

Mainly About People

CRUSADE IN TIMOR

SYDNEY
Rev R. Coxhead, Curate at St Andrew's Cronulla, has resigned from May 31.

Crowds of up to 50,000 and such overwhelming response to the gospel invitation that individual counselling was impossible marked an evangelistic crusade held in Kupang, Timor, last month by evangelists Petrus Octavianus and Stan Mooneyham.

Church and government leaders who had invited the two evangelists called the campaign "one of the greatest events in the history of Timor". Octavianus is president of Indonesian Missionary Fellowship and Indonesia Evangelical Fellowship and Mooneyham is president of World Vision International.

An estimated 250,000 attended the eight-day crusade as thousands came by boat and plane from islands up to 400 miles away. Virtually all the islands in the province of Timor were represented in the meetings. On the closing weekend, the stadium in this provincial capital was jammed to capacity with 50,000 on both Saturday and Sunday. There are no seats in the stadium and it was so packed there was no room for people to sit on the ground so they stood for the 3½-hour service on Sunday. Kupang has a population of only 60,000.

Local officials said the largest attendance at a political event was 10,000.

The response to the invitation to receive Jesus Christ was so overwhelming each night that there was no place for the people to come forward and not nearly enough counsellors to instruct the inquirers. The evangelists could only ask the people to raise their hands and then counsel them en masse.

The climax of the closing service was a fetish burning in which scores of objects of witchcraft given up by new converts were publicly put to the torch while the crowd sang songs of spiritual victory.

"It was one of the most dramatic moments in my life," commented Mooneyham. "Never have I felt such a sense of the power of God over evil."

Octavianus called it "revival in the true sense. The church in Timor has once again been visited by the Spirit of God."

In spite of a civil war which raged in the mountainous border area only 250 miles away—a border that divides the island into Indonesian Timor and the former Portuguese colony of East Timor—not a single incident marred the meetings.

The war almost prevented the meetings from being held, however. The island is a restricted area and final permission for the outdoor meetings and for Mooneyham's participation as a foreigner was received from the Indonesian government only two days before the campaign was to begin.

The governor of the province, His Excellency El Tari, personally appealed to military authorities, saying, "We need this evangelistic effort to strengthen the spiritual life of our people." The governor and his family attended most of the meetings. He chose to sit on the ground among the people rather than to take a place on the platform.

"I want the eyes of the people to be on God, not on

Rev T. C. Milton from St Mary's has become Curate at St Mark's Green Valley, from June.

Rev C. G. Nelson, curate in the parish of Green Valley, to Tregear from 1 July, 1976.

Rev N. Pilcher resigns as rector of St John's, Asquith, on 13 September to become rector, St Peter's Richmond, 15 September, 1976.

ARMIDALE
Rev P. Smart has resigned as Vicar of South Tamworth in order to accept the appointment of Synod as Principal of Calrossy Girls' School in Tamworth.

Rev P. Swane has accepted appointment as Vicar of South Tamworth. His induction will take place on Friday, 16th July.

ADELAIDE
Rev F. E. Wells has tendered his resignation of the Parish of Parkside, from June 30, 1976, in order to accept a position as full-time Chaplain to the Glenside Hospital.

Rev B. D. Parnell, Assistant Chaplain, Collegiate School of St Peter, has accepted the Incumbency of St Hugh's, Angaston. He will be inducted on Friday, August 20, 1976.

Rev J. Y. MacDonald has tendered his resignation as Rector of St Michael's, Mitcham and St Wilfrid's, Torrens Park, as from August 31, 1976. Mr MacDonald is to be issued a General Licence to Officiate.

Facelift for old Melbourne mansion ARCHBISHOP'S HOME TO BE RENOVATED

The Anglican Church would spend \$300,000 renovating the residence of the Anglican Archbishop of Melbourne and Primate of Australia, Dr Frank Woods, the Melbourne Age reported.

The Melbourne Archdiocese had accepted architects' plans for major alterations to the historic Bishops-court, in Clarendon Street, East Melbourne, the report said.

Anglican parishes around Melbourne would provide \$100,000 towards the project and the rest would be raised by public appeal. The plans, which included re-roofing the building and major internal changes, were subject to formal approval by the Historical Buildings Preservation Council.

Work was not expected to begin until the middle of next year—after Dr Woods' retirement.

The 129-year-old Bishops-court stands on two acres of Melbourne's choicest real estate overlooking Fitzroy Gardens. It carries the National Trust's highest classification.

A decision on renovating the rambling bluestone mansion has been put off by the church for many years, mainly because of cost, and it has progressively deteriorated. The alternative of building a new residence was rejected because the cost would be greater.

The Archdeacon of Mel-

ESTIMATED TO COST \$300,000

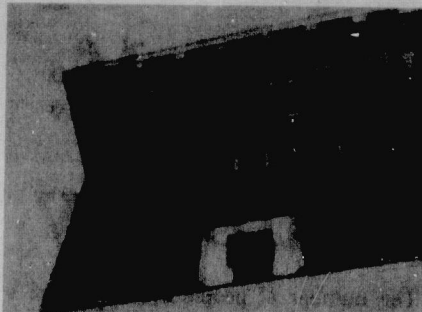
bourne, the Ven Stan Moss, said: "The cost is quite a shock, and we have been caught by the problem of escalating costs. But this project will be cheaper than building a new residence."

Bishops-court—completed in 1853—had been the home of eight archbishops and was a temporary Government House in the 1870s.

In 1902, a diocesan committee recommended the building be demolished because it was out of date, out of repair and unsanitary. Its cold and plumbing are still notorious.

The new plans—drawn up by architects John and Phyllis Murphy—provides for a new kitchen, new bathrooms and central heating.

"The public appeal is likely to be headed by a committee of Anglican laymen, working in liaison with the National Trust," the newspaper reported.



Dr Woods outside his home, Bishops-court, at Melbourne.

NURTURE AND GROWTH OF LOCAL CHURCH Sydney Seminar's Concern

Sydney parishes, on the urging of Bishop Dain, participated in a two-day Seminar entitled "the nurture and growth of the local church", conducted by Dr Win Arn of the Institute for American Church Growth.

The suspicion of many that church attendance is in rapid decline was confirmed by Dr Arn's statistics. Gathered mainly from North America and confirmed by a recent Victorian survey, church attendance throughout the western world peaked in 1968 and has declined steadily ever since.

The numbers participating reflected the growing lay awareness of the problem and the constant pressure that priestly vows place on the minister to "seek for Christ's sheep that are dispersed abroad... that they may be saved through Christ for ever".

The good news was that, in the face of this downward trend, some churches show steady growth. Most of these are Conservative churches. The Institute by analysis, over a long period, of several hundred American churches has deduced some general principles as to why, humanly speaking, churches grow.

Delegates were generally impressed both by the careful thoughtfulness of the material presented as well as the practical possibilities outlined for their own parish situations. Two ideas presented early at the conference impressed because they involved a change in widely held concepts. First, some political figure," he said.

The mayor of the provincial capital was chairman of the planning committee. Church synod chairman, Max Jacob, said the Timorese church has plans for additional evangelistic efforts on other islands. During the year, a programme of house-to-house saturation evangelism

will be launched on Rorai Island, which has a population of 76,000 people. He also said the church was prepared to help evangelise other areas of the country, which has 125 million people.

In addition to the crusade here, the two evangelists also led brief campaigns in Java's two largest cities, Jakarta and Surabaya.

— World Vision.

situation was expressed by the Rectors present. Statistics and analysis were seen as tools to aid and sensitive ministry, not as "brag-sheets" for boastful Ministers.

Leadership was analysed into five classes ranging from those who best minister to their fellow Christians, to those whose energies primarily turn outward to the non-Christian community. This proved helpful in planning suitable parish strategies. Discerning areas of greatest need and areas of most potential responsiveness enables careful stewardship of time and talent. Starting with the areas more likely to respond and moving to the

least, results in a "snow-balling" effect of person-power and enthusiasm. Then the hardest tasks can be tackled with the greatest concentration of enthusiasm and energy.

Following the conference an extra seminar for Ministers was held on "the role of the pastor and church growth". Six general characteristics of the Pastor who has a growing congregation were elucidated. Interestingly, one prominent factor supports our age long (but now declining) Anglican tradition—in growing churches the Pastor has a long ministry. Grow where you are planted was the exhortation. Figures

showed that where Ministers moved every two years or so the church steadily declined. The encouragement of high lay involvement by the Ministers was another notable feature.

Against the background of general despair at the post-Christian culture we live in, the conference offered a positive approach to the problems churches face in evangelism. No "sure-fire" methods for success were offered. The accent was on understanding your own parish and intelligently applying different techniques to meet the need.

There are theological reservations to be expressed as to some of the motivation for "church growth". But two things are certain. First, time and talent are God given resources for which we are humanly responsible and accountable. Second, the gospel itself places irresistible pressure on Christian to proclaim it. We must continue to search the bible for God's mind concerning the role of the local congregation in the task of evangelism. Meanwhile, Christians must prayerfully turn their thoughts and actions to honour Christ by the proclamation of His gospel. The delegates present were thankful for the positive assistance the Seminar gave towards obedience in this area.



Dr Win Arn recently in Australia for nation-wide Church Growth seminars.

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WAVE OF CRITICISM

Reported statements by Bishop Ian Shevill about the church in Russia and religious persecution have been met by a wave of criticism from churchmen, and representatives of underground missions.

The President of the Australian Council of Churches, Rev Neil Gilmore, responded to protests from Czech, Polish, Latvian and Ukrainian church representatives by stating that the ACC did not associate itself in any way with Bishop Shevill's remarks.

Bishop Shevill told an airport Press Conference on the return of an Anglican delegation that he felt the restrictions on Russian Christians' rights to speak on politics "not altogether unreasonable" bearing in mind the nature of the communist state.

The bishop reportedly criticised as unnecessary the attempts by "underground" organisations to smuggle bibles into the Soviet Union.

In answer to a question by Mr Alan Gill of the Sydney Morning Herald about reports of religious persecution the bishop expressed doubt as to whether these

were taking place. He rather felt they were due to political and not religious activities.

These and other remarks contained in two articles by Bishop Shevill in the Sydney Morning Herald have been vigorously denied and criticised.

The former head of Time Magazine's Moscow Bureau stated in the Herald.

"Bishop Shevill is entitled to his instant opinions on the Soviet Churches, and, without going into detail, I would challenge him, for the moment, on only one main point. He says the Churches 'co-exist' with the atheistic State. 'Co-existence' surely implies mutuality.



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- Bishop's concern over Torres Strait — Page 5.
- On and off the record — by David Hewetson — Pages 5 and 6.
- An innocent abroad — By Donald Howard — Page 7.

EDITORIAL

The Bishop of Newcastle, Bishop Ian Shevill has created a storm of controversy on his return from a tour of parts of Russia.

The bishop was very generous in the praise he gave to his Russian hosts. He described how the delegation travelled in style, was accommodated in comfortable hotels, feasted sumptuously, even breakfasting on vodka and caviar. He obviously enjoyed the ceremonial departures from each port of call, "bearing generous gifts bestowed" by his hosts.

The bishop described how at the end of the tour, the Moscow Patriarchate not only provided their air tickets back to Sydney, but "paid the additional air freight on the gifts which had been provided with such liberality".

It may be quite unfair to suggest that such red carpet treatment would have swayed his objectivity but to read the bishop's statements (not much has been heard of the other delegates) one could be tempted to believe that life for Christians was only marginally more difficult than in Australia.

It would seem that Amnesty International Alexander Solzhenitsyn, Richard Wurmbrand, Underground Evangelism, Michael Bordeaux and countless others are wrong. But then none of them were given a tour and showered with such hospitality.

It needs to be remembered that even though the



Bishop Ian Shevill talking with Metropolitan Nikodim of Leningrad.

"In fact, Church-State relations in the USSR are totally one-sided. The Churches do what they are told and permitted to do. They have no rights, apart from those of worship. The Soviet Constitution gives, for instance, freedom of anti-religious propaganda, but none of evangelism; Stalin removed that clause from the Lenin Constitution."

The ACC is in no doubt about the reality of religious persecution. Mr Gilmore said: "The Council of Churches had protested twice to the Russian Embassy in Canberra about the imprisonment of the Baptist pastor Georgi Vins, and the harassment of Father Dmitri Dudko, another Russian dissident."

Mr Gilmore said he personally had taken up the question of Soviet repression of religious freedom at a meeting of the central committee of the World Council of Churches in Berlin.

Conditions of Christians in Lithuania under Soviet rule were described in the Herald by V. Patasius of "Australian Citizens

Committee for Lithuanian Rights". "Teachers caught attending religious services risk expulsion. Many priests have received stiff prison sentences after being accused of instructing children in religion. This is strictly forbidden: they may only test their religious knowledge, if requested by parents."

Rev Bernard Judd of Sydney in a statement made over 2CH, challenged the bishop's assessments.

"On his return, the delegation's spokesman said they saw evidence of worship in church but a clergyman would suffer restrictions if he tried to make a soap box out of his pulpit. This Anglican spokesman considered these restrictions were 'not altogether unreasonable' bearing in mind the atheistic nature of the Communist state. This word 'restrictions' can mean imprisonment in slave labour camps for some hundreds of courageous believers."

"Whether these sufferers take such a lordly and detached view is quite another matter. It is incredible that a visitor, • To Page 6

CHURCH RECORD

PRICE 20 CENTS

New regulations on exorcisms

The Archbishop of Sydney, Most Rev Sir Marcus Loane, has issued regulations governing the role of clergymen and exorcism. This follows a request at the last Diocesan Synod.

Rev Peter Hobson, Rector of St Michael's Surry Hills, who is well known as a practitioner of what he calls the Ministry of Deliverance has responded to the issuing of these regulations with a statement by announcing the formation of a Deliverance Trust to continue this activity.

The regulations state:
1. In these regulations (a) the word "exorcism" includes the casting out, expelling or adjuring of demons, evil spirits, the devil and his angels or other powers of darkness, whether in the name of Almighty God or of Jesus Christ, or otherwise, and also includes any attempt, successful or otherwise, to do all or any of these things.

(b) the word "clergyman" means any clergyman to whom a licence has been issued by the Archbishop of Sydney being a licence which has not been suspended or revoked.

(c) the expression "Advisory Panel" means the persons appointed by the Archbishop of Sydney from time to time to act as an Advisory Panel on exorcism by clergymen and, on the date on which these regulations were adopted by the Archbishop of Sydney comprised the Very Reverend Lance R. Shilton, Dr Ruth Shaford, Dr David Collicott, Dr Maree Farley, the Reverend Canon A. J. Glennon and the Reverend Alan Nichols, and

(d) the expression "Assistant Bishop" means an Assistant Bishop in the Diocese of Sydney.

2. No clergyman shall undertake, engage in or be in any way concerned with the practice of exorcism unless and until the clergyman has obtained the approval thereto

first of a member of the Advisory Panel and then of either the Archbishop of Sydney or an Assistant Bishop.

3. Where a clergyman has conducted an exorcism in respect of or in relation to any person, the clergyman shall not conduct a second or further exorcism in respect of or in relation to that person except with the approval thereto first of a member of the Advisory Panel and then of either the Archbishop or of an Assistant Bishop.



Archbishop Sir Marcus Loane

4. (1) No clergyman shall conduct an exorcism in respect of or in relation to more than one person at the one time.

(2) No clergyman shall conduct an exorcism in respect of or in relation to one person in the presence of another person if that clergyman intends or may immediately or shortly thereafter conduct an exorcism in

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FROM RUSSIA WITH LOVE

delegation had considerable freedom, they met only Orthodox Christians. Baptists or dissidents were not on the itinerary. They were allowed no unsupervised conversations even with the State-appointed Orthodox leaders.

Mr Alan Gill of the Sydney Morning Herald has pointed out that the main interpreter was a Journalist, Sergei Buronov, who is employed by the government controlled Novosti Press Agency.

Their only information on dissidents came from men who owe their positions and continued influence to the State. Even if they wanted to implicate the Communist Government they could not do so with safety.

The most regrettable aspect of reports of the delegation is the apparent indifference to the suffering of Christians. It was stated that certain restrictions on religious freedom were not unreasonable, given that Russia is an atheist state.

Setting aside the fact that such restrictions involve death, slave labour camps, loss of civil liberties, limitation of parental rights, the form of this argument would have some interesting applications elsewhere. Given the Nazi preoccupation with racial superiority it is not unreasonable that Jews and others should have been placed under restrictions, and we know what that meant.

One would have expected any delegation of Christian men activated by Christian conscience to have been unequivocal in their denunciation of a system and a government which allowed or justified the restrictions referred to.

As far as we can see, not one word of support, sympathy, compassion or understanding has been expressed by the bishop for those, like Georgi Vins, who are suffering for their conscience under the hand of an atheistic and repressive regime. There has been no call to prayer, no offers of help.

Rather the bishop appears to side with the official church leaders. The delegation should at least have passed some comment on the intrinsic wickedness of a system which forces Christians to choose between the laws of man and God.

The fact that they were not permitted to meet members of non-Orthodox groups (we assume they asked to) should have tempered the bishop's remarks and aroused suspicions that the whole trip was a public relations exercise for the Soviet's benefit.

Those voices raised in protest are to be commended if only because they effectively nullify the unfortunate and naive impressions that religion in the Soviet Union is allowed to operate in relative freedom with no undue state interference.

NOTES & COMMENTS

Divorce a factor in society break-up

Edward Gibbon in his "Decline and Fall of the Roman Empire" listed easy and widespread divorce as one of the factors in the break up of Roman society.

In the first 13 weeks of this year Australia's divorce rate increased nearly four fold.

The United States is often quoted as a society where easy and widespread divorce is an increasingly serious factor.

Affluence and lack of discipline are sometimes offered as an explanation.

But divorce is at an all-time high in the Soviet Union and that is supposed to be the restricted society where Western affluence is unknown — unless you are a Kremlin Overlord.

Recently a Russian lawyer stated that each year 600,000 marriages ended in divorce.

He suggested that this was because women who worked on single-sex collective farms and factories tended to marry the first man who proposed to them and afterwards were disappointed.

Maybe, but Australians and Americans don't work in segregated farms and factories and that doesn't solve the problem of marriage breakdown.

This Russian lawyer said Russia needed Western-style marriage counselling centres to counter the growing disintegration of family life.

The fact is whether in Western hedonistic affluence or Communist repressed regimentation, men and women need a living religious Faith.

We cannot live well without it.

Motoring "grim minority's high alcohol levels"

Mr Richard Hamer, the Premier of Victoria, stated recently that more than 80 per cent of drivers asked by the Victorian Police to take breath tests, had a blood alcohol content higher than point 05 per cent which is the limit in Victoria, NSW, by comparison, has point 08 per cent.

Mr Hamer said the average alcohol concentration was higher than point one per cent.

He said this showed that despite everything the Government had done there was still a grim minority of motorists who were prepared to drive with high alcohol levels.

Victoria proposes random testing and that is only plain common sense.

If we drive within the regulations we have nothing to worry about if a policeman asks us to take a breath test.

All this bleating about infringing civil liberties by blowing into a bag is unwarranted.

What about the civil liberties of the drinking driver's victims and their relatives?

Dr John Powles, of Monash University stated recently that many drinking drivers did not take a taxi home for fear of being laughed at.

Dr Powles claimed that it was an Australian tradition that a man must be able to drink the other fellow under the table and that a social stigma attached to the man who admitted his drinking limitations.

He said the drink-driving problem was greatest among men in the 20-30 age group.

Management committees in some industries were now confronting the problem drinker to try to get him to face the facts about his poor work performance and high absenteeism.

The programmes have had some success. "After being in an accident, a drink-driver is often ready to change his drinking patterns", Dr Powles said.

One wonders whether the victim of such an accident lived to applaud this change in the driver's pattern of living.

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St Luke's is a Church of England general hospital open to all creeds. As it is a non-profit organisation, the Board appeals for your help to raise \$500,000 for this work.

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T. J. BLAND
Chief Executive Officer

Letters to the Seven Churches...

No 3 — PERGAMUM...
REV 2:12-17. "THE ROYAL CITY": "CITY OF AUTHORITY" — "THE TOLERANT CHURCH"

Pergamum had for centuries been the royal city, first of the Attalid kings, then of the Proconsul who represented Rome in the Province.

History marked it out as a royal city, and so did nature.

Behind the city was a hill, 1000 feet high covered with heathen temples giving the appearance of an immense rocky acropolis rising out of the plain like a mountain.

This huge rocky hill with an altar of Zeus cut out of the rock dominated the plain and the city below giving the impression of impregnable strength, permanence, authority.

The Romans had made Pergamum the administrative capital of the Province of Asia.

It was also the chief seat of the State religion — the first Asian temple for Emperor worship was built here.

Pergamum was also a great centre of pagan religions — in particular of the great healing religion of Asclepius (Aesculapius), whose symbol, the serpent, is seen on many doctors' cars today.

But the emblem of the serpent was the very symbol of Satan to the Christians (Genesis 3). No wonder Christ could say "I know where you dwell, where Satan's throne is" (V 13).

Commendation (V 13 — faithfulness)

In Pergamum persecution took the form of suffering for the Name of Jesus.

The believers clung to their faith, to their confession of Christ, although Antipas had been put to death.

Antipas, a Christian with sturdy convictions, refused to deny the faith of his Lord by taking part in the State cult of Emperor worship.

The alternative to not conforming was to receive the immediate sentence of death.

Christ from His throne in heaven commends the martyr as "My faithful servant".

Antipas was intolerant at the point where tolerance would have been sin.

Bi-centennial service

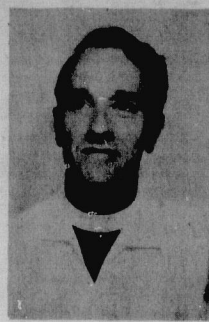
The special Service held at St Peter's, Bourke Street, East Sydney on Sunday, 4th July to mark the 200th Anniversary of the Declaration of Independence, was attended by a very large congregation including many Americans.

The President of the Australian-American Association, Mr Alan Moyes, read the Lesson. Soloists were William Blankenship

(from Texas) and Len London. Professor Peter Platt conducted the Sydney University Pro Musica Society Chorus. Christopher Kimber (violin) and Lynn Christescu (cello) with Romola Costantino played the Sonata in E minor (J. S. Bach). Mr Norman Johnston is the organist at St Peter's.

In his Address, the Rector, the Reverend Bernard Judd,

• To Page 3



The Rev Gordon Robinson

because an idol is nothing, so it does not matter what I do."

The danger of compromise, half-agreement with the world. The church should have disciplined the erring members.

For a great part of the world today the question of

to remain faithful where they were, however difficult it might be.

But Jesus had to warn them against taking part in heathen worship to please their non-Christian friends.

We, too, are faced with the temptation to compromise, to seek a "middle way" between what we know to be right and what we would like or what would please our friends.

Jesus said "No man can serve two masters" (Matt 6:24).

Exhortation (V 16)

A very simple one, "repent then", or ...

Warning (V 16)

The remedy for error: correction comes through the use of the Word of God — "the sword of My mouth".

This was not merely a verbal condemnation (which is given in the letter) — it signifies destruction of those who persist in worldly practices.

Promise (V 17)

"The victorious" — The Christian's aim is not escape from a situation, but conquest of a situation.

"Hidden manna" denotes spiritual nourishment and strength given by Christ to those who overcome temptations to participate in what is evil — such as the idolatrous sacrifices at Pergamum.

The phrase "white stone with a new name" can be understood in two ways!

• The new name of the person who receives the stone, expressing his real, inner character gloriously transformed by his relationship to his Saviour.

• The new Name of Christ, therefore the believer knows intimate fellowship with Him, he is designated as His, especially for eternity.

There is the promise of eternal life to him who overcomes.

As a person, as a church — do we tolerate sin, compromise with evil, or overcome by faith?

He is also a prison visitor and all remunerations re-

ceived from speaking engagements and a portion of the royalties from *Born Again* are used to further the work of his prison ministry.

Talking about his own time in prison, Mr Colson said: "Around me in the dreary confines of that prison were hundreds of men trapped as much by the circumstances of their own lives as by their captor's chains."

"On their sorrowful forlorn faces were written countless tales of human tragedy."

"I reflected back on the men with whom I served: Haldeman, Ehrlichman, Mitchell, Nixon. They had been trapped as well, by their own pretensions of power, victims of their own human frailties."

During the meeting, Mr Colson gave a vivid account of his time at the White House, and his conversion to Christianity.

"Tough, wily, nasty and tenaciously loyal to Richard Nixon," was "Time" Magazine's description of Charles

Colson, in an interview with Peter Jennings of the "Church Week-end News" said he had gone to prison for doing what former US President Nixon had told him to do — but that he had forgiven Mr Nixon.

The president's former Special Counsel, was interviewed at a special meeting at St Peter's Church, Vere Street, London.

He told how he was indicted for conspiracy to obstruct justice in the Watergate cover-up. But he said the charge had been dismissed after he had pleaded guilty to obstructing justice in the Ellsberg break-in case.

Colson said he had been fined 2800 pounds sterling and sentenced to one to three years in gaol. He was released last January after serving seven months of the sentence.

While in prison he had written a book: "Born Again", about "what really happened" to the White House "hatchet man".

The book, to be published by Hodder and Stoughton later this year, is the first by any of the five men closest to President Nixon during "one of the greatest governmental crises in the history of America".

In the book, Colson said he had told of his confrontation with Boston businessman, Mr Tom Phillips, which had led to his spiritual rebirth.

Mr Colson, an Episcopalian, now runs prayer breakfasts in a Washington mansion known as the Fellowship House.

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Former presidential adviser reflects on Watergate issue . . .

A former Watergate defendant, Mr Charles Colson, said recently in an interview with a British Christian newspaper that if it took that event to bring him to God, "It was worth it".

CHARLES COLSON REVIEWS EARLIER CRISIS IN USA



Mr Charles Colson

Colson, who at the age of 40 had become one of the president's closest confidants.

Then came the December 1973 headline: "Colson makes decision for Christ."

The story jarred Washington; many suspected a gimmick.

Mr Colson warned his audience that it would be "tragic" if evangelical Christianity lined up behind political candidates.

"I believe," he said, "that you should choose the man you are going to give your vote to on the basis of his competence."

Referring to Jimmy Carter, he said: "Christians are all thinking, if only we could have a born again man in the White House, then we could solve all our problems. There is an evangelical bandwagon being built up behind him."

Mr Colson continued: "I don't want to make the cause of Jesus Christ hostage to any man because I know man can fail and I don't want to see a lot of Christians fall when a man falls in the political system."

"I have advised my brothers across America not

to politicalise the body of Christ in America."

"If we elect a born again believer and he becomes a candidate of evangelical Christianity, when he fails, as he is bound to do because he is a man, we don't want the cause of Christ blamed."

In the interview with Jennings, Mr Colson said he had regretted the part he had played in the Watergate affair. But he said "We can always look back and profit from our experiences."

However, at no time had he done anything he had thought to be illegal. "Nor did the president ever ask me to do anything I thought was illegal," he said.

What had been difficult for many people to understand about Watergate was that a lot of people had been backed in doing what had seemed to be the "normal political way of doing things — only to suddenly discover

"get away" with the Watergate cover-up, Colson replied: "I don't think he ever thought there was a cover-up."

What had been done after the Watergate break-in was that the president had denied it — as had politicians from time immemorial denied such incidents, hoping the charge would be forgotten.

But, "suddenly, a small lie mushroomed into one of the greatest political confrontations of American history — so that at that point he (Nixon) was stuck with it."

Colson said the lesson of Watergate was that "even a small lie can be destructive because it can breed a big one."

Asked should Mr Nixon have "come clean" about the Watergate affair at an earlier time, Colson said that was what the tapes would reveal when they were eventually released.

"But liberating truths, once they were recognised and proclaimed, have a way of surmounting the restrictions and limitations which their original propounders intended to impose upon them."

He continued: "American history cannot be understood if this strong spiritual emphasis is ignored. Jonathan Edwards and George Whitfield were leaders of the Religious Revival called the Great Awakening of 1734-1742. This tremendous movement produced a great spiritual harvest of changed lives awakened by the liberating power of Biblical insights. It also awakened many citizens to the need for political liberation. This is not surprising. Political issues are inseparably bound up with spiritual issues. (That is one reason why 20th century dictatorships restrict the operations of the churches in their lands.) Dozens of Evangelical preachers took the message of the Gospel to the most remote backwaters of American settlement. They helped to forge a sense of community among the developing colonies and thus weakened the ties which had formerly bound them to England and Europe. Religious revival contributed greatly to the development of cohesiveness and a sense of nationhood among the American people in the period before the War of Independence."

Colson said he believed that "Watergate will have been well worth the price the nation paid."

He believed that America would see "a very healthy development" if there were to be a spiritual re-awakening in that nation — with consequent "less reliance on government to do everything for us."

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Former CMS missionary for Norwood "Encounter"

Sir, The church here at Norwood (SA) has invited a former CMS missionary, the Rev Geoff Bingham to lead an Encounter '76 programme during the August 15-29 at St Bartholomew's Church here.

Mr Bingham, who is much in demand as a missionary, was for many years a principal of Bible colleges both in Pakistan and Adelaide.

Before entering Moore College he served with the 2nd AIF and was awarded the Military Medal and mentioned in dispatches. Later he spent some time as a journalist in Sydney.

The first week of the Encounter '76 programme at Norwood will major on house meetings both in the day and evening.

The rector, the Rev Brian Fagan, reports that a varied programme has been arranged prior to the mission.

This will include home visitations, prayer vigils, a display of Bibles, a children's art display and a family tea.

Scripture Union notes will be distributed and a new parish song book will be ready for use.

The church at Norwood this year celebrates the 120th anniversary of the laying of the foundation stone.

JOHN GOLDNEY,
For the Encounter
'76 Committee,
Norwood, SA.

Support for church rolls ordinance

Sir, It is my hope that Synod will pass the Ordinance relating to Church Rolls in some form. It would be a great pity if the attempt foundered because of disagreement on some of the smaller points.

There are four reasons for the introduction of Rolls:

(1) Christian commitment and responsible discipleship will be encouraged.

(2) It will be possible to gauge the strength of any one parish by ascertaining the number on the roll. This can only be done very inaccurately at present.

(3) At a later stage a further Ordinance could be introduced to regulate membership of Synod. Those parishes that wish small numbers on their rolls could have one lay person on Synod, whilst parishes with larger rolls could have more than one.

(4) Stacked Vestry meetings are not unknown in Sydney and the new Ordinance would do much to prevent this.

LETTERS

To be effective the Roll system must apply to every parish. It would be better to make the requirements more acceptable to the majority than to have optional rolls.

With regard to the draft Ordinance itself I suggest the following amendments:

(1) The word "parishioner" should be replaced by the word "elector". It is clearly an Electoral Roll that is being set up, not a Parishioners' Roll. The existing Ordinance is also historically wrong in using the word "parishioner" in this way. The Oxford Concise Dictionary defines a "parishioner" as "an inhabitant of a parish". Strictly speaking a person is a parishioner if he resides in the parish whether he goes to church or not.

(2) Electoral Rolls were introduced in England as long ago as 1922. The draft Ordinance perpetuates the English error in merely requiring baptism as a qualification. Surely communicant status should be required of electors as it is of churchwardens and Parish Council members.

(3) The revised roll should be presented to the Vestry meeting for adoption. It is surprising to find that the previous instruction that the declarations be received is deleted and not replaced in any way. Those revising the roll must give an account to the people. This will remove the suggestion that the Rector and Churchwardens are setting themselves up as little popes. The proposed timetable should be altered in order to allow the revised roll to be displayed for two Sundays prior to the Vestry meeting.

(4) All the names should be deleted every three years (in England it is five years) and fresh forms filled up by the electors. This will help to eliminate the dead wood.

(5) If (2), (3) and (4) above are accepted then the provision for the Minister and Churchwardens to refuse applications or delete existing names on the grounds that the person is not entitled should be removed from the Ordinance. The draft Ordinance's provision for putting the reasons in writing

• To Page 7

Archbishop's "Call to Nation" in Britain brings great response

The Archbishop of Canterbury, Dr Donald Coggan, issued his Call to the Nation last October.

Within a matter of weeks he had received more than 27,000 letters from all sorts of people taking up his themes, the British "Christian Weekly Newspaper" (CWN) reported recently.

Groups began to form to discuss them. Many involved people outside the churches as well as inside.

Latest reports said there were known to be upwards of 5000 groups meeting regularly.

Branches of organisations like Rotary and the women's institutes reported taking up the Call within their own programmes.

One church to tackle them was St Margaret the Queen, Streatham Hill, London. House groups considered the questions on power, integrity, employment, and law and order.

The following are extracts from their comments, taken from the June issue of the parish magazine.

"The Church should look at its own schools, and make sure that they take a fair proportion of less favoured children."

"Since education is linked with power, this could help distribute power more fairly to those who are at present powerless."

"If those of us who earn adequate wages or salaries would forego part of our next pay rise, or work less hours for the same money instead of accepting a rise, more jobs could be created (or retained)."

"Those who preach integrity should practice it: People who talk about the 'work-shy' should examine the methods used in their own business, and make sure they are not imposing soul-destroying work or condemning dubious financial practices."

"We should ask the archbishop to use his authority to draw attention to malpractice in high places; not just supplementary benefit scroungers, but tax-evaders."

"If there is violence in our society, we should not merely put the blame on those who commit the violence, but should ask what are the pressures and frustrations that provoke it, and what economic and social changes

"QUESTIONS ON POWER, INTEGRITY, EMPLOYMENT, LAW, ORDER" CONSIDERED

could be made by those with the power."

Issues dealt with in previous editions of the magazine were: employment and unemployment — "We should do all we personally can to support projects to find useful community work for those without jobs."

"In times of high unemployment, is it right for both husband and wife to have full-time paid jobs: should they manage on one income, while the other partner (not necessarily the wife) does voluntary work, which is so badly needed?"

"Law and order — 'Greed is a greater crime than petty theft.'"

"If a thief stole our cloak would we give him our coat also?"

"A Christian should go beyond the requirements of the law in love and goodness. 'We recognise the need to understand the transgressor.'"

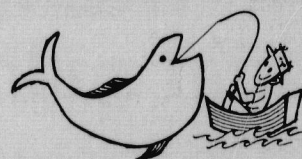
Simplifying the doctrine

EDINBURGH — The Church of Scotland has accepted over strong protest, a draft of simple beliefs prepared by its Panel on Doctrine.

The statement seeks to formulate in simple current language the faith of the church today.

Sample: Christ's resurrection — Christ became for His disciples the risen Lord and Savior... "Christ was raised in every place and in every age." — "Reformed Ecumenical Synod".

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ON & OFF THE RECORD

BY DAVID HEWETSON

A new funeral rite contains readings from the dead man's favourite authors; and the Gospel is replaced by a story or anecdote about him.

The five senses of the corpse are anointed with oil and then everyone anoints everyone else. Flowers are handed round and whoever wants to can put his flower on the dead man, making a little ceremony of it. The bread and wine are given to the corpse, the glass is then wrapped in a napkin and smashed (that at least is hygienic!) Then, says the Jesuit magazine "The Month" (for it is reporting on a Catholic liturgy) "Swing Low, Sweet Chariot" brings the proceedings to a merciful close.

RUNAWAY CHURCH

It would be most unfair to say that "this sort of thing is going on in the Catholic Church" as though it was, everywhere. It would be just as unfair and untrue to pretend that things like this (or worse) were not going on in some Protestant churches.

Actually one of the big problems is that the Roman Catholic Church, like China, is such a vast entity that it is almost impossible to say in general what is going on in it. What people are saying and doing in your neighbourhood Catholic parish may have little similarity to what is going on in the next suburb, still less in the Curia or in the Biblical Studies department or at a Catholic charismatic congress.

CATHOLICS TOMORROW

A helpful book called "Runaway Church" (Collins) with a delightful cover picture of two traditionally dressed priests being caught up and swept along by the winds of change, has been written by Peter Hebblethwaite. He was trained as a Jesuit, was editor of "The Month" in 1965 and after being a close observer of the final session of the Vatican Council resigned in 1974 to become a freelance writer and to marry.

I am not a great authority on the Roman *Aggiornamento*, but I feel that this book is a useful reference work on such things as the liturgy, the priest, ecumenism, dialogue with the secular world, marriage, etc.

THE FOURTH MAN

In 1966 Francois Roustang spoke of the "three men" of the Catholic Church: the first man was the progressive, the second the conservative, and the third was a man who hoped for little and was content to cultivate his own garden. The latter was not exactly a "lapsed Catholic" but neither was he active; perhaps he had just stepped outside for a moment to take a breather and wait for some kind of conclusion to the fight going on inside.

Now Hebblethwaite sees a fourth man: who remains within the church even whilst recognising that he is in conflict with it on major points. He could not leave it because he thinks of the church "simply as humanity in so far as it has recognised, however falteringly, its vocation in Christ. They can no more leave the church than they can take leave of humanity. To do so would be a form of spiritual suicide".

The fourth man is bidden by optimists to be patient. He is exhorted to remember the folly of the cross. But he does not always see why he must put up with many other follies which do not seem to him to have much to do with the cross at all.

His critical stance opens him to the accusation by Roman officials that he is "losing his faith" or his mind or both. But if all four men had the faith that Hebblethwaite describes in his book (p 237) then they would be welcome in most of the vital Christian fellowships that I know.

"RELAX, ANGELO!"

Hebblethwaite encourages himself with the ancient legal maxim that "what is actually done overrides the law". He sees that most of the bans and prohibitions of the last decade have been ineffectual and he remembers the prayer (?) with which Pope John used to find sleep at night: "Relax, Angelo, it's not you who runs the church, but the Holy Spirit".

We may well all hope and pray that the next decade will see Peter Hebblethwaite's best hopes for the Catholic Church come to pass. And for our own churches as well. For we too have our own first, second, third and fourth men. Our conservatives conserve, and we must be thankful for that unless it is only the status quo that they are guarding.

Our progressives remind us of the need to apply the truth to our own times; and that too is essential except where they get committed to change for change's sake,

• To Page 7

Bishop's concern at "deal" over Torres Strait Any "carving-up" of islands "suspect" among inhabitants

Any 'deal' between governments that appeared to alter the existing situation of the Torres Strait Islanders, would be seen by those people as a "sell out", the Bishop of Carpentaria said this week.

In a letter to the Senate Standing Committee on Foreign Affairs and Defence — Sub-Committee on Territorial Boundaries, Bishop H. T. Jamieson, said the Island people "want to remain as Australians — fully and completely".

Bishop Jamieson, working from his diocesan headquarters on Thursday Island, said any move that would seemingly undermine the Islanders' present status would be regarded by them as being suspect.

Hence, he said:

"There can be no carving-up of Torres Strait".

"No settlement (should be made) that can be misinterpreted or suspected in any way."

Bishop Jamieson said that he sent the protest to the Senate sub-committee on June 28.

On the morning of June 24, he had discovered that the committee "is primarily concerned with defence and not with the question of what is happening in the Torres Strait and to the people of the islands concerned — over the question of the border."

He said he had intended his letter of protest to go "to those people who are concerned and interested in this whole question, as a rationale and argument why there should be a border, whether seabed or otherwise, north of — and not south of — the islands of Saibai, Dauan and Boigu."

The argument was "based upon the dignity of the human being, the ethnic solidarity of the Torres Strait people, the sociological implications of an arbitrary carve-up of a people, and the political repercussions of doing so — to which history bears such evidence," he said.

Points made by Bishop Jamieson said in his sub-

"Islanders want to remain Australians" says Bishop in complaint to Senate Committee

mission to the Senate sub-committee were:

• Dignity of the human being:

"I think that this is of major consideration and must affect any argument on the dispute."

"As a frequent visitor to all the inhabited islands, it is quite clear to me that any 'deal' between governments that does, or appears to, alter the existing situation, is seen by the people as a sell-out."

"There have been some attempts before to change and move people from this disputed area, by the Queensland Government (eg to move people from Saibai to the mainland some years ago), but any arbitrary decision from above is interpreted by the people as being pushed around."

"The Islanders are very conscious of their dignity as human beings and do not wish to be manipulated."

"When it is realised that both Cape York and the Torres Strait are the only areas of any size in Australia where European people are outnumbered by both Aborigines and Islanders, it can be appreciated that any such change must be interpreted as a slight towards an 'inferior' people."

• Ethnic solidarity:

"The Islanders are a distinctive ethnic group from both Papuans and Aborigines, and more than that they are very much a united group over this particular question."

"Any such proposal as a sea-bed boundary is seen as a highly artificial device to both appease the Government of Papua New Guinea and eventually to actually hand over the Islands of Saibai, Dauan and Boigu to that government."

"Currently there are cordial relations between the people of the islands and SW Papua, but that does not mean there is identity of culture, language and ideals."

• Sociological implications:

"Historically the Islanders were taken over by the Queensland Government and administered by it."

"Europeans introduced industries to the Strait by way of pearl shell and trochus shell diving."

"European technology (and Japanese) wrecked both of these industries and now Europeans seemingly wish to give away part of the traditional living area (sea for a fishing people) of the people."

"The implications are quite clear and are not pacified by an ingenious but highly suspect concept of a sea-bed boundary."

• Political repercussions:

"In one sense these must be slight, as Islanders are — comparatively — small in number, with little political muscle."

"The neglect by governments, both State and Federal, reflect this lack over the years in the area of services and developmental works."

"However, political reper-

cussions will occur as they have always done when people are pushed around against their will."

"History bears ample evidence of this, particularly Europe where many wars have occurred because of political expediency and the arbitrary carving up of ethnically related people."

"No doubt Hitler was aware of this argument to justify his actions in uniting the Greater German people."

"I am not suggesting that this could possibly happen here, but I am suggesting that the Government would be adding to the general resentment of an impersonal European who does not care about people," the bishop said.

"The Island people want to remain as Australians, fully and completely, and any move that would seemingly undermine this is suspect."

"Hence: (1) there can be no carving up of the Torres Strait and (2) no settlement that can be misinterpreted or suspected in any way," Bishop Jamieson said.

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The challenge of the life of George Muller, presented by the author with freshness, vigour, sensitivity and careful documentation was never more needed than in the church today.

Muller, whose life of 93 years spanned almost the whole of the 19th Century, carried out an experiment in prayer and faith with such amazing results that, without at any time making his needs known to men, he obtained from God in answer to prayer financial provision for the needs of 10,000 orphans over a period of 60 years, and channelled at least 1,500,000 pounds (19th Century value) into the work of extending Christ's Kingdom.

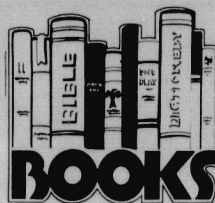
At the age of 70 he commenced a prodigious worldwide preaching and teaching ministry taking him to 42

countries on 13 tours, travelling more than 200,000 miles, all provided for in answer to prayer.

Muller's faith was often severely tested but he tenaciously held on to Christ's promises.

His example and encouragement played a large part in the formation and early ministry of the China Inland Mission.

Ministers should read this book. They will be stirred to emulate this man of faith and to demonstrate in their churches something which cannot be explained merely in



terms of business principles, but only in terms of God.

Reg Hanlon

Interpretive comment on Israel

"From Babylon to
Bethlehem"
by H. L. Ellison
The Paternoster Press
36 pages

This is a book of historical notes and interpretive comments on the nation of Israel from the edict of Cyrus,

C538 BC, until the destruction of Jerusalem, C 70 AD.

As such it issues that the reader has a working knowledge of the events of the period.

On more than one occasion the author refers the reader to books such as "Israel and the Nations" — F. F. Bruce, and "Jerusalem Under the High Priests" — E. Bevan, for basic knowledge.

Although Ellison's style of writing does not flow easily, this is a valuable book for all who are making a close historical study of the period. Comments from this Old Testament scholar are worth noting.

In the first two chapters the impression is given that theological issues will be looked at.

One would look in vain for any detailed tracing of the Jewish Messianic hope, as might be suggested by the title.

In fact the weight of information is historical and the book's value lies in that area.

Peter Chiswell

"Meeting friends at All Souls"

LONDON, be it known, can turn on glorious weather and superb pagentry.

This year's Trooping of the Colour saw a combination of the two.

There's not a drop of Sassenach blood in my wife's veins, so it was appropriate that the first slow march was to "Les Huguenots".

The theme of Luther's Hymn recurs in this selection — a fitting reminder of our Protestant heritage.

How many who admired the ceremony on Horse Guards Parade were aware of its significance?

AUSTRALIANS were there in hundreds — far below the total of 80,000 in London at Christmas time — yet a reminder that we're a force to be reckoned with.

To attend All Souls on a Sunday morning is one way of meeting old friends, although St Helen's, Bishopsgate, is a strong rival.

Sydney's John Chapman has been preaching there on Sundays and at the Tuesday lunch-hour meeting for men of "The City".

He's also found time to instruct on dialogue evangelism, conduct a few meetings and speak at Trinity College, Bristol, where "greats" include giants such as Packer and Motyer.

From an upbringing start 14 years ago, Dick Lucas, the vicar of St Helen's, has built up a strong congregation in a building which has weathered the storms for some centuries.

There's certainly been a vigorous breeze lately from down under.

BISHOPSGATE was once the home of many Quaker families with two meeting houses in the vicinity.

Louisa Hooper, who lived in the area last century, could recall walking to the Shepherdess Fields (near Wesley's Chapel) where a cow was stationed to be milked when a drink was required by those who strolled out from town.

Her memoirs, published by a grand-daughter, tell of Finsbury Circus being paved, the mud of Moorfields giving way to pavement, and Liverpool Street looking like a country thoroughfare with terraced homes on the site of today's station.

Born in 1818, Louisa's memory went back before the invention of matches; in her last year she sadly watched a

An innocent abroad

By DONALD HOWARD

German Zeppelin circle to the ground in flames at the end of the first World War.

The grand-daughter, Miss Evelyn Roberts, now lives in Spiez.

A good friend of "Comm and Con", Miss Roberts, kindly gave me a copy of "Memories Of A Quaker Childhood" during my chaplaincy.

HOW MANY who admire the charm of Finsbury Circus (where Louisa was born) realise that its history goes back over 2000 years?

Then it was Fensbury, a fen on the moor. After the Romans left, culverts were cut in the city wall for the Walbrook.

Early in the 15th Century the city wall was breached at this point and Moorgate was completed.

By 1606 the area looked a little like it does today. The level of the moor had been raised and there were walks and benches under the elms forming London's first public park.

The Corporation of London acquired the land in 1900 — the largest open space in the City.

Add a bowling green in 1925 and a pavilion in '68 and there you have it.

SOMEONE must have had an iron nerve somewhere along the line as the rules say "No dogs allowed".

A sign that intrigues me is the one urging the public "in the interests of hygiene (!) not to feed the birds."

The words are barely decipherable under layers of droppings.

NOT FAR from Finsbury Circus near Moorgate station is a simple sign on a (post-war) building:

On this site at 12.15 am on the 25th August, 1940, fell the first bomb on the City of London in the Second World War.

The Battle of Britain officially lasted from July 10 to October 31, when the Luftwaffe's 1350 bombers and 1200 fighters were repulsed by the famous "Few".

Outside an unspoiled village in Sussex, a few yards from Little Rabbits Farm, is a simple wooden memorial.

It records the death of Flying Officer Peter Guerin Crofts who was shot down there on September 28, 1940, "one of the Few to whom the many owe so much."

A SPITFIRE and a Hurricane today stand sentinel at the gates of Biggin Hill, a key station in fighter command.

The cry of "Scramble!" no longer sounds, but memories of England's close call remain.

The Spitfire made its initial flight in March 1936 and it was two years before the RAF took delivery of its first machine.

In the Public Office is a specimen of "Form F" — the Combat Report of a Spitfire pilot made out on September 7, 1950.

... over the Estuary ... it was essential to engage quickly ... gave a very short beam squirt at about 100 yards ... noticed in the mirror a yellow-nosed ME 109 on my tail slightly above and as I turned there was a big bang in the cockpit from an explosive (?) bullet which came in through the right hand side of the fuselage, touched the map case, knocked the corner off the undercarriage selector quadrant and finished up against the petrol priming pump."

The enemy went down in flames and Squadron Leader D. R. S. Bader of 242 Squadron finished his report with a review of tactics needed on future occasions.

SO ENGLAND through the ages has stood free from invasion, protected by a thin strip of water, the daring of her people and an over-riding Providence.

Will the next enemy come from without or rise from within?

As one views the present trend, only intervention by our Sovereign Lord can check the moral landslide which seems to gather momentum each day.

The nation which was stirred from spiritual slumber by the Reformation, by men like Wesley and Whitefield, may once again be raised to heights of eminence.

Please God it may be so, not only in "this scepter'd isle", but in our island continent also.

ARCHBISHOP WOODS TO RETIRE IN APRIL, 1977

Last services to be in Melbourne on Easter Day

The last services at which Archbishop Woods would participate as Archbishop in the Diocese of Melbourne would be on Easter Day, April 10, 1977, the Diocesan newspaper "See" said in its June issue.

The Archbishop's 70th birthday, which necessitated his retirement, would be the previous week the newspaper said.

In February 1977 the Archbishop would celebrate the 25th anniversary of his consecration.

On his retirement he will have been Archbishop of Melbourne for almost 20 years and Primate since 1971.

Plans to mark the occasion were already well under way with the Senior Assistant Bishop, the Bishop Robert Dann as co-ordinator, the report said.

A major feature would be a School for Prayer conducted by the Archbishop over the five Sundays of Lent.

Public farewells would include meetings in the Central, Southern and Western Regions with an additional meeting at Geelong.

A special women's farewell to Mrs Woods was expected to coincide with the Lady Day celebrations at St Paul's Cathedral, Melbourne. A farewell from the young people of the Diocese has also been suggested.

A major public farewell, at which a presentation would be made to Archbishop and Mrs Woods, would be held at St Paul's Cathedral on Sunday April 17.

LETTERS

• From Page 4

and using prepaid registered post are somewhat legalistic and exclusive for a Christian assembly. I do not, of course, refer to the normal process of revision by which those who have left the parish or died have their names removed.

(6) A further suggestion would be that the Secretary of the Parish Council be the one to revise the Roll rather than the Minister and the Churchwardens, but I do not press that point.

In my fairly long experience of administering Electoral Rolls in England I never heard of any trouble arising between those in a congregation who were on the Roll and those who were

not. The main difficulty was to persuade people to fill up the forms. There are always those who are resistant to form-filling!

(Rev) HARRY A. BIRCH,
Sylvania Heights.

EARTHQUAKE

Representing Christians in Australia, TEAR Fund has dispatched \$4500 as an initial emergency grant to aid survivors of the recent earthquake in Irian Jaya. The aid was made available only hours after the disaster had been reported.

The earthquake claimed the lives of between 4000 and 9000 people and affected an area well over 100 square miles. The gardens on which locals rely for their food supply have been completely destroyed and fears are held that the survivors may face starvation.

Australian missionary Ken Studd flew over the site only four hours after the earthquake shook the area. He said: "The sight was unbelievable, the dense jungle was just flattened. A number of houses had fallen off their stilts and the airstrip had gaping cracks which made it impossible for the plane to land."

TEAR Fund's grant is being administered by expatriate missionaries and local people living in the area. The missionaries,

• To Page 8

Dioceses of Bendigo, St Arnaud to amalgamate

The amalgamation of the dioceses of Bendigo and St Arnaud would take effect from January 1, 1977, according to "See", the newspaper for the Dioceses of Melbourne, Bendigo and St Arnaud.

The Diocese of Ballarat (the parent Diocese of St Arnaud) had given approval. Bendigo Synod in June was to deal with the Act accepting the Territory and the approval of Standing Committee of General Synod would be sought in October, the report said.

The legislation for State Parliament was now in draft form.

The amalgamation of churches along the border was well advanced.

The parishes of Dunolly and Inglewood had been strengthened by the inclusion of former Bendigo centres.

The amalgamation of Boort and Pyramid Hill as well as Kerang and the old parish of Quambatook were well on the way.

The Bendigo Synod would be asked to accept a proposal forming a joint Bishop in Council to give St Arnaud a full say in the final steps and decisions affecting the combined Diocese.

The initial Synod of the combined Diocese was planned for the end of February.

This would be used as an opportunity for delegates to get to know each other and plan the ongoing life of the church together.

Elections would not be held till the second Synod planned for October 1977.

The First Synod would table a Bill to establish the Christ Church Old Cathedral of St Arnaud.

The structure and formation of Diocesan Committees would be established so that elections could be held in October.

The highlight of the First Synod would be the presence as preacher at the Synod

Eucharist of Archbishop Frank Woods.

This would give the Diocese an opportunity to wish him God's blessing in retirement, the report said.

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Petersham, NSW, 2049
Telephone: 560 3866

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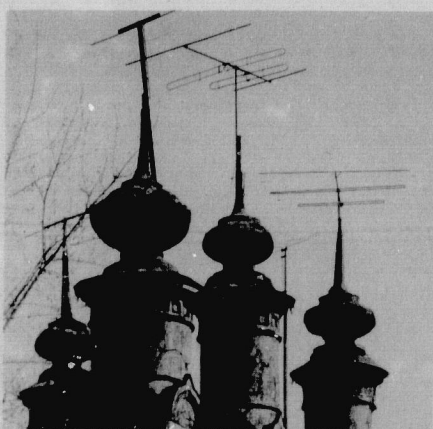
Help!

Are you a fast, accurate, copy typist, used to a variety of electric typewriters?

If so, then we have need of you for work in our Editorial Dept. This is a new position that will present you with a challenge and a variety of experiences.

This work relates to Christian Education curriculum material for use in Sunday Schools and State Schools and so you would need to be a mature Christian, actively involved in your Parish life.

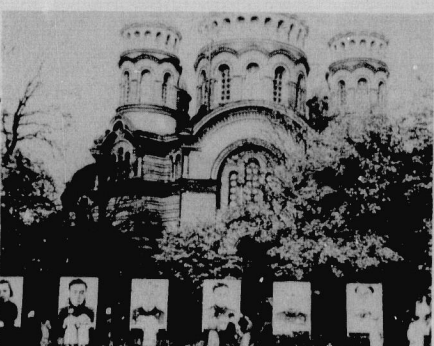
For an appointment, please phone — 26 6428



TV antennas installed on Russian church taken over by the State.



A Russian Christian is led to the police van following his arrest.



Pictures of Communist Party officials are displayed in front of this church, now converted into a concert hall, in Riga, Latvia, Soviet Union.



Policemen arresting Christians in Volzhsk, Soviet Union.

Photos on this page are by courtesy of "Christian Mission to the Communist World".

STENOGRAPHER/SECRETARY

A committed Christian woman, approximately 25 to 35 years of age is required to be Secretary to the General Secretary and Director of Administration of the Sydney Anglican Home Mission Society. This person needs to have good shorthand and typing speeds, experience in secretarial work, initiative and ability to organise. Salary will be comparable with those paid in top diocesan secretarial positions.

Interested persons may telephone 290 1011 (Mr Roughley) for further details.
Applications should be forwarded with references to the General Secretary, Home Mission Society, 387 Kent Street, Sydney, 2000.

Mainly About People

ADELAIDE
Rev R. Keys of Bougainville, Diocese of Papua, New Guinea, has accepted appointment as Minister-in-Charge of the District of St Christopher's, Kilburn. He will be admitted to his new Charge sometime in September, 1976.

Rev R. O. Herde has voluntarily relinquished his Permission to Officiate in the Diocese of Adelaide as from May 23, 1976.

SYDNEY
Rev H. Goodhew, Rector of St Steven's Coorparoo, has been appointed Rector of St Michael's Wollongong.

Rev J. Richards, Rector at Rockdale, has accepted the Parish of St Paul's Rose Bay.

Rev P. Currier-Jones, Curate at Jambaroo, has

been appointed Rector of St Mary's Denham Court.

Rev B. Dudding has been appointed Locum Tenens at Kangaroo Valley from July 18 until he and his wife leave for missionary service in Indonesia.

Mr R. W. Welding has been appointed a Lay Canon at the Provisional Cathedral of St Michael's Wollongong.

MELBOURNE
Dr J. R. Gaden has been appointed Stewart Lecturer in Divinity at Trinity College and Diocesan Theologian.

Rev D. C. Palmer was ordained Priest by Archbishop of Melbourne at St Barnabas' Balwyn on 27th May.

Rev J. R. Kainey was inducted at St Matthew's Mulgrave on 8th July.

Rev P. T. Hill will be inducted to St David's Doncaster East on 3rd August.

Rev D. M. Jones, Curate at St John's Geelong West, has been appointed to charge of St Martin's Airport West, from 10th August.

Rev M. Bowers from Diocese of Bendigo, has been appointed Field Officer ABM for Province of Victoria from 19th July.

CORRECTION

In the Church Record, June 10, a report stated that Mr Chandapilla spoke at the University of NSW at the invitation of Student Christian Movement. This was incorrect, he spoke at the invitation of the AFES with the co-operation of the Christian Union.

Bishop to city parish



The Bishop of St Arnaud, The Rt Revd David Shand has accepted the parish of St Stephen's Mount Waverley and will be inducted on 25th October.

Before his Consecration and Enthronement as Bishop of St Arnaud in 1973 he was Vicar of St Andrews Brighton, Christ Church South Yarra and a number of parishes in Queensland. He is pictured with Mrs Shand. — SEE

REGULATIONS ON EXORCISMS

• From Page 1

respect of or in relation to that other person.

(3) No clergyman shall advertise or make known to the public that he will undertake, engage in or be in any way concerned with the practice of exorcism on a regular basis or at any particular time or place or permit any person to hold out that he will or may do any of these things.

Regulations 2 and 3 do not apply to a clergyman who proposes to conduct an exorcism in respect of or in relation to any person if (a) the clergyman is completely satisfied that the case is one of special urgency, and

(b) the clergyman has made all reasonable and possible endeavours to contact a member of the Advisory Panel and an Assistant Bishop in relation to the case but has been wholly unsuccessful.

Mr Hobson has responded by saying, "It would appear from an initial reading of the new regulations dealing with the ministry of deliverance, that the Church of England Diocese of Sydney does not wish to permit the ministry except on the smallest scale possible, and that this is based on the premise that the extent of the needs of Christians are quite minor."

"Because of the possibility of the Diocese acting restrictively, a Deliverance Trust has been formed to protect what I believe to be a vital gospel ministry. This Trust has no legal connection with the Church of England whatsoever."

"In consequence of this, any enquiries received by me which cannot be expeditiously and compassionately attended to via the regulations will be referred to the Deliverance Trust for attention. This arrangement will enable me to obey the Archbishop as well as the Great Commission of our Lord Jesus Christ, as I need not be involved in Trust activities."

"In my view obedience to the Great Comm'nion (Matt 10:1 with 28:20) and the needs of Christians must always remain paramount. We will endeavour to meet these needs through the regulations, but if there is a tension, the person's needs will be met by persons other than myself and the Church of England."

"It is inappropriate to comment on the regulations themselves prior to the Archbishop's recovery from his indisposition, and further consultation with him, except to say that I hope all future dialogue and debate will be based upon the Word of God and include our historic Anglican Formularies."

SEARCH FOR "MOTHER OF THE YEAR" — IN NSW

The NSW Child Care Week Committee is inviting suggestions for the 1976 Mother of the Year, to be announced at the Boulevard Hotel, Sydney on Thursday, September 23, at the Civic Leaders Function, during Child Care Week (September 19-26).

A small selection committee has been set up to sift through suggestions for Mother of the Year. To assist the committee gain a broad representation of nominations, the committee is asking for one suggestion only from each central committee of NSW community organisations.

Each suggestion should be in writing, giving background information, and reasons why that organisation believes its candidate should be Mother of the Year.

Nominated mothers should meet the criteria of being: (1) married with a stable family life; (2) being a good mother; (3) being involved in community and civic activities.

Previous women to be made Mother of the Year have included Lady Cutler, Dr Marie Shehadie and Mary Rossi.

Nominations for Mother of the Year, one only from each central committee of community organisations, should be addressed to: Mother of the Year, Child Care Week Secretariat, 103 Bathurst Street, Sydney 2000.

The choice of Mother of the Year by the Child Care Week Committee is final and no correspondence will be entered into.

EARTHQUAKE

• From Page 7

members of The Regions Beyond Missionary Union and The Asia Pacific Christian Mission, with the assistance of Missionary Aviation Fellowship, will use the grant to supply food and medical aid to thousands of people living in 15 villages in the Balien Valley. The valley has a population estimated at 16,000.

Gifts to assist in this disaster may be forwarded through the TEAR Fund Office in each State or to the national office at PO Box 243, Box Hill, Victoria, 3128. Contact Kevin Smith on 89 2080 or after hours 81 6644.

MU RALLY

The Mothers' Union Centenary Rally will be held on Friday, July 30, at the Chapter House at 10.30 am.

Luncheon cost is \$1 and proceeds will go towards overseas projects. Speakers will be Mrs Marie Robinson and Mrs Lorna Oates, who have just returned from Centenary Celebrations in London.

THE AUSTRALIAN CHURCH RECORD, Editorial and business, Room 311, 160 Castlereagh Street, Sydney, 2000. Phone 61 2975. The National paper for Church of England people — Catholic, Apostolic, Protestant and Reformed is issued fortnightly on alternate Thursdays. Subscription \$6.50 per year, posted. Printed by Maxwell Printing Co Pty Ltd, 862 Elizabeth Street, Waterloo for the Church Record Ltd, Sydney.

Family Life Movement's 50th anniversary

The Family Life Movement of Australia, this year celebrates its 50th Anniversary.

Founded in 1926, the movement has grown dramatically over the years as a specialist organisation in human sexuality, marriage and the family.

It also provides a comprehensive service in personal, family and marriage counselling in certain States.

To celebrate its golden jubilee year, a number of important activities have been planned, the movement is Jubilee Promotions Co-ordinator Mr Bob Moore, said this week.

Celebrations would open with a golden jubilee banquet at the Sydney Hilton, on Monday, August 30.

Guest speaker would be Dr Carl Broderick, Professor of

Sociology at the University of Southern California.

The movement's patron, Sir John Kerr, Governor-General of Australia, and Lady Kerr, along with leaders from most areas of endeavour who are concerned for the significance of the family in Australian society today, would also attend.

During September, Dr Broderick would lecture in Melbourne, Adelaide, Brisbane and Sydney, Mr Moore said.

Dr Broderick was one of the United States leading family orientated sociologists and president of the National Council on Family Relations.

Key-note of his visit would be a four-day national seminar at the Australian National University in Canberra, during September 1-4.

Dr Broderick would head a national resource team which would include Dr Rosemary Wearing, a doctor of sociology at La Trobe University in Victoria, and Dr Ronald Conway, senior applied psychologist at the Royal Melbourne Institute of Technology, and senior consulting psychologist at St Vincent's Hospital, Melbourne.

The group would examine the problems of living among families in the latter part of the 20th century.

Home Mission Society's new venture "to help those in need"

The Op Shop division of the Home Mission Society in Sydney has begun a new venture — "HMS Industrial Wipers" — to increase income to the HMS General Fund.

The venture was a result of many months planning and investigation by the Op Shop Committee, the manager Mr John Dring, said this week.

Th Op Shop had always received a small income from clothing which was unsuitable for distribution to people in need or for sale in Op Shops, he said.

Commercial companies purchased this clothing and processed it as industrial wipers which they then sold to industry.

"We will now process this unsaleable clothing and sell it direct to industry," John added.

"However, I must emphasise that the same proportion of clothing will be going to those in need through our

Counselling Service and Op Shops and only clothing which is unsaleable will be processed for industry."

"All profits from this new venture will go to help those in need," Mr Dring said.

A range of materials would be offered to industry including cotton categories, flannelette, towelling and chenille.

Prices were competitive. The wipers are packed into 25 kilogramme bags and delivered promptly to customers.

Mr John Lawrence has been appointed sales manager of the new division and already he has been busy calling on prospective customers.

Any readers who use industrial wipers or who know of anyone who does, could help by phoning John Dring or John Lawrence on 798 7600 (Sydney).

Also additional clothing (in any condition) is required along with antiques, silverware, brass, china, etc. Phone: 798 7888 and a van will call and collect.

Pictured (below) inspecting cutting-room operations at the (Sydney) Home Mission Society's new Industrial Wipers division are Mr John Dring (right), HMS Op Shops manager, and Mr John Lawrence, sales manager of the new division.



WELL KNOWN LAYMAN DIES

On Thursday, June 17 last, John Roy Fitzgerald Tuckerman died suddenly, aged 83 years, after a long and fruitful life of service as a member of the Church of England in the Diocese of Sydney.

Born in Windsor, NSW, in 1892, he was educated at Windsor Grammar School and later at Sydney Boys' High School. In his early days he came under the biblicent ministry of such men as Archdeacons John Bidwell, R. B. S. Hammond, R. B. Robinson, and H. G. S. Begbie. He was also a successful businessman in the clothing industry, and later in the manufacturers' agency field.

He was Senior Vice-President or Executive Head of the Church of England Historical Society; he maintained an active interest in the Charlton Boys' Home at Ashfield; was a trustee of the Newtown Cemetery; Custodian of the Dunbar Relics;

all his life with St Thomas' Church, Sackville, where his wife played the organ for many years, and he was church warden until 12 months ago. The land on which the Parish Church stands was originally donated by the Tuckerman family.

He is survived by his son Ray, and daughter Margaret and their families, and a sister, Mrs Marion Jackson.



The late J. R. K. Tuckerman pictured with his son, Ray.

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CHURCH RECORD

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PRICE 25 CENTS

Censor permits cinema bestiality

NSW Council of Churches defines broadcasting ideas

The Council of Churches in NSW, representing the Anglican, Baptist, Congregational, Churches of Christ, Methodist, Presbyterian Churches, The Salvation Army and the NSW Temperance Alliance, have made a submission to the Government Inquiry into Broadcasting.

The six-page document (copies available from APS) deals with the independence of the ABC, a new definition of "religion", statutory time for religion, the Broadcasting Control Board and programme standards.

The document makes the following points:

In praise of ABC Religious Department

"In a democracy the community must have regular access to accurate accounts of events and viewpoints, even political and religious, without the dubious aid of advertising."

"The NSW Council of Churches considers that over the past 25 years religious ideas, faith and beliefs have been reasonably well presented by the ABC to an audience which has both the right and the need to know what is going on in listeners' hearts and minds. We hope that this policy will be continued. Our only disappointment is that sometimes religion is not well represented in current affairs, those preparing such programmes appearing often not to know the depth or background of the subject under discussion. They would do well to consult more with the Religious Department."

New definition of "religion"

"At the deputation from the NSW Council of Churches last year there was strong opposition to the ABC's definition of religion as being in any way valid in

people an essential expression of religion is communal."

"As with the definition of religion, it seems to the Council that this (the ABC's) provision enabling humanists, agnostics, atheists and non-transcendentalists to appear on religious programmes makes nonsense of the way people generally understand religion and atheism. It seems that the atheists want the privilege of being irreligious, but also of having the opportunity of contributing to religious programmes. This kind of reasoning takes the 'fairness doctrine' to a ridiculous level, and we urge a reconsideration of this matter."

COMMUNITY MUST HAVE (NEWS) ACCESS WITHOUT DUBIOUS AID OF ADVERTISING

Stations favour imported programmes

"With regard to commercial television in Sydney, the stations have continued to provide studio facilities and air time as provided in

'RELIGIOUS BELIEFS . . . REASONABLY WELL PRESENTED BY ABC'

the Act. However, the time allocated to religious programmes is not favourable, and preference is now being given in air time to paid religious programmes, mostly originating from the United States. We regret this departure from the Broadcasting Control Board's standards, for it gives a preference which works against locally produced programming."

Statutory Time

"The Council of Churches in NSW looks to the Government and to the Australian Broadcasting Control Board

To page 6

The Chief Commonwealth film censor, Mr R. J. Prowse, has stated that films depicting sexual activity, violence and even bestiality should be permitted in Australia's cinemas.

In an interview appearing in the "West Australian" Mr Prowse, who has been Australia's Chief film censor for 12 years, also stated that he felt violence for its own sake should be rejected.

"We forbid films that explicitly depict sexual activity in gross detail without any literary merit, redeeming purposes or other saving values," Mr Prowse said.

"Sustained, explicit violence can take a film into the 'R' category. But what we really object to is gratuitous or relished violence."

"We don't reject violence because we consider it excessive, we reject violence when we consider it to be an obscenity."

Mr Prowse believes violence is more harmful than explicit sex because it can be dangerous to encourage violence for its own sake. "On the other hand," he said, "sexual activity is at least normal."

He feels that even bestiality can be suitably handled. "It can be handled with humour, or even discretion, but to be acceptable it must merely be saying that it happens. It is the telling about a fact of life."

It appears that two states disagree with Mr Prowse's liberal views. Queensland has set up its own independent board to review films for public viewing in that State and the WA Chief Secretary has announced his intention to legislate to make a similar move. This followed the showing in Perth of a French film which depicted sexual relations between a man and a pig.

Commenting on the statements by the Chief Censor, Rev Fred Nile of the Festival of Light said, "The revealing remarks by Mr Prowse raise serious

Commonwealth Film Censorship Board and its existing guidelines. A chairman with such a vital role should clearly represent the mainstream of Australian public opinion which is family orientated. There is urgent need for the Federal Government to review the Board's personal and policy guidelines."

FOL TO NEW CENTRE



The Festival of Light staff manning the new Family Information Centre, Miss Eva Gray, Rev Fred Nile, Miss Heather Cook and Mrs Christine Elliott. See page 5

INSIDE

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- Jimmy Carter on religion — Page 3.
- Terry Dein on specialist ministries in USA — Page 4.
- Life on Mars? — by David Hewetson — Page 5.
- D. B. Knox on Casinos — Page 6.
- An innocent abroad — by Donald Howard — Page 7.

Censorship we deserve

It is very discouraging to read the remarks of Mr R. J. Prowse, the Chief Commonwealth Film Censor. People with no other vested interest but a desire to preserve a wholesome community ethos could be forgiven if they conceded the battle already lost to the pornographers and their political patrons.

Mr Prowse's views are moderate compared to some on his board and they are undergirded by Politicians who are either covered by the noisy clamour of a sick minority or are actually committed to and approve of such dirty work. At least one State Premier actively supports, protects and encourages the public display of depravity. Nobody in his Party appears willing to stand against him.

One of the main reasons why standards both in cinemas and lately on TV have taken such a dive has been the unwillingness of ordinary citizens to protest. Very few good people have written to the Censorship Board to complain at the erosion of their standards so, in one sense, the Board can hardly be blamed if it in-

terprets such silence as acquiescence on the part of the general public.

It doesn't take much to write a letter but our information is that relatively few have ever bothered to write and the impact of those who have has been negligible. The same is true for radio and TV. A Federal Parliamentarian recently complained that he'd not received one letter on these subjects yet within his electorate of over 70,000 there were many large churches with members who have expressed concern at the slide in public standards.

Mr Prowse stated he thought that for violence or sex in a film to be permissible there must be some "literary merit, redeeming purpose or other saving values." This is a deplorable situation. It is rather like saying dirty jokes are alright in public so long as you tell them well. He further stated that he believed violence to be more dangerous in films than explicit sex because at least "normal people can indulge in it without generally coming to any harm."

He seems to suggest human nature is stimulated to

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violence by violent films but that explicit sex scenes leave people unmoved. How does he know? He mentions "normal people", but how does the Censorship Board guarantee that only normal people see the films it passes? What of the relationship between sex and violence?

Can he be sure that the increased rate of rape attacks, and child molestation, has no relationship to the proliferation of hard core films now so easily available?

But if nobody challenges the Board and its chief, if nobody tells him he is wrong, if nobody appeals to him to clean up rather than facilitate the dirty film business there is no question things will get worse. In the final analysis we get the Censorship Board we deserve.

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