

Rev Allan W. M. Lewis, in charge of Kingston-Robt Mission (The Murray) since 1968, has been appointed in charge of St Jude's, Port Elliott.

Rev Ian B. Massared, rector of St Andrew's, Maitland (Newcastle) since 1967, has been appointed rector of St Augustine's, Victor Harbour.

Rev Philip T.B. ("Tubby") Clayton, founder of the Toc H movement and its chief padre, died London on December 15. He was born at Bundaberg, Queensland, in 1885.

Right Rev George E. Reindorp, 60, Bishop of Goulburn since 1961, has been appointed Bishop of Salisbury in succession to the late Dr J. E. Fison.

Rev William B. Newton, in charge of Lurnea since 1970 (Sydney) and who had accepted nomination to St Hilda's, Katoomba, has withdrawn his acceptance and has been appointed rector of St John's (Willochra) where he begins duty on January 28.

Rev George H. Thomas, rector of Cleve (Willochra) since 1967, has been inducted as rector of St Augustine's, Scone.

Rev Robert D. Holland, curate of Christ Church Cathedral, Darwin (Northern Territory) has been appointed rector of Manning (Perth).

Rev P. L. Harrison, on loan from the diocese of NW Australia, has been appointed curate of Christ Church Cathedral, Darwin.

Rev Noel Delbridge, rector of St Luke's, Mosman (Sydney) since 1963, has been appointed Director of Christian Education, Melbourne.

Rev Canon Gilbert A. Hook, rector of St Jude's, Bowral (Sydney) since 1966, will retire on May 31.

Rev Trevor Cuthbertson, master at Barker College (Sydney) has been appointed curate in charge of Holy Trinity, Pokahunt.

Rev Laurence A. Pullen, a missionary with CMS in India since 1945, has been appointed rector of St Cuthbert's, South Kogarah (Sydney).

Rev Alexander J. Richards, rector of St Cuthbert's South Kogarah (Sydney) since 1965, has announced his retirement.

Rev William R. Brown, 81, a former BCA missionary and rector of six parishes in Sydney diocese, died on December 7 last.

Deaconess Britta Anderson, 74, ordained in 1954 and for many years before that active at St Clement's, Marrickville (Sydney) died on December 10 last.

Rev Peter F. Jensen, curate of St Barnabas, Broadway (Sydney) since 1970, has been appointed a lecturer at Moore College.

Mr Alf Colebrook, formerly manager of the Scripture Union, has been appointed office manager of the Diocesan Information and Public Relations Department.

Rev Tom Sutton, curate at Applecross (Perth) since 1971, has been inducted as rector of All Saints', Dianella.

Rev John R. Buxton, Vice-Warden of St John's College, Morpeth (Newcastle) since 1970, has been appointed precentor and minor canon of Christ Church Cathedral, Newcastle from mid-January.

## Sydney synod

The synod of the diocese of Sydney will meet on October 8, 9, 10, 15 and 16, 1973 from 3 to 6 pm and 7 to 10 pm on each day or such other times as synod may determine.

## Pilgrimage to the nation's parish church

The State Governor of NSW, Sir Roden Cutler, the Lord Mayor and aldermen of the city of Sydney, members of State and Federal Parliaments and representatives of all other denominations will attend the annual pilgrimage to St Philip's, Church Hill, on Sunday, February 4.

It will mark the 185th anniversary of the first Christian service held in this land by the first chaplain to the colony, Rev Richard Johnson. Right Rev Ronald Robinson, Bishop of Parramatta, will preach.

The present St Philip's, and the two earlier church buildings (1793 and 1810), are in sequence from the service held "under a

great tree" near what is now Circular Quay, on February 3, 1788.

After the service the museum in St Philip's Parish House will be officially opened by Sir Roden Cutler, and dedicated by the Archbishop of Sydney.

Some of the items featured in the museum will be two bells from the original Church of St Philip, a set of 49 hand bells, the Bible and Prayer Book brought out with the first fleet and used at the first service, the communion plate presented to the colony by King George III, photographs of the clergy from the first chaplain to the present rector, other early photographs and sketches, records of baptisms, deaths and marriages dating from the foundation of the colony, and other small items of interest.

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## The Devil—fact or fable?

A columnist for the Melbourne Herald asked a number of Melbourne theologians and then a number of people in the city streets whether they thought the Devil was fact or fable. The results were interesting.

All the Protestant theologians shifted their ground away from the supreme authority of the scriptures and the plain words of Christ and claimed the right to interpret our Lord's words according to twentieth century thought forms.

Among the Protestant theologians, Rev Dr Max Thomas, spoken of in the article as diocesan theologian of the diocese of Melbourne, is reported to have said that the Anglican Church "has no official dogma which demands belief in the Devil."

What grounds exist for belief

originate in Christ's citing of the Devil in the scriptures. "But today," Dr Thomas added, "there would be a much broader interpretation of what He signified by this."

The question of the Devil's existence arose because of the current writings of the radical teaching of Roman Catholic priest and professor, Herbert Haag, at Tubingen University. So the columnist sought first the views of Archbishop Knox of Melbourne.

"The Catholic Church believes that the Devil exists," said the Rev Aldo Rebeschini, secretary to the Roman Catholic Archbishop of Melbourne, Dr Knox. "The belief is based on the Scriptures and expressed in the words of Christ."

"Our Lord was tempted by the Devil. He spoke often of the Devil and the 'Prince of Darkness.' If the Devil does not

## New spirit hailed by Bp Hawkey

Speaking in Brisbane last month, Bishop Eric Hawkey of Carpentaria in Queensland's far north, was enthusiastic about the new spirit of co-operation between denominations in his remote area.

Since November, the Presbyterian's Australian Inland Mission work and the Anglican's Carpentaria Aerial Mission have been amalgamated.

At Karumba on the Gulf, Anglicans, Roman Catholics and Methodists are talking about establishing a shared church.

Co-operation has been put on an organised level between the Anglican and Presbyterian missionaries working in aboriginal communities on Cape York Peninsula.

## WA Govt committee on schools' religion

A West Australian Government-appointed committee to investigate whether general religion should be a core subject for the Achievement Certificate held its first meeting in Perth on December 18.

The five-man committee of inquiry into Christian education in schools follows discussions between the Director-General of Education, Mr H. W. Dettman, the Anglican Archbishop of Perth, Most Rev Geoffrey Sambell and the Roman Catholic Archbishop of Perth, Most Rev Launcelot Goody.

Members of the committee are Dr D. Mossenson, Director of Secondary Education; Mr J. Down, Superintendent of Secondary Schools; Mr J. Quinn, Superintendent of Primary Schools; Rev Bro C. Manion, of Christian Brothers' College, Leederville, and Rev T. Wallace, Director of the Anglican Board of Religious Education.

The terms of reference recom-

mended to the inquiry are:

- To examine and make recommendations as to the best method of making religious education effective in the Government school system — both primary and secondary — but with special reference to secondary.
- To examine and evaluate similar studies which have been made in other States.
- To study whether general religion should be made a core subject for some years — at least in the Achievement Certificate.
- To research the seminar

system and its ability to fulfil an adequate program of religious education.

● To examine the respective roles of special religious instruction and general religious education and to recommend how these roles can best be fulfilled.

Dr Mossenson, who is chairman of the committee of inquiry, said the problem of religious teaching was not unique to WA.

Dr Mossenson believes a strong case is emerging for the use of regular teachers if religious education is to be effective in schools.

## Christian youth to march on Canberra

On the first weekend in March scores of young people are planning to invade the national capital.

From each of the State capitals wooden crosses will be taken to Parliament House.

A march will be held behind the crosses, which will be paraded outside Parliament House.

The young people hope to surround Parliament House, holding hands, and will pray for the national government.

Throughout the weekend, there will be gospel concerts, street witnessing and street theatre.

During the preceding week a panel of speakers will present the gospel at the university, colleges and schools of Canberra.

A 12-page "free" paper will be produced to be handed out to virtually every citizen in Canberra. The paper will give a Christian response to the issues of today.

Title of this Jesus crusade will be "Kairos 73." "Kairos" is the Greek word for "time" and this march will be a time of special significance.

The idea for the crusade came

### ACR APPEAL

The final donations to the special appeal for the "Church Record" are acknowledged with sincere thanks:

Mr and Mrs J. Langford, Lower Plenty, \$1. Mr C. J. Carne, Newrybar, \$1.00, Mrs E. F. a t u s, Buxton, \$2.00 Anonymous, \$5.00, Mr P. A. Lamb, Keiraville, \$25.00.

### ACR donations

(2nd to 11th January)

Rev. M. Burrows, Barraba \$6.00, Rev K. M. McIntyre, Solomon Is. \$2.00, R. J. Young, Launceston \$3.00, St. John's, Parramatta, \$25.00.

## Bishop Hand opposed

According to press reports, Mr John Guise, a leading New Guinea Anglican layman and Deputy Chief Minister, has told Bishop David Hand "to put his own house in order" before continually pointing his episco-

pal finger of ill-informed criticism to political matters. Mr Guise referred specifically to the bishop's call for early self-government and independence. He was calling for a public referendum on the issue "as if the process of internal self-government was a cardinal sin," Mr Guise said.

# Cliff Richard's gospel concerts

## Star to sing the gospel from Perth to Brisbane

English and international pop star Cliff Richard will sing, and the Rev David McInnes, Precentor of Birmingham Cathedral, will preach, at the Anglican Good Friday Service in Hyde Park, Sydney, on April 20. The Archbishop of Sydney will lead the service.

Both visitors will be on a gospel concert tour of Australia, for which counsellors are being prepared.

Cliff Richard has been in the pop scene spotlight for over 12 years, first with The Shadows and then The Settlers as a backing group.

He made a successful tour of Australia in 1960 but has not been back since. He first became publicly identified as a Christian during the 1966 Billy Graham Crusade in London. Since then he has appeared in several Billy Graham films, recently "His Land" and has lent his name and appeared at many Christian events.

He supported the National

Festival of Light and was a member during 1972 of the famous Longford Commission on Pornography. He has also helped to inaugurate the Arts Centre Group near London — an attempt to bring together the two worlds of entertainment and biblical Christianity. His BBC television series drew huge audiences during 1972.

The concert tour of Australia begins on April 17 in Perth and extends to April 28 in Brisbane. Concerts have been arranged in the Hordern Pavilion, Sydney, on April 21 and 27.

It is expected that as many as 35,000 people will attend the concerts. Both Cliff Richard and David McInnes are also expected to speak to university audiences.

## Much to encourage evangelicals

There is much to encourage evangelicals in the current "widespread interest in religious experience," said Prebendary Peter Johnston in his presidential address to this year's Islington Conference in London.

Prebendary Johnston is vicar and rural dean of Islington and was speaking at the opening of the Conference at Church House, Westminster, early in January.

"It is comparatively easy to produce statistics to show that the Church is losing ground throughout the country," he said. "But numbers are not everything. A convinced and dedicated minority often proves to be far more effective than an amorphous mass of lukewarm adherents."

"People are willing to talk about the person of Jesus — even if they are only thinking of him in terms of 'the box-office Christ.' This may not go very deep, and is often intrinsically uncommitted, but it presents a wonderful opportunity for positive Christian witness."

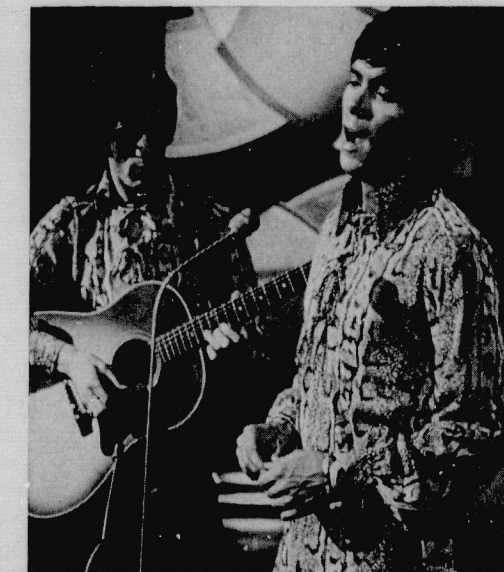
"Numerically, evangelicals are probably in a stronger position than ever before in the Church of England. We are better represented in the central councils of the Church than we have been for a long time."

"The danger is that we should cease to be able to make a distinctive contribution just at the time when our particular emphasis is tremendously needed. If we lose our 'cutting-edge,' if we come to be regarded as 'safe' men who can be trusted not to

upset anyone, we might as well pack up and go home."

After welcoming a renewed emphasis on evangelism, Prebendary Johnston appealed for a return to biblical preaching. He claimed that the theology of the Old Testament had been neglected for far too long.

In recent years there had been



Cliff Richard, England's most popular singer as he appeared on BBC television. (CEN photo).

## MELBOURNE PRIEST SAYS FEW WANT RC SCHOOLS

Rev Patrick Crudden, RC parish priest at the Melbourne suburb of Blackburn, has said that if a survey were taken, it would show that only about 15 per cent of Roman Catholics would want their own schools.

Mr Crudden was dismissed some time ago by Archbishop Knox from his position of Direc-

tor of the Catholic Education Office for his outspoken views on RC education.

Roman Catholics bishops had not wanted a Federal Labor Government because they feared the ALP plans for an Australian schools' commission, he said recently.

Speaking on ABC television Mr Crudden said:

"I think the per capita system gives them greater political leverage and it also gives them more control within the Catholic community to implement a Catholic system."

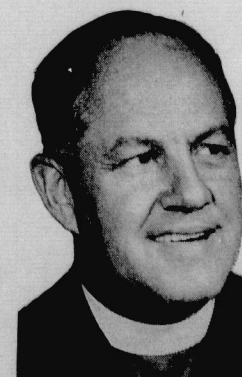
"But the commission on education is going to look at the question more objectively than they would want."

## ANGLICANS GO IT ALONE

A Methodist minister who has for four years engaged in an inter-denominational ministry in Tom Price, iron ore town in WA's north west, said recently before leaving that the other churches "share very little with the Anglican Church which has chosen to go it alone."

Rev Harry Westcott said this in the "In'nd Link," his church magazine. He spoke of the need to join forces in such isolated missionary areas and claimed that division and duplication is a weak witness and poor stewardship.

Referring to the Anglicans going it alone, he added, "This fact is the biggest disappointment in our inland work."



Archbishop Sambell

## PERTH CEBS CAMP GREAT SUCCESS

The Fourth National Church of England Boys' Society Camp held at Swanleigh, W.A. from 5 to 15 January was an outstanding success in every way. 480 boys from all over Australia attended.

Credit for excellent organisation and smooth running goes to Mr Perce Prior, one of Australia's most experienced CEBS leaders who grew up in the best CEBS tradition at St Oswald's Haberfield, NSW, and is now Chief Commissioner in Perth and Camp Commandant.

The camp was on the Swanleigh oval but the facilities at the new Perth CEBS' camp some miles away were also used at times, particularly for mini-bike riding. Besides tours and visits to beaches, the campers received instruction in scuba diving, ham radio, small bore fire-

arms, welding, canoeing and archery. Some enjoyed yachting, golf, squash or tennis.

A feature of the camp was the constant support of Archbishop Sambell, himself a one-time National Secretary of CEBS before ordination. He attended each morning before breakfast to lead the morning devotions. He also drew up the study material that was used at the camp. Smf joined in the closing service which was a great inspiration to all and will long be remembered.

Since the camp, some leaders have said that it was most notable for the complete willingness of everybody to share. This was assisted by the division of the camp into a number of areas, each of which held campers from all the Australian States.

NSW had the largest contingent of 135, followed by Victoria with 125. The interstate campers got to their destination by car, coach, train and plane. Ninety-seven travelled on the Indian Pa-

cific the 2,500 miles from Sydney to Perth.

Fifteen leaders acted as camp chaplains, about half of them not ordained. The boys were quite intrigued by this lay ministry.

The camp was held in WA to commemorate the 25th anniversary of the CEBS in that State.

## Church Record

FEBRUARY 8, 1973

## The agonies of publishing a religious newspaper

AlI over the world in the past few years attention has been drawn to the declining fortunes of religious newspapers. The pattern has been the same in Australia, the USA and the UK. Not only are there rapidly falling circulations and advertising incharge but many long established papers have folded up.

More recently, Sydney's "Herald" and Melbourne's "Age" have printed feature articles on the subject. Last year the "Age" alluded to the Melbourne paper, "Church Scene" and suggested that its losses might be of the order of \$5,000 yearly.

For a long time and right to the time it finally closed, people clung to the fantasy that "The Anglican" was a well-established paper which had wide support. The truth was that it had waged a long and unsuccessful battle against falling advertising, over-sized free list and under-sized subscription list. Long before Mr James was imprisoned in China, it was in dire straits.

At one stage in its existence, the ABM, a number of bishops and other churchmen bought debentures to the tune of \$70,000 and much later the same paper ran an appeal to save it from collapse. But it is readership and advertising that keep a paper going — not money.

Now that Mr Francis James has been freed by the Communist Chinese, people have been wondering whether "The Anglican" might be revived. The answer is no. The registered name "The Anglican" has passed from its former ownership.

Melbourne's diocesan paper "See," is well-produced and readable but it too has its anxieties about preserving the early momentum. The "Anglican Messenger" is a large and readable provincial paper for Western Australia but although one WA diocese pours money into it, it is constantly giving concern.

Apart from the Australian Church Record which is unashamedly a national Church of England newspaper, that leaves the Melbourne-based "Church Scene" established nearly three years ago and which has had more than its share of problems in the past two months.

It has struggled with problems of advertising incharge and circulation, especially in Sydney where it has not made a dent in the support given to the Record which is taken by the vast majority of parishes and to the diocesan monthly, "Southern Cross."

"Scene" hoped to enter the commercial market after it had done a survey of various other denominations and its issue of July 6 last came out with a changed imprint, no longer claiming to be Anglican but "an independent Australian national church newspaper, primarily circulating in the Church of England."

But late last year there was great anxiety in Melbourne over "Scene's" future and some were saying that we had seen the last issue. However, according to a brief announcement in its January 18 issue, Stockland Holdings, its owners, are negotiating with a group of Anglican churchmen who propose to set up a new church-related company to acquire and publish the paper.

Some say that Stockland have asked the Victorian bishops and Ridley College for \$12,000 for the paper but a sum of \$24,000 is also mentioned.

If anyone buys the paper they will need a considerable capital sum behind them to absorb the continual losses. With the exception of a few Roman Catholic newspapers and Melbourne's "New Life" which has its own plant, the fact is that no church newspaper in Australia can pay its way once it employs a full-time editor and staff.

People think and often say that the Anglican Church in Australia is big enough to have room for at least one good weekly newspaper or two fortnightly papers. The long history of religious publishing in this country proves otherwise. Alone of all the papers, the Record, which has always been voluntarily produced as a ministry and as an evangelical witness, has survived. Even our survival has not been easy.

A lot of hard work and planning has gone into making "Scene" a readable paper. If ever one of our erstwhile contemporaries has deserved to survive, it has. Although the possibility of its survival seems to fly in the face of experience, we sincerely wish it well and we hope the episcopal and other support is forthcoming.

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## LONDON DIARY

Mr John Goldney, of Adelaide, visited London again in November and December last. His impressions, particularly of the vigorous witness carried on in certain city churches, are interesting.

The news that the Church Commissioners are likely to declare redundant some 800 churches within twenty-five years is a fair indication that the Church of England is not experiencing a religious revival. If however the Commissioners' proposals mean that there will be a more realistic deployment of clergy then that will be some kind of progress. The church may then do something about those stayput clergy who want to preside indefinitely over lost causes.

Some critics, including a former press officer to the Archbishop of Canterbury, are inclined to believe that lost causes are about the only thing anyone in the church is presiding over. Certainly most denominations in England are bothered by an apathy of the kind that caused only 20 per cent of all members of the Congregational church to turn out for the vote on church union.

Many radical churchmen sitting among crumbling edifices, (often of their own making) seem convinced that the organised church won't be around for much longer. The Methodist Conference Secretary has suggested forty years. Too often these critics don't look at what is going on in the evangelical and neo-pentecostal sector of the church. If they did they might find that not all of their sweeping generalisations would apply. But whatever the future there are signs of increasing co-operation between committed Christians of all denominations, and not least Anglo-Catholics and Evangelicals. The rank and file are proving that the world will listen as much to a good layman as a good bishop.

## Festival of light

As part of the continuing witness of the "Festival of Light" a "Family Life" rally was held at Central Hall, Westminster early in December at which two thousand people were present. The six speakers included the Archbishop of Canterbury, Cardinal Heenan and Lord Longford who jokingly complained to those of us in the audience that even his taxi driver knew him only as "Lord Porn."

Cardinal Heenan proved to be a tough critic of the permissive society, and predictably had some harsh words for those who advocate abortion on demand. The Archbishop of Canterbury said that without the happiness of family life society became rotten. He also warned against any backlash towards puritanism, and this proved to be the best line of the evening as far as the press were concerned.

In recent months there has been plenty of speculation in the church and in the press as to who will eventually succeed the present Archbishop of Canterbury. At the moment the most favoured candidates appear to be Bishop Stuart Blanch of Liverpool, Bishop David Say, of Rochester, and Bishop Runcie, of St Albans. Were the choice decided by the votes of the rank and file then Bishop Trevor Huddleston would probably get the job. But that kind of democratic process doesn't apply, and in any case Bishop Huddleston is rather to radical for some. He is credited with having persuaded London Diocese to vote for disestablishment, although it is likely that the decision will soon be reversed.

One London churchman who believes that dis-establishment would mean a loss of valuable

pastoral opportunities is the Rev Alan Cook, at present chaplain to the Mansion House. Mr Cook is also rector of St Peter-upon-Cornhill, the favourite church of Dick Whittington. The rector's son Patrick Cook is on the staff of the L'Abri Fellowship and over lunch told us of the work being done in Switzerland and in the South of England.

Actor Jack Hulbert is a church warden at St Peters and for more than 20 years the St

Peters' Players have each Christmas presented scenes from the four great cycles of Mystery Plays which have survived from the middle Ages. The church was crowded for the opening night in December and it was a very professional performance indeed. London crowds are still flocking to see "Jesus Christ Superstar" and "Godspell" and there are plenty of dog collars and nun's habits in the audience. Ex-

(More on page 3)

## Simplicity needed

Perhaps it's because there's so much knowledge abroad in this technological age, that we forget to be simple. Simplicity helps us to clarify a situation, and to see things as they are . . .

I am currently attending a group which is associated with a very worthy movement. The aim is to learn about the ills of the world in which we live, and see what we can do about them.

In a busy life, how much more do you "take on"? Well, I agreed to do the leadership course — rather lacking in enthusiasm, to put it mildly. I'd had a pretty trying week at that time. (You know, you seem to get a lot of kicks all at once, more than you thought you deserved!)

So I trotted along thinking grimly to myself that this would not doubt be just another of those on-paper projects. Well, I was right — and wrong, very wrong.

It's an all-in ecumenical movement and I've come to think that this is a very good thing. (The hackles don't stick out quite as much as of yore!) The use of Christian names helped to break the ice.

Then came the complications: a plethora of printed matter. Booklet after booklet was handed to us, filled with facts, figures and photos. I sat next to a Roman Catholic lady (they easily out-number us). We looked at each other and at the fistful of material which we both clutched.

The question posed itself: "How many hungry Asians would the cost of this feed?" I

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## THE AND

This article by Rev Sydney Linton, vicar of Holy Trinity, Barnes, in the diocese of Southwark, appeared in the "Church Times," London, of 17th November last and is reproduced with the kind permission of that paper and the author. Mr Linton is a grandson of the first Bishop of Riverina.

The Church of Sweden ordained its first women priest in 1960, and has now a considerable body of evidence of the effects of the change.

The initiative came not from the church but from the State, for the Church of Sweden is more nearly a State Church than is the Church of England, and its clergy rank in some sense as civil servants. Sweden found to its embarrassment that it could not sign the Declaration of Human Rights so long as one branch of the Civil Service — the priesthood of the church — was closed to women.

It therefore proposed that by law the priesthood should be open to either sex, leaving the church to decide whether it wished to ordain women. The church was asked to vote on this proposal, and the vote went against it. There normally the matter would have rested.

But the following year the Social-Democrat Government re-introduced the same proposal, and this necessitated the election of a new Church Assembly specifically to deal with this issue. There are no church electoral rolls in Sweden, but every-one who pays church tax (over ninety per cent of the adult population) was entitled to vote. The women's branches of the political parties campaigned actively for the election of those who favoured women priests.

In the resultant Church Assembly vote the bishops by a majority of one voted in favour, the clergy by a majority of two voted against, and the laity were overwhelmingly in favour. There is no voting by houses in Sweden, so the motion enabling

settled. Time would be given for the dust to settle, everyone would accept the new situation, and in due course women would be ordained.

There had been a large body of "Low Church" opinion in Sweden which held that Scripture is decisive for Church doctrine, and that Scripture knows nothing of women priests. There was also a smaller body of "High Church" opinion which held that church order and tradition do not admit of women priests.

The pressure of public opinion drove these two groups together and they formed "The Church Alliance for the Bible and the Faith" — Kyklig Samling. Realising that, when the time came, they would be asked for advice, the alliance's leaders worked out in 17 points the advice they would offer to the clergy and laity.

It seemed reasonable to recommend that those who did not accept women priests should not attend their ordination, nor attend services conducted by them, nor receive sacraments at their hands, nor attend functions with women priests where such attendance would be interpreted as tacit acceptance of their ministry. These recommen-

dations were given for the dust to settle, everyone would accept the new situation, and in due course women would be ordained.

The appointment of bishops, deans and certain other clergy-men is by church election with the final decision in the hands of the Government Minister of Church Affairs. In the last 12 years known opponents of women priests have been elected by churchmen but consistently passed over by the government.

For the first five or ten years after women priests were ordained the Church of Sweden was deeply divided "like a channel with two streams flowing in opposite directions and

SWEDEN PRIESTS  
snags which have arisen

with no communication between them." Today, through sheer exhaustion, the arguments have ceased; but the divisions and the injustices are still there.

Some of the ablest churchmen have been excluded from positions where they would have served with distinction; positions for which they were recommended by the votes of their fellow churchmen. It was hoped that the ordination of women would help with the shortage of priests; but the number of women ordained is small, and probably falls far short of the number of men who have left the ministry for other occupations and of ordinands who have gone elsewhere. A woman priest can be sure of a warm welcome from her supporters, but she will also know that her very presence will be keeping others away.

The Church of Sweden could hardly have foreseen some of the consequences of ordaining women. We in this country will have little excuse if we do not avail ourselves of Swedish experience.

The voting at last year's meeting of the Anglican Consultative Council at Limuru on ordaining women was 24 in favour and 22

against. This suggests that we are not likely to find complete unanimity anywhere, either in favour of or against women priests. If we have to reckon with divided opinion, we ought to consider:

(1) How will a parish with a woman priest on the staff provide for those who cannot accept such ministration?

(2) What will be the effect on deanery and diocesan conferences of division of opinion among their members?

(3) What likely effect will the ordination of women have on the numbers of men seeking ordination?

(4) What is a bishop to do if some of his clergy and laity appeal to him not to introduce women priests into the diocese while others beg him to do so?

(5) Once people have decided that for scriptural or theological reasons they do not accept women as priests, how do you get them to change their minds?

It may be that in this country we have answers to these problems. And Swedish experience would teach us the value of finding the answers before, rather than after, we have women priests.

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## Notes and Comments

### Planning missionary support

The Epiphany season and the early weeks of a new year coincide and it is an opportune time for parish councils, vestries, treasurers, wardens and ministers to plan for increased missionary interest and support in 1973.

The problem of increasing support is generally one of making the individual feel a personal involvement and responsibility. A time-tested method of doing this is for the congregation to accept a share in the support of a missionary in a particular field.

Parishes which are just beginning to seriously tackle the problem will not be able to think of full support but part-support is possible for any congregation, no matter how small.

After the scheme has been explained, perhaps a group of young people can engage in some research to find out all about the man and the field he works in. This group could then report to the whole congregation, perhaps using visuals or printed materials as aids.

The next step should be to involve all praying members of the congregation in regular prayer for the adopted missionary and

his family or those who work with him. There could be a weekly remembrance of him at every service and at every prayer-meeting.

These are the important initial steps. The question of what people give and how they give it will follow preparation, prayer and education. Once people are interested in another who is working for them on the mission field, the money support will come. And as they give more and more for this purpose, they will assuredly give more for all other needs. God is no man's debtor.

### Governments take a stand

It is greatly to the credit of the Victorian and NSW State Governments that they have initiated a joint stand against the publication of pornography in their respective States.

Federal Government banning of certain of such material has sometimes been circumvented by publishing the material in a State whose laws or application of such laws are feeble enough to permit anything.

Mr Meagher and Mr Griffith, Chief Secretaries of Victoria and NSW respectively, have recently formulated plans for a joint attack on pornographic material produced and distributed in the two States.

The pressures from those who sell film in books and on the stage is always that they are meeting a widespread adult demand. We can be thankful that there are Governments which take a somewhat higher view of their responsibilities to the whole community.

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### Mass murder in S.E. Asia

A highly organised tyranny, backed by seemingly unlimited supplies of the weapons of war, has for some years let loose mass murder and massacre in Vietnam, Cambodia, Laos and Thailand.

It has sent and supported armed forces in all these lands, which without assistance from those opposed to tyranny and the imposition of foreign rule by military might, would long ago have fallen prey to the insatiable greed of the invader.

We refer, of course, to the North Vietnamese Communist regime, which has been backed by its powerful friends in its wantonly destructive and murderous adventures in lands other than its own.

Nobody takes any comfort from the heavy bombing of North Vietnam cities and the death of thousands of civilians. Neither did we find any comfort in the destruction of Hue, An Loc and other South Vietnam cities by the North Vietnamese armies.

No communist regime that the world has seen since 1917 has shown the slightest regard for the lives of civilians, its own or anyone else's, when these came to be sacrificed for military or political necessity. The kind of hysteria we have been treated to lately in Australia must sound quite amusing to North Vietnamese leaders. They only have to withdraw their troops from South Vietnam, Cambodia, etc. to bring about peace.

But they have no real intention of giving up territory gained by murder and massacre and by vast loss of life. Communists just don't think as we do and so they don't act as we expect reasonable men to act.

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## Norway's PM calls for principles and ideals

In an annual broadcast to the people of Norway by radio and television, the Prime Minister, Mr Lars Korvald, usually looks over the past year and looks at Government priorities for the new year. This year he had much to say about the importance of Christian principles and below we give some excerpts from his address.

... When human rights are being violated, and when the dignity of man is being threatened, there is no justification for being silent. This is our concern and very much so. Strictly speaking there is no so-called "internal matter."

In his Nobel Prize speech, which he never got the opportunity to deliver, the famous Soviet writer Alexander Solzhenitsyn declares: "There are in reality no 'internal matters' left in this distressed world of ours. The only way out for mankind is that everyone makes everything on earth his own concern, that people in the East engage themselves in what is being thought in the West, and that people in the West are concerned with what is going on in the East."

... Let us therefore join in the work to abolish suffering where suffering is to be found. Let us also protest against what is going on behind iron curtains and bamboo curtains — violence, torture, oppression and persecution on account of religious faith and convictions. We protest when the integrity of the individual, his liberty and human worth are being violated, irrespective of where — whether outside the boundaries of our own country or inside.

... Our age is characterised by value-crises and tendencies towards dissipation and decay in many fields. It is getting more and more clear to me that political responsibility cannot be confined to questions of material and technical nature only. More than ever it is essential that the politicians commit themselves to fundamental values in which they believe, and which they have the courage to stand up for. I am convinced personally that the basis of our culture can be strengthened only through a renewal of the Christian ideals, standards and traditions which have been accepted in our Western civilisation up to this day.

... We must strive to build into the hearts and minds of all men a desire for peace and read-

iness to work for peace. More than ever the world is in need of people with the vision that something can be done, people who are willing to give all their ability and all their gifts in this fight. Never failing to realise the existence of evil, we must struggle tirelessly for the victory of the good powers. Our reward is the permission to participate in serving our fellow men.

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### Colour TV not a luxury

SIR — The introduction of colour television into the mass media will cost the taxpayer and the prospective buyer hundreds of dollars, but to label the Federal decision to up-grade its communication network as extravagant is a little short sighted. Colour television is not "unwanted." There are those who consider it a necessity not a luxury if we are to keep up with world-wide development.

If you were to compare the cost of owning and running a car to that of riding a horse, you would probably say, as did our forefathers, that having a car is a luxury.

Today it is a necessity not only for the average wage earner but also for men and women who carry out the work of God. The world around us is making tremendous advance.

It is high time we Christians recognised new potential means of getting across the gospel. Sad to say, the Christian community will wait for years before it is willing and prepared to back prayerfully and financially the production of colour gospel TV programs.

Wouldn't it be wonderful if the people of God were among the first to produce quality colour programs for stations to broadcast?

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mercial bodies like the liquor, tobacco, and automobile industries are already investing millions of dollars in reaching millions of people through colour TV. What is a luxury today is a necessity tomorrow.

David Hillis,  
Sydney.

### Editorial misunderstood

SIR — I write in regard to your editorial of the 12th January, 1973.

It may be that I have failed to understand what you intended. If that is the case I will willingly stand corrected.

The editorial purports in its heading and its opening to be devoted to "A Christian and his Daily Work." However, it weaves an ill-considered course, touching on many disparate themes, unconnected with the purported subject.

The first half is devoted to an espousal of the theme that industry and diligence are the sole preserve of Protestants and that, in Australia at least, the origins of sloth and laziness can be traced to Ireland and hence to Roman Catholicism. This is a most stunning example of outrageous bigotry.

The editorial sees Irish Catholic immigrants as being tarred with the same brush of indolence, drunkenness, aggressiveness and covetousness. How can such a spurious generalisation be relevant to the purported editorial topic?

Numerous unrelated and unwarranted assumptions are foisted on the reader as statements of fact. I wouldn't have thought that any knowledge of the history of industrial relations could have allowed the view that there were fantasies about "the

# Letters

TO THE EDITOR

worker" and "the boss."

How do you support the statement that "the demand for shorter working hours comes from those who cannot be expected to find satisfaction in their work?"

The editorial makes the mistake of discussing the community at large in the assumption that it is ruled by Christian values. This is no more the case than one would have expected to find the community of Tyre abiding by the Mosaic Law.

Ross Pfenningwerth,  
Sydney.

### The "Church Times" objects

SIR—I write with reference to the editorial footnote appended to the letter from Archdeacon Hampson appearing in your issue of November 16, 1972, which has just reached me. In this footnote you say: October issue of the London Church Times carried a very slanted report of the annual meeting of the USPG, but again, integrity was not in question."

In the context the word "integrity" is presumably intended to refer to Bishop Shevill; but, in seeking to defend your own publication against the charge of "trading the integrity of an absentee bishop," you have, in fact, made a grave allegation against the integrity of the Church Times. I quite fail to see in what way our report of the meeting in question was "very slanted," and challenge you to substantiate this allegation.

Far from being slanted, our report was in fact thoroughly objective, in the sense that it didn't attempt to disguise the comparatively small size of the audience at the meeting, or one or two other aspects of the occasion which seemed to our reporter

worthy of mild criticism. But this objective approach is surely preferable to viewing such a meeting through rose-coloured spectacles, and thereby giving a false impression.

The phrase "very slanted" implies that our reporter of the meeting was deliberately dishonest. This charge I firmly refute, and feel that you owe my paper an apology for making it.

B. H. M. Palmer, Editor,  
Church Times,  
London.

(Ed. NOTE: The words Mr Palmer complains of simply do not bear the meaning he places upon them. We refer him to the Concise Oxford Dictionary where neither the verb nor the adjective "slant" are given any connotation which calls in question anyone's integrity or honesty. Certainly, we did not wish to call either in question, having a very high regard for the quality of journalism in the "Church Times.")

### How to expand our overfull Directory

SIR — It was good to see, again, your 1973 directory in the middle of the January 11th edition. I shall certainly keep it for reference. I expect you receive a number of letters following the production of such a comprehensive directory with suggestions of amendments. At least it shows that people read the "Record" and notice things therein.

Under "National" I am wondering if in another year the National Home Mission Fund could be listed at 135 Bathurst Street, Sydney, and likewise the Aboriginal Welfare Fund of 135 Bathurst Street, Sydney. And then again the National Disaster Fund, 135 Bathurst Street, Sydney.

Under "Armidale," we are closing the B.C.A. Hostel (Boys) at Moree as there are so many school buses (some of which go out 72 miles) that there is no

Letters to the editor should not exceed 300 words.

need for the Hostel. Coming across to Melbourne, would you kindly note that the B.C.A. address is now 196 Flinders Street, Melbourne although the phone number remains the same. Also, under Melbourne, would you kindly put the National Home Mission Fund at 3rd floor, Clark Rubber Building, 196 Flinders Street, Melbourne.

When we come to Perth for the B.C.A., would you please give the box number N1024 G.P.O., Perth, and likewise for the National Home Mission Fund, the same box number N1024.

Finally, under "Willochra," the B.C.A. Hospitals now no longer includes Tarcoola and the B.C.A. School Hostel, Queen Street, Kirtan Point, Port Lincoln, likewise has been closed.

Again may I say how grateful we are for this mammoth task of producing the directory.

(Rev) Theo Hayman,  
Federal Secretary,  
Bush Church Aid Society,  
Sydney.

### British Christianity before 597

SIR—Your correspondent, Mr H. R. Granville Smith was quite right to point out (25/1/73) that the Christian faith had reached England before the year 597 when St Augustine and mission landed in Kent. Let anyone who is uncertain about the spread of the Christian faith in Britain consider the evidence, including these points:

(1) Lucius, a British King, wrote to Pope Eleutherius asking to be made a Christian. The year was 156.

(2) Tertullian, writing around 208, stated, "Parts of Britain

Continued on page 6

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## Warm fellowship for national youth

Anglican youth leaders from Perth to Rockhampton, New Zealand and Fiji thoroughly enjoyed the warm fellowship at the Fifth National Convention for Anglican Youth held in Sydney 30th December to 6th January.

The convention ended with the Jesus musical "Bread" performed by delegates, followed by a simple celebration of Holy Communion.

The 10 delegates participated in a sharing session on the final night where many expressed their satisfaction and enjoyment of the week-long residential conference. Bishop David Hand, Bishop of Papua New Guinea, chaired the convention and preached at the final Holy Communion service.

The most fruitful segments of the convention program proved to be the six workshops on drama, writing, leadership training, human relations, music and dialogue.

All delegates were allocated a workshop and intensive training was carried out in each. The drama workshop was responsible for producing, within six days, a full-scale presentation of the soul/sound musical "Bread," written by Jeff Carroll. The writing workshop produced a magazine with original contributions.

Main speakers during the week were the Rev David Peterson (Moore College, Sydney), Canon Leon Morris (Ridley College, Melbourne), Dean Peter Newall (Armidale) and the Rev David Hewetson of CMS. Bishop Hand also gave several addresses.

Studies followed the themes of Man and Man, Man and God, Man and Social Change, and Man and his Environment. The studies were used by some of the workshop groups as resource material.

Other guests during the week were Margaret Britton (TV commentator), Mr Paul Pryor (solicitor), the Rev Arthur Horrex (clergyman) and Mr Colin Alcock

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Postpaid \$1, or 4 copies for \$3 from author, Rowland S. Ward, 44 Tavor Avenue, GOLDEN BEACH, Q., 4551.

### Crossword prizes

Book prizes for Bible crossword No 62 have been posted to Miss Sarah Dent, Underwood, Tasmania, and Mrs J. Davis, Campbelltown, NSW.

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Rector: Rev. Harry Goodhead.

### 12 ministers join London's dossiers

Twelve young ministers of various denominations were sent out into London's streets to fend for themselves for two days on 50p.

The experiment was part of the Urban Ministry Project and aimed to give the men first-hand experience of the life of London's down and out in mid-winter. The only one who slept on a mattress was one who broke the rules and revealed that he was a minister.

# Public Christianity nation's only hope

(Grand Rapids) "If we are to survive as a nation, Christianity—as a way of life—must be made public! This is the only hope for the continued existence of any nation. We—The Body of Christ—must develop and implement the good news of the Gospel in terms of a public notion of justice."

Thus Mr Robert J. Eells expressed his concern for the role of Christianity in the United States of America in the Christian Patriot, "Politics and Public Christianity." Following are excerpts from the article.

"One of my strongest convictions about Christianity is that it is public in nature. Any attempt to minimise or ignore this point is doing an injustice to the Gospel. The earliest Christians were persecuted not because of some private opinions which they happened to hold but because they publicised by the their very lives the 'good news' of the Kingdom of God (Acts 4 and 5)."

"This persecution came both from the Jews and the Romans, because it was obvious from the first that this community posed a threat to the established way of life."

"It is a most difficult assignment for Christianity to go public. There are many reasons for this, but let me isolate a few: 1. Christianity has not been noted for its 'visibility,' except in its 'churchiness.'"

"We have a tradition of invisibility in most other areas of life."

Implementing justice takes political clout; it doesn't just drop from heaven in response to otherwise sincere (but politically apathetic) believers.

"2. Understanding the biblical approach to justice implies a somewhat united view of the nature and role of Scripture in the life of the community. This is sorely lacking. Even if we agree that the Bible is where we start, this does not resolve the problem of step number two—How does the Bible want itself to be regarded? We desperately need a Scriptural hermeneutic so that we can begin to have a more thoroughly biblical approach to the whole of life."

"3. Assuming that this is now possible to some extent by men and women holding office before God, how can justice be implemented if so many believers are 'children' and the nation is filled with men of unbelief? This implies, I believe, that moving with

inordinate speed with a Christian program of public justice might be unwise. Even if we had some initial unity and power, we would have to consider the spirit, maturity and sensitivity of all people, Christian and otherwise."

"4. One of the most frustrating problems we face is that of the unhealthy tension that exists between theory and practice. Christians should confess the unity of these two phenomena, but this is more easily said than done. Yet, we must try to make our theories live—to put them into practice." (R.E.S.-N.E.)

## LETTERS

Cont. from page 5

were inaccessible to the Romans but have yielded to Christ."

(3) The first British martyr, St. Alban, gave his life to protect that of a priest. The date is generally assumed to have been 304, during the persecutions of Diocletian.

(4) Three British bishops attended a council of the Catholic Church at Arles in the year 314.

(5) The existence of a small chapel at Lullingstone in Kent which dates from before 345, and a chapel at Silchester of approximately the same period.

(6) Some British bishops attended the Council of Rimini in 359 and that the Emperor had had to pay the expenses of three.

(7) The invitation from British bishops to Germanus and Lupus, bishops from Europe, to strengthen their faith so they could withstand the Pelagian doctrines and the paganism of the Picts. The year was 429.

(8) The work of evangelism of the Celtic monk-missionaries whose names include Saints Patrick, Ninian, Columba, and Chad.

(9) The Synod of Whitby, held in 663 or 664, at which both Celtic and Roman strains of the British Church were present.

(10) That on landing in Kent, Saint Augustine was greeted by the King and Queen of Kent. The Queen, a native of Gaul, had her own chaplain.

Let anyone who denies the godly nature and intentions of either the old Church or the mission of Augustine think deeply and read more widely.

(Rev) Robert Howell,  
Clergy House,  
Mayfield, NSW.

## Training at 77

Mrs Jeanette Ridlon Piccard, 77, has wanted to be a US Protestant Episcopal priest ever since girlhood. Believing the church may soon allow ordination of women, she has entered an Episcopal seminary in New York.

## Iberian Congress

Spanish evangelicals, under the leadership of Jose Grau, of Barcelona's Central Bible Institute, are planning an Iberian Conference on Evangelism for 1973.

# Methodists seek media control

The appointment of a controlling body for all mass media in Australia is being put to Federal and State Governments and to leaders of the mass media by the Methodist Church in Australia.

The church has approached the Minister for the Media (Senator McClelland) State Premiers and leaders of the mass

media with the suggestion.

This was revealed in a statement by the President-General of the Methodist Church of Australasia (the Rev R. C. Mathias) released in January.

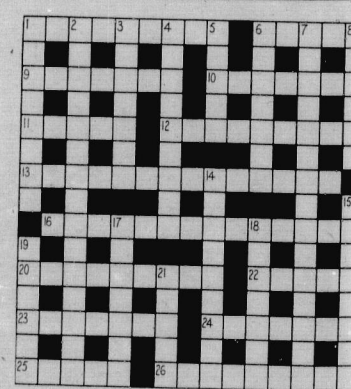
Mr Mathias said the purpose of such a council would be to lay down and enforce adequate and uniform ethical standards for the mass media.

The church had defined its policy on the mass media at the general conference last year.

## BIBLE CROSSWORD No. 63

We will give a book for the nearest correct entries to Bible Crossword No 63, which should reach the office not later than February 18. All answers come from the Revised Standard Version of the Bible.

- ACROSS:
- hearts of the fathers to the children, and the disobedient to the wisdom of the just (2, 4, 3) Lk 1:17.
  - You cannot partake of the table of the Lord and the table of demons (5), 1, C so 10:21
  - When anyone hears the word of the kingdom and does not understand it, the — comes and snatches away what is sown (4, 3), Mt 13:19
  - A priest, not according to a legal requirement concerning bodily — but by the power of an indestructible life (7), Heb 7:16
  - Finally, — you, have unity of spirit, sympathy, love of the brethren, a tender heart and a humble mind (3, 2), 1 Pe 3:8
  - Never since the world began has it been heard that any one — eyes of a man born blind (6, 3), Jn 9:22
  - But who ever denies me before men, I also will deny — who is in heaven (6, 2, 6), Mt 10:33
  - For we are —, created in Christ Jesus for good works (3, 11), Eph 2:10
  - And I will heap —
  - I will spend my arrows upon them (5, 4), Deut 32:23
  - Whoever knows what is right to do and fails to do it, for him it is — (2, 3), Jas 4:17
  - The Lord who are falling, and raises up all who are bowed down (7), Ps 145:13
  - God, who never lies, promised —, and at the proper time manifested in his world (4, 3), Tit 1:2
  - To set the mind on the flesh is death, but — the mind on the Spirit is life and peace (2, 3), Rom 8:6
  - Take the book of the law, and put it by the — ark of the covenant of the Lord (4, 2, 3), Deut 31:26
  - DOWN:
  - He will feed his flock like a shepherd, he will gather — in his arms (3, 5), Is 40:11
  - This is the testimony, that God gave us eternal life, and —
  - Son (4, 4, 2, 2, 3), 1 Jn 5:11
  - There was no longer — them, not even about the door; and he was preaching the word to them (4, 3), Mk 2:2
  - But recall — days when, after you were enlightened, you endured a hard struggle with sufferings (3, 6), Heb 10:32
  - To this — always pray for you, that our God may make you worthy of his call (3, 2), 2 Th 1:11
  - And when they lifted up their eyes and saw the ark, they rejoiced — (2, 3, 2), 1 Sa 6:13
  - "Father, into thy hands I commit my spirit" And having said this he — (8, 3, 4), Lk 23:46
  - But whoever speaks against the Holy Spirit will not be forgiven, — in this age or in the age to come (6), Mt 12:32
  - Devastation and destruction, — sword; who will comfort you? (6, 3), Is 51:19
  - the gates of righteousness, that I may enter through them (4, 2, 2), Ps 118:19
  - Whoever is —, him give heed to these things; let men consider the steadfast love of the Lord (4, 3), Ps 107:43
  - Make a joyful — the Lord, all the earth: break forth into joyous song (5, 2), Ps 98:4
  - He who conquers shall not — by the second death (2, 4), Rev 2:11
  - He made it — of silver, its back of gold, its seat of purple (5), Sol 3:10



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Accredited agents for all major airlines and shipping companies. General agents for Frames Tours Ltd., of London. At no extra cost, our international experts will promptly and efficiently handle all your travel requirements.

5th FLOOR, ASBESTOS HOUSE, 65 YORK STREET, SYDNEY, NSW, 2000. PHONE 29 4136 (AT CORNER OF BARRACK STREET)

# Books House churches

BAREFOOT IN THE CHURCH by Donald Allen. Published by John Knox Press, 187 pages. U.S. \$5.95.

Based on his own experience as pastor of a church in a new area, the author shows how development came not through

financial appeals for a church building but through the fellowship and concern expressed by those who met in so-called house churches.

An examination is made of other types of house churches in the United States in which are involved experiments in workshop, evangelism, religious education and community responsibilities.

Allen claims that some are working within the institution of the church, but others are separate from it but not opposed to it. While certain "proof" texts are given to justify the House Church approach, there is not a thorough theological examination of the method.

This well-written book is a helpful guide in understanding the strong influence behind the increasing desire for informal Christian fellowship.

Lance R. Shilton

# Useful study of the trinity

THE TRIUNE GOD. Edmund J. Fortman, S.J. (Hutchinson). 318 plus 64 plus xxvi pages. \$16.30.

This book is an historical study of the doctrine of the trinity and is published in Hutchinson's Theological Resources series. It examines the doctrine not only in the Old and New Testaments but throughout the course of Christian history, including the writings of living

authors. Such a wide survey means, of course, that a book of this size must be quite shallow in places, but it is useful to have such a survey.

The author is strongest in his treatment of the early fathers and medieval theologians, weaker but still quite useful in his treatment of Protestant writers from the Reformation to the present, and perhaps weakest in dealing with the orthodox. (He deals with the last ten centuries of orthodox theology in 8 pages.)

With regard to the Old Testament he is, of course, dependent on modern writers, but it seems extraordinary that he should echo the sentiment that the Old Testament nowhere regards the Messiah as a divine person but as a "creature." Surely, Isaiah's reference to the son that is to be born "his name shall be —" is a clear indication that One Old Testament writer, at least, saw the Messiah as a divine person.

But on the whole the author's treatment of the biblical evidence is good, and his treatment of Church fathers excellent. The book will prove a valuable handbook for those who want to know what Christians have believed and what many still believe with regard to the Being of God. But it is very expensive.

D. B. Knox

# The chariots again

SOME TRUST IN CHARIOTS, ed. by E. W. Castle and B. B. Thiering. Westbooks, Sydney, 1972, 130 pages. \$1.50.

The success of "Chariots of the Gods?" must rank as one of the most revealing facts of our time. That such an appalling conglomeration of nonsense should have been taken seriously by so many people in our sophisticated society comments loudly and clearly on contemporary ignorance and gullibility as well as on the persistence of the age-old disease of theophoria.

This present reply comprises 19 contributions by various scholars and constitutes a formidable critique of von Daniken's thesis. Taken with Wilson's "Crash Go the Chariots" and Gordon Garner's (Australian Institute of Archaeology) review article this book will prove most helpful to those who still find it necessary to refute von Daniken in their parishes or school classes.

The touches of humour (not least in the chapter on Santa Claus as an astronaut) and the illuminating biographical details on von Daniken add much to its general interest.

B. L. Smith

# 15% in NT claim no religion

Figures released by the Commonwealth Statistician show that 15 p.c. of the population of the Northern Territory claim to belong to "no religion."

The total is 14,767 people. The NT population in 1971 was 86,390. More recently the estimate of population was 90,400.

Of the rest of the population, Roman Catholics number 18,493, Anglicans 17,088 and Methodists 6,857. These are the three largest denominations.

# Two books ignore basic truths

ECOLOGICAL RENEWAL, by Paul E. Lutz and H. Paul Santmire. Fortress, Philadelphia, 1972. 153 pages. \$US3.95.

This is a book in two distinct parts, by two writers. In the first part, Lutz, a biologist, viewing the earth as a spaceship, presents objectively and factually the principles of ecology, and the problems of pollution and the population explosion. The figures are a challenge to our affluent nations (eg. US with 6 per cent of the world's population consumes 50 per cent of its resources, and has to dispose of 400 million tons of solid waste a year).

In the second part of the book Santmire tries to present a theological solution to the problems of life on our spaceship. He advocates a new life-style with three ingredients: (a) a full ex-

pression of eros, regarded by him as physical life in its wholeness and vitality; (b) a full expression of philia, love for men as brothers, overcoming all racism; and (c) a full expression of agape, regarded as the process of universal reconciliation and integration (as Teilhard de Chardin sees it).

In his last chapter Santmire presents the Church as the means of fulfilment of this vision, and its liturgy as the "hallucinogen." This is a fine vision, but we may be left asking whether the author is realistic enough in facing man's sin and selfishness, and his utter need of redemption through the cross of Christ and regeneration by the Holy Spirit.

THE FLIGHT FROM CREATION, by Gustaf Wingren, Augsburg, Min-

neapolis, 1971. 91 pages. \$US2.50.

This book, by a Swedish theologian, is hardly one for the general Christian reader, but for those with some academic theological training. Wingren's basic argument is that too little place has been given to the doctrine of creation: and in particular, that ethics must be derived from a doctrine of creation rather than from Christology.

There seem to be two main points in his argument. Firstly, man and the universe are what they are before revelation and redemption come to the world in Christ. Secondly, the ethical problems of the world today can only be dealt with a "Christians and non-Christians co-operate by using commonsense arguments" (p 85) rather than those dependent on the faith of Christ.

F. Foulkes

## Key Books ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:

THEY OVERCAME by Marcus L. Loane. Anze, Sydney, 1972. paperback, 133 pages. Price not given. The Archbishop of Sydney gives us his exposition of the vital three opening chapters of the Revelation. He then gives us three brief addenda, a quick survey of the final three chapters of that fascinating last book of the Bible. For those who have never studied Revelation, the volume will be a most helpful introduction and for good measure, it includes a diagrammatic outline of the whole book. For those who have studied it, there will be found new riches in his detailed exposition of the letters to the seven churches. His scholarship is painstakingly careful and his style is clear, strong and reverent. Unfortunately, he makes no concession whatever to the needs of the average reader whose concentration will be sorely tested by unchangeably long paragraphs.

PASTORAL CARE WITH THE POOR by Charles F. Kemp. Abingdon, 1972. 128 pages. \$2.35. By going back to basics, Kemp has given an excellent first course in the pastoral care of the poor. Although it is written with the U.S.A. in view, there is much of value here for all pastors. And nobody is better equipped to write it than Dr Kemp.

AUSBURG HISTORICAL ATLAS by Charles S. Anderson. Augsburg, 1967. 68 pages. \$US-7.50. This fine atlas with maps in colour covers Christianity in the Middle Ages and the Reformation. The clear, full-page maps help to bring the kaleidoscopic events of these critical centuries into better perspective. The accompanying text gives a board sweep of the period and there is a very thorough index. An essential tool for all who are studying these periods at any level.

## USEFUL GENESIS COMMENTARY

GENESIS, by A. C. Leupold. Evangelical Press, 1972, 220 pages. \$2.80.

Leupold's commentaries on Genesis, Ecclesiastes and Daniel are not new to students of the Old Testament and we are grateful that the Evangelical Press is making them available again. Dr Leupold is a conservative scholar who adopts a very literal interpretation of the Genesis record and who argues for it most industriously.

The thoroughness of the commentary as well as its "Homiletical Suggestions" will readily commend the work to those who face the task of preaching on this magnificent book of the Bible.

B. L. Smith.

## Lutherans and US Anglicans move closer

Lutherans and Protestant Episcopalians have taken a "modest" step toward pulpit and Lord's table fellowship. In a report released last month, theologians of both traditions unanimously recommended that intercommunication on the local level be initiated.

After three years of talks the nine Lutherans and nine Episcopalians stated that the two denominations are in essential agreement on the primacy and authority of the Bible, the doctrines of the two creeds, justification by grace through faith, baptism, and the apostolicity of the church, though the latter proved somewhat controversial. (From "Christianity Today").

## Gambling enquiry sought

The Public Affairs Committee of the NSW Baptist Union has decided to press for a public enquiry into the effects of gambling on people and the economy.

Figures released in the latest pamphlet prepared and distributed by the committee show that in the past 12 months in NSW alone \$13,712,220 had been paid out in lottery tickets.

In the same period \$35,000,000 was spent on poker machines and \$270,645,298 on the TAB.

More than \$3,000 million had been paid out by Australians in various forms of gambling in the past year.

The report urges Baptists to draw the attention of the authorities to any breaches of existing gambling laws.

Further, it urges opposition to any liberalisation of gambling facilities or restrictions now in force.

The pamphlet goes on: "Gambling is a major cause of poverty in Australia. Governments seem more eager to claim revenue from it than to protect the highest interests of the people."

## LOGOTHERAPY by Donald F. Tweedie. Baker, 1972 printing, paperback, 183 pages. \$US1.45.

Dr Tweedie evaluates Frankl's approach to psychotherapy and at the same time gives his own Christian approach to this important field of mental health. IN THE TWINKLING OF AN EYE by Sydney Watson. Spire Books, 250 pages. 95c. An imaginative but true to Scripture story of our Lord's second coming. First published in 1921, it has gone through many editions.

TIME FOR ALL THINGS by C. W. Shedd. Abingdon, 1972. 96 pages. \$1.30. Dr Shedd helps the Christian distinguish between the trivial and the important and so make better use of his time.

THE TOP TEN OF ROBERT G. LEE by Robert G. Lee. Baker, 1972. 179 pages. \$US2.95. A great Bible teacher gives his best ten sermons. All are expository and full of Scripture.

NO MIDDLE GROUND by Roger Huber. Abingdon, 1972. 153 pages. \$3. Huber is able to take up very radical ground about the church of the future because he goes to great lengths to reject the authority of the canonical Scriptures. The word of God is not found in them, he says, but is "emerging, undetermined." As a Presbyterian minister, he finds encouragement in this belief, he says, in recent amendments (1967) to the denomination's statement of faith.

The Australian

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MYSTERY DEATH OF  
RUSSIAN CONVERT  
IN LOS ANGELES

Six simultaneous dialogue evangelism training courses will be held during Lent as part of the 1973 "Christ Cares" campaign in the diocese of Sydney.

As well, for the third year in succession, dialogue missions, concentrating on using people's homes rather than church properties, will be held in thirty Sydney parishes.

Simultaneously in the parishes of Sylvania Heights, Hurstville, Beverly Hills, Blacktown and various locations in Ryde and Warringah deaneries, the training course will be conducted on five Wednesday nights from March 14.

Aim will be to train as many people as are interested, clergy and lay, in the conduct and operation of conversation evenings about Christianity.

In the apologetics section of each course, topics will be dealt with such as "How can I know God exists?" and "Aren't all good people Christians?"

In the practical section, lecturers will cover "What is the gospel?" "How to witness to friends" and "Living the Christian Life."

Leadership of the course will be shared by many people who have been regularly engaged in dialogue missions, including Bishop John Reid, Dr Barry Newman, Mr Tony McCarthy and under the leadership of Diocesan Missioner, Rev John Chapman.

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● May 21-27: Hurstville, Grove, Oatley, Pymble, Waitara and Seaford.

In each parish, many homes will be opened by Christian people who wish to share a discussion about the relevance of Christianity today with friends and neighbours.

A visiting dialogue leader, clergy or lay, will visit the home and give an introductory talk.

BDM staff members John Chapman and Philip Jensen will be joined by up to 100 other dialogue leaders for this campaign.

Sweden Primate

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Mystery surrounds the sudden death near Los Angeles, California, of Sergei Kourdakov, a young Soviet Russian naval officer who defected to Canada and had become a Christian convert and who was found dead at a mountain resort in January.

Sergei, 21, had been preaching to Christian audiences across the United States and Canada, testifying of his work with the police forces in the Soviet Union. He told how his contacts with believers, while leading raiding parties against them, led to an eventual decision to seek freedom and become a Christian.

Sergei stated, "It was by seeing the believers persecuted that I realised they had something that we didn't have. I wanted to find it." This started him on a search which ultimately led to the deserting of his radio post aboard a Russian trawler and jumping ship off the coast of Canada. He was found the next morning, unconscious, on Canadian shores.

Kourdakov died of a gunshot wound on January 1, 1973, under circumstances that were described as "strange" and "uncertain." First press reports, terming his death a suicide, were "totally discounted" by a host of nationally-known pastors and Christian leaders who had been intimately associated with Sergei during the past two months. Later, press reports switched from suicide to "apparent accident."

Kourdakov had anticipated that an attempt would be made on his life, disclosing to several American and Canadian pastors that he had been threatened and that one day he would have to pay dearly for speaking of his experiences. He had said, "If you ever hear I have had an accident or committed suicide, don't believe it. I know how the Soviet Police work because I was one of them."

Dr Richard Halverson, pastor of the Fourth Presbyterian Church of Washington, DC, and Dr Charles Blair, pastor of Calvary Temple in Denver, Colorado, knew Sergei well, and were impressed by his spiritual growth in Christ. Sergei spent the last full week of his life as the personal guest of Dr Blair, who regarded him as a "most committed" young Christian.

The most serious threat to Sergei's life took place in Toronto, Canada. As he was coming out of the Dundas West subway station, he was accosted by three men who spoke impeccable Russian. Sergei's description of this encounter is recorded on tape and he states he was told he must remain totally silent. If not, he would have a "final fatal accident."

When killed, Sergei was working on information to support his Congressional hearing on the granting of permanent residence status in the United States and also a book of his experiences in Russia.

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