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World leaders call to bold new efforts to proclaim Jesus Christ

LAUSANNE, Switzerland. — Admitting "the brokenness of our world and man's inability to put it together," organisers of the 1974 International Congress on World Evangelisation have released the official Congress Call and declared their purpose to relate biblical truth to crucial issues facing Christians everywhere. The Congress will be held in Lausanne, Switzerland, July 16-25, 1974.

One hundred and forty-two church leaders of a great variety of traditions and from every corner of the globe, are signatories to the Call and have declared their support for the Congress. They include: Mr J. T. Ayorinde of Nigeria, Dr F. F. Bruce of England, Dr Benjamin Chew of Singapore, Bishop Dietzel of Germany, The Very Rev. James Dunlop of Ireland, Dr Billy Graham of U.S.A., Dr Hyung Chik Han of Korea, Dr Josip Horak of Yugoslavia, Archbishop Marcus Loane of Australia, the Rev Doan Van Mieng, of South Vietnam, Dr Benjamin Moraes of Brazil, Archbishop Festo Olang of Kenya, and the Rev. Dr L. Ben Watt of India.

The declaration of purpose of the Congress, reads: "New winds of spiritual awakening and evangelistic advance are blowing in many parts of the world. Vast numbers of people have been prepared by God's Spirit to respond to the Good News of Christ. New methods and modern tools of communication are available to the Church in our age. We are persuaded that God has brought us to one of history's great moments that the hour has come for Christians everywhere to consider afresh the meaning of "mission," "evangelism," "salvation," and "conversion" and to unite in bold new efforts to proclaim Jesus Christ, to make disciples of all nations, and to welcome them into the fellowship of His Church. By God's grace we will not miss this moment! We must seize the opportunity! We therefore believe that God has led us to call together from every part of the world some 3,000 evangelical leaders committed to the biblical message of

our Lord Jesus Christ, in an International Congress on World Evangelisation to be held July 16-25, 1974, in Lausanne, Switzerland.

We are conscious of the brokenness of the world, of man's inability to put it together and of our own frequent failure to be God's healing instruments.

Yet we are convinced of the power of God to change men and nations.

So we declare our desire to be faithful to the Gospel of Jesus Christ and to historic evangelical theology revealed in the Scriptures, confessed by the Church through the centuries, reaffirmed at Berlin in 1966 and by evangelistic Congress which followed at Singapore, Bogota, Amsterdam and elsewhere.

From Churches in many cultures, races and nations we will meet together: Men and women, old and young, ministers and laymen with the common goal of carrying out our Lord's Great Commission.

We purpose: To proclaim the Biblical basis of evangelism in a day of theological confusion;

To examine our message and methods by this standard;

To relate Biblical truth to crucial issues facing Christians everywhere;

To share and strengthen our unity and love in Christ;

To identify those who are as yet unreached or alienated from the Gospel;

To learn from each other the patterns of evangelism the Holy Spirit is using today in our churches, fellowships, and missionary societies;

To awaken our Christian consciences to the implications of expressing Christ's love in attitude and action to men of every class and colour;

To encourage co-operative strategies towards reaching all men for Christ;

To pray together for world evangelisation in this century asking that the Congress may contribute significantly to this end;

To be God's people, available for all His purposes in the world. So we call all Christians.

To pray earnestly for the Holy Spirit to move upon the Congress and to arouse all believers to a new obedience to Christ in world evangelism which will prepare the way for our Lord's triumphant return.

Among the 142 world Christian leaders who signed the Congress Call were the Bishop of Norwich (Dr M. A. P. Wood), Rev Dr John Stott, the Archbishop of Sydney, Bishop Jack Dain (Sydney), Rev Dr Leon Morris (Melbourne), Rev Gordon Powell (Melbourne), Archbishop Festo Olang of Kenya and Bishop Goodwin Hudson (London).

A FIRST FOR CANTERBURY

The Archbishop of Canterbury, Dr Michael Ramsey, consecrated the Ven J. G. Sarimuthu, as second bishop of West Malaysia at a service in St Mary's Church, Kuala Lumpur, last month.

It was the first time an Archbishop of Canterbury has consecrated a bishop overseas.

The colourful ceremony, in which Anglican bishops from other dioceses including Singapore, Sarawak and Sabah took part, was attended by hundreds of Malaysian Chinese and Indian Christians.

Commission supports non-aggression treaty

The International Affairs Commission of General Synod believes that the best relationship between Australia, New Guinea and Indonesia would be a mutual non-aggression treaty where all three agreed to respect one another's boundaries and agreed not to interfere in one another's internal affairs.

Under the treaty Australia and Indonesia would guarantee Papua New Guinea against aggression by any other power.

This was stated in the report of the Commission, a national body comprising university experts in international affairs as well as leading bishops, released this month. It will come before General Synod in May.

The Commission also recommended that, on the question of the border between Australia and Papua New Guinea, the Torres Straits islands should be declared Australian enclaves within New Guinea's territorial waters.

"This would preserve the unity of the Torres Straits Islanders and their church life, and at the same time properly concede Papua New Guinea's right to the

seabed and its potential resources," the report states. The Commission also repeated its request to the Federal Government to consider increasing aid to developing countries in the Asian region.

The report states: "It seems unlikely that Australia will have any significant military commitments in the East Asian region in the next five to seven years."

"This means that, while defence expenditure should be maintained at acceptable levels, the Australian Government could achieve significantly higher levels of aid to underdeveloped countries."

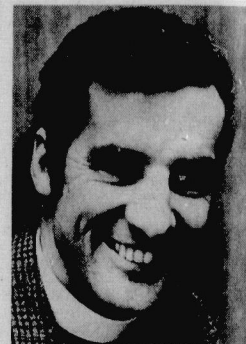
"More and more Australian companies, and companies based in Australia, are operating within the countries of the region, and their economic in-

New Director of Church Information

Rev Alan C. Nichols (pictured), who has been Church Information Officer since 1970 with Sydney's Department of Church Information and Public Relations, has been appointed Director of Church Information from 26 March.

Before entering Moore College, Mr Nichols was a journalist with "The Sun." Ordained in 1961, he was rector of Greenacre and Wentworthville before taking up his present appointment.

In the three years he has been with the department, he has greatly expanded its publishing and information activities.



Rev Alan Nichols

STOTT TAPES IN CANBERRA

At St Luke's, Deakin, Lent will be marked by two special teaching series. At 5 pm on Sundays from 11th March to 15th April the sermon at Evensong will be replaced by a series of six taped addresses by the Rev Dr J. R. W. Stott, Rector of All Souls', Langham Place, London, and Honorary Chaplain to the Queen.

This series covers the central portion of the Apostles' Creed, from "He descended into hell" to "The Holy Ghost." The first section of the Creed was covered in five tapes late in 1972, and the final section will be covered in a further series of six later this year.

During Lent also the normal midweek Bible studies will be suspended, and a series of meetings will be held in St Luke's Hall at 8 pm on Tuesdays from March 13 to April 17. The speaker at these will be the Rev Harry Bates, BSc, formerly head teacher of general studies, Canberra Technical College, and his

WARDENS say—go overseas

The churchwardens at Holy Trinity, North Terrace, Adelaide, have been urging their rector, Rev Lance Shilton, to go overseas. After some years of hesitation, he has decided to heed their advice.

Mr Shilton, who has been at Trinity since 1957, writes in "Trinity Times": "The Warden have been urging for two or three years now that I should go overseas. They believe that this would be of great benefit to the Church. I must admit that previous overseas tours have been helpful, not only to me personally, but have eventually provided a great stimulus to the work here in this Church. It is necessary to be inspired from outside one's own environment."

At present I am making arrangements to take six weeks long service leave, and an additional six weeks overseas in investigating matters associated with the Jesus Movement, the permissive society, and effective outreach through mass communications.

I am hoping that my wife will accompany me for part of the time. I expect that the time away will be between the end of April and the end of July.

I am hoping that the overseas tour will include the United States, Great Britain, and the Continent.

Speaker back from Keswick in Japan

Canon Herbert M. Arrowsmith arrived back in Sydney on Friday, March 9, after speaking engagements at the three Keswick Conventions in Japan during February and March.

Attendances at the three Keswicks were the largest in their history, Canon Arrowsmith told the Record. "There was a great sense of the need for further evangelism in Japan. One million

were Christian but that left 104 million who were non-Christian," he said.

Canon Arrowsmith and Dr Alan Redpath were the overseas speakers at the conventions held in Osaka, Tokyo and Sapporo in the northernmost island of Hokkaido where there was deep snow at the time.

Up to 100 people at the conventions dedicated their lives to the work of evangelism in Japan. The evangelism of Japan was the leading theme of each convention.

Mainly About People

Archdeacon Clive A. Goodwin has resigned the archdeaconry of Sydney but retained his rectorship of St Philip's, Church Hill, and the executive position he holds on various diocesan boards. The duties of the archdeaconry will be taken over by Archdeacon E. Donald Cameron.

Rev Alfred J. Gerlach, rector of St Matthew's, Kilkivan (Brisbane) since 1963, has been appointed vicar of St Augustine's, Palmwoods, from February 18.

Rev Leonard H. Jeffery, formerly curate of St Augustine's, Shepparton (Wangaratta), has been appointed rector of Holy Trinity, Yackandandah, from March 1.

The following were ordained in Holy Trinity Cathedral, Wangaratta, on February 24 by the Bishop of Wangaratta: Deacon Mr Stuart Matthew Weatherley (Shepparton), (priests) Revs David Maxwell Holloway (Wodonga), David Stanley Nichols (Shepparton).

Rev Lewis Nyman, Australian Army chaplain since 1966 and formerly of the diocese of Newcastle, has been appointed rector of Swan Hill (St Arnaud).

Rev Clive E. K. Beatty, rector of St Mark's, Red Cliffs (St Arnaud), since 1969, has been appointed a canon of Christ Church Cathedral, St Arnaud.

Rev Norman C. Kenyon, in charge of Elizabeth (Adelaide), since 1966, has been appointed rector of Holy Trinity, Orange (Bathurst).

Rev Graham H. Cooling, rector of St Paul's, Port Adelaide, since 1968, has been appointed chaplain to the RAN.



Dr S. B. Babbage, Master of New College University of NSW.

The Bishop of The Murray has appointed the first three canons in the diocese. They are Rev Irvine J. Scott, rector of St John's Murray Bridge and Registrar of the diocese since 1970; Rev John R. Bieby, rector of St Thomas' Balhannah since 1970 and Rev George E. A. Cameron, rector of St Stephen's, Willunga since 1969.

Rev John R. Seddon, rector of St John's, Ashfield (Sydney) since 1966, has been appointed rector of St Luke's, Mosman from April next.

Rev J. M. C. Lowe has been appointed curate of St Paul's, Carlingford (Sydney).

Mr G. K. Clifton was ordained deacon at St Andrew's Cathedral, Sydney on February 18 and is curate at St Paul's, Gymea.

Rev Burne W. Brooker, vicar of St Christopher's, East Bentleigh (Melbourne) since 1965, has been appointed vicar of St David's, Moorabbin from May 2.

Rev John S. Beverstock, rector of New Norfolk (Tasmania), has been appointed to Melbourne Chaplaincy Department to serve at Lakeside Psychiatric Hospital, Ballarat from April 2.

Rev Robert J. Wheeler, vicar of All Saints', Mitchell (Brisbane) since 1971, has been appointed in charge of St Silas', North Guelong with St Michael's and All Angels', Norland (Melbourne) from June 18.

KELHAM TO BE SOLD

The Society of the Sacred Mission which has been associated with the property at Kelham for over 70 years, has decided to sell the whole property and buy a smaller one elsewhere.

This official announcement was made by the Society on 1st March and has arisen from the projected closure of its theological college.

The main buildings at Kelham, comprising the celebrated house by Gilbert Scott, the new wing and the Great Chapel,

together with the part of the estate which includes the gardens and sports field, are to be disposed of. The Chapter of the Society specify that the property should be sold, if possible, to a Christian organisation or charitable trust. Any requests for negotiations from such organisations would be considered with special sympathy.

An announcement from Kelham explains that, at the Provincial Chapter at Christmas the brethren had continued their discussions on the future of the Society in England.

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Changes in WA Bible Society

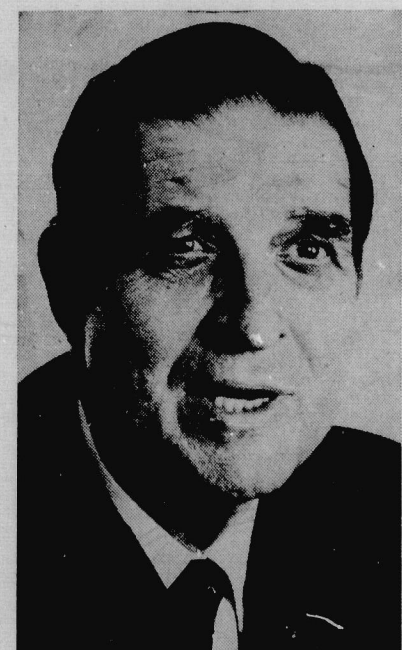
After 19 years as general secretary of the Bible Society in Western Australia, Rev John Ridden, retired at the end of March and was succeeded by Rev Keith Bricknell a former missionary to New Guinea.

A combined induction and farewell, in which church and civic leaders participated was held in Wesley Church, Perth, on March 28.

The Archbishop of Perth presided and the address was given by Rev Wesley Lutton, while the act of commissioning was carried out by Rev J. R. Payne, the Commonwealth Secretary of the Bible Society.

His Excellency the Governor of Western Australia chaired the farewell.

Dr Carl Henry visits Brisbane to Perth



Dr Carl Henry in Sydney.

In the last two weeks of March, Dr Carl F. H. Henry, one of the leaders of world evangelical opinion, visited the cities of Brisbane, Sydney, Canberra, Melbourne, Adelaide and Perth.

Dr Henry is an American and is editor-at-large of "Christianity Today," the world's largest and most influential Christian newspaper. He has held professorship in both philosophy and theology but he is primarily devoted to the field of literature. He is the author of a number of substantial works which take a world view of evangelical responsibility and he has won many awards for books, articles in the field of journalism. He was chairman of the Berlin World Congress on Evangelism in 1966.

He visited Australia to talk to top church leaders about "Key 73" a great interdenominational evangelical thrust in North America.

He spoke at luncheons in each of the capital cities on his itinerary to the elected denominational leaders and directors of evangelism. In Sydney on March 21 he addressed the State Evangelical Alliance.

He left Australia on March 31 after his meetings in Perth and flew on to New Zealand.

Australian Methodists and Baptists are already committed to extensive programs of evangelism in 1975 and the hope is that other denominations might agree

to do some things together and other things apart but simultaneously in 1975 so that Australia might experience something of

the blessings accompanying evangelism aimed at reaching people for commitment to Jesus Christ as Lord and Saviour.

PECUSA TO RATIONALISE THEOLOGICAL EDUCATION

ROCHESTER, N.Y. — The Board for Theological Education (BTE) of the Protestant Episcopal Church in the U.S.A. has announced its intention to recommend to the General Convention of the Church, meeting in Louisville, Ky., next September-October, the consolidation of the resources for

theological education of the Church into four centres of theological education at sites throughout the country, and the general church program that provision be made in budget for financial support for the seminaries of the Church.

The suggested sites for the four centres include Berkeley, Calif; Chicago, Ill; Alexandria, Va, and the North-east (Episcopal seminaries in New York City, Boston and Philadelphia

are already involved in a consulting arrangement).

No existing seminaries of the church were specifically designated to house these centres, according to the Rt Rev Ned Cole, Bishop of Central New York and chairman of the Board for Theological Education.

The BTE recommendation comes as the result of several years of increasing sentiment throughout the Protestant Episcopal Church that the existence of 11 independent seminaries is neither economically feasible nor educationally desirable.

Church Record

APRIL 5, 1973

We will build

When their cause seemed hopelessly lost, when friends were few and enemies arrogantly triumphant, declaring that God was dead, Israel's faithful remnant were rallied by Nehemiah's call: "We his servants will arise and build."

The pressures that come upon the Christian today, in his work and witness and ministry of whatever sort, are so strong that they could become a daily burden. A true soldier of Christ is called today "to endure hardness" if ever he was.

Our weapons "are not carnal," the Bible tells us. They are no numbers, influence, the power of persuasion or fine speech. Nor are they money resources and all that this can buy.

But they are "mighty through God to the pulling down of strongholds casting down every high thing that exalteth itself against . . . God." Notice that it is God which will judge, pull down and destroy. His servants are expected to build.

The foundation which alone we can lay for the whole work of building is Jesus Christ alone. Our love for Him and His completely trustworthy Word will help us avoid the pitfalls of human decisions which do not honour Him and His Word.

In this regard, Professor Beyerhaus' article on pages two and three of this issue provides a valuable corrective to the confused and unbiblical pronouncements that have come to be associated with many WCC conferences.

We cannot be builders of the faith of Christ if we toy with the basic doctrine of salvation. Professor Beyerhaus says that this doctrine cannot be expressed "mainly in social and political categories and remain truly biblical."

So while the iconoclasts are at work, trying to destroy the pure witness of the Word of God and they work mostly within our denominations than outside them, we must go on building, bringing all that we do to the test of the Scriptures. While this does not mean that we will find a verse to support everything we do, it does mean that we test all things by the revealed will of God for man and His creation.

As wise builders of the work of Jesus Christ, we will not let ourselves become prey to the decision of a meeting, a committee, a commission, no matter how important it is or how high the standing of its members. We live in the age of impressive-looking printed reports. Current business practice is taken up by the denominations and at congregational level they may just be plain, stapled affairs.

Like government and business, the denominations are now growing beneath the dead weight of printed reports and materials that many do not read and fewer have time to study. If a truce were called in the paper war, we would certainly find ourselves with more time for the work of building.

The work of soul-winning, the work of teaching, the work of helping others to become builders, the work of preaching, visiting, healing, caring for the poor, the outcast, the sick and the lonely in Christ's stead — this is the work of building.

Here is work for all from youngest to oldest. Here is scope for those with few gifts and those with many. The Holy Spirit's presence and power are offered to all servants of Christ.

"If any man build upon this foundation gold, silver, precious stones, wood, hay, stubble every man's work shall be made manifest: for the day shall declare it. 'Not only are we called to build but we are to put our finest work into it.'"

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The Rev Professor Peter Beyerhaus is Director of the Tubingen University Institute for the Study of Mission and Ecumenical Theology. This article appeared in the Church of England Newspaper, London, on 2nd March and is reproduced by permission of that newspaper.

PROFESSOR PETER BEYERHAUS reports on the WCC conference in Bangkok: 'Salvation Today.'

FROM December 29, 1972, until January 12, people from all six continents met in Bangkok for a World Mission Conference of the World Council of Churches under the theme "Salvation Today." This meeting was the eighth in that series of international mission conferences which started in Edinburgh in 1910.

Following the integration of the International Missionary Council into the World Council of Churches, Bangkok was the second mission conference sponsored by the WCC's Commission on World Mission and Evangelism. The preceding Assembly of the CWME at Mexico City in 1963 was still strongly marked by the influence of the peculiar evangelical traditions and by the former leaders of the old IMC. In contrast to this it was significant for Bangkok 1972/73 that this conference was run completely within the framework of the total program of the WCC, and that it was determined by its present themes and aims.

"THE CHESS-PLAYER"

Years ago, Paul Morphy was the champion chess player of the world. A friend of his one day invited him to come and look at a valuable painting he had just bought.

It was called "The Chess Player," and represented Satan playing chess with a young man, the stake being the man's soul.

The game had reached the stage where it was the young man's move, but he was checked. There was no move he could make that would not mean defeat for him.

The strong feature of the picture was the look of awful despair on the man's face as he realised his soul was lost, and the grin on Satan's face as he saw his victory.

Morphy studied the picture for a time (he knew more about chess than the artist who painted the picture), then called for a chess-board and men. Placing them in exactly the same position as they were in the painting, he said, "I'll take the young man's place and make the move!" and he made the move that would have set the young man free.

When I heard this story I thought it was just like my life. In the game of life I was worsted. It was my move, but death was in every direction.

I was in despair, when I saw

While at New Delhi in 1961 integration had taken place organisationally, finally in Bangkok it was achieved also ideologically. This development became already apparent in Section II of the Fourth Assembly of the WCC at Uppsala 1968, although it was met by the passionate opposition of the evangelical wing within the WCC (cf P. Beyerhaus, "Missions — which way?" Zondervan 1971).

This means that the final goal of the WCC, the establishment of a new world community, in which all nations, races, classes and religions are united in peace,

social and political categories. Only thereby the churches and missions would be prepared to join the ranks of present-day revolutionary liberation movements.

Thirdly the opening up of the churches of the "Third World" for the contemporary religious and political movements in their national environment had to be secured partly by transforming the traditional bilateral relations between mother and daughter churches into new multilateral structures, partly by cutting them entirely.

This three-fold ecumenical

concern was expressed clearly in the division of the Bangkok Conference into its three Sections: I. Culture and Identity; II.

Cont. on page 3

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Bangkok: 'masterpiece of manipulation'

Cont. from page 2

Salvation and Social Justice; III. Churches renewed in Mission.

As far as the World Conference on "Salvation Today" is concerned one cannot say that the Reports and Recommendations wholly endorsed the ecumenical marching route as outlined above. The trend in this direction was, however, strongly felt by the persuasive influence or tactical pressure which was exercised by that considerable number of additional consultants and ecumenical staff members which were nominated directly by Geneva. But there was still a large group of those participants who were delegated directly by their churches and mission councils from all continents and from all ecclesiastical traditions. Their concept of Mission was basically still the traditional biblical one.

Staff influence

Most of them either had opted for or had been assigned to the three Sub-sections of Section III which were dealing with more conventional missionary concerns: Churches in relationship, growing churches and renewal; the local mission of each church. At least the Report of Section III at the first glance appears much more conservative than one would have expected after such intense preparatory work. Even the Report of Section I, which mainly dealt with the new relationship between Christianity and other religions and ideologies, does not make an all-out effort for dialogue on the expense of Christian witness.

"A desire to share and a readiness to let others share with us should inspire our witness to Christ rather than a desire to win a theological argument. We were glad to note that increasingly mission is being carried on in the spirit of dialogue without the subsequent decrease in the sense of urgency in evangelism."

The main theological change in the interpretation of "salvation" was, as had been expected, produced by Section II under the chairmanship of Miss Pauline Webb. Here explosive themes were dealt with like "violent revolutionary change," "economic exploitation" or "local struggles."

The politically unprejudiced reader in vain goes on to look for what salvation means for the suppressed intellectuals in the Soviet Union.

But also the other Section Reports offer strange blendings of nearly evangelical affirmations and heavy intrusions of ideological surrogates for the Gospel.

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In such ways all three reports of the World Conference are dotted with affirmations and recommendations which were introduced by ecumenical activists. This happened either at the drafting stage or by a last minute interference during the final presentation, where a formal voting procedure of the plenary was not even attempted, due to the usual ecumenical pressure of time.

This was the way in which also that recommendation became part of the report of Section III which perhaps is the most fatal one among all the "findings" of Bangkok: The call for a "moratorium" in sending missionary personnel and funds to the churches in the Third World. It was probably in view of this recommendation that the new director of the CWME, Emilio Castro, spoke of "the end of a missionary age" and the beginning of World Mission" when summarising the results of this conference.

It is quite obvious that the future policy of the CWME will be determined by these ecumenical innovations rather than by such evangelical reaffirmations which happened to find their ways into the reports, statements like: "each generation must evangelise its own generation. The concerns of church growth and renewal are the chief abiding and irreplaceable task of Christian mission." (Sub-section IIIb.) That the trend will go in the radical direction was already apparent when the final resolutions of the Assembly proper were announced at the end of the conference.

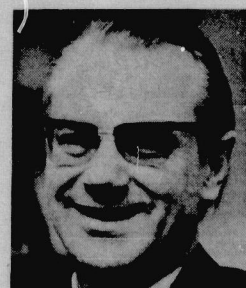
Most fatal

Christians who were not at Bangkok certainly will ask how it was possible that a conference attended by so many well-known representatives of churches and mission societies could take such a fatal decision.

The answer is that Bangkok was a masterpiece of manipulation. The delegates were manipulated not only by the rude dispense even of the basic rules of parliamentary procedure. There was a much more refined way of manipulation by means of a shrewd psychological method of sensitivity training. Even before leaving our homes we were instructed to prepare ourselves for the conference not so much in an intellectual way. We rather should open ourselves up for "an experiment in group dynamics."

And in fact: The whole Bangkok Conference was such a well planned "experiment in group dynamics." Even cynical caricatures, electronic music, alienated worship services and a well planned "happening" ending in an enthusiastic dancing party served to mould that collective spirit which obediently followed the insinuations of the organisers.

Personally I felt particularly frustrated by the way in which the conference management forcefully prevented any public debate and clarification on the real theological issues of mission. The last 10 years have witnessed a world-wide polarisation on account of the fundamental crisis in Christian mission. But no attempt was made to tackle these issues, probably in order to avoid a similar debacle as had taken place in Uppsala Section II. Only during our Bible studies at the beginning of the conference we had theological discussions on



Prof. Peter Beyerhaus

ambles written by specially appointed ecumenical theologians.

Shortly after the beginning of the conference I seized the opportunity of the only plenary discussion meeting on the three public lectures or reports given by Mr M. M. Thomas, Dr Philip Potter and Dr Thomas Wieser, to plead for the convocation of another responsible top-level consultation. Here leading theologians both from within and from outside the WCC should try to resolve that fundamental crisis in Christian mission which was unveiled by the Frankfurt Declaration. I was harshly re-

futed by the Secretary General Philip Potter himself.

Leaving the world-wide evangelical-ecumenical conflict aside, he argued that the Frankfurt Declaration was a document solely pertaining to an internal quarrel of West German theologians. Moreover as it was conceived as an "indictment" against the Department on World Mission and Evangelism in Geneva it could not be taken up as a basis for theological discussions. When I — without referring to the Frankfurt Declaration — repeated my motion at the concluding plenary on January 8, it was not even taken to the vote.

the scriptural understanding of salvation. But these Bible study groups were told not to produce any statements. For their real purpose was to introduce us into the sensitivity training program by the help of so called "reflectors." Then the conference was divided up again into 10 small sub-sections, which did not start their work on theological assumptions or clarifications, but on so called "action reports." During the eight meetings we were supposed to arrive at concrete recommendations for new action. The theological motivation for these recommendations were given afterwards in pre-

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Notes and Comments

World rests on moral foundations

God and goodness were inseparably joined, Canon Russell Clark recently told a St Paul's Cathedral congregation in Melbourne.

The world rested on moral foundations, and in a permissive society without God there was no sense of moral obligation and only reference to self, Canon Clark said.

To live with a purpose, discipline was demanded, and this was an unpleasant word in today's society.

Thank God, not all have removed the old landmarks, the former foundations. And discipline is still left for those who will truly follow where Christ leads.

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What the Government has done and might do

No matter what our political loyalties may be, most Australians have had to admire the way in which Mr Whitlam's Federal Labor Government has moved to honour its election promises.

The vast majority of the decisions concerned bread and butter issues or matters of defence or foreign policy, the rights and wrongs of which will always be arguable. But the ALP said it would do certain things if elected and now in government, they are doing them with a speed quite unfamiliar to all of us.

But some things they have done or propose to do impinge more closely upon Christians because they concern Christian principles, their application to our lives or they relate closely to the work of the denominations.

While there is room for divergent opinions about New Guinea independence and the fate of the Torres Strait Islanders, there is every reason to be thankful that the Government has taken a firm stand about the Aboriginal people and their rights. The past cannot be undone but there is so much that can be done now and if mistakes are to be made, they should be on the side of generosity rather than parsimony.

But Mr Bryant's statement as Minister for Aborigines that Christian missions should get out and leave the stations and the work to Aborigines shows scant

regard for the reality of the situation and less tact.

Mrs Whitlam likes her new station and is obviously delighted with all the opportunities it gives her as a former trained social worker, to get across her ideas. She told us on television that she believed in abortion on demand. We were glad she was only the Prime Minister's wife.

But now Mr Whitlam has declared that he holds the same view. We may expect to see a private member's bill on this to be brought before the Parliament in due course. The humanist-secularist lobby never lets up and its friends are in all the parties.

A lot of people were amazed at the first two men sent by Mr Whitlam to London within a few weeks of his appointment. Both were of purest Irish ancestry. Senator Lionel Murphy whose father came from famous Tipperary in Eire, went to London to see how quickly the remaining

constitutional ties with the UK could be broken. Mr John Ignatius Armstrong, who, before he left, said on television that he hoped Australia would become a republic, went to London as Australia's High Commissioner.

Then every week in the papers someone forecasts that Mr Whitlam intends to appoint an Australian ambassador to the Vatican with its population of 358 people, including the Pope. We hope this forecast is wrong. Or perhaps an ambassador to Canterbury will be appointed at the same time. Which would be equally foolish.

The previous Federal Government gave public funds to support the Eucharistic Congress. But the few thousand dollars was peanuts to the gift of \$100,000 now announced for Roman Catholic family planning facilities. Archbishop T. Cahill of Canberra said: "We are very grateful for this help."

As the first Protestant to head

a Federal Labor Government for most people living can remember, Mr Whitlam has problems which he is not likely to bring to the surface. The fate of Dr H. V. Evatt is still too green a memory. But we do not think that ecclesiastical horse-trading will commend him to most Australians. We hope he is strong enough to avoid this path.

RC ordination of women mooted

The Roman Catholic Church will one day have women priests — even perhaps women bishops, said a prominent overseas visitor to Melbourne's Eucharistic Congress in February.

The speaker was Rev Andrew Greeley, a noted sociologist and leader of the US National Opinion Research Centre in Chicago.

The statement received considerable attention in the national press and must have caused dismay to some rarefied Anglican circles where hopes for organic union with Rome are given priority over unity with our fellow-Protestant denominations.

The argument is usually advanced that union with our Protestant brethren who accept the full ministry of women, would offend the Roman Church and prevent steps towards organic union.

While we do not subscribe to this extraordinary view, it has suffered a blow from the statement.

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The cross as a symbol

SIR, As one who is not an Anglican, but a long-standing subscriber to the ACR, I wish to commend the letter of 8 March by Rev H. A. Brown.

It contains much helpful information on the important subject of the religious use of the cross.

In 1962 the Presbyterian Church of Eastern Australia produced a booklet entitled "The Cross as a Symbol" which traced the use of the cross to its heathen origin and disclosed the heathen origin of the illuminated cross.

Many who look with complacency on the use of the cross would surely not do so if they knew that originally it was not a Christian symbol.

Copies of this booklet are obtainable at 7 cents plus 7c postage from Mr J. G. Harris, 5 Roper Lane, Hornsby, NSW.

(Rev) M. C. Ramsay,
Artarmon, NSW.

The trouble with gospel films is...

SIR, It is to be hoped that the disappointment of gospel film makers and distributors at declining demand (Notes and Comments, March 22) will lead them to look at their products objectively and critically.

I have never yet seen a gospel film of a fictional, non-documentary type that did not leave me (a) embarrassed and almost amused at its corniness and naivete and (b) fervently hoping that no enemies of the Lord who might find occasion from it to blaspheme were present.

I know that there are people who have been blessed by these productions, though I always feel a passing spasm of incredulity when I hear of one, and more often than not if I get to know the person concerned well

Letters to the editor should not exceed 300 words.

he or she proves to be a very simple, unsophisticated, uncritical person. Perhaps such people are the better for being so; God moves in a mysterious way.

But as a person with evangelistic and pastoral responsibilities, aware of the increase in education and sophistication in the community, I have to weigh the good intentions of the perpetrators of such products against the effect of their generally low level of acting and plotting (where, for example, conversion solves all problems immediately) on the majority of those who will see them. Probably others in the same situation feel the same way.

I do not include in these criticisms moody science films or missionary documentaries. Because they are of a higher standard they are more effective.

(Rev) G. S. Clarke,
Putney, NSW.

WCC Central Committee to meet in Finland

The 1973 meeting of the 120-member policy-making Central Committee of the World Council of Churches will be held at the Otaniemi International Congress Centre outside Helsinki, Finland.

This will be the first meeting of the Central Committee since Dr Phillip A. Potter took office as General Secretary on November 1, 1972.

His report, therefore, can be expected both to review this first period and outline his hopes and expectations for the future of the World Council.

Other major agenda items include reports on: the Study on

Violence and Non-violence; a series of conferences on Science, Technology and the Quality of Life; implementation of the decision by the last Central Committee in August, 1972, regarding the sale of World Council investments in companies doing business in Southern Africa.

Other items include preparations for a human rights conference and questions related to European security and disarmament.

The three Australians on the Central Committee are the Archbishop of Melbourne (Dr Frank Woods), Rev Neil Gilmore, Churches of Christ, Victoria, and Dr R. L. Walker, Methodist Church, NSW.

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TO THE EDITOR

Christian grammar

Christianity might be called a prepositional proposition. Prepositions indicate relationship, and the Christian experience is not a system of rituals and creeds but a living relationship with Christ. A Christian is in Christ; a non-Christian is outside Christ. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17).

Not only is the Christian in Christ, but Christ is also in the Christian: "Christ in you, the hope of glory" (Col. 1:27). John brings these two prepositional relationships together in the fifteenth chapter of his gospel, where Christ says: "Abide in Me and I in you. As the branch cannot bear fruit of itself except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing." (D. G. Kehl in Christianity Today).

Not so funny dilemma

SIR, According to a report, long-haired theology student 21-year-old Michael of Melbourne's University Anglican Trinity College has been studying theology since he was fifteen. He wears skin-tight white jeans and is very concerned with the rights of homosexuals.

He was recently interviewed by the Archbishop's committee and hopes to be approved for ordination in a year or two.

Following his strong stand for homosexuals a spokesman for the Archbishop said that homosexuality was condemned outright in Scripture, and the Church would certainly do nothing to encourage it. Asked if there was anything to prevent a homosexual being ordained as a priest he said, "it is conceivable."

What a funny way to put it!

Wal Larsen,
Bright, Vic.

THE MISSIONS TO SEAMEN

The General Secretary retires under existing rules in 1974 and applications for the post are invited from ordained members of the Anglican Church who are under 55 and concerned about the world wide ministry to seafarers. The successful applicant would be invited to join the Headquarters Staff at some date in 1974, depending on experience, and to commence duty as General Secretary on 1st January 1975. Final applications must be received not later than 30th April 1973. Please write to the Chairman, Right Rev. W. N. Welch, The Missions to Seamen, St. Michael Paternoster Royal, College Hill, London EC4R 2RL for further details and job specification.

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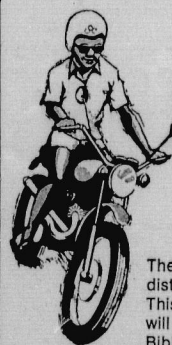
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Tanzania's Foreign Minister's
call to Australian ChurchWCC meet
change to
Geneva

The Foreign Minister of Tanzania, the Hon. John Malecela, while in Sydney recently, challenged the Australian Church to undertake aid projects in his country. Mr Malecela is an Anglican and has had close contacts with C.M.S.



Tanzania's Foreign Minister outside CMS House, Sydney, with
Rev Maurice Betteridge, Federal Secretary of the Society.

He said the extensive movement of people in the area around Dodoma, involving 300,000 people moving into Ujamaa villages, was creating an impossible task for the local Bishop to provide churches.

He emphasised the urgency of the task and suggested that the Australian Church, through the Church Missionary Society or other agencies, could assist by providing the money to purchase corrugated iron for the church roofs.

Training centre

He also made a special plea for assistance in establishing a training centre for agricultural mechanics. Such a centre, located close to Dodoma, would train people in the mechanical know how that would be necessary in the Ujamaa villages. He made this plea in a special meeting with executives of the Church Missionary Society, an Anglican voluntary agency with a long-term commitment in Tanzania.

Mr. Malecela said: "Only three weeks ago the Tanzanian Cabinet decided that missionary doctors should be allowed to continue their medical work and that Churches should continue to run hospitals throughout the country. To this end, doctors will be needed for a long time to come."

"Tanzania is now particularly self-sufficient as far as teachers are concerned, but teachers in the pure science subjects would be needed for some time."

He also said that there was an opportunity to develop radio work, and that people with training in electronics would be needed as missionaries in the Diocese of Central Tanganyika.

He also spoke of the opportunities that would be provided for the Church by the possible resting of the national capital at Dodoma.

While in Australia, Mr Malecela met the Prime Minister and officials of the Foreign Affairs Department. In Tanzania he is known as an Anglican and is well known to Australian missionaries working there.

1500 WAYS TO
SAY LOVE

LATEST statistics from the United Bible Societies show that at least one complete book of the Bible has now been published in 1,500 different languages and dialects.

During 1972, 43 new languages were added to the list to give the grand total.

Complete Bibles appeared for the first time in two Indian languages (Paiite and Thado) last year, and were published by The Bible Society of India.

An "acute financial position" being faced by the World Council of Churches because of the world monetary crisis and devaluation of the US dollar has brought about a change of location for the meeting of the Central Committee in August.

Originally set down for Helsinki, Finland, it will now be held in Geneva, Switzerland.



Dr Philip Potter,
WCC Secretary

The switch will save a very considerable sum of money and this is vital, since the monetary crisis has meant a 12 per cent drop in the WCC income.

The WCC Central Committee meets yearly and its members are drawn from many parts of the world. The WCC now has 263 member denominations.

State Governor
opposes Bible

The Governor of South Australia, Sir Mark Oliphant, told a public meeting at Port Adelaide Town Hall recently that the trouble with people holding strong religious beliefs was that they wanted to "stuff them

down somebody else's throat."

Sir Mark said this in answer to a question after he had spoken on "Science and Christian Faith."

He said he thought of himself as a Christian, but did not go to church.

After explaining how science was used to determine ages of rocks, he said the methods gave an age of about 5,000m years for the oldest rocks.

That time was far longer than the 5000 to 6000 years since genesis occurred according to the Bible.

Sir Mark then spoke of space, its complexity of stars and planets and "the stupendous size of the universe."

"If God created all this, he is clearly a far greater God than is the man depicted in the Old Testament, unlikely to single out from the millions of planets which exist this insignificant earth," he said.

Dr J. H. Court, senior lecturer in psychology at Flinders University and a member of the Research Scientists Christian Fellowship, commenting on Sir Mark's address, said there was a "conspicuous gap in the case presented."

"The Bible is not, and never claims to be, a scientific text book," he said.

"Nowhere does the Bible speak of the world as being created 6000 years ago."

Diocese has full-time
Aboriginal worker

The diocese of Sydney has appointed a full-time Aboriginal worker with a responsibility for Aborigines living in the inner city.

We want more people to make use of them."

The Anglican Church has for over 60 years had a heavy commitment to work among full-

blooded Aborigines in the Northern Territory, but this appointment is seen as a step forward towards meeting the needs of Aborigines in the city.

Bishop Chandu Ray on
Asian mission strategy

He will work there with the rector, Rev Roy Buckingham, with pastoral and social responsibility for the local Aboriginal community.

A diocesan spokesman said recently: "The diocese has been conscious of the 15,000 Aborigines living in inner-city suburbs and we have been looking for some time for someone to work on our behalf among them."

"We hope that the presence of an Aboriginal worker might result in an openness to Aborigines in churches in the area and a greater awareness among the Aboriginal community of the social service resources of the Church of England available to them."

"Our Counselling Service and other agencies are available, and

Bishop Chandu Ray, director of the Office for Asian Evangelism in Singapore, said in Perth last month that one of the faults of early missionary activity in Asia was that Christianity had been padded with aspects of Western culture.

Bishop Ray said that the church would probably have been more successful if it had not been padded with colonialism and attitudes of domination and pride.

He said that the church had to rethink its position and see how much of what it taught was faith and how much was culture.

Many minor aspects had caused conflict in the missionary activity. For example, the traditional Hindu position of worship was a seated position on the floor, but the church had introduced pews into its buildings.

"We have also tended to stress individualism, whereas in Asia there is very little individualism," he said.

The church had not generally accepted the need for conversion of the whole family if only some members wanted to become Christians, he said. This tended to break up the family unit which was very important in Asia.

In his work, he had encouraged the growth of Christianity

Marriage and divorce
contentious report

The report of the General Synod Commission on marriage and divorce which was published in March is likely to be one of the most contentious issues to come before the synod in May next.

The majority report, if adopted and acted on by General Synod, could have far-reaching effects on existing Anglican attitudes to the re-marriage of divorced people in churches.

This report includes a draft canon to come before synod which would allow diocese which wish to do so to set up a Matrimonial Commission. This Commission would consider applications from ministers to re-marry divorced people in their churches. The Commission shall approve or dismiss such applications but will not give reasons for any dismissals.

The setting up of these church courts which will directly affect the personal actions of Anglicans is something quite new in this century at least and already some are challenging the con-

stitutionality of bringing such a canon before General Synod.

Some who are in general agreement with the majority report are critical of the requirements that applicants to the commissions for re-marriage would have to satisfy. The commissions would need to be satisfied, for instance, that those previously married "sincerely regret the breaking of marriage vows made in earlier marriage."

The minority report is from two Adelaide men on the Commission — its chairman, Judge G. E. H. Bleby, and Dr Thomas Reed, Bishop of Adelaide. They state firmly in their report that

the church should not change the nature of marriage, a God-given institution, because man today wants the church to be more accommodating to his weakness. They underline the pastoral responsibility thrown upon us by the present situation.

They are unable to accept the findings of the English Commission on this same question, findings which influence to some extent the majority report. They are not in agreement with "the novel doctrine of the death of marriage."

Finally, the minority report recommends that both the majority and minority reports be sent to the Australian dioceses for their consideration before any canon concerning matrimony be introduced to General Synod.

100-knot winds damage
CMS Angurugu

Detailed reports which came in from the CMS mission at Angurugu, north Australia, at the end of March, reveal that while the damage caused by cyclone Midge was severe, it was not as bad as originally reported and nobody on the station was hurt in any way.

A full report was sent to the CMS secretary for Aborigines, Rev Stanley Giltrap, by Rev Jim Taylor, superintendent at Angurugu.

Cyclone Midge hit the station on Monday, March 6 with 90 to 100 knot winds and 12 inches of rain fell. The major damage was done by the exceptional force of the winds.

At 2 am on the Tuesday morning, the Angurugu River began to rise and two missionary families were evacuated. The wind dropped in the morning and it was found that none was hurt or injured. One third of the trees on the station were blown down and the orange and banana crop was ruined. Twenty Aboriginal bark huts were destroyed and severe damage was done to roads by erosion.

The first to arrive with help was the Groote Eylandt Mining Company, a subsidiary of the BHP, and they provided 15 huts to rehouse the Aboriginal people. Bulldozers and other equipment were also used to help with the damage.

Although details of the cyclone's effect at Numbulwar Station have not yet come through, possibly because the airstrip was put out of action, it is believed that damage there was

not as severe as at Angurugu.

Rev Stanley Giltrap told the ACR that CMS is now faced with a formidable program of repairs and reconstruction of the Aboriginal homes.

He said that this work will be largely undertaken by the Aborigines themselves but that the society could well do with at least two carpenter/builders for a period of at least one year. Mr Giltrap of CMS in Sydney would be glad to hear of tradesmen prepared to help with this urgent missionary task.

Help where
it's needed

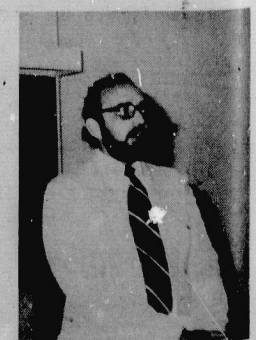
The diocese of Rockhampton sought help recently from a church body which has received more than its share of criticism from the mass media during the past year. Bishop John Grindroff wrote about the help in his March "Church Gazette."

The Glebe Administration Board of the diocese of Sydney has come in for its share of publicity and candid criticism at times as it exercises its responsibilities in the administration of property. Some of the good things it does for others are forgotten.

In February the Board made one of its officers available to us for a week to advise on our diocesan properties, and we have benefited very greatly from his skilled insights and clear grasp of the stewardship the Church must exercise.

who has a unique opportunity to promote mental health among individuals and his whole congregation.

The 25th World Conference on Mental Health is to be held in Sydney next October and the Council for Clinical Pastoral Education is helping organise one segment of this World Conference — Religion and Mental Health.



Dr Zerof addressing the Seminar.

Large audience for counselling
in crisis

Marriage counselling is counselling in crisis, Professor Herbert Zerof told a large audience of many of the helping professions in the Callan Park Hospital Conference Room, Sydney, on Wednesday 21st March. His subject was "The minister's role in marriage counselling."

Dr Zerof is Assistant Professor at the College of Human Development and Learning at the University of North Carolina. He was speaking at a seminar arranged by the NSW Council for Clinical Pastoral Education under the chairmanship of Canon W. K. Deasey.

The audience included ministers, Salvation Army officers, theologians, medical students, doctors, psychiatrists, marriage guidance counsellors.

Crisis counselling calls for some kind of intervention, Dr

Zerof said but the type of intervention depended on the real needs of those being counselled. Those who called the loudest for help were not necessarily the most in need of it.

The Professor is an expert communicator and did not speak for long before he sought feedback from the participants, testing their needs and trying to meet expressed needs rather than filling the time with what he thought ought to be their needs. He was relaxed and low-keyed as a speaker and carried his audience with him. He was warm and personal to a degree that few speakers can be.

When one minister asked him about pastoral interviews with couples who come to arrange a wedding, he said that few see themselves as having a problem. Most feel that getting married is to be a solution to their problems.

Throughout the seminar he laid stress on the role of the minister in the community as one

Mainly About People

Rev Donald R. S. Begbie, rector of St Paul's, Wahroonga (Sydney) since 1954, has announced his resignation and retirement from September next.

Rev Norman B. Minty, Rector of St Mark's, Granville (Sydney) since 1962, has resigned from March 31.

Rev Robert Holland, curate of Christ Church Cathedral, Darwin (Northern Territory) since 1970 and now rector of Manning (Perth), has been appointed chaplain to the Western Australian Institute of Technology.

Rev Donald K. Dunn, rector of St Saviour's, Gladstone (Rockhampton) since 1956, inducted to St Mary's, Mount Morgan on March 6.

Rev Bruce A. Schultz, rector of Deniliquin (Riverina) since 1967, has been appointed rector of Gladstone (Rockhampton) from April 16.

Rev Colin Crowe, 40, a Presbyterian who has until recently been Protestant

chaplain to the University of Papua New Guinea, has been appointed secretary of the Commission on Overseas Mission of the Australian Council of Churches.

Rev Rodney I. Kellam, rector of Sorrell with Tasman Peninsula (Tasmania) since 1968, has been appointed rector of Wonthaggi (Gippsland).

Rev Ronald N. Fox, rector of Hamilton (Tasmania) since 1971, resigned for health reasons at the end of March.

Miss Jill Elliott, 29, from NSW has been appointed to the London staff of the Bible Reading Fellowship as assistant to the Extension Secretary. She was formerly Field Officer, Newcastle Diocesan Department of Christian Education and parish worker for two years in the diocese of Bathurst.

Rev Dr Bryan Hardman, at present vice-principal of the Adelaide Bible Institute, has been appointed acting principal from June 1 next.

TASMANIA PLANS MISSION

Following the acceptance by last year's Tasmanian synod of the concept of a diocesan mission in 1975, the diocese has taken the first steps to initiate an evangelistic campaign.

The Diocesan Council has appointed Canon R. D. Tyson, as organising secretary of a steering committee and its first meeting was held on 11th December last.

In a discussion with rural deans on 7th February, 1973 was agreed to be a year of preparation, mainly with the clergy. Plans are to be discussed at meetings of every rural deanery chapter.

At the annual clergy conference to be held this year at Christ College, Hobart, 14 to 17th May the main topic will be "Evangelism." The discussion will be led by the warden of St Michael's House, Craferes, Gilbert Sinden.

MOVE TO DARWIN

Most Darwin houses have louver windows. The rectory at Nightcliff has 700 plus. Anyone for window cleaning?

This comment comes from Mrs Phillipa Hoskin, wife of the Rector of Nightcliff in Darwin, which is partly supported by BCA.

An additional member of staff in the person of Deaconess Pam Eagleton has been added by BCA to help cope with the problems of this vast growing community. Miss Eagleton has been working at Woomera in South Australia and is a capable south worker.

She commenced duties at the end of March.



Looking through the louvers at the Nightcliff rectory.

Death of two leading laymen

Two prominent Sydney laymen died in March — Mr E. Lindsay T. Evans, of Dapto, and Layton A. Langsworth, of Killara.

Lindsay Evans, 76, died on March 20 after a brief illness and the funeral service was held in St Luke's Church where he was treasurer, churchwarden and synod representative. His father and grandfather had a lifelong association with St Luke's before him. His widow, Netta, survives him.

He had been most active in Christian service all his life and more recently he was a member of the Wollongong Regional Committee and a lay canon of St Michael's Pro-Cathedral, Wollongong. He was also prominent in rural and community affairs.

Layton A. Langsworth, 69, died suddenly on March 10 while playing in a golf match. Only two days before he had been re-elected to the council at St Martin's, Killara. He leaves a widow and three married children.

A former captain of Fort Street High School at a most distinguished period in its long history, he rose to great prominence in the financial affairs of the city. His great gifts of wisdom, integrity and friendliness he gave fully to the affairs of the Sydney diocese.

He was on the Standing Committee and its Finance Committee. He was a member of the Church Property Trust, the Glebe Administration Board, the Finance and Loans Board, the Public Relations Committee, the Car Finance Board, the Diocesan Superannuation Fund, the Church of England Provident

Fund and the Retirement Villages Board. He did not speak often but he was always heard with great respect.

His funeral service was held at St Martin's, Killara, a parish where both he and his family have had close and active associations.

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