bishops from around the world will meet in the University of Kent from 22nd July to 13th August, 1978. A recent issue of the Anglican newspaper "Church Scene" tells us that one of the preparatory study books for the conference has been written by Miss Irene Jeffreys about what she thinks is the attitude of the average Australian to their bishops.

Miss Jeffreys has nought for their Lordships' comfort. She says if people think of a bishop at all, they think of someone at the top of the Church ladder, remote from ordinary people behind a barrier of robes and other assorted millinery.

Miss Jeffreys says bishops should give a stronger lead on evangelism and be less involved in the tasks of endless administrative duties. She makes the valid point that bishops should give a stronger and more frequent lead on moral issues such as pornography, alcohol and drugs which subjects are often greeted by a chilly silence from the episcopal leaders of the flock.

Miss Jeffreys is not anti-

clerical. She is a member of the General Synod and a former member of the Anglican Consultative Council and is resident in South Australia where her strictures may be more relevant than on the Sydney scene where the local bishops are very active in evangelistic endeavour.

But even the Sydney variety don't break many lances in the public rough and tumble of Christian social witness. Controversy, like martyrdom, should not be sought for its own sake but you should not evade it either. The faithful are encouraged to speak up by a strong public lead from their bishops whenever the need arises.

B. Judd

CHILDREN IN CHURCH SERVICES

The Rev Stan Stewart (Uniting Church, Victoria) challenged the 260 delegates at the NZ Congress on Children and Families (January 13-20, 1978), to genuinely involve children in worship services.

"Children can minister to a congregation if they have creative leadership and the congregation can minister to children."

John Tigwell (Scripture Union, London) pointed to the importance of the child to Christ. "We must not just push them out of congregational worship into special departments" and he went on to comment, "they need both the Sunday School-type teaching situation and the experience of worshipping the Lord with their families and other adults."

Workshops were held on patterns of inter-generational worship and on other topics such as counselling children, drama, puppetry, family outreach and theological issues.

The Congress was sponsored by the New Zealand Scripture Union. All the Protestant denominations and the Catholic Church were represented as were the parochial organisations. There was a rich fellowship enjoyed by all.

Although the Congress did

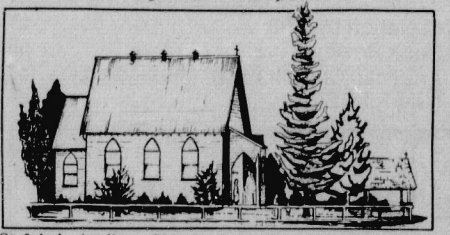
not seek to develop a general statement, there were areas of agreement:

- A local church can helpfully be viewed as a "family of homes" comprising single people, solo parents and parents with children. Each home represents a measure of spiritual unity. There is a ministry of each home to its church and the ministry of the whole of a church to each home.

- Children should not be viewed apart from the home from which they come. Attempts should consistently be made to reach the others in a child's home.

- Children can be included imaginatively in what the local church already does, rather than creating additional departments and sections of the church.

- Children are capable, at any age, of manifesting a fullness in their spiritual life appropriate to their stage of development.



St John's Anglican Church, Cann River, Victoria, opened February 29th, 1928.

50TH ANNIVERSARY

St John's Cann River in East Gippsland is celebrating its 50th Anniversary.

The building was donated by an English woman, Miss Edith Reece who worked in the area for eight years as a deaconess at her own expense.

The present minister is the Rev Barry Rainsford.

HUMAN RELATIONSHIPS

From Page 3

mercy are blended, grace and truth come together. This He demonstrated once for all on the cross.

There he measured up to the full demand of the law by paying the penalty on our behalf and at the same time displaying the amazing love of God by opening the way for the forgiveness of sin and victory over temptation for all who come to Him in repentance and faith.

This Royal Commissioner
Very Rev Lance Shilton
2 — AUSTRALIAN CHURCH RECORD, MARCH 6, 1978

ON & OFF THE RECORD

By David Hewetson

COMMUNI — WHAT?

I have read some real porridge in my time. And written some too. But for real lack of communication I think I would give the prize to something on science I recently saw produced for high school kids. I won't bore you with it, but it sounded like a succession of long lead bars falling on concrete.

Now, given the fact that education is often like trying to sell soap to people who do not really want to wash, I think that that kind of writing is positively harmful. It actually turns kids off, and convinces them (if they needed any further evidence) that the subject is deadly, deadly dull.

IN THEIR OWN TONGUE

I wonder whether Christian 'communicators' have always been much better. I daresay that in the rarified atmosphere of some great theology faculties making a thing intelligible is almost beneath contempt and yet many radical theologians have written the most abstruse stuff in the name of communicating Christian truth to the 'men of our time'.

Actually the theology has often been so thin that one has been grateful for the fact that no one much is likely to understand it. (God moves in a mysterious way his wonders to perform). But I wonder whether these worthies have ever met any men of our time, at least any remotely like the ones I meet.

The orthodox can also be deadly dull. And none of us has any right to be. Was it not Dorothy Sayers who said that if what we have to tell is not exciting she does not know what is. Also, if we never sweat over trying to put things in a way that our contemporaries understand, it is rather like living in another country and never learning the language, ie, just plain rude and lazy.

WORDS ON TARGET

Nobody said it was easy. Neither is learning a language. Leon Uris is said to have visited many countries in Europe, travelled 12,000 miles within the border of Israel itself, and then spent a year writing 'Exodus'. Hard work. Sweat.

Maybe tears. But the book got well and truly read, and will probably go on being read for many years to come.

"Words on Target" a book by Sue Nichols has a number of thought-provoking things to say about Christian communication.

She describes our contemporaries as 'sophisticated, free, and distracted'. They are sophisticated in the sense that they are sceptical of statements that are over-stated, unsubtle, declaratory, defensive, etc.

They are not country cousins and are unlikely to buy any shares in the Sydney Harbour Bridge. They may, on the other hand, invest in something more realistic especially if there is not too much hard sell or frothing at the mouth.

Mr Mod is also free. He can tune out if he wants to, even in church. "A quiet congregation is not per se a listening congregation," says Sue Nichols, "everybody may simply be off gathering his own wool."

Mr Mod is distracted, a myriad things vie for his attention. This makes him into a champion 'dipper', ie, he reads a sentence or a paragraph to see whether it will hold him; he browses through magazines, caught and held here and there by catchy, provocative subtitles or by pictures; and of course newspapers are tailored to his dipping.

THE BIG THREE

To catch these illusive fish, Nichols suggest the threefold bait of economy, energy and subtlety. The modern lust for economy of expression is what makes some of yesterday's mammoth novels so hard to read; they are a bit like the telephone book.

Because we use less and smaller words, the modern reader wants them to be packed with 'brain-strain' (ie, the author's not his).

Strong, vivid language catches him, and vague florid phrases, limp verbs, or trite sentiments. And there must be subtlety, ie, one must do the reader the honour of letting him draw his own conclusions.

He will not be expecting us to confront him too directly. And if we do he may start looking for a subtlety that is not even there, never for a moment imagining that we would be crass enough to speak plainly! He's a wily fish, the Dipper, and he will swim right past too obvious a lure.

A NEW PLAN FOR AUSTRALIA LAUNCHED BY FESTIVAL OF LIGHT

The Annual Conference of the Festival of Light was held over Australia Day Weekend, January 28-30, 1978, at the "Palapa" Conference Centre, Sydney, with 54 representatives.

During the Conference a "A New Plan for Australia" was prepared and adopted for distribution during 1978.

Participants included Rev Bernard Judd, Dr Jean Benjamin, Miss Janet Coombs (Barrister), Rev Fred Nile (National Co-ordinator, Festival of Light), Dr V. Morgan (NSW FOL Chairman), Mrs Patricia Judge, Mrs Mab Walsh (Director FOL Women's Affairs), Mr J. McCrudden (Solicitor) and representatives from other fields such as education, advertising, etc.

The Conference covered a wide range of subjects including The Report of the Royal Commission on Human Relationships; Role of Law in our Australian Democratic Society; A Christian Ideology for Australia; International Year of the Child; Women's Liberation; Building an Australian Christian Society through the family, community life, church, education, mass media, political parties, parliament, and the law.

Deep concern was expressed over the Human Relationships Report which has been widely condemned across Australia.

Bishop Edward Clancy, official spokesman for the Archdiocese of Sydney stated that: "The Report and recommendations of the Royal Commission on Human Relationships have championed just about every deviant, radical and controversial minority in our society." Bishop Clancy said, "It is the classical, secular-humanist document."

This latter assessment has been echoed by a leading Australian humanist writer, Mr John Pringle (past Editor, Sydney Morning Herald), who said, "The trouble with a Royal Commission on such a subject is

that its findings inevitably reflect the attitudes of the commissioners. Justice Elizabeth Evatt, Dr Arnott and Anne Deveson all belong to what may roughly be called the liberal humanist tradition."

Mr Pringle goes on to say, "But it is obvious that if the Government (Mr Whitlam) had appointed, say Bishop Muldoon (Catholic Church), the Rev Fred Nile (Festival of Light) and one of those judges whom I could mention, but will not do so out of respect for the judiciary, it would have got a very different report."

The Conference agreed to warn the public of these implications and to distribute a Commentary on the Report, and conduct public seminars.

"The claim that there are some good aspects in the Report to gain support for it could equally be applied to the Communist Manifesto or Mein Kampf," said Rev Fred Nile, "which have totally unacceptable propositions."

"The other claim that the Report's arguments in favour of legalising incest, abortion, homosexuality (sodomy), prostitution, etc, are persuasive can be answered," said Mr Nile, "by the simple proposition 'Can a million words turn evil into good, or what is a wrongful act into a right act?'"

Because of the humanist bias of the Commissioners and their staff their Report should be studied with the greatest caution.

The Conference also expressed deep concern over the humanist inroads into education through State Schools.

The Conference agreed that the MACOS "values" course ("Man — A Course Of Study") should be withdrawn from all Australian schools as has now occurred in Queensland

and many schools in the USA.

The MACOS Course is a humanist project designed to move children away from the values and attitudes of the Judeo-Christian ethic with its acceptance of wife-swapping, cannibalism, murder, violence, etc. Its American authors admit the "MACOS Course was developed within a humanistic philosophy". Copies of the documents "A New Plan for Australia" and the Commentary on the

OF LIGHT

Royal Commission into Human Relationships Report will be available at 20c each upon request from the Festival of Light Office, PO Box A87, Sydney South, 2000.

I learn a lot from others, especially from those whose opinions are the most opposed to mine.

— Paul Tournier

FREE AD
See page 8

The Scriptures speak today...

by Canon John Chapman

GOD'S LOVE AND OUR LOVE

"God so loved the world that he gave his only begotten Son that whoever believes in Him should not perish but have eternal life". John 3:16

1. OBJECT OF GOD'S LOVE — SINNERS

It wasn't that a great quantity of love was needed to extend to all mankind but that a special type of love — the love which reaches out to the unlovely — the love which loves men, even when they are rebellious and enemies.

"God so loved the world"

2. MEASURE OF GOD'S LOVE — SACRIFICE

The nature of God the Father is that "He sent His Son to be the Saviour of the world" — His only begotten Son of whom God said "This my beloved Son in whom I am pleased". Such is His love that he sacrifices the nearest and dearest.

"He gave his only begotten Son"

3. PURPOSE OF GOD'S LOVE — SALVATION

The gospel is the power of God unto salvation to all who believe. One of the great results of the death of Jesus for us is that men can be saved. They can be received back into the family of God.

"Should not perish but have eternal life"

Our love for the world should be like God's. We should be concerned about sinful men and this love may well involve a sacrifice of even the "nearest and dearest" so that men might be saved.

REPORT OF ROYAL COMMISSION ON HUMAN RELATIONSHIPS — SEXUALITY

The Royal Commission on Human Relationships established in August 1974, completed its comprehensive report and presented it to the Governor General last April (1977). It cost 1 million dollars to collate 1264 submissions, the public testimony of 374 witnesses and more than 1000 other interviews.

The findings of the members of the Commission, Justice Elizabeth Evatt, Anne Deveson and Archbishop Felix Arnott, were unanimous. The 3000 pages of transcript in the 5 volume report are summarised in 511 separate recommendations.

Some of the recommendations are excellent and indicate that the members have worked hard on complex problems and I believe have honestly endeavoured to provide recommendations with integrity of purpose.

There are 5 main sections under the headings of Education and Human Relationships, Health and Medical Education, Sexuality and Fertility, The Family, Equality and Discrimination.

The recommendations under the heading of Sexuality have caused great public alarm and if they were to be implemented would have far-reaching damaging effects upon the whole nation and be disruptive to family life.

It's a sad commentary upon our permissive society which neglects people in need, discriminates against minorities, aborts one baby in four, bashes 37 children a day and loses \$1000 million worth of work hours per year because of alcohol abuse.

It's the distress story of the victims of rape, incest, prostitution, homosexual behaviour and premarital sex; 40% of births are either conceived or born out of wedlock.

Many of the recommendations require immediate action but some are dangerous concessions to an unrepresentative minority of secular humanists, civil libertarians and radical liberationists.

ABORTION

The report recommends that abortion should be free of legal regulation when performed by a medical practitioner to the end of the 22nd week of pregnancy. It also recommends that a doctor should not incur criminal or civil liability, nor need parental consent, if he provides contraception or performs an abortion on a girl aged 14.

While I appreciate that there are some very sad cases of young girls being exploited by older people, yet to change the law in the way suggested would create more problems than it would solve. Here is a dangerous concession to permissiveness and an anti-Christian promotion of pre-marital sex.

ROMANS 15 V.11 — "Every tongue shall give praise to God". Has Your Congregation a Burden for the "Gospel to the Jews"?

The Council of the Sydney Missionary Fellowship wish to inform Ministers and Groups, that Mr Michael Singer, Hebrew Christian Missionary Evangelist is available to accept speaking engagements in your Church on the subject of "Evangelism to Jewry".

All inquiries to: The Secretary, Miss G. Stargatt, 3/77 Trafalgar Street, Stanmore, 2048, or phone: 519 5512.

CHILD CARE WORKER — DIOCESE OF BATHURST

A Residential Child Care Worker is required for St Michael's Home, Kelsio, to assist in caring for Teen Aged Girls (and possibly younger). 5 1/2 Day Working Week. Salary Negotiable. Preference will be given to mature applicant with a sense of responsibility. Previous experience not a necessary requirement but a concern for young people is essential. Further details available from Deaconess M. Poole at above address or telephone (063) 31 3610.

Members of Moore Theological College and Deaconess House invite you to be present at

COMMENCEMENT

on Monday, March 13, 1978 at 7.45 pm
The Archbishop of Sydney will preside. Address by the Rt Rev D. W. B. Robinson. Diplomas of the Colleges will be awarded. Light Refreshments will be served.

should be subject only to such restrictions as are required by planning laws relating to business premises, and that the offence of living off the earnings of prostitution should be related to some element of coercion in fact.

What a hazard this would be, particularly to young people! They will grow up in an atmosphere where evil is condoned so that bad is called good and good called bad, where love is called sex and sex called love.

How confusing it will be for all eventually in the community to differentiate between what is legally right and what is morally wrong. The distinction between de-criminalisation and legalisation is much too subtle for the average person.

RAPE

Considerable space is devoted to this complex subject. There are some good recommendations such as the establishment of specially trained police rape squads with equal numbers of men and women officers, and recommendations for a range of other measures to be taken to reduce the trauma on a rape victim whether during police investigation, medical examination or at any subsequent trial.

But there could be serious consequences if the recommendations that the offence of rape be deleted and replaced by a new offence on a par with the legal charges of malicious wounding, inflicting grievous bodily harm or shooting with intent.

This special nature of the sex offence would be lost sight of. The recommendation is good that the victim's consent be irrelevant if violence, threats, false pretence or drugs were involved.

AGE OF CONSENT

This is an area where there are serious implications in the recommendations that the age of consent should be lowered. Here are some:

- The age of consent to indecent assault should be 15.

- No person should be convicted of indecently assaulting a male or a female aged between 13 and 15 years if the alleged assault is consented to and that person is less than 8 years older than the said male or female; and

- The age of consent to sexual intercourse should be 17 in relation to a person's school master.

Kim Beazley, former Minister of Education made this comment to the Sydney Morning Herald, recently:

"It is amazing that the spokesmen of the teaching profession, usually so sensitive about the fact that they are a profession with a commitment to people, have had nothing to say about this."

"I suggest that the relationship between teacher and student, even at the university level, should be as antiseptic as the relationship expected between a doctor and an unconscious patient. They are not "two consenting adults". There is a relationship of superiority and tutelage which should not be abused."

INCEST

Perhaps the most staggering of the 'way-out' conclusions going well beyond the attitudes of the general public even in our permissive society is that criminal prohibitions against incestuous behaviour should be repealed.

The Royal Commission on Human Relationships, then Couldn't put Morality together again."

There must come a time when we cease making concessions to evil and endeavour to uphold the good; when we recognise the serious limitations of secular Humanism and come back to the Christian Humanism of the Bible, when we take seriously our responsibility through the law and through personal compassion to protect the weak, the easily led, and the mal-adjusted and the innocent.

Christians are more concerned for the long term benefits arising out of their attitudes of deep compassion for others and are not prepared to substitute short term expedients in an attempt to cover up evil.

Many Christians are concerned about some aspects of the Report, particularly in the sections on Sexuality and

Family because they conflict with the more comprehensive, more compassionate and more common sense commission on Human Relationships contained in the Scriptures.

Both the Old and New Testaments clearly set out the formula for Divine and Human relationships, that is, to love God with all one's heart, mind, soul and strength and to love one's neighbour as oneself. This summary of the Ten Commandments presented in a positive form applies in every situation in our contemporary society.

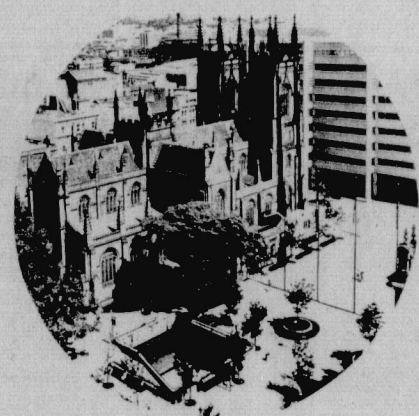
These Divine directions are relevant to all people and not merely to those who voluntarily accept them for themselves. They are not limited in their application to so-called religious people, but are relevant and expedient to all people, everywhere, at all times.

The perfect Royal Commissioner is Jesus Christ Himself. In Him law and love are combined, justice and

FREE AD
See page 8

• To Page 2

GOOD FRIDAY AT SYDNEY SQUARE



HEAR THE GOOD NEWS OF JESUS' DEATH AND RESURRECTION at the

ANGLICAN GOOD FRIDAY SERVICE

3.15pm FRIDAY MARCH 24, 1978

IN SYDNEY SQUARE, right beside St. Andrew's Cathedral.

Bring your friends and neighbours

- Owen Shelley (Scripture Union) presents a special programme for children.
- Brian Telfer leads the service
- Scripture Reading by Don Robertson.
- Archbishop Loane will speak.

LETTERS

Tolerant to a point of weakness

Sir, We are appalled by the headlines of Church Record (30/1/78) viz: "Muslims to evangelise Christians in England".

What a sorry plight Christianity must be in! While we agree that there must be tolerance towards those of other faiths, we wonder if it means being tolerant to a point of weakness, where a supposedly Christian nation is prepared to give up its great heritage and faith once delivered to the Saints without a challenge.

One could well ask "Will England, or any Commonwealth country be any happier living under the Rules of Mohammed, than by a genuine endeavour to follow the precepts of Christ".

Maybe the people of Britain and the Commonwealth will take up the challenge and make a genuine effort to live their Christianity, showing the Muslim Missionaries the futility of spending a million dollars to lure the followers of Jesus Christ from their faith in the Living God.

In the meantime, we would appreciate being enlightened,

through the columns of the Record, on the fundamentals of Islam, about which we admit to knowing very little, lest the day should come when so-called "missionaries" from the mosques in Brisbane and Newcastle set out to convert Australia's Christians to their particular theories and way of life.

"SIX POMMIES AND PROUD OF IT",
Tweed Heads, NSW,
(Names Supplied)

Bishop Festo's Canberra tapes

Sir, I would draw your attention to the fact that the two talks which Bishop Festo gave in Canberra have been recorded and are available from the Bible Reading Fellowship.

All the profit from the sale of these cassettes will go towards the Uganda Refugee Appeal.

JILL ELLIOT,
Reid, ACT.

"ISRAEL — THE LIVING BIBLE" UNIQUE ARCHAEOLOGICAL AND HISTORIC EXHIBITION

A unique archaeological and historic display covering the Biblical period from before the time of Abraham to the revolts of the Jews against the Romans will be the highlight of the Great Synagogue's 100th Anniversary Commemorations and will be a major contribution by the Synagogue to Israel's 30th Anniversary celebrations.

Titled "Israel — the Living Bible", the presentation will be open to the public in the Great Synagogue Complex, 166 Castlereagh Street, Sydney, from April 24 until May 12, 1978.

This will be the first time such a comprehensive collection of material tracing the history of Israel in those times has been assembled in Australia.

The presentation is being prepared in conjunction with the Australian Institute of Archaeology and will include facsimiles of the Dead Sea Scrolls, with background material, on loan from Claremont College in America and seen for the first time in New South Wales.

The Scrolls, discovered as recently as 1947, have had a revolutionary impact on Biblical, theological and historical scholarship throughout the Western World, and include the oldest Hebrew Bible manuscripts known to man, predating the previously oldest extant mass by at least one thousand years.

Most of the items in the "Living Bible" presentation, however, will come from the Australian Institute of Archaeology's Melbourne collection, together with supplementary material from overseas, and private collections including Sir Asher Joel's.

There will also be a separate showing of Australian Jewish and Great Synagogue historical and religious artifacts.

Brief explanatory lectures, illustrated with slides and/or film, will be given at regular intervals. These lectures will cover, in addition to the archaeological display, the

architecture, traditions and religious and cultural background of the Great Synagogue — the oldest in Sydney.

"Israel — the Living Bible" will be open from 9 am to 4.15 pm Mondays to Fridays, and during this period group bookings from institutions and schools will be made.

Other sessions, open to the public, are Mondays and Wednesdays, 7 pm to 9 pm, as well as Sundays and Anzac Day, 12 noon to 5 pm.

The "Living Bible" presentation will be of great educational value as well as being intensely interesting to all ages. The organisers are

ECUMENICAL CONFERENCE SETS GUIDELINES

A pan-African conference of Third World theologians met in Accra, Ghana at the end of December to outline the future of African theology. The 90 Protestant, Catholic and Orthodox theologians at the conference also included participants from Latin America, Asia, the Caribbean, the Pacific and the black church in the US.

Born of the conference was the Ecumenical Association of African Theologians with the goal of promoting a more global theological approach to the African situation by means of social analysis, biblical reflection and active commitment "to be with the people in their endeavours to build a better society."

The conference called for a "methodology that is different from the dominant theologies of the West" and suggested that "African theology ... reject ... the prefabricated ideas of North Atlantic theology by defining itself according to the shaping of history.

(Reformed Ecumenical Synod)

Fifty fifth anniversary

Sir, On Sunday, 19th March, 1978, at 9.30 am, the Soldiers' Memorial Church at Cabramatta will be consecrated by the Archbishop of Sydney.

This day will also be the 55th Anniversary of our Church.

All past members are invited to attend the service, at which five of the past ministers will be present, and the morning tea which will follow.

(Miss) R. GUYOT,
Secretary.

Freedom to broadcast

Sir, The Far East Broadcasting Company would like to reiterate that following the coup in Seychelles on June 5th, 1977, FEBA was "off the air" for nineteen days only. With the new Government's approval, broadcasts resumed on June 27th, 1977, and have continued uninterrupted since then.

Negotiations regarding a more realistic broadcasting licence fee are still in progress between the Government and mission representatives. Whilst FEBA owns all its facilities in Seychelles, this does not preclude the requirement of a licence to broadcast from the island. Similar renegotiations are under way with all business groups operating in Seychelles.

So gratefully, contrary to concerned inquiry, we confirm that freedom to broadcast

cast from the Republic of Seychelles has not been curtailed in any way since the coup.

NEIL WESCOMBE,
Executive Director, FEBA.

Church infiltration

Sir, Congratulations to J. Fremantle for her excellent letter (ACR 30/1/78) on the fact that "a battle is being fought for the minds of the next generation by modern educational experts to change the pattern of our society". It is only by the work of dedicated Christians that this horror can be stemmed.

To give an example, The efforts of concerned Christians in Queensland, led by the indefatigable work of Mrs R. Joyner who instituted CARE (Christians against Regressive Education) was the Primary School course MACOS banned by State Government.

MACOS was fiendishly subtle, drawn up by radical psychiatrists in America and designed to not only destroy any Christian belief, but every moral value of a civilised society.

Mrs Joyner's success demonstrates that not one of us is too small to take a practical part in this battle against evil. It is not enough to consider ourselves spiritually safe. We need a burning desire to save Australia — the nation to which we belong, the nation which, under God, has hitherto been instrumental in "delivering (us) out of the hands of our enemies (that we) might serve Him without fear".

Unfortunately, the church, like almost every other organisation, is not free from infiltration of those whose sympathies lie with the radicals whose aim is to destroy our society.

Only a believing church, Bible-based and moved by the Spirit of God can be an effective instrument in this "hour of temptation (or testing)" to come upon all the world, and this will not be achieved until we realise that we are Israel, the sheep of His pasture, and His servant nation.

We think too small, concentrating on saving individuals. Why not a nation? A nation of wheat and tares, good and bad fish, yet in God's Purpose, a nation which will be saved according to His Promises as revealed in His Blueprints — the Old Testament, and in Hebrews 8:8-10 which confirms Jeremiah 31:31-34.

P. CREASEY,
Clontarf, Qld.

REMARKABLE UNITY AT EVANGELICAL CONSULTATION

In the second week of this year, the Lausanne Committee for World Evangelisation sponsored the biggest international evangelical consultation it has held since the Lausanne Congress in 1974.

The Consultation on the Gospel and Culture took place at a Christian conference centre in Bermuda under the chairmanship of the Rev John Stott and wrestled for a week with the problems raised both in interpreting the Bible in the light of the cultures in which it was first revealed and in communicating the Gospel and establishing a truly indigenous Church in the various cultures of the world today.

Thirty-three theologians, anthropologists, and other experts from all six continents took part in the consultation. At the end of the week I asked John Stott how the wide variety of people (and cultures) had in fact managed to work together.

He replied that the degree of unity attained was remarkable. They had really tried to listen to one another across the barriers of their different cultures, languages, and academic disciplines.

But what had the consultation achieved? John Stott replied that it was quite clear that we never preach the Gospel in a cultural vacuum.

We are all the prisoners of our cultural inheritance, though we often don't know it, nor how much this has affected our own understanding of the Gospel and our presenting of it to others.

The person to whom we present the Gospel is culture-bound as well, and the excitement of cross-cultural communication lies in the struggle to understand his culture as well as our own.

The findings of the consultation have been summed up in the Willowbank Report called after the centre where we met.

When printed this will form a booklet of about 50 pages; it is to be published in North America and Britain as soon as possible and also translated into French, German and Spanish.

I also asked John Stott how relevant this material

FREE AD
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NEW EDITOR FOR THE BOARD OF EDUCATION

Deaconess Val Moore has left The Board of Education Diocese of Sydney after many years of faithful service and taken a teaching position at Danebank Church of England Girls' School. Miss Moore was a writer for the Board and in the last two years was editor.

The new editor is the Rev Ian Mears who since 1974 has been a lecturer at Moore Theological College and adult education officer with the Board. A trained high school teacher, Mr Mears went on to obtain a Masters degree in education at Sydney University, and a Bachelor of Divinity from London.

He feels there is great potential in the Trowel publications. Due to the many years of hard work of people like Canon A. Langdon and Deaconess Moore a good foundation has been laid.

With Australia's growth as a nation its ability to produce first class workmanship is being demonstrated and its

Christian Publications should be no exception, Americans have been able to produce good quality material, but Australians can and should continue to develop their own potential.

The main strengths of the materials that the new editor hopes to develop are:

- Its central emphasis on scripture, interpreted in context, for bringing about spiritual development;
- Its appreciation of the learning abilities of different age groups; and
- A life related emphasis that makes plain what change in the learner, be it appreciation of God, of conduct, that must take place.

The quicker we are to discover our secret faults, the more do we need, if we are to avoid becoming obsessed by them, to understand the immensity of God's forgiveness.

— Paul Tournier

A NEW AMBROSE

An African priest was consecrated here by three white Anglican bishops whose outspoken opposition to South African racism led to their deportation from the very country which their new brother bishop has been called to serve.

The Rt Rev James H. Kauluma, 45, was consecrated at Westminster Abbey in late January following his Oct 13 election as Bishop Suffragan in the Diocese of Damaraland, a diocese of the Anglican Church which encompasses the entire country of Namibia.

Following his consecration, Bishop Kauluma set out to his diocese where he was to conduct ordinations and confirmations and visit the deaneries, the diocese has been without resident episcopal oversight since the Rt Rev Richard Wood, also Suffragan to Damaraland, was deported in 1975.

Bishop Wood was the latest of three bishops who were thrown out of the country which — under the name of South-west Africa — is administered by the apartheid regime of the Union of South Africa. Forty to 50,000 South African troops occupy this land which has been called the most exploited nation on earth.

The fight against the injustice and exploitation of the racist Afrikaaner government led earlier to the deportation of, first, the Rt Rev Robert Mize, and later of the Rt Rev Colin Winter.

Bishop Winter now lives in London and is still Bishop-in-exile of Damaraland. He, with Bishops Wood and Mize, consecrated Bishop Kauluma.

The new bishop is virtually a modern-day Ambrose who had to be ordained priest before he could be elected to the episcopate. A longtime church worker, he was ordained deacon in London in 1975 by Bishop Winter and was studying for a theology degree at Union Seminary in New York when he received word that the people of the diocese wished to put his name up for bishop.

Through the intercession of Bishop Winter, the then-deacon was ordained priest by the Rt Rev Paul Moore, Jr, Bishop of New York, one day before his election in Namibia.

The new bishop is well aware of the turmoil in which his church of 60,000 people exists. Open warfare rages between Namibians battling for freedom and the soldiers of the white dictatorship. Of the war, Bishop Kauluma said before going to London: "One drop of blood is enough to make one feel it should stop. But the suffering will continue as long as South Africa occupies Namibia."

In his brief visit to his Church — Bishop Kauluma will return to New York to complete his theological studies this June — the new prelate was aware that he might encounter restrictions. The archdeacon of the diocese had not been permitted to visit the northern region — where fighting is heaviest — for a lengthy period of time last year and the borders are still occasionally sealed.

He holds bachelors and masters degrees and is married and the father of a baby born shortly after his election.



WHAT A WORLD!

by Lesley Hicks

SALVATION BY UFO

Evidence is everywhere that the world-view of people in general has changed tremendously in the past ten or twenty years. When I was a university student and subsequently in such places as school staffrooms and WEA discussion groups, I felt seriously threatened by non-Christian critics of my Christian position. Defending the faith seemed hard work in an atmosphere of intellectual inquiry; and we were most vulnerable on the supernatural content of the Bible.

Certain aspects of belief met the scornful response: "You don't mean to say you believe in ...!" — a personal devil, evil spirits, the Second Coming of Christ, the Virgin Birth, miracles and we had to seek to "Always be prepared to make a defence to any one who calls you to account for the hope that is in you, yet ... with gentleness and reverence" as Peter told those to whom he wrote his first letter.

The climate has changed; now it is not so much Christians who are in danger of seeming naive and glib in their beliefs, as the rest of the population.

CLOSE ENCOUNTERS

That clever journalist Philip Adams has little time for religious or pseudo-religious belief of any kind — neither the Christian teaching in which I gather he was brought up, nor the host of new faiths now winning the

uncritical adherence of millions.

Most of these differ sharply from Christian belief in that they make no moral demand on their followers; you can swallow, say, Erik von Daniken's theories about space colonisation of earth without having to repent of your sins!

Adams had fun reviewing the film "Close Encounters of the Third Kind". (Sydney Morning Herald, Sat, Feb 4th). He calls today the "Era of the New Nonsense" and

likens the film's picture of the human race ecstatically accepting a future in harmony with benevolent creatures stepping out of UFOs to the cargo colts of post-war New Guinea.

"And that," he says, "is exactly what's happening in ufology, what happens in Encounters ... In our inability to come to terms with reality, we're becoming cosmic cargo cultists. And like the New Guineans, we're neglecting our crops and abandoning our self-reliance."

Now it is obvious that Adams would pour equal satirical scorn on Christian belief in the return of the Lord Jesus Christ.

Even in New Testament times, there were some who behaved like the primitive New Guinean tribesmen, neglecting life's necessities — and they were duly rebuked by Paul for idleness; apparently there were some Thessalonians who knocked off earning a living and expected Jesus any day to zoom in from outer space and solve all their problems.

The Second Coming has always been a happy hunting ground for crackpots and rascals, sects and heresies. For that reason it seems to be neglected by far too many sober down-to-earth pastors and teachers, who honour God's word, and try to teach its whole counsel, but give this subject little more than a passing nod at Advent.

Of course it bristles with difficulties. The most important thing is that the average Christian should know clear-

these are valid questions we should not be ignoring.

Certainly we cannot live uncaring of the welfare of humanity around us, smug because "We're all right, Jack — we're elect!" We are required to live responsibly and compassionately in regard to both our physical and our social environment; remembering that people matter more than things — although things affect people and that since Jesus will one day return as Judge, it is of supreme importance that people should be introduced to Him first as Saviour and as Friend, if only they will receive Him.

ly what the Bible actually does and does not say about the Coming. For a start, if they did they would know the futility of the recurring popular pastime of date-setting for the event.

IF THE LORD TARRY

Allowing for that, I still would like to hear more Christian leaders using the old-fashioned phrase "if the Lord tarry", or some modern equivalent, more often before some confident prediction of what their church will be doing ten or twenty years hence. As if we knew either what kind of society or church we might have by then, or whether God might not have wrapped up the whole of history, and "rung down the final curtain." (C. S. Lewis)

This creates a problem in thinking of issues like the population crisis, sources of energy, pollution — in general the troubled relationship between man and his environment. Expecting a major intervention by God, do we stop caring and planning for the future?

After all, has He not promised new heavens and a new earth? I'm not sure of the answers, but I am sure that

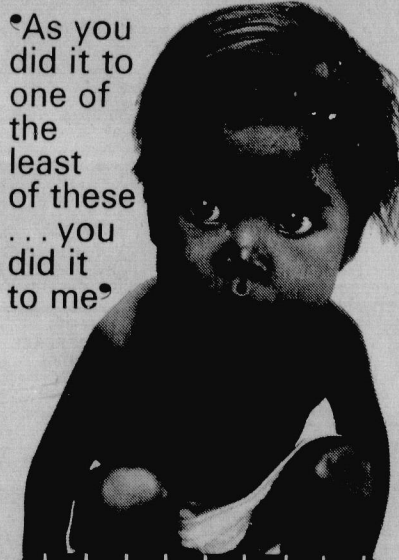
FUTURE SHOCK

Doomsday prophets are all around, producing scores of books which predict an intolerable future for man, or none at all, unless he changes his ways. They are scientists, ecologists, or observers of the arms race rather than preachers of the gospel. Christians can be as gloomily realistic as they are about the mess man is making of his world, but what a tremendous note of hope we can inject!

If people would rather believe in salvation by the occupants of Unidentified Flying Objects than by Christ, at least let it not be because we never told them intelligently of the good news He has entrusted to us.

FREE AD
See page 8

As you did it to one of the least of these ... you did it to me



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Address _____
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BOOK SALE

To assist the extension of the College Library a Book Sale will be held on Friday, 10th March, 1978, 12 noon to 8 pm and Saturday, 11th March, 8.30 am to 12 noon at

Moore College
Carillon Avenue, Newtown
and
15A King Street, Newtown

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CLASSIFIED ADVERTISEMENTS

Classified advertisements may be left at the office or phoned to 233 4561 up to noon 14 days before date of publication. Charge is 10c per word with a minimum charge of \$2.00.

Interstate Services

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

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

Wanted

Copies BCP HYMN BOOK, music and congregational editions. Please phone 74 0231, Sydney Exchange.

Positions Vacant

COMMITTED CHRISTIAN person required to manage ski chalet at Smiggin Holes during 1978 ski season. Duties include cooking, cleaning, general supervision. Would suit single person in 20s. Applications to: The Administration Manager, Southern Creek Ski Chalet, St Andrew's House, Sydney Square. Phone: 2 0642 ext 323.

Notices

TO ASSIST the extension of the College Library, a book sale will be held on Friday, 10th March, 1978, 12 noon to 8 pm, and Saturday, 11th March, 8.30 am to 12 noon at Moore College, Carillon Avenue and 15A King Street, Newtown. Plan to be there for the bargains.

HELP A MISSIONARY

Some missionaries overseas would be interested in receiving copies of the Church Record. You might like to consider making a gift subscription. Perhaps you know a missionary who would appreciate it, or we could suggest one. The annual overseas subscriptions are \$9.50 but for the first year our introductory \$5.00 offer would apply.

Systematic treatment of Neo-Pentecostalism

"Reflected Glory" by Thomas Smail Hodder & Stoughton \$8.85

also available in paperback

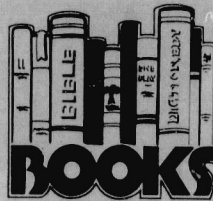
It is not unexpected that we should find, after the first flush of enthusiasm in "neo-pentecostalism" or "charismatic renewal", an attempt to systematise what charismatics believe. Thomas Smail, the successor to Michael Harper as the Director of the Fountain Trust, sets out "to bring together" his experience of the Holy Spirit and a theology which explains the experience in Reflected Glory.

There is much to commend in this book, especially the attempts to curb some of the excesses of the movement. Smail's thesis is to show how the Pentecostal's experience is consistent with the Scriptures. He is concerned to maintain the evangelical emphasis of justification by faith alone and so condemns the "two stage" theory of salvation: conversion and then the filling by the Spirit as two stages essential for salvation.

He emphasises the centrality of Christ and the Cross and points out that if there is no Calvary there would have been no Pentecost. We also have important reminders of the work of the Spirit, that regeneration is a gift from God, the need to reject an Armenian approach to evangelism and that life now for the Christian is to be lived by grace.

However, there are weaknesses with the book in the opinion of this reviewer. From the outset the reason for the thesis is experience. Rather than test the experience from Scripture, the author's intention is to authenticate the experience from Scripture.

In another place he wants Christians to see Jesus' person and work as a model: in focussing our attention on the Christological question, Smail wants his readers to see the Spirit's work in Jesus' birth and baptism as analogous to the Christian's experience of regeneration and the fullness of the Spirit indwelling the believer and so empowering him to do the



in Kee's footnotes where references to literature of the 1950's and early 1960's predominate.

John Pryor

Main features of parish ministry

"The Parson and the Victorian Parish" by Peter C. Hammond Hodder & Stoughton (Ecclesia Books) 1977 224 pp. £3.50

same, if not greater works than Christ.

Apart from the danger of not clearly distinguishing between the uniqueness of Jesus as God's Son and Christians as-sons by adoption, there is a failure to grasp the very nature of the kingdom Jesus has inaugurated and the powerful activity of God in the proclamation of the Gospel.

Surely the "greater works" of John 14:12 refer to the greatest of all miracles, the conversion of rebellious men and women. To deny this is to ignore the forward thrust of the New Testament and we are left in the horse and buggy days of pre-Easter, albeit pre-Pentecost with the Spirit empowering Christians to bear witness to the "earthly glory of Christ".

Finally, despite his attempts to assert the contrary, Smail is unable to avoid the overtones of a two-stage concept of salvation — after conversion we are still to look for the "baptism of the spirit".

Perhaps the overall weakness this reviewer finds with this book is typified in the way in which 11 Corinthians 3:18 is handled: while some good insights are forthcoming, a clearer insight concerning the nature of the Spirit's ministry in the new dispensation could be elucidated by examining the verse in the context of, say, 11 Corinthians 3:1-4:6.

All in all this book is instructive reading for those who desire to keep abreast of current charismatic theology.

John G. Mason

Too many assumptions

"Jesus in History. An Approach to the Study of the Gospels" by Howard Clark Kee Harcourt, Brace and World 1970. pp viii + 280

The title of this book is carefully chosen, for Professor Kee of Bryn Mawr College believes that in the Gospels we are confronted not with history but solely with interpretations of Jesus and of his significance for the working out of the divine purpose in history.

Interest in recovering from the gospels the words and deeds of Jesus is not Kee's aim — not because he does not believe Jesus to be important for "The Christ of faith" (in the tradition of Bultmann), but because he is convinced that the gospel writers are theologians, intent on presenting a theology in the same way as Paul is.

The main chapters in the book deal with the theological outlook of the Four Gospels and of Q, which is presumed to have been a self-contained written document. Even granted the rather one-sided Form and Redaction Critical approach, the book could have been quite acceptable as an introduction to the gospels.

However, what often marred it for me were the questionable assumptions or hasty judgements so often made: that Q was a written document; that "Son of God" in Mark is in no way a metaphysical term; that it was the early church which equated Jesus and the Son of Man, etc.

Finally, the date of publication, 1970, now puts the book a decade out of date, and this is abundantly clear

Few books are full of facts yet hold the reader. This is one. Peter Hammond clearly loves parish ministry. Its opportunities for either Christian service or selfish laziness fascinate him. He traces the main features of parish life in Victorian England.

Well-organised chapters examine parsons' appointment pay, preaching, housing, social role, visiting, teaching. Copious examples — sad, hilarious, brave — given things up. A good bibliography and full index conclude the book.

But why should today's Christian read it?

It shows how the local parish has changed in 100 years. Organs, choirs and pews are relatively modern. "In Sussex a barrel-organ was over-hastily installed, wound up and duly played a psalm; but then proceeded to 'Drops of Brandy' and 'Go to the devil and shake yourself'". (Read to find the result!)

Changes in lay involvement and the use of 1662 are dramatic. Thus it helps 'place' oneself in history.

It reminds one, too, that clergy are people. One founded, "Prudential Assurance". Another baptised with spittle. Yet most vicars, most rectors were not cast in the heroic mold; they pointed with wavering fingers to the One whom they believed to be above.

Charles Sherlock

Contains much that is wise and practical

"Don't Go Overseas Until You've Read This Book" by Neil Gallagher Bethany Fellowship 123 pp

The author had worked in Thailand in the Peace Corps both before and after his conversion to Christianity.

He considers the lessons to be learned in both positions. Written with an American background the small paperback volume contains much that is wise and practical especially for anyone considering missionary service. Leaders of Missionary Societies would also benefit.

R. Patfield

And I'll scream

"The Best of Your Life is the Rest of Your Life" by Donald L. Deffner Abingdon \$4.50 95 pp

Some might call it edifying; others might say it's nice. This reviewer found it neither.

A few too many pretty little stories connected by bits of this and that led to the exclamation contained in the list of contents "And I'll scream".

R. Patfield

BIBLE SOCIETY ANNUAL MEETING IN NSW

The Annual Meeting of the Bible Society in Australia (NSW) was held at Bible House, Sydney, in February.

The guest speaker was the Reverend J. R. Payne, Australian Secretary, who highlighted the achievements of 1977 including the raising of funds for "Beaming the Bible into China" and the supplying of Bibles to school children in Papua New Guinea. The opportunities and needs for 1978 were also emphasised.

Mr Payne told the gathering of over 100 people

that the Bible Society in Australia needed to raise \$1700 a day for the world work of Scripture translation, printing and distribution — \$1700 a day for 365 days in 1978!

The State Secretary spoke briefly of the project for 1978 — supplying a bible Van for Iran plus 200,000 Scriptures. He also introduced Mr Albert Mewett to the Meeting as the new Field Secretary.



Rev J. R. Payne, Australian Secretary of the Bible Society.

HYMNS ANCIENT AND MODERN — A NEW ROLE

While this venerable collection is losing its place in the Church, it is fighting for a role in the Law!

The Master of the Rolls, Lord Denning, whose Christian sympathies are well known, and who often dissents from his brethren in order to achieve justice in the instant case, in an appeal involving the ship "Siskina" pleaded:

"To the timorous souls" (alluding to his brother Judges) "I would say in the words of William Cowper: 'Ye fearful saints, fresh courage take, the clouds ye so much dread are big with mercy, and shall break in blessings on your head.' Instead of 'saints', read 'Judges'. Instead of 'mercy', read 'justice'. And you will find a good way to law reform."

Lord Justice Lawton was persuaded to agree with him, but Lord Justice Bridge retorted: "The clouds ... may be big with justice but we are neither midwives nor rainmakers" (1977 3WLR PP554, 561).

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CONTINUING ANGLICAN CHURCH EXCOMMUNICATED

The new schismatic church body set up on January 28 in Denver when four bishops were consecrated is not in communion with the Episcopal Church, according to Rt Rev John M. Allin, Presiding Bishop of the three million member Episcopal Church.

In a February 6 letter to the bishops of the Church, Bishop Allin said that he and Dr Donald Coggan, Archbishop of Canterbury and spiritual leader of the 46.7 million-member worldwide Anglican Communion, "agree that the new ecclesiastical body is not in communion with the See of Canterbury nor in communion with this Province of the Anglican Communion."

The Episcopal Church in the US is one of 26 independent provinces of the Anglican Communion.

David Garnsey Scholarship

The Bishop David Garnsey Scholarship for Advanced Theological Study has been awarded to Mr Robert Ireland of Ridley College.

This is the first award to be made.

Mr Ireland was educated at Sydney Technical High School and at the University of Sydney. He has the degree of Bachelor of Arts and Diploma of Education.

Last year he completed the degree of Bachelor of Theology with First Class Honours. Mr Ireland plans to study for the degree of Master in Theology at Ridley College and has been granted leave of absence from the Diocese of Grafton for this purpose.

The Principal of Ridley College described Mr Ireland as a candidate of unusual versatility and ability. He has also studied organ at the conservatorium of Sydney and while teaching in the Grafton area played the organ at the Grafton Cathedral. He was Sacristan at Ridley College in 1977.

The David Garnsey Scholarship is worth \$3000 a year. It was established to honour Bishop David Garnsey who was former Bishop of Gippsland and Chairman of the Board of Delegates of the Australian College of Theology.

Bishop Allin said that he and Dr Coggan had recently been in touch by telephone about the Denver event.

The new church body split from the Episcopal Church over certain actions of the 1976 General Convention, including its decision to ordain women to the priesthood, its revision of the Book of Common Prayer, and its stand on abortion and remarriage of divorced persons.

Bishop Allin told the bishops that Bishop Albert A. Chambers, retired head of the Diocese of Springfield (Illinois), "acted without the consent or authorisation of this Church to ordain to the episcopacy four persons who had been selected to be the leaders of a new ecclesiastical

body," which is provisionally called the Anglican Church in North America.

Bishop Allin said, "We have again been painfully reminded that bishops of the Church are not free to perform episcopal acts without proper authorisation by the Church and out of the context that has been set forth by the Church for such acts."

The Episcopal Church leader said he was "disappointed that the Denver ceremony took place, especially in view of the fact that we have made several attempts to effect reconciliation with leaders of the new church group."

Bishop Allin told his fellow bishops "extra precautions" should be taken "not to add

to the confusion that has been created" and that the Church should do all that it can "to reach out to those who might be especially attracted by the new church structure. Our people have not been forsaken by their Church," he said.

He also asked that the bishops "make certain that the door is kept open to those who might wish to return to communion with us after an initial decision to leave the Episcopal Church." He said the Church must "make it as easy as possible" for those with "second thoughts" to return if they wish.

Bishop Allin wrote, "Being mindful of and striving to be obedient to our Lord's desire for unity, we know that the lessons of history clearly indicate that the forming of new church groups is rarely the means to facilitate the resolution of our differences."

He asked his fellow bishops to "join in praying that we might continue to be faithful to God's will for us."

BANGKOK SU SEES A MIRACLE

In the over-crowded city of Bangkok (over 4,500,000 people), office space is almost impossible to get and telephones cost \$A1800 to install! The Chairman of Scripture Union has just written to say:

"Thrilling and exciting are the only words I can use to describe all that the Lord has done for us in these three months. We had to get out of the old building we were in by December.

"To find a new office and a telephone installed seemed beyond the realm of possibility. Then a most suitable small building became available for a 14½ year lease. The building already had a telephone installed.

"We would have to pay \$A9000 for the lease. I was staggered at the possibility and was concerned that we were running ahead of the Lord. But we told our friends and gifts came in from Thailand and then from Singapore and then a further \$1300 from Australia and we knew that this was the Lord's will."

With premises and telephone secure Scripture Union has been able to give all its effort again to challenging the Church members in Thailand to study the Scriptures.

With the help of OMF question sheets are now being produced for personal use at

home each day and integrated with the Churches Sunday Bible Class.

These have been produced in response to the growing demand for more Bible knowledge and devotional Bible reading in the Church and the demand for these weekly study sheets has

already risen to over 800 per month.

During this year Thai SU hopes to produce an introductory set of notes on Luke and on Acts for new Christians.

Thai SU is also praying for another full-time Thai staff worker.

SURPRISE OPPORTUNITY FOR EVANGELISM

An unexpected opportunity for evangelism in Liberia has now opened up through a decision by the Liberian government to teach Religious Knowledge classes in its schools. The first phase involves the capital city of Monrovia, with 24,000 students enrolled in 31 schools.

Sudan Interior Mission's Dave and Gwen Ripley were on hand in Liberia during the formative months of the program and contributed heavily to the development of the curriculum and teaching materials.

This seems to be the same kind of opportunity that exists in Nigeria where Chris-

tian missionaries teach Bible as a compulsory subject and where students sit examinations on Bible Knowledge as they do with other subjects.

In Liberia SIM is now looking for 14 couples to take part in this program.

In Nigeria SIM currently has 50 missionaries teaching Bible in government schools.

TO CURE BETTER THAN TO ABORT

• From page 1

With the medical profession he established himself as a reputable scholar in the genetic field. His challenge therefore to cure medical problems instead of aborting them must have carried some force.

In his meeting at St Luke's, Concord, he also challenged the evolutionary hypothesis,

saying that it was genetically quite possible for the whole human race to have descended from literally one man. On the other hand he asserts that it is genetically impossible that man should have descended from the ape.

FREE AD
See page 8

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MAINLY ABOUT PEOPLE

SYDNEY

Rev J. A. Sanders has resigned as Rector of Annandale.

Rev J. R. Livingstone, Minister of Green Valley, is to be Rector of St Stephen's, Normanhurst as from 7th May, 1978.

Rev M. L. Hamaty, Curate-in-Charge, Canley Heights is to be Rector, St Mark's, Sylvania. He will take up his appointment on the 22nd March. In July, Mr Hamaty leaves for Jakarta to relieve Rev K. Yapp for three months.

Rev M. C. Chittleborough has been granted an Authority to officiate in the Sydney Diocese.

Rev L. R. Buckham has been granted an Authority to officiate in the Sydney Diocese.

The following candidates were ordained as Deacon in St Andrew's Cathedral on 19th February, 1978, and will be curates in the following places:

S. Abbott, St Luke's Miranda; R. Colacino, St Paul's Carlingford; T. Edwards, St Philip's Caringbah; N. Emerson, St Michael's Wollongong; S. Hubbard, Christ Church Gladsville; A. Jones, St John's Beecroft; R. Mirrington, St Peter's Glenbrook; R. Nixey, St Philip's Eastwood; D. Pettitt, All Souls Leichhardt; B. Roberts, St John's Camden; P. Taylor, St Philip's South Turramurra.

MELBOURNE

Bishop Muston is to become Bishop of the Western Region.

Bishop Grant is to become Bishop of the Central Region.

BENDIGO

Rev Robert Sherlock, Locum Tenens at Robinvale, became Rector of the Parish as from February 3.

Canon I. Herring from the Old Cathedral, St Arnaud to Rector of Ararat, Diocese of Ballarat.

Rev A. Stone, Rector of Woodend to be Chaplain of Launceston Grammar School, Tasmania.

Rev G. Stephenson, Rector of Charlton to be Rector of Woodend.

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Rev D. Griffin, Assistant Minister parish of Kerang resigned February.

NEWCASTLE

Rev G. Clarke, formerly with parish of East Maitland will take up duty with the Parish of New Lambton.

Rev T. Jewell will take up duty with the parish of Charlestown.

Rev B. McAteer, formerly with the Parish of Taree will take up duty with the Parish of Cessnock.

Rev P. Mumford, formerly with the Parish of Muswellbrook will take up duty with the Parish of Taree.

GRAFTON

Rev R. Hurford from Diocese of Salisbury, UK, succeeded Archdeacon Sanders as Rector of Coffs Harbour, in February.

Rev R. Hart, formerly Deacon All Saints, Murwillumbah is now Deacon, St John's, Coffs Harbour.

Rev I. Shepherd, formerly Assistant Minister, All Saints', Murwillumbah, became Assistant Minister, St Mark's, Casino, on 4th March.

Rev J. Mala from Coval Creek, Diocese of Carpentaria is to take up duty at Our Lady, Bonalbo for six months.

Rev E. Gibadi from Edward Mission, Diocese of Carpentaria is to take up duty at All Saints', Murwillumbah for six months.

SIR THOMAS MORE

500 years ago this month the famous Englishman Thomas More was born, and his Australian admirers have arranged an elaborate commemoration of their hero.

Sir Thomas More was prominent during the eventful reign of Henry VIII who appointed him Lord Chancellor in 1529. This was the culmination of a brilliant public and academic career which had included a term as Speaker of the House of Commons.

He associated with the leading intellectuals of his time including the great Erasmus whose attack on the multitude of practical and moral evils in the Western Church he supported.

However, Sir Thomas More proved to be the foremost opponent of the doctrinal Reformation in England. I doubt if his Australian admirers will

direct attention to Thomas More's record as a persecutor but they should do so. As Lord Chancellor and as a writer he strove to root out what he regarded as heresy, and he inveighed strongly against Martin Luther.

His main attack was directed against William Tyndale, who devoted his life to the translation of the Scriptures into the English of the 16th century. Tyndale had to do this in Europe because there was no freedom in England to translate the Bible into the vernacular. Thomas More played his part in punishing those who imported

Tyndale's New Testaments into England.

Whether one agrees with More's prejudices or not, he adhered to his conscientious principles and resisted the Royal totalitarianism of Henry VIII when he considered it had gone too far. For that his example is relevant today.

Those who take history so seriously that they celebrate their heroes of 500 years ago must recognise that others, equally interested, may see those same heroes in a different light. If we must have portraits, truth demands that they be painted "warts and all".

B. G. Judd

GRAFTON GLIMPSSES

St Cuthbert's Tweed Heads was the scene of the first Ordination in the 70-year history of the Parish when Bishop Donald Shearman Ordained three men as Priest and made two men Deacon. The Rev Reg Farnell and the Rev David Heussler, both products of the parish, and the Rev Grant Pacey were ordained priest whilst Robert Ireland and Howard McCallum were made Deacon.

Two Houses for Religious Orders have recently been established in the Diocese of Grafton. The Sisters of the Church have obtained a property near the town of Kempsey in the southern area of the Diocese and the Community of the Servants of the Love of Christ, a new Order in Aust, have established a house in the former Coraki Rectory near Lismore. A member of this Community, Paul McGavin, formerly a Lecturer at the University of Queensland, is to be made Deacon at Coraki on 5th March.

For the second year in succession three Torres Island Priests from the Diocese of Carpentaria will be spending six months in the Diocese of Grafton to gain further experience. They will be serving in the Parishes of Murwillumbah, Mullumbimby and Bonalbo within the northern Archdeaconry of Casino.



Left to right: Rev Eric Griffith and Rev Joel Maka of Bonalbo, Rev Keith McDonald, Rev Ephraim Gibadi and Rev Reg Farnell of Murwillumbah.

BOARD OF EDUCATION PUBLISHES OWN FILM STRIP

The Board of Education of the Diocese of Sydney has published its own film strip on The Crucifixion.

Entitled "Look and Live", the film depicts the events from Jesus' conviction before Pilate to the Resurrection. Its theme draws attention to a series of contrasts in the event: Jesus' humiliation yet King of kings, the century's change in attitude, the abuse of the crowd and yet the gift of life that believers would find. It thus highlights the significance of the crucifixion.

The whole production is professionally presented. The text of the script was written by Deaconess Val Moore, a competent and experienced writer of scripture materials and one time editor of the Board's publications. The art work has been prepared in an attractive and colourful style by Peter Oram, presently the Board's artist and also illustrator of the Jungle Doctor books and some of those filmstrips. The sound recording was made by Peter Stanton of the Anglican Radio Unit.

The entire kit, comprising film strip, printed script, cassette recording of the script, and discussion questions will sell for \$8.50 and will be available shortly at the Board's shop, Insight Resources.



CLOSER RELATIONSHIPS BETWEEN AUSTRALIA'S "BIG THREE"

There was a good possibility of organic union between Anglican and United churches in Australia within 25 years, said the Rev Douglas Dargaville, recently. Mr Dargaville, who is Secretary of the Victorian Council of Churches was commenting on ecumenism in Australia following the recent summer school on Ecumenism at St Mary's College. He cited three reasons for the possibility of such merger:

- The autonomy of each church is clearly defined on a national basis.
- The objectors to the earlier (episcopal) basis of the United Church are now largely in the continuing Presbyterian Church; and
- The ability of the two churches to mount co-operative programmes is increasing.

Commenting on the relationship between the Roman Catholic and Anglican churches Mr Dargaville pointed out that while organic union on an international level may be a long way off, a variety of steps towards such union might be envisaged in Australia over the next 25 years.

These might include co-operative programmes of worship, study and evangelism, the recognition of one another's ministries, and reception at each others service of the Eucharist.

Mr Dargaville also noted that the degree of co-operation between Anglican and Roman Catholic dioceses in Australia is a "patch-work", with some being quite opposed to closer ties. There is a more lively interest in relationships in the Melbourne dioceses, he said.

Mr Dargaville pointed out that the high degree of autonomy of the Anglican Church at the national level made it easier for the Church to make decisions about organic union than for the internationally-based Roman Catholic Church.

The Church of England in Australia could make a decision to unite in the same way that the Anglican church in

South India did in 1947, he said. The autonomy of the Roman Catholic Church, being based on the Papacy, made it more difficult to act nationally.

Ideologies and Christianity

You may have heard this one about the various ideologies current in the world today — but think of them in the light of the Christian Gospel:

Socialism: You have two cows, and you give one to your neighbour.

Communism: You have two cows, the government takes both and gives you the milk.

Fascism: You have two cows, the government takes both and sells you the milk.

Bureaucracy: You have two cows, the government takes both, milks one for you and throws the milk from the other down the drain.

Capitalism: You have two cows, sell one and buy a bull.

You can contrast all these with Christianity. The underlying thought for the Christian is: You have two cows in trust from God, you will seek His will, for He made them and you.

That is theologically quite sound, but it could be that God requires us to make a choice between the five competing ideologies.

What then? Of the five there is some Scriptural basis for being either a capitalist or a socialist.

ALTERNATIVE BROADCASTING

Community broadcasters from six States recently formed an association to help provide an alternative form of broadcasting.

Twenty men met in Sydney to form National Christian Broadcasters which will assist groups in each State to set up high powered broadcasting stations operating "quality of life" formats and professional caring services.

A former commercial station manager, Mr Ben Whittall, was elected President and former Queensland university lecturer, Mr Merv Dunkin, was elected Secretary.

Mr Whittall said: "The code of ethics to which all members of NCB subscribe will ensure a professional approach to broadcasting and the presentation of program-

All churches either rise or fall as the ministry doth rise or fall — not in riches or worldly grandeur — but in knowledge, zeal and ability for their work.

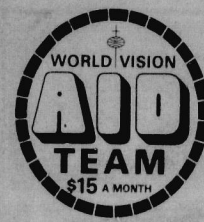
— Richard Baxter

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EDUCATION COMMISSION CAUSES CONCERN

In the Labor Party policy speech, prior to the 1976 election, Mr Wran indicated that his Government would legislate for an Education Commission.

The Hon Eric Bedford, BA, M.L.A., Minister for Education, announced on the 10th August, 1976, the appointment of a working party to draw up recommendations for the establishment of a NSW Education Commission.

The terms of reference were:

"To investigate, report and recommend on:

- the present structure, organisation and adequacy of educational services at all levels; and
- suitable forms and structures of organisation to meet the changing educational needs of the community, including the implications of establishing an Education Commission."

The first Interim Report was presented on the 30th November, 1976, and focused principally on "an employing authority". On October, 1977, the Working Party presented its second Interim Report, the final report having to be submitted to the Minister by the 14th February, 1978. Very little interest had been shown by the public at large.

Despite the policy speech, very few understood the purpose of establishing an Education Commission and some confusion seems to have existed between the Schools Commission, an established educational body, controlled by the Federal Government, and the intended Education Commission.

Although the media has to date largely neglected study and comment, gradually the public has become aware of the vital implications of the report for both State and Independent Education.

Two hundred submissions have already been made and the Minister has extended the date for submissions to April, 1978, as these "raise thoughtful and forceful arguments which must be carefully considered." He also declared there would be

a period of time for interested groups to respond to the final report before the preparation of any legislation to implement it.

CAUSE FOR CONCERN

Why then is this interim report so important? Largely because of "the administrative changes in public education consequent on the establishment of the Commission."

The new body will establish policies and give sole official advice to the Minister for Education. It is alarming that the members of this Commission will not represent all areas of State education nor, as they will be elected by various unions and associations, will any of them necessarily be educational experts even in their own area.

No provision is made on the Commission for post-school educators, so that Commission policies may well conflict with those of post-school education.

A further cause for grave concern is the tacit assumption that public examinations will cease to exist in the future, that factual knowledge will be subsidiary to the establishment of principles and generalisations. No evidence is given for this or any other assumption.

The lack of expertise on the Commission augurs a further decline towards egalitarian and therefore mediocre education. The Working Party has failed to consider that increasing leisure time produced by scientific and technological advances, calls for prospec-

tive citizens to be educated to full potential.

The Working Party also assumes without evidence that pupil participation is desirable in determining curricula and methodology. Any proposed involvement of pupils should surely set out limitations and restrictions.

Further assumptions are made without evidence:

- that lay participation is desirable on local school councils;
- that participants in a decision will be more inclined to support that decision;
- that it is desirable that each school determines its own curriculum; and
- that the educational system is comparable to any industrial concern, so that

what is valid for one is valid for the other.

The policy of the Labor Party is quoted. Presumably the Labor Party is expected to remain in office permanently as no attempt has been made to discover the policy of the other major political parties.

All State Education, drastically changed, will be controlled by this body. Obviously Independent Schools will also be affected. There is need therefore for immediate action by interested parties.

Copies of the report may be obtained from the Secretary of the Working Party for the establishment of an Education Commission, 35-39 Bridge St, Sydney, and all submissions should be made to the same address.

BOARD OF EDUCATION ALSO CONCERNED

In the report of the Working Party proposals are made for the setting up of an Education Commission in NSW. Such a "Commission should be responsible to the Minister for Education for the development, control and maintenance of the public education services of New South Wales and the provision of school and technical and further education."

The text of the Board of Education's submission is printed here for the interest of readers.

MEMBERSHIP AND SIZE OF THE COMMISSION

We note that the proposed Commission would have both policy and management functions in relation to the administration of education in New South Wales. This is clearly a very broad and comprehensive responsibility. We have certain concerns as to the ability of the proposed Commission to deal adequately with such a wide brief.

The present membership, on the whole, is industrially and management oriented without sufficient guarantee that the expertise to deal with matters of educational policy will be present.

Given the size, diversity

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and complexity of education in this State we doubt that the proposed Commission will have sufficient competence to act as "the Minister's sole source of formal advice".

There can be no guarantee that the persons elected by the teacher and parent bodies will be people with the needed expertise. Further, these representatives form over half of the proposed membership.

• We note that the Working Party considered the representation on the Commission of various groups which could be said to have a very real interest in education but decided finally that such groups should not have representation.

The Board of Education would like to make the point that the churches not only have a very real interest in education but in fact are actively involved.

Especially is this the case at the school level where some hundreds of clergy and lay

people take weekly periods of religious instruction.

It seems to us that the Working Party might well ask whether or not the churches ought to be represented on the Commission.

In this connection it may be of interest to note that the churches do have a forum for collaboration through the Inter-Church Consultative Commission on Religious Instruction in Schools and thus do have a structure which would enable a representative to be appointed by them.

• We also note that the Working Party is suggesting a Commission of 11 people and that the number 13 was considered but dismissed because it was thought "a number too large for the efficient working of a Commission which has executive functions".

No reasons were given for this conclusion and indeed our view is that a

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EDITORIAL

It is becoming increasingly clear that the education system is the site for major battles in social change. It has long been recognised that our tertiary institutions, universities, colleges of advanced education, etc, have been a pot pourri of political activists. The student newspapers, the mass meetings, the general student atmosphere, have been the media for spreading and unifying political opinion.

It is not quite so often recognised that the secondary and even primary education institutions have also become centres for political activism. Going are the days when politics and religion were taboo in the classroom. The absence of uniform curriculum and the increase of unstructured class situations give the political activists a far greater freedom, a freedom they are using.

Now this does not mean that every school is a source of extremist action and certainly not every teacher. In fact, the schools and teachers generally are still fairly conservative. However, a significant number are not.

The solution to this new trend is not to move backwards necessarily but to have change in department policy. It was a much more reasonable argument when the State system was centralised to say every State school is teaching approximately the same thing. What that was could be inspected by anyone. The curriculum content was determined by a body of professionals in conformity with general public opinion. Those who would not like it were therefore more likely to be a small group who could set up their own school.

Now it is quite possible that a majority may not like a particular school's curriculum or some particular teachers plan. Yet they have to take it.

If schools are going to be allowed greater flexibility in the education they offer surely parents should be allowed greater flexibility in the school they choose.

This is often impossible when in fact, to choose other than that State school down the road, means that parents have to pay double school fees (one for the

school of their choice and one through taxes to the "school down the road").

In State Parliament recently, Mr Cameron asked the Minister for Education, Mr Bedford, whether he had heard of the Voucher System, a proposal which would make it possible for parents to choose the school they feel offers the best education. Mr Bedford replied that he had. When asked by Mr Cameron, "Would you consider it seriously now?" Mr Bedford dismissed it, "We do not intend seriously to consider the Voucher System."

The change in policy in education allowing schools and teachers greater freedom in what sort of education they offer must be accompanied by a greater freedom for parents to allow them to choose the sort of education they think worthwhile. Otherwise we are going to find ourselves increasingly in the position of having a teacher or a school foist some totally alien philosophy upon us. Teachers are supposed to act "in place of the parent". How can that be if the parents wishes are ignored?

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