

SYDNEY
Rev R. A. Farrell from Armidale has been granted an Authority to Officiate in the Diocese of Sydney.

Rev D. Parker, Curate, all Saints, Nowra, is to become Curate-in-charge of Pendle Hill with Girraween and Toongabbie.

Rev D. W. Gilmour, Curate, St Alban's, Frenchs Forest has changed his address to: 52 Altona Avenue, Forestville.

BRISBANE
Rev J. F. Arnold, who holds an Authority to Officiate in the Diocese of Brisbane, can be contacted at: CMS, PO Box 295, Broadway.

Deaconess M. Martin, a Deaconess resident in the Diocese, died May 29.

Rev Canon H. V. Paul, who held an Authority to Officiate, died May 17.

Rev B. J. Hoare, who held an Authority to Officiate, will resign July 17.

ROCKHAMPTON

Rev W. Darnley was ordained during Synod Service at St Paul's Anglican Cathedral. It is believed that the ordination was the first in Australia using the new Anglican Prayer Book.

Rev N. Wagstaff from Park Avenue was appointed Minister-in-Charge, Bardalene.

Rev G. Linden, BCA, Winton is now Rector of Park Avenue.

Rev R. George, BCA, is now Minister-in-Charge, Springsure.

Rev K. Slater, Gladstone is now Minister-in-Charge, Springsure.

Rev C. Peacock is now a full-time hospital chaplain in the diocese.

Rev D. Edgar has joined the teaching staff at Woerabinda School.

Rev P. Calaminus will become Residential Counsellor at the Institute as well as part-time assistant in St Barnabas' parish in July.

Canon D. Dunn retires from active ministry at the end of this year.

Very Rev J. Bayton resigned as Bishop's Commissary and Ven B. Schultz

The Bishop of Gippsland, the Right Reverend Graeme Delbridge has expressed considerable concern for delays in granting help to flood victims in Gippsland.

In a message to the Diocese, released through the Gippsland Anglican Press Service, Bishop Delbridge says that both Federal and State Governments have not acted quickly enough.

He has urged that money be made available through grants — not loans. He asks whether the country people are Australia's forgotten citizens.

The following is the full text of the Bishop's message:

"I felt I must put pen to paper again to express very real concern for so many who have lost so much in the recent floods. I am grateful to the lay people and the clergy who have helped in so many ways — given a helping hand in such a fashion that no newspaper, radio or TV report has been made of the action of love and concern."

"I am most concerned that the State and Federal Governments are not acting more quickly and making money available to householders and especially farmers. Such money must be by way of grant — not loan. "Again I must ask the question — are country people the forgotten citizens of Australia?"

has been appointed to this position.

MELBOURNE

Rev C. M. Bailey commenced duty as Director of Chaplaincy, June 19.

Rev B. L. Viney has been appointed Rector, St Philip's Avondale Heights.

Rev C. M. Duns has resigned from St Andrew's Aberfeldie.

Rev P. N. Oliver has resigned as General Secretary CMS, Victoria to take up position of Anglican Information Officer, Diocese of Sydney.

Rev J. L. Rodgers, PTO, Diocese of Melbourne, died June 13.

Rev E. Withington, Holy Trinity, Williamstown, died June 5.



Champion of Champion prize winners, at the Youth For Christ First National Talent Quest conducted in Australia. Randall Waller received first prize, a trophy and \$100 from the Youth For Christ Pacific Area Director, Wilbur Wright. In the background are the third prize winners, the "Vision" group at left, and the second prize winners Ben Koning and his sister, from Brisbane. — Ramon Williams.

Youth for Christ National Talent Quest

Singers, song writers, bands, pianists, organists, guitarists and even young preachers, were catered for in the various sections of the First National Talent Quest, conducted by Youth for Christ in Sydney over the holiday weekend, June 3-5.

Auditions were held on Saturday, June 3 with 71 entrants taking part. The panel of judges had a difficult time selecting winners for each of the 14 prizes.

Many of the entrants had come from interstate, with groups coming from Brisbane, Melbourne and others travelling hundreds of miles within New South Wales, from Newcastle, Cessnock, Shoalhaven and the Blue Mountains area.

One outstanding performer was 11 year old Debbie Folette of Sydney. Although not a prize winner, her singing ability was outstanding and her special appearance at the Sunday after-church Rally was the only item where an encore was demanded by the audience.

Colin Tizzard acted as stage manager during the auditions. It is already being considered to train some of the young entrants further, and take them around the various Youth For Christ meetings in Australia and overseas, according to Mr Tizzard. "Already New

Zealand is ahead of us in that they have been conducting these types of contests for 11 years. However we have been encouraged by the response and plans are already under way for next year," said Colin Tizzard.

Clive Stebbins from Melbourne compered the Sunday evening Rally, held in the Scots Church, Margaret Street, Sydney. The Youth For Christ style "crowd breakers" were as popular as ever and then the winners of the various sections presented items, as well as competing for the Champion of Champion Prize of \$100 and a trophy.

Second and Third prizes for this final night were also trophies and cash prizes of \$50 and \$25.

Guest speaker for the meeting was Canadian visitor Mr Barry Moore who spoke on the need of those who call themselves "Christians" to

be prepared for separation, persecution and imitation (of Christ). "Is your name Christian? Then live up to your name!" challenged Mr Moore.

Following his address, the prize winners were announced. Third prize went to a group from Newcastle (NSW) named Vision. Second prize was won by a brother and sister team named Koning, from Brisbane.

The Champion of Champions First Prize was won by Randall Waller of Sydney. The choice was obviously a popular one. Previously Randall had won the Teenage Vocal Solo

Section and the Teenage Instrumental Solo Section.

Over this weekend Youth For Christ gave a boost of encouragement to the musical talent of young people around Australia. If the standard shown at this, their first talent quest, is a sample of the abilities yet undiscovered then Australian audiences can look forward to good things ahead.

Ramon Williams

Worldly wisdom, whether in the form of philosophy or psychology, will never ultimately be found to be an ally of the gospel. — Iain Murray

THEOLOGIAN COMPLETES CENSORSHIP TERM

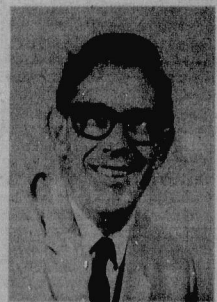
At the end of June, Rev Dr Ward Powers completed his term as a member of the Commonwealth Film Censorship Board. Dr Powers, an Anglican theologian has had the distinction of being the only Christian minister in the history of Australia to be a film censor.

He was appointed at the beginning of 1974 by the Governor-General on the advice of the then Attorney-General, Senator Lionel Murphy. The original appointment was for three years and was subsequently extended for a further eighteen months.

From July, Dr Powers will be engaging in a programme of research, writing and lecturing, in the practical application of New Testament teaching to the issues confronting Christians in today's world.

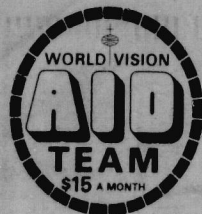
This ministry, which is available to Christian groups in all denominations, is the outgrowth of research in theology and other areas of study — Dr Powers has degrees in Theology, Anthropology, Economics, Greek, and Linguistic Science, and obtained his PhD for a thesis on the teaching of the New Testament in the spheres of marriage, sex, and family.

He is co-author of the book "Divorce — the Bible and the Law" which is being published this month by the AFES Graduates Fellowship. Elsewhere in this issue there appears an advertisement for his seminar series, "Marriage and Sex — What the Bible Teaches".



Dr Ward Powers

THE AUSTRALIAN CHURCH RECORD: Editorial and business, Square Level, St Andrew's House, Sydney Square, Sydney, 200. Phone: 233 461. The National paper for Church of England people — Catholic, Apostolic, Protestant and Reformed is issued fortnightly on alternate Mondays. Subscription is \$8.50 per year, posted. Printed by Maxwell Printing Co Pty Ltd, 962 Elizabeth Street, Waterloo, for the Church Record Ltd, Sydney.



No 1663

JULY 24, 1978

The Australian
FIRST PUBLISHED IN 1880

CHURCH
RECORD

Registered for posting as a newspaper — Category A

PRICE 25 CENTS

CMS RECORD AND REVIEW

Never in the history of the Society has so large a sum been raised in so short a time. Victoria with a budget of \$347,000 raised \$79,613 in June, that is, 23% of its budget. NSW with a budget of \$546,000 raised \$103,403 in June, or 19% of its budget, reported the Reverend Maurice Betteridge, Federal Secretary, Church Missionary Society.

At the beginning of June, CMS faced the prospect of a serious financial shortfall. The response of members and parishes in this past month has been overwhelming. It is both humbling and heartening to realise how deeply so many people are committed to the missionary outreach of the church and the needs of our partner churches overseas.

It is too soon yet to give final figures for the 1977-78 financial year but the following facts are clear. All States will be able to meet their budget objectives. Queensland, South Australia and Tasmania have met their budgets, as has the AMC in Western Australia.

NSW will end the year with a small deficit and Victoria with a deficit in the region of twenty thousand dollars. In both States there will be some budget savings but the remainder will have to be found from reserves. This is clearly a very short term solution. However the achievement of all the States is magnificent and a cause for great thanksgiving.

The financial structures of the Society will be an important matter for discussion at the Federal Council of the Society which meets in Sydney next month. With inflationary costs hitting the Society in its overseas operations and the declining value of the dollar the Society faces escalating costs in its current overseas operations.

The situation will call for careful financial management, the setting of priorities, and an endeavour to keep budget increases below 7%.

The Society will not be keeping any missionary recruits back and will be able to fund all those whom we believe God has called and are now in training. What it does mean is that the Society is unlikely to have any funds available to meet new needs and opportunities, which may arise unexpectedly during the next financial year.

There is a deficit both in some branch finances and in the Federal overseas budget. While it will be possible to offset this at this time it is not

a situation which can be allowed to continue.

Inevitably then we are faced with heavy overdraft expenses for much of the year. Interest free loans from supporters help bridge this gap and we would be in a most difficult situation without such loans.

The real solution is for all who support CMS to do so on a regular basis throughout the year. We need to receive our income on a monthly or at least a quarterly basis.

It is important for all Australian Christians to be informed about the mis-

JUNE RUSH

Mr Betteridge said he is also most concerned that so large a proportion of the Society's budget comes in in the last month of the financial year. Missionaries' allowances, grants to Bible Schools, and all other ex-

penses must be paid regularly throughout the year.

sonary outreach of our church through CMS and other agencies. It is important for more young people to realise the challenges and opportunities of these days.

The church is set in the midst of a restless and uncertain world. In many countries the pressures on Christians can hardly be grasped by us in Australia. Thank God that in so many countries the church, although it may be exceedingly small, has a deep commitment to outreach and evangelism.

It is our responsibility in CMS to share that concern commented Mr Betteridge. Missionaries are still wanted and the task is seemingly limitless. As we thank God for His blessing in the past financial year we ask for your continued prayer and support for the ongoing task.

Distinguished Theologian for Moore Lectures

The second Annual Series of Moore College Lectures will be given by Dr J. I. Packer, the distinguished British theologian and Associate Principal of Trinity College, Bristol, who is well known throughout the Christian world for many of his writings especially his book "Knowing God".

A series of five lectures on the theme "We Preach Christ Crucified: Contemporary Studies in the eternal gospel" will be given.

Dr Packer will be lecturing on the following themes from September 12 to 20:

We have a Story to tell — the historicity of Jesus Christ on Tuesday, September 12, at 8 pm; The Man Christ Jesus — the humanness of Jesus Christ, on Thursday, September 14, at 8 pm; He emptied Himself — the divinity of Jesus Christ, on Friday, September 15, at 8.30 pm; A wonderful exchange — the mediation of Jesus Christ, on Monday, September 18, at 8 pm; and No other name — the uniqueness of Jesus Christ, on Wednesday, September 20, at 8 pm.

After Dr Packer's stay in Sydney he will go on to Canberra and Melbourne for an extended weekend before moving on to Tasmania for further ministry. Baker Book House will publish the volume in North America

and it is possible that IVP will do likewise in Britain. Professor Bruce's 1977 Moore College lectures are in the process of being published by Paternoster Press and the book is due to be completed in England within approximately two months.



Dr J. I. Packer

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EX-YOUTH LEADER HEADS CHURCH GROWTH

Kel and Jeanette Willis were leaders of the youth department of the Worldwide Evangelisation Crusade, known as the "WEC Youth Crusade" for 15 years. Last October it was announced that they had resigned from this organisation.

The decision had come after several years of concern and burden for a "teaching and training ministry that would emphasise New Testament growth principles, both in the local Church and in the lives of individual Christians."

That work has now been established and is called "Christian Growth Ministries". Cassettes and selected books are stocked, to assist their ministry. Their aim to provide "Bible Teaching and Training for Growth, Discipleship and Outreach", is summed up in the verse from Colossians 1:28 "To present every man complete in Christ Jesus".

An executive board has been formed to support Kel in his nationwide ministry and members of the board, key men in their own ministries, will assist in the Teaching Programs conducted by Christian Growth Ministries.

The work is based in

Sydney where already there are plans to conduct training courses as soon as building extensions are finished. Already an extensive program of ministry extends into 1979, with invitations from churches, conventions, camps and colleges.

Ramon Williams



Kel Willis

EDITORIAL

Next to the medical profession, a recent survey shows that the next least healthy members of the community are Christian ministers. The major factor causing this problem is stress. This may come as a surprise to the Christian church, that they are being cared for by ministers whose work is the cause of this lamentable health record.

However, most ministers do not give the impression of being unhealthy or even under stress. Any problem is not readily seen, only by the warm smile and firm handshake on a Sunday morning, but perhaps it is only too evident to the minister's wife and family.

What are the causes of stress in the ministry? The immediate cause that springs to mind is being "over-busy". It is hard to assess just how busy that is in each case. The joke that the minister only works one day a week certainly is taken more seriously by the minister than most members of the congregation realise. It is not the fallacious charge but the inuendo that there is not all that much work to do, or that "we are paying you, what results are you producing?"

There is also the problem of a relaxing day off. This is difficult to achieve if there are school age children and a Saturday wedding or funeral. Sometimes that is the problem, other times it is self inflicted by ministers who are workaholics, determined to achieve.

Then there is the problem of success. Sad to say ministers are judged by their congregations and others, not by their faithfulness to the word of God but rather from a secular standpoint, namely "results". The charge by Paul in 1 Cor 3 ff is that such a comparison of the results of Apollos' ministry with those of Paul's was a sign, not of spiritual discernment, but rather spiritual immaturity.

The pressure to achieve "results" is a curse endemic in our present congregational life and purely a reflection of the pagan numbers game. Little wonder that ministers in situations where the numbers game is impossible to play may suffer stress because of the way they will be assessed by their parish councils, fellow workers, the congregation and others.

That some success stories have fizzled after a minister has left the parish ought to be sufficient warning that God's requirements are different from ours, as the word of God clearly demonstrates. When ministers or congregations play the numbers game they are hurting the person to whom the cure of souls has been committed.

There are other causes, but the main point is that the congregation can help their minister by being given more to pray for him, than to discussing him, more to a ministry of encouragement, than standing by as a silent or vocal spectator, more to a thoughtful consideration of his family's needs than criticism. Help de-stress him not distress him.

Ministers need to take note that their bodies are the same as other peoples. There is little merit in wearing out or rusting out. Let the minister ask his wife and children if they favour the former. A well balanced life regulated by prayer, relaxation, nutritional food and regular exercise seems a more Biblically based alternative.

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NOTES & COMMENTS

The Congregation's Aim

The family is the basic unit of society (Covenant of Human Rights). Therefore the Christian family is the basic unit of Christian society. The Christian family is modelled on the divine relationship between the Lord and His people. The object of the family is fellowship. Fellowship implies caring for one another. Caring for one another implies submission to one another. The Christian congregation is also modelled on the relationship of the Lord and His people.

The object of the congregation is also fellowship, fellowship with Christ and fellowship with one another in the things of Christ. Fellowship in the congregation implies caring for one another in Christian things as well as in material things.

As in the family there is a differentiation of function according to gifts and calling, so in the congregation. The exercise of gifts for the welfare of others implies the obligation of submission in that area by the recipient of the benefit.

The first principle of the organisation of the congregation is that it should not upset the organisation of the family. It should recognise and respect the differentiation of gifts within the family itself. It should also respect the integrity of the family as the basic Christian unit.

It should not take over the Christian duties of the family but only augment them. The way leadership is discharged in the congregation should reflect, strengthen, be an example of, and not contradict, the leadership that God has ordained in the family and in society.

The second principle of the organisation of the congregation is that all organisation and activity should promote the reality and the integrity of the fellowship. The fellowship must not be directed from the outside, else it ceases to be a fellowship and becomes merely an assemblage.

Christians outside the fellowship have, of course, the privilege, possessed by all, of commendation, encouragement and Christian exhortation, and (if they have status through their recognised eminence in wisdom and spirituality) of admonition, though in this respect they must be scrupulously careful not to possess or use any sanctions other than come from the ministry of the word of God to the mind, heart and conscience. The laying aside of sanctions from the outside is only beneficial if the congregation itself is active in exercising positive concern for its minister.

Thus the fellowship must be in control of the gifts exercised within it. Thus it must be able to call its own minister and dismiss him when it ceases to have confidence in his ministry, though it must preserve the principles of natural justice in any action it takes in this respect. It must ensure the continuing welfare of its former minister and his family. Nor should it act as the sole judge in determining whether the tie between pastor and people should be severed.

Independency is not a Christian principle, but fellowship between congregations is. Therefore actions of congregations must be tempered by forbearance and consideration in order to maintain the wider fellowship intact.

The congregation must be in control of what takes place within its own fellowship. It cannot be a responsible and true fellowship otherwise. That is to say, it must control its own liturgy within the guidelines of holy scripture and the perception of the needs of the wider fellowship.

It must be in control of its own meeting place, though any property is best owned by an on-going corporate trust which is obligated to carry out all the directions of the fellowship which are in accordance with the terms of the trusts on which the property is held.

If a fellowship is to act responsibly and not arbitrarily, it will need a group of three or four spiritually-minded senior people to share the guidance of the fellowship with the full-time pastor. These elders should retire at 70 normally and perhaps should be re-elected annually.

Their duties will include regular annual visits to all Church members under their care. More frequent visits to those in need and to those who need admonition and rebuke. They should take the initiative in compiling a Church roll of those who make a credible profession of holding the Christian faith.

There is nothing to prevent any Parish from electing such elders immediately. They should not be confused with the Parish Council, who are really deacons, though the same persons, or some of them, may be on both.

There is nothing to prevent any Parish from composing a roll of credible professors immediately; such a role should be revised annually.

The elders should be responsible for the spiritual oversight of those on the roll. The minister may regard himself as especially responsible for those on the roll.

The evangelists of the Parish should be organised to contact those not on the roll. There is nothing to prevent the same person being an elder, a deacon and an evangelist, if he has got the time and the gifts.

APOLOGY

The Church Record apologises to the Christian Medical Fellowship for attributing its letter to Federal Parliamentarians quoted in part on June 26 in the article "Not Qualified to Judge" to Dr Kevin Hume. The letter was signed by Dr R. C. Claxton, Chairman of the Fellowship, Dr D. G. Simpson, Past Chairman, and Dr B. J. Earp, Secretary. Dr Hume quoted from the letter at a public meeting. The mistake is regretted.



ON & OFF THE RECORD

By David Hewetson

ODD QUESTION

Why are country churches so often unidentified? Not those in country towns but the tiny sanctuaries by the roadside between X and Y? Some are little gems, carefully constructed of stone and moulded timber. Others are faded weatherboard or corrugated iron. But no identification.

OUTSIDE LOOKING IN?

Why is it not declared to the world that here stands St Botolph's, Durrinbangalong? Or Mulligan's Gap Presbyterian? I suppose the reason for such determined anonymity is that anybody likely to attend such sanctuaries knows full well what they are. They were not built for curious passers-by. And in small communities those likely to attend are probably fairly predictable.

Churches of all kinds need to take firm action against being thought to be an "in-group" by outsiders, and (sobering thought) even by insiders. This is true of any company of people who assemble for a particular purpose and which establishes a certain sense of community among its members. To break in is a threatening prospect to many people, and the more anxiety they feel in trying to do so the more tense become those who are already in. A reputation for warmth and some simple bridge-building exercises is usually all that is needed, but such things do not happen by chance.

COME IN OR GO OUT?

What emotions are aroused in people by the sound of church bells? Is it a reminder that the church is there, waiting with open doors to receive her errant sons and daughters? Is it an indescribable nuisance to those trying to

sleep in or concentrate on the Sunday newspaper? Does it arouse pangs of guilt or bouts of anger?

I have a sneaking feeling that bells convey two unfortunate ideas (maybe someone will want to lynch me with a bell rope or tie my head to a clapper for this). First of all, I think, they convey the notion that the church is archaic. After all, everyone now has a wrist watch or access to the time. When an African once asked me to bring back a bell for a bush church I might have seen some point in it; except, of course, that the bell would have replaced that beautiful indigenous reminder — the drum. No doubt my friend thought bells were "proper" for churches. And so they were, but only in their place and time (in my opinion).

The other, more harmful notion sounded out by bells is that the church is where people must "come" instead of a community commissioned to "go". Bells call to proselytes, but the church is called to mission.

Some may perhaps feel my argument unbalanced and ill-conceived. Perhaps. But it is worth a thought.

What effect does the weather have on church attendance? A young member of my congregation, for his climatology course at University, has done some research on the matter. He took our attendance and offertory figures for the year 1977 and attempted to find correlations between these and the Bureau of Meteorology figures for temperature and humidity.

HOT MONEY?

The results were interesting. For early morning congregations an increase in temperature or in relative humidity resulted in a decrease in both attendance and offertory gifts. The evening congregation seemed far less affected by the climate, and (for some undisclosed reason) an increase in temperature resulted in an increase in the offertory. So turn up the heaters at night, Reverend!

My young friend concluded that on a nice, fine day people tended in the morning to abandon church for leisure pursuits. Whereas, in the evening the congregation was not so affected. If he is right, perhaps some of the "morning mob" came at night (no doubt suitably wind-blown and sunburned) so as to try to gain the best of both worlds. Perhaps their relaxed mood also made them feel more generous when the offertory plate came around.

Perhaps. But before I encourage him to pursue a career of ecclesiastical climatology I ought perhaps to remind him of one definition of a statistician: he is a man who drowns in an eight foot hole of a river, for which the average depth is four feet.

Only one person accepted my generous offer to publish clever group phrases. He will, I know, forgive me if I only include two of the five he sent in: a thundering of Canons; a peddling of organists. This offer is now closed. You had your chance.

BLACK BISHOP DIES

The Rt Rev Harold Louis Wright, Jr, STD, Suffragan Bishop in the Episcopal Diocese of New York, died unexpectedly June 11. He was 48 years old.

Bishop Wright, who was told 26 years ago that there was no place for blacks in the Episcopal Church, was consecrated a bishop in February, 1974 after his election by the clergy and laity of the diocese at a special convention held in late 1973. He was the first black bishop in the large, predominantly urban diocese and as suffragan bishop had special responsibility for the development of ordained ministry within the diocese.

Bishop Wright was a graduate of the New England Conservatory of Music and Boston University. It was at the University that he was told there was no place for blacks in the Episcopal Church but this encouraged rather than discouraged him and he went on to earn a theological degree from the General Theological Seminary and to be ordained by the Bishop of Long Island in 1957.

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"INSTITUTIONALISED" BOYS



Robert Lamont, Youth Worker with the Church of England Homes with two of the boys living at the working boys hostel at Carlingford.

A New Bridge to Society

An "institutionalised" child may be defined as one who has been in care in a children's home where the decisions were always made by the people in charge so that it is very difficult for that child, when an adolescent, to make decisions for himself about how he will live and what he will do when he leaves that home.

A young person who has been subjected to "institutionalisation" often meets many problems when moving into society and assuming responsibilities for himself or later for the family he may begin.

It has been found that too many "institutionalised" adolescents become anti-social, non-functioning people with the result that some return to institutions, including prisons. The Church of England Homes, after considering this problem, decided in February to set up a cottage hostel at Carlingford for boys who have been in institutions and are now of working age. Those who have been taken into the hostel so far are in the 14 to 16 years age group.

Not all the children who pass through homes go out into the world socially handicapped but sufficient of the poor achievers who do, have made the Church of England Homes acutely aware of the problem. Some of these boys are employed, some are still at school, and some who have left school are drawing unemployment benefits, looking for employment.

NO FURTHER AID

After a boy is 16, the State gives no further financial assistance to the homes who are caring for them. Many boys, on reaching the school leaving age of 14 years and nine months, want to leave the homes and seek work. But some are so socially hand-

icapped that they have difficulty in finding jobs or holding a job if they do get one.

Many of these boys have been so used to decisions being made for them that they find it most difficult to make decisions for themselves about the kind of employment they should seek or the kind of life styles they should follow.

Most are from lone parent families where the parents are under stress and they have difficulty in properly caring for a child, particularly an adolescent.

GAINING SELF CONFIDENCE

The aim at the hostel is to help such boys to achieve at higher levels and to gain self-confidence. They are almost invariably backward in learning — they do not know their own potential. For that reason, psychological help is engaged to help the boys develop the qualities needed to obtain and retain employment.

The boys at the hostel who are in employment or who are drawing unemployment benefits, are asked to contribute to their upkeep as part of their training in financial responsibility. In return they get board and lodging and a support service from a social worker, houseparents and a youth worker.

The houseparents and youth worker live at the hostel with them to help them discover how to look after themselves in the community. The simple matter of learning

how to handle money is important.

The programme seeks to find out what a boy is good at. A duty roster is drawn up from which the boys select "chores" to be done in and around the house. Some have been found to have an aptitude for cooking. Others may be engaged in house and ground maintenance tasks.

HOUSEKEEPING INCENTIVE

The boys are paid to do this work on an agreed price basis. It is necessary to have an incentive system.

There are not too many constraints in running of the hostel. The boys are self-referred to the hostel or referred by the Department of Youth and Community Services or by social workers from other agencies. Good support for job finding is being given by the Commonwealth Employment Service.

The next step in this pilot project is to encourage the boy, having stabilised in his employment, to move out into a suitable boarding house or a flat or stay with friends.

"They come back to see us at weekends," said the Reverend Bill Payne, the Homes' Director of Welfare, who is closely involved in this rehabilitation scheme "and the youth worker continues to maintain contact."

There is need for understanding people to make jobs available for these boys. This can be done by telephoning Mr Payne or a Social Worker on 630 8577.

POPULAR PREACHING "TOO MORALISTIC"

Whatever image "Reformed" may conjure up in your mind, some of those who gathered at Swanwick recently for the Church of England Reformed Fellowship Conference were prepared to admit that their impressions had been wrong.

Far from some fears that such a gathering might have proved "arid", academic and firmly wedded to the past, all admitted in a final post-mortem session that it had been very refreshing and practical.

Under the theme "Reformed Faith and Church Life", there were a variety of speakers from within the Fellowship. Harold Harland, Vicar of Christ Church, Bromley, contested that so much popular evangelical preaching was purely moralistic, with little emphasis on the grace and power of God — instead it laid burdens on people's backs.

The one truly Christian word is "grace", and God's grace must be seen as free and absolutely unconditional, not even dependent on repentance. Dr James Packer, in his address as the Fellowship's President, gave some theological reflections on the charismatic movement (first delivered to the Bristol Theological Society).

In a very positive appraisal, Dr Packer nevertheless came to the conclusion that the movement was an experience in search of a theology and vulnerable until it finds one.

He welcomed it, though: it passed the two basic New Testament tests — the credal and moral tests — affirming

Jesus as Lord and urging love of the brethren, and God is at work in it.

However, that the charismatic movement was distinctive, with a different spirituality from other Christians was an optical illusion.

There is nothing substantial and sound found in the movement that cannot be paralleled elsewhere in the Church, notwithstanding appearances and claims to the contrary.

Nor is speaking in tongues today necessarily to be seen as the same as that of the Corinthian Church.

Maurice Marshall from Newferry, Wirral, concluded the conference with a moving challenge to evangelism bas-

Revised Series 3 "difficult for Evangelicals"

Church Society expressed regret that the Liturgical Commission of General Synod has failed to meet any of the requirements of Evangelicals in the recently revised draft service of Holy Communion.

Church Society believes that the recent text is less comprehensive and more difficult for Evangelicals to use with a clear conscience than the original Series 3 service.

The main points of failure — the society believes — are: the Prayer of Oblation (referring to Eucharistic Sacrifice) appears in all three alternatives; prayers for the departed have been given a separate section and thereby authorising prayers for the "unfaithfully departed"; the words of administration of the 1662 service are not allowed in the new service; the words "with faith" have been deleted from "Draw near with faith" (section 32) thus making more implicit the doctrine of transubstantiation; there has been no clarification of the rubric which could be interpreted as "Reservation of the Sacrament".

CEN

"Catastrophe ahead" for C of E

The Church of England faces "catastrophe" according to the Rt Rev James Mole, of St Mary's, Denver, Bishop of the Diocese of the Holy Trinity in the Anglican Church of North America.

He arrived in London last week to speak at several meetings to warn Catholic Anglicans of disasters ahead.

People here have no idea of the extent of the catastrophe which has hit the Church of America," he said, "or of the awful anguish suffered by those who have chosen to break with the Episcopal Church."

"What happened there could well happen here — make no mistake about that."

He denied he was talking only about the "women priests" issue: "it's the whole erosion of the Faith," he said.

According to the bishop, 12,000 people have left the Episcopal Church. CEN

NAMIBIA INJUSTICE

Representatives of six churches in Namibia, including the vicar general of the Anglican Diocese of Damaraland, have criticised what they call the "biased way police actions and investigations are carried out in the case of riots and disturbances," and the "superficial way" in which the Administrator General, Justice M. T. Steyn, has handled documentation of torture in Namibia.

The churchmen commended Justice Steyn for repealing some of the discriminatory legislation but at the same time expressed concern to him "about the superficial way with which you handled repeatedly well documented cases of torture in this country" and about the results of his April 18 "proclamation for the detention of persons in order to prevent political violence and intimidation".

ed upon serious evaluation of a situation — in his case for some seven years — and earning the right to be heard in the parish through developing relationships.

PRAYER FOR USE AFTER ABORTION?

The Bishop of Winchester (Dr John Taylor) has failed in an attempt to have a prayer for use after "a medical termination of pregnancy" included in the Series 3 Initiation Services.

The Revision Committee which has been considering the services before they come back to General Synod for provisional approval next month turned down his proposal that such a prayer should be included.

Undeterred by this rebuff, the Bishop has now put down a private member's motion for the Synod, seeking inclusion of a set of prayers for optional use on such an occasion in the Alternative Service Book.

The report of the Revision Committee to the Synod says that in his submission to them the Bishop said:

"The prayer need not treat the abortifoeetus as though it were the equal of a fully-human birth, but at least it would be a recognition of the element of humanity in that foetus and a refusal to treat it merely as an organic growth."

"The basis of such a prayer should be the recognition that abortion may sometimes be justified but can only be spiritually 'healthy' if 'we know what we do'."

"And this can best be expressed by some act in which we commit both the incipient life, and the action which we have taken, into the hands of a merciful God."

The committee report says that they were reminded of the stand which General Synod had taken on the question of abortion; and some committee members were anxious lest the Synod should be thought to have accepted

Church Times

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LAMBETH CONFERENCE



Bishop John Howe, Secretary of the Lambeth Conference, trying out the beat when the West Indian Groovers Steel Orchestra played on the lawn of Dean's Yard, Westminster. The Groovers are playing at Canterbury Cathedral on July 23 for the opening service of the Lambeth Conference.

BISHOPS NOT KEEN TO DEBATE WOMEN PRIESTS

The bishops of the Anglican Communion are not as eager to discuss the ordination of women as some people might imagine, Bishop John Howe, Secretary of the Lambeth Conference, revealed at a Press conference in London.

He told journalists that the subject of women priests had come twenty-fifth in order of preference when the 400 bishops were asked to say what they would most like to talk about.

Dr Howe said that each bishop had been asked to name eight subjects out of fifty-five which had a particular appeal to him.

When the replies were analysed it was found that "evangelism" came at the top of the list. "Self-supporting ministry", "The Holy Spirit and the Church today" and "Christianity and politics" were the next most popular topics.

NO DIRECTIONS

The arts, the Bishop pointed out, were nowhere in it. They came forty-ninth, and will therefore get no place among the groups.

Despite its low place on the interest list, the ordination of women will be the subject of a special session of the whole Conference on July 31—one of four sessions set aside for matters of current importance.

The others will be on training for ministry in the Church (July 28). Anglican relations with other Churches (August 2) and the Anglican Communion and its future (August 4).

No conclusions or directions for the whole of the Anglican Communion would come out of the Lambeth Conference, said Bishop Howe. It would have a lot of influence, but it would be a moral influence, coming from the kind of people who were there.

"It has no power to legislate. That power lies with the general synods in various parts of the world, of which there are now twenty or more."

Bishop Howe said that the influence of the Third World would be much greater this time than at the previous Lambeth Conferences.

"In most parts of the world the Church has become indigenous. That has been going on for a hundred years now, but much faster in the last dozen. The 'Head Office' situation has given way to a family of equals, and the Third World has become more articulate and a much greater force in world events than previously."

"We shall need to realise that members of other

cultures don't always approach things in the same way. With the Africans, for example, it is not likely to be until the third or fourth day that they begin to say what is nearest their hearts. There is a time-difference in what comes out for discussion."

Bishop Howe said that about forty assistant bishops — black bishops — from the younger Churches would be coming to the Lambeth Conference, in addition to the dioceses.

He revealed that the Conference would operate in three sections — "What is the Church for?", "The people of God and ministry"; "The role of the Anglican Church among the Churches".

In the past, said Bishop Howe, the sections had been chaired by archbishops, but this time bishops would do the chairing with archbishops as vice-chairmen. Within his section each bishop would belong to a group with responsibility for a particular aspect of the section's subject.

"Any vote on women priests would develop in section 2 — 'The people of God and ministry'. They would frame a resolution and put it before the plenary session," Bishop Howe explained.

"There will be voting at the plenary sessions — but the votes will represent the votes of bishops who are there, not the minds of the Churches they represent."

PLENTIFUL AS HAMBURGERS

"In America there are as many bishops as hamburgers — three times as many as bishops as Australia has — so the Americans have three times as many votes. They will only be representing themselves."

The opening of the Conference, in Canterbury Cathedral on July 23, will be celebrated by the Archbishop of Tanzania, using the Tanzanian Rite. And music at the service will be provided by the eighteen-strong West Indian Steel Orchestra.

That rest of soul enjoyed by the Christian when he ceases fighting against God and trusts in the Saviour is an earnest of his inheritance, a foretaste of the perfect and eternal rest awaiting him on high. —A.W.P.

"BREAKAWAY" US BISHOPS AT LAMBETH?

The Right Rev James Mote of St Mary's, Denver, Bishop of the Diocese of the Holy Trinity in the Anglican Church of North America, arrives in London this week to lead a party of his parishioners to Walsingham and to warn Catholic Anglicans here of the "catastrophe" which, in his opinion, the Church of England could soon be facing.

He will be joined, in the week before the Lambeth Conference, by the three other bishops of the breakaway Anglican Church. And, although he says he has made no approaches to the Archbishop of Canterbury so far, English Churchmen in close touch with the breakaway Church firmly believe that the four bishops intend to try for visitors' seats at the Conference.

HERETICAL

Bishop Mote, however, says they have not yet made up their minds about that. "I'm not sure I want to sit and listen to a lot of heretical bishops," he told the *Church Times*. "I would rather spend my time with people who hold the faith."

In any case, sources close to the Archbishop say that he would never risk offending Presiding Bishop Allin and the Episcopal Church in the USA by letting the breakaway bishops in.

As an official spokesman for the Archbishop put it:

CATASTROPHE

Bishop Mote told the *Church Times*: "People here have no idea of the extent of the catastrophe which has hit the Church in America or of the 'terrible anguish' suffered by those who have chosen to break with the Episcopal Church. Make no mistake: it can happen here, and it could destroy the Church of England."

"It isn't just the 'priestess' issue... It's the whole erosion of the Faith."

The Bishop said that, since the St Louis Convention last September, 12,000 people had left the Episcopal Church. The Anglican Church of North America now had 160 congregations, and others were forming at the rate of three a week.

Church Times

FUTURE OF ANGLICANISM

"When a communion shows itself more concerned with its own order than it does with the divinity of Christ, it is time to ask the most serious questions about its title to be regarded as a witness to the apostolic faith." So writes Canon Stephen Sykes, the Van Mildert Professor of Divinity at Durham University in the course of an article on "A Future for Anglicanism?" just published.

Professor Sykes looks at the Church of England in view of the Lambeth Conference later this year. He notes that two very different pictures emerge when the Anglican/Roman Catholic International Commission's statements, and the C of E Doctrine Commission's Report *Christian Believing* are placed side by side.

He says "The first is of a communion where the fundamentals of the faith (especially of the incarnation) are the agreed basis, the second is of a faith where everything is a matter for discussion. Which of these pictures is true?"

"Does the Anglican communion have a theological stance, or does everything depend on the packing of the committees with men of a particular persuasion?"

"STOP MASS IN COMMONS" FIGHT

A group of Anglicans may challenge in the courts the legality of the proposed Roman Catholic mass to be said in the crypt of the House of Commons next month. It will be the first RC mass to be celebrated in the Palace of Westminster since the Reformation.

The Protestant Reformation Society is seeking counsel's advice about the increasing use of Anglican cathedrals and churches for RC masses and services. It may submit the proposed Commons mass to a judge as a test case.

The Society, which believes it is acting on behalf of many members of the Church of England, regards the service in the crypt as the latest and probably the most significant development in the "growing aggression on the part of the Roman Catholic Church".

It is seen as having constitutional as well as ecumenical implications. Permission has had to be granted by Dr Donald Coggan, Archbishop of Canterbury, and

Canon Sykes refers to "incoherence at the heart of the Anglican doctrinal position and asserts that in universities and theological colleges developments have reached a critical juncture."

"Men and women are being sent out to minister in the church without arriving at any coherent views on the communion in which they serve."

As he looks forward to the 1978 Lambeth Conference, Canon Sykes asks:

"What is the bishop's task in a church where the right to be radically sceptical on doctrinal matters is openly claimed? Will bishops be satisfied with mobilising themselves against minor breeches of canonical discipline?"

English Churchman

RHODESIAN MARTYRS

Latest Developments

The sole survivor of the Rhodesian mission massacre, Miss Mary Fisher, died of her injuries.

London Bible College, where Miss Fisher was a student, announced that it is setting up a Scholarship Fund in her memory. Principal, the Rev G. W. Kirby, suggested at the College's Graduation Day service that a fund be set up to enable future generations of students to prepare themselves for missionary service.

A more recent report tells of the death of 17 black Christians from one village in a massacre.

A call has come from Rhodesian Christians to pray for the present tense situation.



... the McCanns' children, seven-year-old Phil, top, and four-year-old Joy



Wendy White, 38



Roy Lyn, 37



Joyce Lynn, 37



Among the dead: Peter McCann, 32, and his wife Sandra



Catherine Pickens, 54



Mary Fisher, 32

CHARGE OF BISHOP VIOLATING CANONS

Fifteen bishops of the Episcopal Church in the USA have filed charges against a retired bishop for participating in a service of consecration contrary to the constitution and canons of the Church.

The Presiding Bishop of the Episcopal Church, announced that he had received the charges against the Right Rev Albert A. Chambers, retired Bishop of Springfield, Illinois.

Bishop Chambers, together with Bishop Francisco J. Pagtakhan of the Philippine Independent Church consecrated four bishops for a new breakaway Church group in Denver, Colorado last January.

The new "Anglican Church of North America" was formed by Episcopalians who opposed certain decisions of the General Convention in 1976, such as the approval of the ordination of women to the priesthood and revision of the Book of Common Prayer.

The charges which the fifteen bishops — from fourteen of the eighteen dioceses of Province IV, located in the South-Eastern US — presented to the Presiding Bishop are that Bishop Chambers violated the constitution and canons of the Episcopal Church as follows:

• He participated in the consecration service without the Presiding Bishop or the President of Province VI — taking orders for the consecrations, and without the consents of the diocesan standing committees and other bishops of the Church.

• His episcopal act was done without the consent of Bishop William C. Frey of Colorado and without the authorisation of the House of Bishops or the Presiding Bishop.

• He "flagrantly breached" his own consecration vows to "conform to the doctrine, discipline and worship" of the Episcopal Church by participating in



Bishop Chambers

The wise God serves very great and certain purposes by very small and casual occurrences. —A. W. Pink

Anglican Delegation at fault

Sir, As a member of the Anglican delegation to the Australian Council of Churches meeting in Adelaide last month, I am unable to let pass without comment something as inaccurate as the observations in your report (Church Record 26 June) of that meeting's consideration of the document from the Missionary and Ecumenical Council of General Synod.

To say that the resolution was not debated upon but only received, is a comment not on the Council, but rather on the Anglican delegation. No member of that delegation, including those who are also members of MEC, moved any motion to discuss the document in a formal business session — the onus was on them to do so!

What your commentator did not mention was that the document was dealt with at length by one working group, at which Anglican delegates were very much in prominence, including some members of the MEC. This group was charged with the responsibility of putting forward motions for the formal business session.

This they did but a formal discussion of the document was not one of them. In fact there was a definite feeling that the issues raised had been well discussed and heard by the meeting.

The General Secretary referred to several of these matters in her Report to the meeting. The manner of the election of the Executive Committee was changed to take account of some of the criticisms relating to responsibility raised by the MEC.

Church delegations were reminded of their responsibilities to communicate with the church on whose behalf they were acting.

Thus to imply that the MEC resolution was ignored



is far from the truth. It seems to me that if an Anglican delegate did not feel the matter fully dealt with, then the responsibility to rectify the situation rested with that person.

SUZANNE PARKS, Peshurst.

Bishop's criticism

Sir, Your front page article in the letter of the Missionary and Ecumenical Council to the Australian Council of Churches is quite misleading.

You state that the resolution was not debated at the ACC General Meeting in Adelaide. In fact it was debated at great length in group sessions, and for at least an hour in plenary session.

You quoted a delegate saying that this response indicated the unwillingness of the ACC to evaluate seriously its present role. In fact I believe there is every indication that the ACC has treated the MEC document with great seriousness, and that the debate on the matters it raises will continue for a long time.

The ACC has given much of its time in recent months to the evaluation of its role as a council of churches, and the MEC document has been seen, I believe, as a serious and important contribution to this debate.

The heading, "General Synod's Dissatisfaction with ACC Role", is, of course, misleading, and quite unsupported by the contents of the article. The MEC was speaking only on its own behalf.

GERALD MUSTON, Vice-Chairman, MEC, Melbourne.

Caringbah's Jubilee effort

Sir, A narrative history of St Philip's, Caringbah, has been written for the Jubilee celebrations of the congregation.

It traces the establishment of a small congregation meeting in Burns Hall, Caringbah, in the 1920s, the building of two churches (in 1928 and 1961), the rapid transition from a district to a parish in 2½ years with the then largest Sunday School in Sydney (1200 enrolled pupils), to the present day, with a regular Sunday congregation approximating four hundred people.

St Philip's has had five ministers in fifty years; three as a branch church first of Sutherland then Cronulla — the Rev'ds Rutledge Newton, Arthur Reeves and Fred Camroux, and two as a parish — Jack Derrett and Tony Lamb.

(In the last ten years seven members of the congregation have served on various mission fields for various periods of time — Carol Allen with BCA, Judy Nichols and Gaye Doran in Indonesia, Catherine Thew in Pakistan, Michael Hore in North Australia and Noel and Jan Corbett-Jones at Mvumi Hospital Tanzania.

Four young men have entered the ministry; two of these, Don Barker and Ray Heslehurst are serving in Armidale Diocese, while two are in Moore College, Gary Nicholson and Gordon Preece.

One girl, Rosemary Waugh, has graduated from Deaconess House and is Student Worker at St Barnabas, Broadway.)

Seven hundred people attended the 50th Anniversary Services on 25th June, at which the former Rector, Jack Derrett and a former Curate, Bruce Ballantine preached.

Copies of the history are available from the Rectory, 12 Combara Avenue, Caringbah 2229, at \$1.00 each.

R. E. LAMB, Caringbah.

Dubious history

Sir, Lesley Hicks' summing up of the television series "The Christians" expressed my own thoughts on its "fascinating and disturbing" character. Not only would its "objectivity" further confuse non-Christians, but in its pursuit of popular acceptance, must needs leave out many interesting facts.

There is a line of pseudo-history that seeks to denigrate early Britain, so it was only to be expected that the BBC would fail to authenticate that Constantine the Great and his mother, the Empress Helen, were Britons. So astounding is this statement to many folk today, that I hasten to confirm my authorities.

The following are selected from over twenty European sources:

• Polydore Vergil, in his History of England, wrote: "Constantine, born in Britain of a British mother, proclaimed Emperor in Britain, beyond doubt made his natal soil a participant in his glory."

• Cardinal Baronius, eminent Roman historian, stated: "The man must be mad who, in the face of universal antiquity, refuses to believe that Constantine and his mother were Britons, born in Britain."

• Melancthon, who assisted Martin Luther, wrote: "Helen was unquestionably a British Princess." (Epistola, p.189.)

• Pope Urban in his Brief Britannia, stated: "Christ shewed to Constantine the Briton, the victory of the Cross for his sceptre."

Until the Cromwellian desecration of the churches, the Sword of Constantine was part of the British Coronation regalia, when it was handed to the monarch as a symbol of his heritage as defender of the Christian faith. Although rich rewards were offered for its recovery, it has never been traced.

Profane history, as usual, ignores the evidence and many different stories have been put forward to describe Helen as a concubine of Constantine, thus denigrating their illustrious son, while others refer to her as a native of Rome, wife of a Roman and mother of a Roman Constantine.

The moral to draw from the above is that one should "Never trust a historian who does not give his sources."

(Mrs) P. CREASEY, Clontarf, Qld.

The family unit

Sir, I was interested in your editorial about protecting the family, particularly the Christian family.

If we are to protect and preserve this God-created institution, we must improve it and make it more Godly.

Families — even Christian families, can sometimes be restrictive, oppressive, crippling, causing life-long injury and suffering. When prominent humanists say so, they are only saying the truth, and many people will recognise this.

Christian psychiatrists in our city get a sizeable proportion of their practices from those who have grown up in Christian families.

The Christian family is the best we have got as our environment for growing up but that does not mean that it cannot be improved. And it must be improved, because it is under attack.

We must all be less worldly — even unworlly — in our attitudes. We must not conform to the world as it is (Rom 12:2), and we must strive to be more like Christ, more like God in our attitudes and actions — to carry out our captain's orders.

Both the mother and the father reflect God's image. G. Campbell Morgan has said in his "Prophecies of Jeremiah" — "in womanhood we have a revelation of that in God which does not find expression in man". Neither parent can show the whole image of God.

Together, they complete the picture of the image of God for their children. Needless to say, they must present a harmonious image of God.

As I look around, I see very many manifestations of worldly attitudes and sometimes rejection in Christian families. These must be eliminated because we are fighting a battle and we want to win. We too must destroy the works of the Devil through the power, and under the direction of the Holy Spirit.

CONSTANCE S. KNOX, Gordon.

Formal moralism looks at what a man does; true morality at what a man is.

Formal moralism criticises, opposes, argues; true morality understands.

Formal moralism sees external appearances; true morality sees deep into the heart.

— Paul Tournier on 1 Cor 13:3

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HOMOSEXUAL ATTITUDE

"Those with homosexual tendencies are to be pitied and helped, not persecuted and rejected," said the Dean of Sydney, the Very Reverend Lance Shilton, commenting on the International Homosexual Solidarity Day, at St Andrew's Cathedral, Sydney.

However, a clear distinction should be drawn between those with homosexual tendencies and those who actually engage in homosexual practices, which Christian compassion neither excuses nor endorses. The Christian Church has an urgent responsibility to state clearly that homosexual practices are against the unequivocal teaching of the Bible.

The grace of God is available for continence and chastity to the homosexual person as it is to the heterosexual. The forgiveness of God is equally available to the homosexual who practices sodomy, as it is for the heterosexual who practices adultery.

Christianity does not permit pre-marital or extra-marital sex between heterosexuals or homosexuals. Unmarried homosexuals are in no worse position than unmarried heterosexuals.

Any endorsement of homosexual behaviour presupposes the legitimacy of



Very Rev L. Shilton

sexual relationships outside marriage which is contrary to Christian morality.

I urge non-practicing homosexuals not to come out in the open to celebrate as urged by some "Gay" activists, but to come into Church. Coming out exacerbates their problems and confuses others, particularly young adolescents. Instead, the Church is ready to give them and others all the help they need when they come in.

1980 WORLD EVANGELISM CONSULTATION NOW FOR JUNE

The 1980 Consultation on World Evangelism will be held in Pattaya, Thailand, according to an announcement by Dr Leighton Ford, chairman of the Lausanne Committee for World Evangelisation (LCWE). Ford added that the consultation, originally scheduled for January of that year, would be held from June 14 to 28.

"Extensive research into various sites has prompted us to settle on Thailand as the location for the consultation, and to recommend the change of dates," said Ford. He stated that a major consideration to the selection of Thailand was its position as a strategically located Third World country.

"Asia is home for nearly 60 per cent of the world's population. Southeast Asia, where Thailand is located is now at a crossroads. We want to identify with the Christian constituency there as it faces staggering challenges in carrying out its evangelistic mission," said Ford.

The Thailand meeting will assess evangelisation progress since the 1974 International Congress on World Evangelisation, develop post-1980 strategies, foster co-ordination of efforts, and encourage sharing of resources. Director of the consultation is Dr David Howard.

Ford stressed that the consultation will involve about 500 participants who will be selected on a regional basis. "It will not be an international congress on the scale of those held in Berlin in 1966 or in Lausanne in 1974," he pointed out.

"This will be more in the nature of a working group or a task force which will freely share its deliberations, insights, and strategies with the church at large. A series of regional study groups on various issues of evangelisation will lead up to the consultation."



Charles Kingsford-Smith (Jnr) reading the Lesson at "Smithy" Commemoration Service at St Andrew's Cathedral at 10.30 am on Sunday, July 2, 1978.

"SMITHY" SERVICE

A magnificent service to commemorate the 50th Anniversary of the historic trans-Pacific flight by Sir Charles Kingsford-Smith and Charles Ulm was held at St Andrew's Cathedral on Sunday, June 1st in the presence of a large congregation.

Sir Charles as a boy was a scholar at St Andrew's Cathedral School and a chorister in the Cathedral Choir. Canon Ernest Cameron who was a student at the Cathedral school with "Smithy" prayed the school prayer in the service.

The service was attended by representatives of the RAAF, and the RAF, and various aeronautical organisations. Mrs Mary Tully (formerly Lady Kingsford-Smith) was present, also Mr John Ulm (son of Charles Ulm) and his family.

Charles Kingsford-Smith, the son of "Smithy" who recently made another historic flight across the Pacific to commemorate his father's flight, read the 2nd lesson which he introduced by declaring his personal faith in Christ.

Reading from Hebrews chapter 11, he said, "This is probably the most well known part of the New Testament which deals with the faith one has in Jesus Christ. It is very important to me personally since I began my life of faith in Jesus Christ some years ago. I would like to read the lesson from a New Testament given to me by the Gideons which I carried with me in my recent flight across the Pacific."

The Dean of Sydney, the Very Reverend Lance Shilton, gave the address. He said, "Any pioneer needs to be prepared for the fickleness of the crowd. It doesn't take much to move an unthinking crowd from praise to blame."

"It is a sober commentary upon human nature that people generally more easily believe the worst about a person rather than the best. Only those with strong convictions and solid determination like 'Smithy' are able to face up to such challenges and win through."

"Young people in our society today have not had to face the challenges of a severe depression or devastating war years, but there is still latent potential for leadership amongst the young."

"The unfortunate circumstances of unceasing unemployment may provide a stimulus for some young Australian pioneers to apply themselves to problems of an affluent, comfort-loving society and move out into new ventures of faith for the benefit of others like 'Smithy' did."

PIOTR VINS SENT TO PRISON

On December 8, 1977, Piotr Vins, the 21-year-old son of Georgi Vins, was travelling on the Kiev-Moscow train transporting Bibles. Apparently the police followed and arrested him on the train. All the Bibles were confiscated and Piotr was subjected to prolonged interrogation. After he was beaten so severely that he could hardly walk, Piotr was sentenced to 15 days in prison for "vagrancy".

Piotr Vins had recently joined the "Ukrainian Union for the Implementation of the Helsinki Agreement". He was in charge of religious matters.

Following a search of the Vins family dwelling in Kiev, more Bibles and audio equipment were confiscated by the police. The residences of five other members of the Union were also searched and one member was arrested.

He is Lev Loukanienko, a Christian lawyer, who has already spent 15 years in the labour camp for his Christian activities.

According to Nadejda Vins, Piotr's mother, her son was tortured again during his stay in prison. He should have been set free on Christmas Day, 1977, but continued to be detained.

On April 7, 1978, Piotr was sentenced to one year in prison. This makes him a third generation member of the Vins family to be imprisoned for his faith.

Members of Georgi Vins' family found it most difficult to get work since he was imprisoned.

Mrs Vins sends an urgent appeal to all Christians in the free world, asking them to intervene with the Soviet

Husbandry science

"The Husband Book A Job Description for the Married Man" by Dean Merrill The Paternoster Press Ltd 122 pp Aus retail price, \$3.75

Here it is at last girls — a book for husbands! After all that you've been told for years, someone has burst on the scene with advice for what the author rightly calls "the most important job a man ever has".

How to handle a credit card on a family budget, how to cope with loss of a job, planning a holiday — it's all there.

I like the list of unfair techniques which we're all capable of playing on one another.

Of course, there's the inevitable chapter on sex. Headed "Beyond Anatomy", many will find it refreshing and helpful.

Perhaps the most encouraging feature is that the author is a Christian man of discernment — his treatment of the "Household of Faith" is right on the beam where church and family are concerned.

Buy one for hubby (and read it yourself too).

Donald Howard

Genesis of Australian FES

"Journey Among Students" by H. W. Guinness AIO 1978, 189 pp, \$5.95

"Journey Among Students" is the stimulating autobiography of Dr Howard Guinness. He tells of the forty years he spent working, in many parts of the world, with students.

In 1928, a challenge had been issued to the IVF, now the Fellowship of Evangelical Students, to send a man from England for six months to establish a truly evangelical witness in Canadian universities.

Howard Guinness went, even though he had graduated in Medicine only months before. This young, committed man went without salary and with no firm promise of travel expenses.

The six months stretched to ten years, for Dr Guinness regarded the opportunities as being of high importance. Twice during that time, when he was IVF Travelling Secretary, he visited Australia. His impact on student life was considerable and something quite new.

I have personal knowledge of this since, as an undergraduate, I was one of those challenged, inspired and encouraged to seek first the Kingdom of God and to get on with the job.

Howard Guinness cared for people. He listened. He spoke straightly. He introduced students and many others to his Lord, Jesus Christ.

This is an autobiography well worth reading. There have been multiple misadventures in production but don't let these put you off. The book puts a spotlight on university evangelism in the depression and prewar days and brings clearly again a challenge and a target.

authorities for Piotr's liberation. Her husband Georgi continues to be in bad physical condition, also in prison for his witness for Christ.

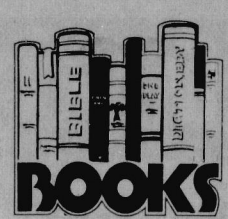


Piotr Vins, recently sentenced to one year imprisonment.

authorities for Piotr's liberation. Her husband Georgi continues to be in bad physical condition, also in prison for his witness for Christ.

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Of special interest are the chapters which tell of Dr Guinness' activity while Rector of St Barnabas', Broadway, and St Michael's Church, Vaucluse.

The book is well written by one who never practised medicine, but preached to great effect.

Paul White

Biblical thinking?

"The Power of Biblical Thinking" by Ralph L. Keiper Published by Fleming H. Revell Co, 1977

The title should catch the attention of anyone who is convinced of the divine authority of Scripture.

The author graduated from the Moody Bible Institute in 1934 and then pursued further studies at university. The fact that he is now a "Conference Speaker at large" helps to explain the style of his book.

In 14 chapters and 159 pages he takes us through a labyrinth of fifteen of his favourite hymns, sixty lengthy Scripture quotations, and personal anecdotes innumerable. All but two of the chapters are "studies" based on nine Bible characters while Chapter 13 concentrates on the author's own experience.

Keiper never seems to be sure as to whom he is speaking (eg pp 31, 43, 134). Certainly his doubtful exegesis in certain places (eg pp 39-40) will not impress serious students of the Bible.

Since Calvin is the only theologian quoted by the author perhaps we can hope for a sequel on the subject: "The Importance of Biblical Theology".

Neil Pratt

We shall never know "the peace of God" until we first have "peace" with God. — M. L. Jones

FREE AD

The Australian Church Record has commenced a new service to readers. It is a form of free advertising. A person wishing to buy or sell anything can place a free advertisement of up to five lines.

If the advertisement is successful, the advertiser is asked to pay The Church Record 10 per cent of the value of the sale price, up to a maximum of \$10 per advertisement.

The service is known as FREE AD and runs on an honour system. The advertiser will be responsible for forwarding to The Church Record office what is owing.

WISH TO BUY: "Outline of Christian Doctrine" and "Letters to My Younger Brethren", by H. C. G. Moule. Phone 502 4561.

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FOR SALE: Datsun 180B 75 Manual, good condition, rustproofed, radio/cassette. HMO-508 (872 2800).

FOR SALE: Roofrack — Fit Station Wagon; very good condition (872 2800).

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WHAT A WORLD!

by Lesley Hicks

WHO WAS JESUS? ON TV

There is to me something inexpressibly sad, almost pathetic, about the television presentation of an elderly English theologian earnestly voicing the hope that the nature miracles of Jesus (the stilling of the storm, the feeding of the five thousand, etc) did not really happen. If they did, he said, it would rather spoil his image of Jesus, and of the nature of the universe. The healing miracles he could more readily accept, he said.

Fashions change. When I first encountered liberal theology in the fifties, its exponents were quite willing to jettison or explain away those too; apparently in the seventies they are acceptable, because it is said others besides Jesus have been seen to have performed "miracles" of healing, both then and in modern times.

On July 12, in prime time at 8.30 pm, the ABC was to present in all States the 100 minute BBC television documentary "Who Was Jesus?". I was invited to preview it, in the company of theological teachers and other journalists. You may by now have seen it.

It was fascinating, of course, and most attractively presented, although the length may have wearied some. The investigator is Don Cupitt, Dean of Emmanuel College, Cambridge, whose academic field is the philosophy of religion. One of the contributors to "The Myth of God Incarnate", he is earnest and persuasive. Nevertheless I found the programme infuriating and frustrating, feeling much as I did when watching some parts of "The Christians".

Only the liberal view of the Scriptures is presented. It is the old theme of the "Quest for the Historical Jesus", Bultmann, demythologising and all. The preconceptions of doubt set the scene just as subjectively as ever it was set by the preconceptions of faith.

In the first part of the programme there is a selective blend of snippets of extra-biblical history and archaeology plus interviews with textual experts such as John Fenton, Principal of St Chad's College, Durham, and George Caird, Professor-elect of New Testament at Oxford. You may be relieved to know that they and Cupitt are satisfied from the extrabiblical evidence that Jesus of Nazareth was a real historical character.

Besides giving the views on miracles mentioned above, Fenton and Cupitt conclude that, because they do not occur in Mark, the earliest Gospel, and because they show much reliance on a sup-

posed fulfilment of the Old Testament, the stories of the birth of Jesus to a virgin mother in Bethlehem are myths.

Fenton's opinion it doesn't much matter whether Jesus rose physically from the dead or not.

Caird speaks quite helpfully about differences and discrepancies in the gospels, and about the use of parallelism in Hebrew and Aramaic poetry and evidently in the teaching of Jesus, as in "Ask and it shall be given you, seek and you shall find, knock and the door will be opened unto you."

In this case the scholars in their wisdom are prepared to admit that such words may actually have come from the Aramaic of Jesus Himself. But Caird does not think Jesus thought Himself to be the divine Son of God, nor the Messiah, except perhaps in the last days of His life.

SUBJECTIVE RECONSTRUCTION

Cupitt goes on to reconstruct what he thinks was the life and teaching of the historical Jesus. Here all objectivity departs. We are given one man's vision of Jesus, with material from the gospels accepted or rejected according to highly subjective criteria. It is quite an attractive portrait, perhaps more "spiritual" and demanding than one would have expected from the first part of the programme.

Though not fully the Christ of the Scriptures, neither Saviour nor God, He is presented as an extraordinary and charismatic human leader, great enough to account for all the overlay of myth that has surrounded Him ever since. The story is

told complete with atmospheric mood music and camera tricks, as when we see Cupitt imagining the Gethsemane scene, on location near Jerusalem.

In the final part of the programme, Cupitt races through the history of Christianity in the briefest of outlines, considering how the church has depicted Jesus for nineteen centuries, and questioning whether we have done justice to this extraordinary man.

In the final frames, the traditional view of Jesus is symbolised in the image of hundreds of cheap, coloured "sacred heart" statuettes, as if this (what he calls the flamboyant, idealised "Jesus of faith") is the only alternative to the kind of reconstruction offered by Cupitt. I do not call this "academic honesty", but television trickery.

One of my fellow viewers summed it up: "It will annoy the believers and confirm the sceptics." It makes good, controversial

TV. It is not news when theologians confirm the Scriptures. Equally eminent scholars on the conservative side might have been consulted, with very different conclusions being reached, but that would not have suited Cupitt's thesis.

RING OF TRUTH

I am reminded of J. B. Phillips' book "Ring of Truth", written in 1967 after the "Honest to God" controversy. He writes in his foreword:

"What triggered off my anger (righteous, I trust) against some of our 'experts' is this. A clergyman, old, retired, useless if you like, took his own life because his reading of the 'new theology' and even some programmes on television, finally drove him, in his loneliness and ill-health, to conclude that his life's work has been founded on a lie."

"He felt that these highly-qualified writers and speakers must know so much more than he that they must

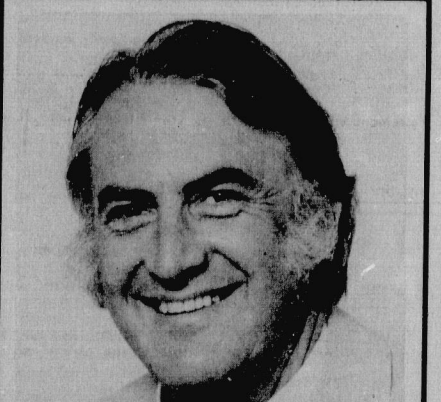
be right. Jesus Christ did not really rise from the dead and the New Testament, on which he had based his life and ministry, was no more than a bundle of myths.

"That made me angry, and I remembered the terrible words of Jesus which, in effect, say that a man would be better off dead than cause one of his little ones to stumble. I am no anti-intellectual, any more than St Paul, who wrote so penetratingly that the world by wisdom knew not God."

"But I say quite bluntly that some of the intellectuals (by no means all, thank God) who write so cleverly and devastatingly about the Christian faith appear to have no personal knowledge of the living God."

"For they lack awe, they lack humility, and they lack the responsibility which every Christian owes to his weaker brother. They make sure that they are never made 'fools for Christ's sake', however many people's faith they may undermine."

"I therefore felt that it was high time that someone, who has spent the best years of his life in studying both the New Testament and good modern communication / English, spoke out. I do not care a rap what the 'avant-garde' scholars say; I do care very much what God says and does. I have therefore felt compelled to write this book. It is my testimony to the historicity and reliability of the New Testament."



The Bishop Speaks Out

... prison problems

"The New South Wales prison system and the administrators have been criticised in the wake of problems ranging from escapes to unrest among prison officers. It is grossly unfair for the Parliamentary Opposition to condemn the present government for a situation that is really no different to that which pertained when they were in office."

"It is unfair to heap blame on either group of politicians when the real problem of our penal system stems from the confused present-day thinking that has replaced the God given principles with shallow humanistic philosophies. These philosophies sympathise more with the law-breaker who is being punished and seems to show almost no concern for the victim. Society has to again realise that under God, the State has the right to punish the wrongdoer. However, I must agree with the Shadow Minister for Justice when he spoke out against alleged cases of homosexual rape in Long Bay jail. He said that imprisonment was the penalty imposed by the community but, once imprisoned the law-breaker must be protected."

"One hears allegations of this type in relation to prison life but very rarely are we given reason to believe that there is any real protection being offered to the victims or potential victims who themselves are in prison. Even though a man be confined in prison, the Bible teaches that he remains significant in the sight of God and must be protected by society from the abuse of those who have such a disregard for others."



Canon John Chapman

"This should be a great opportunity for us to meet and encourage one another in the work of evangelism," he said.

The rally will be held in St Stephen's parish hall at 8 pm.

Penrith Rally on Evangelism

Sydney's Department of Evangelism plans to hold its first Western Region Rally at Penrith on Friday, July 28.

The Rev John Chapman will speak on evangelism in the local parish.

He said that the rally would be the second that the department had held.

"The first was an outstanding success," Mr Chapman said.

"We had a large number at Summer Hill in April."

"I interviewed the new missionary, the Rev Donald Howard, who later spoke."

"The format was so acceptable that we are following the same principle this time."

Mr Chapman said that the meeting would be of an informal nature. There would be some singing, a bible reading, an outline of the department's work and then he would speak.

Afterward there would be small groups for prayer.

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MAINLY ABOUT PEOPLE

SYDNEY
Rev J. A. Burrows from Scotland has become Curate of St Andrew's, Cronulla, as from June 1.

Rev G. Alais, Chaplain ARA, is to become the Rector of St Peter's, Campbelltown.

Rev A. R. McMiles from the Diocese of Armidale is to become the Curate-in-Charge of the Provisional District of Canley Heights.

Rev T. C. Milton, Curate, New Housing District of Green Valley, is to become Resident Minister of Green Valley.

Rev B. Ballantine-Jones will resign as Rector of St Mary's, Concord North, as from August 6 to become Rector of St Clements, Jan-nah.

Rev D. G. Peterson has returned from study leave in England. He is residing at 40 Carillon Avenue, Newtown, NSW, 2042.

We have been advised that all correspondence for the Parish of Littleton should be addressed to the Curate of Lithgow Parish: Rev F. W. Mstyn, 86 Rabaul Street, Lithgow, NSW, 2790.

The Archbishop-in-Council has advised that the name of the Provisional District of Lurnea has been changed to the Provisional District of Liverpool South.

Rev K. F. Saunders, who holds a General Licence, has changed his address to 185 Donington Court, Flinders Village, Castle Hill, NSW, 2154. Telephone: 680 1227.

Rev R. C. Doyle, Curate, St Stephen's, Willoughby, has been granted leave of absence. As from July 31 his address in Scotland will be C/- GPO, Crown Street, Aberdeen AB9 1AA, Scotland, United Kingdom.

MELBOURNE
Rev N. Allchin will be Minister-in-Charge at St Mark's, Forest Hill, Vic, as from July 19.

The work of God is in nowise hindered by the decease of His servants, no matter how eminent they be in office nor how much used in blessing to His people.
— A.W.P.

High Response at Recent Graham's Canadian Crusade

More than 9000 responded to the public invitation for spiritual commitment during the eight-day Metro Toronto Billy Graham Crusade which concluded on Sunday, June 18. That response by 9305 represented 4.5 per cent of the 209,000 who attended the meetings in the Maple Leaf Gardens hockey arena and the Canadian National Exhibition sports stadium.

Graham last conducted a crusade here in 1955 when 356,000 attended during a 28-day period. Response to the invitation then totalled 7436 or just over two per cent of attendance. Observers concurred with the evangelist that the widespread interest, attendance, and response indicated the country was ripe for a spiritual harvest.

He told his Canadian audience that he sensed an "insecurity, uncertainty, and search for identity" in the country where problems of national unity, unemployment, and inflation loom large. That deep seated concern was reflected in the large number of middle aged people who made their way to the platform to register their decisions with the usual crowd of young people.

The crusade generated far reaching public interest. Graham commented on the media coverage which

brought evangelism to everyone's attention. At the invitation of Prime Minister Pierre Elliot Trudeau, Graham went to Ottawa, the National capital, where he conferred briefly with Trudeau and others.

Canadian church leaders see the unprecedented display of unity as a further lasting result of the crusade. They believe the broad sense of denominational support and ethnic participation, in a city which has a growing ethnic community, is of equal significance to the phenomenal number of decisions.

The crusade chairman (Anglican) Canon Desmond Hunt, stressed that the eight-day event should be viewed by Toronto's evangelical constituency as a beginning of an ongoing, united thrust to bring the gospel to Canadians at this crucial time in their history.

Evangelical Theologians to Meet

The Fellowship of European Evangelical Theologians will hold its second conference at Altenkirchen, West Germany from August 21 to 25. Participants will consider the subject of Christian dialogue with other religions, Marxism, and various philosophies.

Leader of the conference will be the Rev John Stott, chairman of the education and theology working group of the Lausanne Committee for World Evangelisation.

Other lecturers will be Dr Klaus Haacker, West Germany; Dr J. Howard Marshall and David Wright of Scotland; Dr Jan Veenhof, Netherlands; P. Kuzmic, Yugoslavia; Udo Middelmann, Switzerland; J. Blocher, France; Dr Agne Nordlander, Sweden; Dr H. Qualbein, Norway; and Dr Bruce Nicholls, India.

The Fellowship of European Evangelical Theologians was founded and held its first meeting in Belgium in 1976.



Merrill Womach

GREAT VOICE WITH FIFTY-TWO FACES!

Merrill Womach, who will be holding concerts throughout Australia in August had his face burnt in a plane accident in 1961 and it has taken him 52 operations to get it almost back to normal.

It was the day before Thanksgiving when the American singer was trying desperately to get back home for the family dinner, which he had never missed in his life.

SNOW STORM

He was flying his own twin-engine aircraft following singing engagements in Los Angeles, when a blinding snow storm came up. He put down on a small airstrip in Oregon.

The next morning he took off again, but after only a few minutes in the air both engines failed. He attempted to land on the highway, but the traffic prevented it.

He tried to bring the plane back to the landing strip, but pine trees blocked the path.

"I opened my eyes and all I could see were flames," he recalls. "I groped for the door, ripped off my seat belt and staggered away. How I got to the highway I don't know."

"Some men, whom I had been having a cup of coffee with just minutes before, and who had heard the explosion, came to help."

"They got me into the car and I laid down on the back seat as they rushed me to the hospital."

size. The skin was burned from his hands and his legs and feet were burnt severely. "One of the miracles of God," says Womach, "was that I was wearing a sports jacket. I've never worn one in the plane before or since. I just like to relax when I fly."

"That jacket was made from some synthetic material which melted. The doctors had to actually break it to get it off. It protected the upper part of my body."

"If I hadn't had it on, I would have died from the burns. And if I hadn't died immediately, there wouldn't have been the necessary skin for grafting."

THAT CREATURE MY HUSBAND

His wife when she first saw the charred head on the hospital pillow prayed: "Oh, God, don't let that creature be my husband!"

The Merrill Womach story is indeed one of courage and determination to overcome pain and adversity, which he has captured in the book "Tested by Fire", co-written with his wife, Virginia.

This book has now been made into a 30-minute colour film entitled "He Restored My Soul", which is often shown to hospital patients facing drawn-out skin graft operations.

Womach feels a special responsibility for people who have been burnt and/or have suffered other handicaps. These days he spends a great deal of his time performing in hospitals and other institutions.

"I understand how they feel," he says. Merrill Womach now has his own recording company, National Music Services, and does gospel concerts all over the United States.

Concerts will be held during August in Sydney, 16th, 24th, 25th; Adelaide, 17th; Perth, 18th; Melbourne, 19th, 22nd; Brisbane, 23rd.

STAINED GLASS WINDOWS

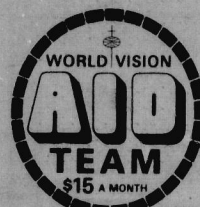
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PEOPLE OF THE WESTERN DESERT PRAISED

The Board of Education for the Diocese of Sydney has disassociated itself from a number of parent groups in their criticism of the controversial social studies course "People of the Western Desert".

A report in Sydney Argus, Sunday Telegraph, June 15th, 1978 said that parent groups were taking action to prevent use of the course by the NSW Dept of Education.

Since then the Anglican Board of Education has subjected the Report to an intensive investigation and a report was released this week.

The objections that have been brought to our attention have been investigated and we believe they cannot be substantiated.

Much of the criticism of the course has centred on a

main reference book "Desert People", by Meggitt. We believe that provided the teacher is judicious in the use of material from the book, few problems should arise.

The Board believes that the course would be a very useful supplement to upper Primary Social Studies programmes.

It praises the way in which the course deals with the Aboriginal way of life. "We believe the compilers of the course have shown sensitivity in both handling the Aboriginal culture and in helping European/Australian children come to grips with the aboriginal world view."

"The background material on Dreamtime, Dreaming Groups and Ceremony, is very well expressed and is significant for an understanding of aboriginal culture and society. In fact, this aboriginal learning process shows us vital learning experiences that are often missing from the upbringing of many Australian children."

"The religious and moral dimensions of the aboriginal life are set out clearly in the Background Information Sheets for Teachers. They put the moral dilemma situations that arise into their proper religious life perspective, thus overcoming one of the major difficulties the Board saw in the MACOS materials."

The report is also approving of the educational methods used by the compilers of the course. "The course makes extensive use of discovery learning methods. The Board believes these methods to be educationally effective for this age group."



The Western Desert people about whose study for primary school social studies controversy has raged.

ON OTHER PAGES

Inside Rhodesia Page 4
Koran for Evangelism Page 2
Missionary Hardsell Page 5
Courageous Mary Whitehouse ... Page 6

EDITORIAL

The discussion on the relationship between culture and the Christian faith usually focuses on the Third World. The Willowbank Consultation on this issue held recently under the sponsorship of the Lausanne Committee was no exception.

It is relatively easy to see the foreign particles in the eye of the missionary to the Third World rather than the log in our own eye.

The issue of culture and Christianity is as much the real issue for the Western Christian living in the West as it is for the Third World Christian or the Western Christian living in the Third World.

The Third World Christian who has lived in the West is vocal on returning home about the sub Christian standards that we regard as acceptable conduct as Christians in our society.

In spite of our denial that the West is Christian, when it comes to thinking about the things we have always done, we are committed to the fundamental view that

these things are Christian. They may just be culturally acceptable, but not necessarily Christian.

While the Bible by no means denigrates culture, it clearly indicates the way we do things is shot through with the consequences of the fall of man.

Most Christians ignore the Old Testament injunctions governing conduct and look only to the New because "we are not under law but under grace". However the extent to which, for example, laws governing the deprivation of another's property or goods is worked out on the basis of the prohibition against theft shows how much Israel's cultural practices came under the scrutiny of God's Word.

Covetousness which slew Paul hardly affects us because we have been conditioned.

We do not believe that the majority of things we do warrant Biblical assessment, because we have become unconsciously committed to the view of autonomous ethics, i.e., there are inbuilt rules for doing things we

SEPARATIONISTS LOSE CHURCHES

The long awaited resolution of the property dispute between the Episcopal Diocese of Los Angeles and four parishes who had separated from it came on June 21 when Superior Court Judge J. Wesley Reed ruled that the property of the four parishes does indeed belong to the diocese.

Judge Reed's memorandum of intent to rule stated that the Protestant Episcopal Church in the United States of America, being a hierarchical church both in ecclesiastical and temporal matters, member parishes therefore are part of "a much larger and more important religious organisation, under its government and control and bound by its orders and judgments."

The four parishes involved are St Mary of the Angels, Hollywood; Holy Apostles, Glendale; Our Saviour, Los Angeles; and St Matthias, Sun Valley. Each had withdrawn from the Episcopal Church early last year, and had changed its Articles of Incorporation with the California Secretary of State to remove all reference to the diocese and the Protestant Episcopal Church.

The parishes and their rectors did not advise diocesan bishop Robert C. Ruskak or the Standing Committee of these actions at the time. Rather, the chancellor of the diocese learned about the amendments from the Secretary of State after they had been filed.

All of the property of each parish is impressed with an implied charitable trust, requiring its use for the benefit of members or congregations of the Protestant Episcopal Church.

The Court said its intent was to impose a permanent mandatory injunction requir-

ing the rectors, wardens and vestrymen of the four parishes to surrender title, possession and control of all property to the diocese as trustee, to carry out the trust purposes established by the Court and of the charitable trust for which the property was originally acquired and which had been set forth in the original Articles of Incorporation of each parish.

Informed of the decision, Bishop Ruskak said: "I am of course gratified to have our position upheld by the Court. It has been extremely difficult for us to have to go into Court to settle this matter of property ownership. However, we had no other choice, given the responsibility for stewardship of the resources of the Episcopal Church in this Diocese."

"When there is a schism, all suffer," Bishop Ruskak went on, "and neither side can rejoice. It is the constant hope of the Bishop and the diocese that those who have left our fellowship will return, and that the unhappy divisions may be healed. We assure those who have left us that they are continually in our thoughts and prayers. We miss their participation in our life of work and worship. May God guide them in the way they have chosen."

After the decision was announced, the Rev George Clendenin, rector of Holy Apostles, and the Rev John D. Barker, rector of St Mary of the Angels, said that they intended to file an appeal.

ACC VIEW RHODESIAN MARTYRS

The Australian Council of Churches deplores the escalating violence in Rhodesia as witnessed by the brutal killing of 12 missionaries at Elim Pentecostal Mission, near Umtali recently, the ever increasing number of black civilians "caught in crossfire" by Rhodesian security forces, and the brutal killing of refugees fleeing from Rhodesia into neighbouring countries by Rhodesian forces on "hot pursuit" exercises.

The ACC equally recognises the depth of frustration within the African community in Rhodesia resulting from the continuing denial of Basic human rights and aspirations.

We do not know who killed the missionaries. The guerrilla movements have been accused of the murders, yet guerrilla leaders have denied involvement. We have evidence associating the Selous Scouts of the Rhodesian Army with similar massacres and recognise the propaganda value of the senseless deaths of missionaries to the regime of Ian Smith. No matter who commits such atrocities, we deplore the killings.

In response, we repeat our call to the Australian Government and all concerned governments to urge renewed negotiations between all parties in Rhodesia — both those in the Interim Government and those of the Patriotic Front — to seek a peaceful transition to black majority rule.

A.C.C.

For criticism of WCC financial support of Patriotic Front, see page 4.

Critical of Uncritical Christianity

have always done in politics, economics and law to quote a few areas.

We may complain that in Third World Churches, when the choice is between Biblical injunctions and culture, the latter wins in many instances.

We have to be certain in our own case before we make that judgement, that we have removed the plank from our own eye. We have to be certain for example in our private life we have been changed by the instructions of the Bible. We have to be sure at a personal level as well as at a Church and denominational level we have been honest in the handling of money or not given over to usury contrary to Biblical injunctions. We may find cultural acceptance for doing all these things and many more, but do we look for and can we find Biblical warrants for so doing them?

The extent to which we are concerned about changing our ways to bring them into conformity to the will of God will be a good test of whether we ourselves are winning the battle of our Christianity over our culture.

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