

SYDNEY

Rev D. M. Pawley from St George's Church, Gurrington, was inducted as Rector of St Anne's, Merrylands, on 3/5/78.

Rev P. D. Jensen (Rector Centennial Park & Chaplain University of NSW) will change his address from 1st July to 35 Lenthall Street, Kensington, 2033.

Rev and Mrs D. W. Gilmour (Curate, French Forest) has changed his address to 52 Alton Avenue, Forestville, 2087.

Rev J. W. Thompson (Curate, Blacktown) has changed his address to 99 Flushcombe Road, Blacktown, 2148.

Deaconess Mary Martin died May 29, 1978.

Canon H. Paul died May 17, 1978.

Rev Bruce J. Hoare (Auth to Officiate) will resign on July 17, 1978.

MELBOURNE

Rev N. Allchin transfers from Christ Church, Hawthorn to St Mark's Forest Hill, from July 18.

Rev P. Harradence transfers from St Mark's Niddrie to St John's Highton from July 11.

Rev H. McCartney minister-in-charge of St Silas' Albert Park transfers to Christ Church, Mitcham from June 27.

Rev Canon N. Molloy becomes Warden of the Mission to Streets and Lanes, Melbourne.

Rev J. Rowse is to be minister-in-charge, of St Clement's Elsternwick from June 28.

Rev R. Wilson transfers from St Timothy's Bulleen to minister-in-charge of St Phillip's Collingwood with St Matthias' North Richmond (within the Anglican Inner-City Ministry) from June 6.

WILLOWCHRA

Rev Ian Barlow is to be the Archdeacon of Yorke Peninsula and the Broughton.

Rev Ian Hardy of Auburn/Riverton has been appointed Rural Dean of the Broughton.

Nothing that God has revealed is unnecessary or optional for belief. — D.B.K.

A GRIM ANNIVERSARY WITH A LESSON FOR FREE PEOPLE

Sunday, 5th March, 1933 proved to be one of the most fateful days in world history. On this day, 45 years ago, a General Election was held in Germany and the National Socialist German Workers' Party (the Nazi Party) under the leadership of Adolf Hitler came to power.

Hitler was a political genius, albeit an evil genius. Ruthless, unscrupulous, perfidious, treacherous; a Machiavellian exploiter of the weakness of political opponents; a repulsive psychological cripple whose devilish cunning enabled him to embody in his person and his Party the brutal, earthy paganism which dominated German society during the Third Reich.

We still marvel at his success when we consider what a bunch of mentally unhealthy perverts Hitler gathered around him in those early days of 45 years ago.

Fifty-six percent of the voters at the General Election voted against the Nazis but Hitler, disregarding his minority status and using the dictatorship powers which the senile President Hindenburg had given him, crushed all opposition proving his own dictum that one determined man is more than a match for many undecided, irresolute men.

The resolution of Hitler was in sharp contrast with the appalling cowardice of the other European rulers who cynically threw the Austrians and then the Czechs to the ravening Germanic tribes in the vain hope of appeasing their wolfish appetites.

CALL FOR ATTORNEY-GENERAL'S RESIGNATION

The Festival of Light NSW Executive at its meeting on Monday, 22nd May, 1978 has unanimously supported the call of the Rev Alan Walker of the Sydney Wesley Uniting Church for the resignation of the NSW Attorney-General Hon Frank Walker for his irresponsible statements encouraging illegal marihuana growing and use.

Mr Walker's statements supporting the private illegal growing of marihuana plants cuts right across his responsibilities as the chief law officer for NSW whose first duty is to uphold and enforce the laws of NSW.

The Premier, Hon Neville Wran has already publicly disassociated his government

THEY DID NOT WANT TO KNOW

Docile Germans excused their nation's acquiescence in the subsequent nightmarish reversion to barbarism by saying that they did not know it was happening in Germany. They did not want to know and the bulk of the Church people (apart from the heroic exceptions) were as guilty in this regard as the rest of the nation and how greatly they suffered for it.

Dictators always silence the media as soon as they can. The media often exasperate us with their sensationalism and low-down muckraking but the barbarism of dictatorship cannot coexist with a free Press. So, let's be thankful that we have one which, despite its crudity, keeps our politicians on their toes.

This Anniversary calls to mind the great moral and political issues which were at stake during the period of 1933-1945 and the fact that the recent Belgrade Conference could not agree on even a Statement about Human Rights shows that man learns so slowly that it is doubtful if, in the mass, he learns any moral and spiritual lessons at all.

B. Judd



Pictured at the consecration of Rev David Evans are left to right: Rt Rev David Leake, Bishop of Northern Argentina; Rt Rev David Evans, new Bishop of Peru; Rt Rev Douglas Milmine, Bishop of Paraguay; Rt Rev Colin Bazley, Bishop of Chile and Bolivia.

Another SAMS Missionary consecrated Bishop

On 14th May, 1978, the Rev David Evans, Chaplain of the Church of the Good Shepherd, Lima, and also Pastor of its Peruvian Spanish-speaking congregation, was consecrated as Bishop of the recently formed Diocese of Peru in succession to the Right Reverend Bill Flagg, first Bishop of the Diocese, now Assistant Bishop in the Diocese of Liverpool, England, where the Diocesan is Bishop David Shepherd.

David Evans served in the British army in Cyprus and Germany and then commenced modern language studies at Caius College, Cambridge. He transferred to theology and completed an Honours degree. During his undergraduate days he became president of the Cambridge Inter-Collegiate Christian Union and following graduation he undertook further theological study at Trinity College, Bristol, from 1963 to 1965.

He served a curacy at Christ Church, Cockfosters, North London, in the last year of which, following application for missionary service with SAMS, he was accepted for service in the Diocese of Argentina and Eastern South America.

After language study in Cuernavaca, Mexico, he became co-pastor of Holy Trinity, Loams de Zamora, Buenos Aires. His principal work over the years from 1972 to 1974 was that of General Secretary of the Argentine Inter-denominational University Students' Fellowship visiting Universities throughout the country

from his Attorney-General's permissive marihuana policies. Mr Wran, who has publicly rebuked the Attorney-General, has no option but to request Mr Walker's immediate resignation.

Members of Cabinet and particularly an Attorney-General cannot be permitted to publicly contradict Government policy and the laws of the State. Mr Walker's actions are even more serious than those of Senator G. Shiel of Queensland whose "personal statements" forced the Prime Minister, Mr Fraser to drop Senator G. Shiel from the Cabinet.

Australia is already facing an out of control alcohol problem which is our number one social and health problem. No responsible citizen would support the legalisation of marihuana which would create another social monster in our community.

We know little of biblical theology if we do not recognise that God fulfils his determinate purpose of grace and promise notwithstanding the unworthy actions of those who are the beneficiaries of that grace.

— John Murray

CMS COMPARISONS

Comparing with last year	1976/77 Budget \$405,000	1977/78 Received by end of May, 77 \$320,295	1977/78 Budget \$459,621	1978/79 Received by 30th May '78 \$313,157
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and congresses in various Latin-American countries.

Early in 1977 he was appointed as Chaplain of the Church of the Good Shepherd, Lima, and from the time of the retirement of his predecessor in this diocesan post until his election as bishop, served as Vicar General of the Anglican Missionary team engaged in church planting in this newly formed diocese.

He has also been a visiting lecturer in New Testament at the Inter-denominational Seminary at Lima and is author of a book in Spanish "En Dialogo con Dios", a book on intercessory prayer.

In 1964 he married Dorothy Parsons, daughter of the Rev Martin Parsons, Anglican clergyman, and his wife holds an honours degree in Classics from Cambridge. They have three children, Hilary 12, Caroline 10 and Peter 6.

The new bishop is calling for missionary recruits to assist in enlarging the borders of Anglican work in Peru today to enable the implementation of the acceptance of the invitation to

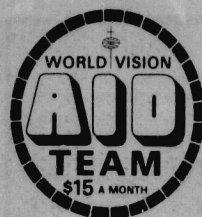
Those present divided into small groups for the times of prayer, which were interspersed with readings from the Bible and hearty singing. The committee plans to hold more functions of this kind.

1662 BCP REQUIRED

The church on Norfolk Island requires up to 200 copies of the Book of Common Prayer and the Book of Common Praise in reasonable condition.

If any church is discarding these books would they please contact the Home Mission Society (Archdeacon Fillingham) on 2 0642 (Sydney) ext 335.

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GENERAL SYNOD'S DISSATISFACTION WITH ACC ROLE

The Missionary and Ecumenical Council of the General Synod of the Church of England in Australia which met in Melbourne in February, 1978, is concerned at the relationship which has developed between the Church of England and the Australian Council of Churches of which it is a constituent member.

The MEC, as the responsible organ of a member Church of the ACC, is of the opinion that the pattern of ecumenical relations has changed so radically in recent years that the ACC must change its role and function if it is to continue to serve the cause of Christian unity and the Churches who make up its membership.

The MEC is aware that a large number of our Church members do not accept the ACC as representative of the Christian Church in Australia.

It is essential that a body should exist through which the various branches of the Christian Church can relate both to each other and to the community at large, and which will promote the cause of Christian unity. We believe that the ACC is

unable to perform these functions at the present time for the following reason:

• A large proportion of Christians, notably in the Roman Catholic, Pentecostal and Lutheran Churches have no direct relationship with the ACC;

• The apparent preoccupation of the ACC with socio-political issues that are of little relevance to the Australian scene seems to rob it of its credibility when it

speaks on matters of real importance to the Church in Australia;

• Ecumenical initiatives have moved into new areas in discussion between the major Churches at the international level, such as the Anglican-Roman Catholic International Commission;

• In Australia the major ecumenical activity is at the local level and is largely unrelated to the work of the ACC;

• The mode of election of the Executive of the ACC and the system of alternates provided by its constitution often means that the relationship between those voting and the Churches is often less than representative and open to the charge of remoteness;

• The structures of the member Churches do not permit the ACC to make significant decisions on behalf of the Churches.

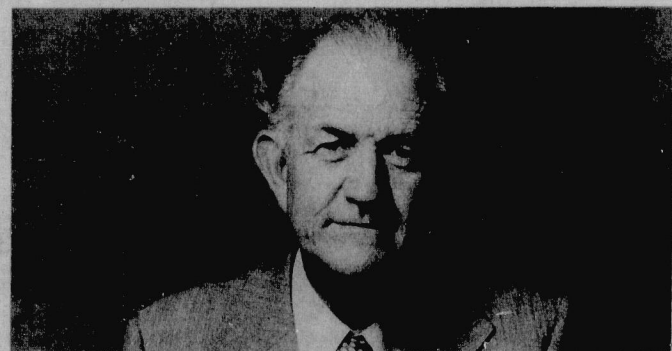
The resolution was unanimously passed by MEC and reflected the opinion of all "parties" in the Anglican Church according to a member of the Council.

The resolution was not debated at the recent meeting of the Australian Council of Churches but received.

A delegate to the ACC's recent meeting said that the response to the resolution indicated the unwillingness of the ACC to seriously evaluate its present role which was out of step with its constituent members.

If our homes (and lives) are to be governed by God's word, the father must surely fulfil his responsibility as head of the household by reading that word to his family. When he does so, it ought to be in a way that makes members of his home anticipate the reading with eagerness; he should demonstrate its relevance in the home, at school, at work, at play. Bible reading is not a momentary religious act, but a means whereby the knowledge of God, of His grace and mighty acts, is passed on to succeeding generations.

What of prayer? How many parents are so busy seek-



Dr Kevin Hume, on behalf of the Christian Medical Fellowship, petitioned all Federal MP's on the medical findings of the Royal Commission into Human Relationships.

NOT QUALIFIED TO JUDGE

"We are convinced as doctors that the Commissioners of the Royal Commission into Human Relationships appear to have made recommendations in the areas of medicine, and child care and development, in which they were not qualified to evaluate a large amount of conflicting, often biased material, they must have received.

"In several places they reject or ignore medical evidence. For example, they say they are not impressed with the genetic evidence against incest, and consider this an argument for removing the law (Vol 1 Part VIII No 56). The Australian College of Paediatricians has already made a public statement rejecting their argument and evidence (SMH 1st April)", said Dr Kevin Hume in a statement by the Christian Medical Fellowship to all Federal MPs.

"We have references both from geneticists and from psychiatrists, including two eminent professors, contradicting the view of the Commissioners. The Commissioners appear unimpressed by the enormous amount of medical psychological and sociological evidence that sexual intercourse in girls under 17 has many dangerous and undesirable features, both for themselves and society, and may not only endanger their lives and reproductive capacity but also the health of the next generation.

"We only see in this recommendation, and some others affecting girls between 13 and 15 (Vol 1 Part VII), as showing serious lack of concern for the welfare of girls.

"There was no medical practitioner on the Commission or on the research staff.

"We consider that it would be inadvisable for government to pass laws in these controversial areas of medicine without a wider section of the medical profession having been consulted and more study given to updated research material. A very limited section of the profession appears to have been consulted by the Commission.

"The report is mainly one on human sexual relationships, rather than a report on a wide spectrum of human relationships. Even so marriage, the basic relationship in family life, does not seem to have warranted sufficient study.

"In spite of a million dollars in expenditure and a large staff of 31 and three

• To page 6



Celibacy Unjust	Page 3
Helpful Famine	Page 2
Letters	Page 5
Presidential Ambition	Page 4
Reformed Rift	Page 3
Russian Charade	Page 7
S. U. Clown	Page 6

EDITORIAL

An encouraging feature of Christian publishing is the spate of books on family life. Some are not strong biblically, but at least they demonstrate a concern for the family which we should share.

Sir Frederick Catherwood has written that "the protection of the family as the basic unit of society is one of the great issues of our day and one in which Christians should be heavily involved... the family is the cement of society, its basic unit and one of the few human institutions ordained of God to hold society together".

One reason for Christian concern is the need to counteract the individualistic emphasis of 20th century evangelism which has often failed to stress the corporate nature and mutual responsibility of the body of Christ. It is salutary that Sir Frederick should say, "The Christian family, capable of living in close quarters with love, tolerance and respect for each other will have more impact on the neighbourhood than an individual living on his own".

What are some of the guidelines we should observe in an effort to raise Christian families which will have an

impact within our congregations and the society about us?

Firstly, the Word of God should hold sway in our homes. Jewish doorposts carry a mazuza — a small scroll of Deuteronomy 6:4-9. Nowadays its presence may be a legalistic observation bordering upon superstition. Originally it was a reminder that God's will was total for man's life: His word was to govern every aspect of daily living.

If our homes (and lives) are to be governed by God's word, the father must surely fulfil his responsibility as head of the household by reading that word to his family. When he does so, it ought to be in a way that makes members of his home anticipate the reading with eagerness; he should demonstrate its relevance in the home, at school, at work, at play. Bible reading is not a momentary religious act, but a means whereby the knowledge of God, of His grace and mighty acts, is passed on to succeeding generations.

What of prayer? How many parents are so busy seek-

THE FAMILY FACT

ing the things of this world that their priorities have become distorted? Will today's mothers be remembered for upholding their children in prayer or as those who were more keen to "keep up with the Joneses"? We need to inculcate the habit (or should we say the practice?) of prayer in our children by precept and example.

The Christian home is more than a place of retreat where hopefully there is a peace which the world can neither give nor take away. The home is a mini-society which looks outward, which sees work in God's world as a challenge. The home is not merely for withdrawal, it is for strength to mobilise us to subdue the world for Christ. Bible-reading and prayer are means of grace which enable us to fulfil our God-given role.

The power of the Gospel is to be exercised over all creation; as individuals we sink our individuality in a higher unity; our homes are to be a training grounds for the spiritual warfare to which we and our families are called.

Does your home fit this pattern?

NOTES & COMMENTS

Eat and run

A television commercial commends a particular breakfast cereal because it is made for those who have to "eat and run". This is a recognition of the rush of modern life. Radio stations tell us the time about every 2½ minutes each morning, and somehow intensify the pace of things by telling us the news of the world every half-hour.

It is quite possible that we have become so infected with this spirit of hurry that we don't know how to take things slowly and quietly, even for a short time. We are so used to transistor radios and TV that we are afraid to be quiet and alone, even quiet and alone with God.

But times of quietness alone, times set aside for fellowship with God, are what we need if we are to continue to grow as Christians and to experience the rich blessings of the Lord. When others are going in for transcendental meditation or meditation in connection with the practice of yoga, Christians are to meditate on God's word. Baron von Hugel, who lived in what we think of as a more leisurely age, once said that Christians should treat the Scriptures like a lozenge — ruminate on them, turn them over and over, savour them, chew on them, as one might say.

The first Psalm speaks of the blessedness of those who walk in God's ways and meditate on his word day and night. But we will not have this blessing if we adopt a "read and run" approach to the Bible. The word translated "meditate" in Psalm 1 means mental exercise (indeed in Coverdale's Psalter it was translated "exercise"); it means to put one's mind to it with intense and serious purpose. The Lord directed Joshua to engage in this meditation on God's law as a continuing activity (Jos. 1:8). The Prayer Book collect for the second Sunday in Advent is fully biblical when it asks that God will enable us to "read, mark, learn, and inwardly digest" the Holy Scripture which God has caused to be written for our learning.

We must not gulp it; it is to be digested. It is to be read and applied so that we have, not a cold and lifeless theological orthodoxy, but a living theological orthodoxy that affects and changes us.

Perhaps we are quick to claim that lack of time prevents us from devoting time not only to Bible reading but also to reflective meditation on, and prayer over, the inspired text. But we have enough time. What is lacking is the will and the resolve to put God first in that way.

Daniel did not lack dedication, and we find his habits of prayer mentioned in Daniel 6:10. Why did he do it? It was not a barren pattern into which he had fallen, but an absolutely top priority — so much so that he risked his life rather than miss his times of fellowship with God. Similarly, David wrote of the delight, and the true perspectives, and the illuminating guidance that came to him from the faithful God of Psalm 36.

A number of books are currently available which are helpful aids to regular habits of Bible reading and prayer. Some of them are reviewed in this edition of the Record.

To the meditative Christian whose heart is overwhelmed and broken, consolation comes from a text like Deut. 32:3 and 4, or the words of Jesus, "I am the good shepherd". Christians drawn to the glamour of city life, and the appeal of fashion and status, will find much to ponder in 1 Cor. 7:31. Don't read and run.



Vivien Bruce, HMS Social Worker.

WESTERN SUBURBS SERVICE

In a bid to cope with increasing need for counselling in the Western Suburbs, the Anglican Home Mission Society has opened a new office at Harris Park.

Located in the vestry at St Paul's Church, 13 Crown Street, Harris Park, the office is administered by trained social worker Vivien Bruce, who has been specially designated as Western Area Social Worker.

The office is within walking distance of Harris Park and Parramatta Railway Stations and next door to the Home Mission Society's Chesham Nursing Home. The social worker will be in the office on Wednesday, Thursday and Friday between 9 am and 5 pm. Counselling appointments can be made by either phoning the Harris Park office on 682 3369 or the Sydney office on 211 1244. Counselling is given free of charge and is available to all regardless of race or creed. The Counselling service deals with all kinds of social, spiritual and emotional problems.



ON & OFF THE RECORD

By David Hewetson

One of the best ways to kill off a good idea is by "inflation". When it is applied in a prodigal fashion to anything and everything that it even remotely resembles, it soon loses its real value. This was done, in ecumenical circles, to the concept of "mission". Curiously enough whilst "mission" was being devalued in church circles it was being re-minted elsewhere to describe purposeful and dedicated secular activity of various kinds. For example, I once heard an educator who was said to have an "almost missionary zeal" for a particular theory and programme.

MISSION MISSING

The situation reached a point where one might almost have been pardoned for thinking that "mission" and "missionary" described excellent activities provided they were not used to describe the proclamation of the Christian Gospel in a cross-cultural context. The latter activity, it was suggested, was really imperialistic proselytism, the arrogant stereotyping of helpless victims by bigoted religious fanatics.

Another badly inflated word is "fellowship". To many people it describes a kind of genial back-slapping mateyness that is quite repulsive. I remember a character in a book I once read, a Curate, who went everywhere promoting fellowship i.e. as an end in itself. And whenever he hove in sight, people immediately hid.

PROXIMITY WITHOUT COMMUNITY

Fellowship could not have been de-valued at a worse time. For one of the marks of modern life is what Murdo McDonald describes as "proximity without community". It is a very destructive force, much more hazardous in many ways than other, more physical, kinds of atmospheric pollution. The more we place people cheek by jowl the more they seem inwardly to withdraw from each other into lonely, unhappy, and at times, almost psychopathic isolation.

Churches, like other institutions, live in this environment. One might hope that they would be oases in this

desert of anti-community life. Some are, of course. But it cannot be taken for granted that all are.

Like any other form of Christian behaviour fellowship must be expounded, enjoyed, demonstrated, and, where necessary, church structures must be re-formed sufficiently to allow it to emerge.

We can be most grateful to God that, along with a real revival of lay ministry today, the concept of meaningful fellowship also seems to be coming into its own again.

DOWN WITH RC'S!

There is, after all, no place in the New Testament for "solitary saints". Most New Testament synonyms for Christian are found in the plural or as collective nouns. The word "saints" itself is almost totally in the plural. But it, too, has suffered, through tradition, a bad case of inflation, until it conjures up in most minds a (solitary) spiritual aristocrat who is set apart by his sanctity from lesser mortals like ourselves.

Actually such solitary sainthood is probably one of the subtlest of all mis-understandings of the processes of sanctification. Christians engaged in such a solitary quest often wonder why their experiences are not more spiritually rewarding. They are even tempted at times to jettison the "dead weight" of other apparently less spiritual Christians, whom they think are "holding them back".

Nothing could be further removed from the programme for maturity as outlined by Paul in an epistle like Ephesians. Such RC's (Robinson Crusoes) have missed the whole point. To know fellowship Christians must "meet and greet" (with a holy kiss or a handshake all round according to taste. Keeping the kisses holy — or hygienic — might be a problem for some. In any case the principle is clear: enter into a truly personal relationship with others). If we are to stir one another up let us make sure that it is to love and good works and not to envy or irritation. Let us get close enough to each other to share each other's joys and sorrows; let us bear one another's burdens and so place ourselves under the same burden-bearing constraint that characterised Jesus.

The New Testament is full of light for those who wish to put real value back into the word "fellowship".

MOONIES SUE PUBLISHERS

Two publishers are being sued for almost US\$20 million by the Unification Church for books that are critical of the church and its founder, Rev Sun Myung Moon.

Deprogrammer Ted Patrick and his publisher E. P. Dutton are being sued for \$15,000,000 for Mr Patrick's book, *Let Our Children Go*.

Author Dusty Sklar, and publisher Harper & Row are being sued for \$4,000,000 for Mr Sklar's book, *Gods & Beasts: The Nazis and the Occult which compares techniques allegedly used by the Unification Church with occult societies in Nazi Germany*.

A recent report in *Publishers Weekly* also cited a \$10,000,000 suit, which was dismissed, filed by the church against writer Bruce Nussbaum for his article in *American Banker* describing the church's connections with the Diplomat National Bank.

Threats of a suit have also been received by John Cotter who infiltrated the church three years ago and produced a series for *The New York Daily News*.

Mr Cotter said he has been repeatedly harassed by Unification Church members. He is now under contract to Anchor Press to do a book on the church.

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368

RUPTURE IN RELATIONS BETWEEN CHURCHES

The Moderature of the General Synod of the DR Church has just announced that the ties which existed between the DR Church and the Reformed Church in the Netherlands, have been severed. This follows a decision taken by the Synod of the Netherlands Church adopted on April 4, 1978, in which support was promised for the special fund of the World Council of Churches which finances its Program to Combat Racism.

DISAPPOINTMENT

As a result of the decision taken by the Netherlands Synod, a decision already taken in 1974 by the DR Synod in South Africa, automatically came into operation. It provided inter alia, that if the churches in the Netherlands were to promise support to the Programme to Combat Racism — and in doing so to lend active support to terrorist groups — the ties between the Netherlands and South African churches will be regarded as having been severed.

This announcement, signed by the Moderator, the Rev Doris Beukes, Dr Koot Vorster, Dr G. O'Brien Geldenhuys the Actuary and the Scriba, the Rev Kobus Potgieter, reads as follows:

"We are deeply disappointed and shocked by this decision. How a church which professes not to approve of violence can yet actively support a fund in support of terrorism, is incomprehensible.

"The excuse that the contribution initiated by the church will be applied only towards humanitarian purposes by the so-called freedom movements, is so palpably naive that it cannot be taken seriously.

HALF-HEARTED

"This matter was emphasised to the point of tedious repetition in official discussions with the delegates of the GKN. We are also of the opinion that the Synod of the GKN has been very reluctant and half-hearted in past years to take the steps required in connection with doctrinal deviations in the bosom of the church."

The Rev Mr Beukes said in Johannesburg that the doctrinal deviations turn on the inspiration of the Gospel and reconciliation with Christ.

"These deviations were a source of great misgiving so far as we were concerned. In the light of these developments a resolution of the General Synod of 1974 came into operation.

"The relevant portion of the resolution reads:

1. If the Synod of the GKN does not within the foreseeable future excise from its midst the doctrinal deviations by means of teaching and
2. If its decision in regard

the next Synod is held, we shall regard the tie between the DR Church and the GKN as having been severed.

UNAVOIDABLE

"This sequence of events, involving the rupture of links with a church with which we have had the closest association and from which our church has received sustenance in the theological idiom over the past century, is indeed a matter of sorrow.

"These developments became unavoidable, in our view, as a result of the course pursued by the church leadership in the GKN in recent years.



The moderation of the DR Church: Dr F. E. O'Brien, Geldenhuys, Dr J. D. Vorster, Rev D. P. M. Beukes, Rev J. E. Potgieter.

EXCITING TRENDS IN R. I.

While British Anglicans are openly questioning the value of "Scripture" in Government schools, a survey of around 60% of Sydney's High Schools by the Board of Education of the Anglican Church in Sydney, shows that "Scripture" is making a comeback here. Results of the survey were released recently.

The Board says that many Anglican Clergymen visiting schools for Religious Instruction are finding that Scripture is the high point of their week. This is due, it maintains, to their use of radically new approaches to "Scripture" which allow more flexibility and closer contact with students.

In Britain, *ACE*, the quarterly journal of the Archbishop of Canterbury's Council on Evangelism says that many schools find that Religious Instruction is a lost cause.

Its editorial contends that the survival of Religious Instruction is worth fighting for in some areas, but that in a great many others the time has come to look beyond the classroom.

"If the local school gives scant regard to R.I., it is time to consider mid-week after school activities for boys and girls," says the Editor.

SYDNEY SHORTAGE

Shortage of Scripture teachers caused a crisis for Religious Instruction in Sydney six years ago, according to the Anglican Board of Education.

The shortage was due to marked rises in the number of High Schools built and the fact that students were staying longer at school in the wake of the Wyndham

Report. The trend was for Scripture classes to be restricted to year seven (form one). Senior students had contact with visiting clergymen, mainly through an occasional and impersonal "assembly" held in the school's hall.

The Anglican Board of Education in Sydney determined to try new approaches within the classroom. Instead of battling with over-sized classes, Scripture teachers were encouraged to try seminars and small group discussions. These proved successful almost immediately.

Many School Principals praise the educational value of these methods. Their use has also provided an opportunity for co-operation among the teachers representing the different church denominations.

How do the seminar and small group approaches work?

Both the seminar and small group activities relate to the big questions which students feel and face. Board of Education Officer Tom Smith, says that many students have relationship needs and are uncertain about their goals in life. These needs could be met by understanding and applying a Christian world view.

REAL LIFE

In seminars, students consider a question or questions

RENDER UNTO CAESAR ...

It is not the usual practice, apparently, for clergy to declare funeral and wedding honorariums when filing their income tax. Now, Canadian National Revenue investigators have discovered a way to trip them up.

John Ligertwood, general treasurer, says the Department of National Revenue, in auditing certain funeral directors accounts, has noted payments as honoraria to clergy for their services.

These have not been declared by the clergy concerned as income for tax purposes.

"It is clear that, should clergy retain such honoraria for their own use and not turn them over to their parish treasurers, the department expects them to declare such honoraria as income when they prepare their annual income tax returns," he said.

Canadian Churchman

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Latin vespers sung again

For the first time since 1540, the service of Latin Vespers was sung in Canterbury Cathedral on Sunday by 160 Benedictine monks and nuns from Anglican and Roman Catholic communities.

The Cathedral was packed with almost 3000 people for the service, which was the climax to a fortnight of celebrations marking the Benedictine contribution to the Church over the past thousand years.

The Benedictine visitors, who came from as far afield as France, were welcomed by the Archbishop of Canterbury, who told them "We rejoice this afternoon to join in worship with you".

VOCATIONS

The sermon was preached by Cardinal Hume, Roman Catholic Archbishop of Westminster, who is himself a Benedictine. He told the monks and nuns in the congregation that their vocations were perhaps needed more now than at any time in the past.

Their religious houses should be open to all, he said, so that people could be helped to discover the meaning of their lives and to find happiness and love in their relationship with Christ.

They had not sung Latin Vespers just to revive ancient memories, he went on, nor come to Canterbury simply to step back into the past —

"We have come to be reminded of what our monastic forefathers achieved. We have come to learn from their example and under God's grace to go back to our monasteries inspired and invigorated, and to take up again that service of God to which we have dedicated our lives."



The Archbishop of Canterbury and Cardinal Hume giving a joint blessing at the end of the service in Canterbury Cathedral on Sunday.

R.C. PRIEST SAYS CELIBACY UNJUST

Roman Catholic priests are free to marry and the church's law forbidding them to do so is unjust, says a prominent Roman Catholic theologian, Rev Adrian Hastings.

Fr Hastings, a lecturer in African and religious studies at Aberdeen University in Scotland, recently opposed the law of celibacy in an article in the Dominican-edited *New Blackfriars*.

He advocates abolishing the compulsory link between celibacy and the priesthood while preserving the "immensely valuable" witness of celibacy in the religious life and in similar contexts.

He accepted enforced celibacy at ordination, he says, because it was the law of the church and seemed an expression of God's will.

"Convinced today that it is, on the contrary, a grave disservice to the Kingdom, I can contemplate breaking it without any sense of failing in fidelity to the God who has guarded, guided and blessed me all the days of my life," he adds.

The decision that he is free as a Catholic priest to marry was reached after "much thought and prayer" he says.

While there is no indication that Fr Hastings intends to marry in the near future, he indicated that he would continue to function as a priest "whether or not I marry."

According to Roman Catholic sources, should Fr Hastings marry without first seeking release from priestly duties he could be excommunicated and the marriage would be invalid in the eyes of the church.

Explaining that he had remained celibate in order to argue more strongly for necessary reforms, Fr Hastings says he changed his mind "partly because I am tired of having my own life consoled by a clericalism I detest; partly because verbal argument alone, however clearly put, is very easily disregarded by the powers that be."

Married clergy must be permitted in order to prevent the priesthood from being restricted to "the limited fields of ritual and fundraising," he argues.

SIT-IN CURATE LEAVES

Rev Gratian Bannister, an Anglican curate who staged a two-year sit-in in his rectory in Ireland over a dispute about a transfer, left the church residence quietly minutes before he was due to be legally evicted.

Bishop R. G. Perdue of Cork assigned Mr Bannister to the tiny village of Schull 15 years ago on the understanding that the appointment was a temporary one. However the residents of the town, both Anglican and Roman Catholic, appealed to Bishop Perdue to allow him to remain.

The clash between the bishop and Mr Bannister was taken to court. During his two-year sit-in, conducted services in the rectory although regular services were also held in the village.

THE MAN WHO WANTED TO BE PRESIDENT

"Like every young ambitious man I approached life with a strong determination and desire. Finishing my teacher training course with honors in 1962, I prepared a personal ten-year development program with the goal of occupying the presidential chair of my country, Nigeria, by 1973. This was not just an idle dream with the type of privileges I had by birth and upbringing. Born to a wealthy Muslim family, one of the kingly houses in Ibadan, my city, I was wrapped in a materialistic world view. I was indoctrinated to believe that one's earthly material success is a foretaste of one's heavenly destiny," said Dr Adeyemo, General Secretary of the Association of Evangelicals of Africa and Madagascar.



Dr. Adeyemo

"Keeping my goal in focus I spent several hours daily in private study while working as a schoolmaster. I involved myself in politics and social activities at the local level. All these did not make me less religious, since to an African there is no dichotomy between the sacred and the secular. "I tried to observe the religious rituals including such things as praying five times daily, fasting during the Ramadan, giving alms to the poor, and abstaining from questionable ethical and moral practices. Humanly speaking I was righteous and pure, but I realised that something was lacking in my life.

DESPERATE SEARCH

"Two questions constantly worried me: What is life all about? and what happens after death? The fear of the unknown and quest for what life is all about drove me into a desperate search. "I have always delighted myself in reading and started a friend's inspiration I started to read the Bible. At that time, it was not more than a history book of the wandering Jews just as the Koran was of the Arabs.

"On this friend's invitation I started attending the church on Sundays while I continued for four years during Muslim rituals during the week. This ugly situation continued for four years during which time I held various offices in the church.

"In September, 1966, the church organised a week-long revival meeting under the auspices of Reverend E. White, a South African missionary.

"On the third day of the meeting he gave a clear presentation of the gospel with an emphasis on the lostness of man, the power of the blood of Christ to save, and the need for repentance.

The message gripped my soul, and in response to the invitation given, I went forward as an expression of my faith to receive Jesus Christ into my heart by prayer.

"There was no question about the transformation taking place in my life, though it was hard for me to articulate it then. My quest for life was answered and my

fear of the unknown was resolved.

"With passage of time a new outlook started developing in me. I started to recognise Christ as my Lord and to discover that He has a plan for my life. I developed distaste for politics, and consequently, gave up my ambition of becoming a President.

"An unusual hunger and thirst for God's Word was created within me. Coupled with this was the burden for my People still in spiritual darkness.

"I could not contain my discovery within me, rather, every opportunity was seized to share the good news with others especially those of my immediate family, even though this was at the risk of losing my family rights and privileges.

FACING THE TASK

"My confrontation with the intellectual spectrum of the nation and the rapid population explosion awakened in me the need to be thoroughly equipped for the ministry.

"God led me to the Sudan Interior Mission Theological Seminary at Igbaia, where I studied under dedicated missionaries. The three years in this school were marked with opportunities to preach and teach the Word in churches, schools and camps.

"The period was also used of God to enlarge my vision. At the end of the course, God opened the door to attend Talbot Seminary in USA and I moved in by faith September, 1973.

"Nothing can be compared

with the privilege of learning God's Word in preparation for His ministry. While at Talbot, God gave me opportunities for ministry including: Youth ministry at Metropolitan Bible Church in Paramount, California, and teaching at Los Angeles Bible Training School. Occasionally I did share in the pulpit ministry.

"Finishing at Talbot in January and May of 1976 with Master of Divinity and of Theology respectively, the Lord opened the door for a doctorate work at Dallas Theological Seminary.

"With the help of God, the support of His people at the Church of the Open Door in Los Angeles, and the encouragement and wise counsel of the faculty, I was able to finish my program by December, 1977.

"Though short, the time at Dallas was very profitable. The academic challenges sharpened my theological thinking and reflections. In addition to warm interpersonal relationship and fellowship with both students and faculty members, I served as the minister in charge of Evangelism at Richland Bible Fellowship Church.

BECAME GENERAL SECRETARY

"During this time two major events also took place. First I was elected General Secretary of the Association of Evangelicals of Africa and Madagascar (AEAM) at their General Assembly held at Bouake, Ivory Coast, July 28-August 4, 1977.

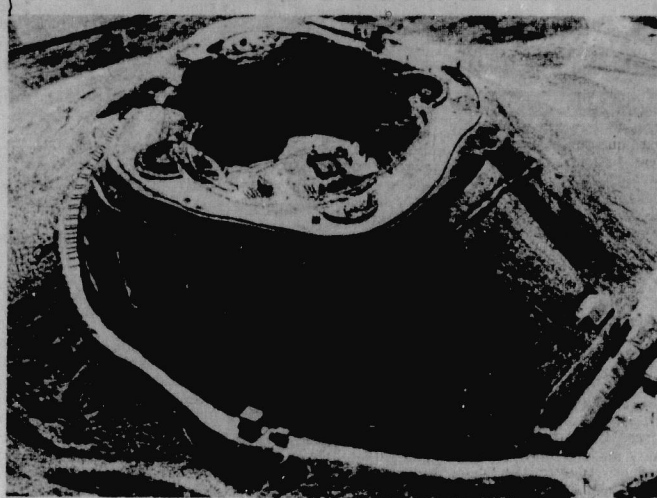
"Secondly, I was ordained at the Church of the Open Door in Los Angeles, on October 16, 1977.

"As I assume my new responsibility at the Nairobi Headquarters of AEAM, I am constantly reminded of two facts:

"It is not by might, nor by power, but by my Spirit, says the Lord of hosts (Zech 4:6). "Secondly, it is not how long we live that matters, but what we do for the Lord with the limited time we have. "Redeeming the time, because the days are evil" (Eph 5:16).

"It is my desire, therefore, that wherever He may place me, I will do my utmost in the power of the Holy Spirit for His highest."

KING HEROD'S BURIAL PLACE



This large archaeological mound forms the hill of Herodion on the edge of the vast Judean Desert. A popular tourist attraction, this mound is considered by historians to be the burial place of Herod the Great, the builder-king who changed the face of the Holy Land.

\$250,000 EXPECTED FROM UGANDAN APPEAL

The Ugandan refugee appeal, launched in Australia last February, has so far reached \$221,648 the director of the appeal, Mr Warwick Olson, announced in Sydney.

The appeal was launched in most Anglican dioceses in Australia in February, when Bishop Festo Kivengere, exiled from his own diocese in Uganda, flew to Australia to head it. Bishop Kivengere was forced to flee from his own country soon after the murder of the Archbishop of Uganda, Archbishop Janani Luwum, in February, 1977.

Bishop Kivengere returned to Australia in May to speak in the Diocese of Perth which held its Ugandan appeal last month.

Mr Olson said it was hoped the total appeal would ultimately raise more than \$250,000. The appeal has three main objects: • Support for an educational and professional scholarship programme to equip displaced Ugandans of all faiths to participate in their homeland's reconstruction in due course; • Relief and emergency aid for Ugandan refugees who need assistance with food, clothing and shelter; and

• Assistance for Anglican dioceses of Burundi, Rwanda and Zaire, which with Uganda form an Anglican province but most of whose funds have been frozen in Uganda.

A detailed audited statement on the raising and allocation of funds from the Australian appeal will be made after the close of the financial year.



Bishop Festo Kivengere

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HELP LEGACY

THE REVOLUTION OF LOVE IN SOUTH AFRICA

Does the Christian youth of our time still have a calling to fulfil? If so, what does this calling involve? How can we do justice to the Biblical injunction to love God and our neighbour? What do we do about Romans 13:8. "Do not you people be owing anybody a single thing, except to love one another; for he that loves his fellow man has fulfilled the law."

There are in our time still many things which keep us apart as Christian youth of the various South African population groups; we do not know one another, we are not aware of one another's problems, struggles and questioning!

And yet we live here in one country... often alienated from one another. What is the Church in South Africa doing to guide its questioning youth? Must there first occur another country-wide state of unrest to be treated with "instant" solutions again?

The Rev Jan Mettler, Secretary for Evangelisation of the DR Mission Church, reports in answer to all these and many other questions in the Church's official journal *Die Ligdraer* (16/2/78), that a major inter-church conference is being arranged to be held in the Good Hope Centre, Cape Town.

This idea originated on the

Cape Flats. The theme of this get-together is: The Revolution of Love. This theme must be interpreted in the light of the Gospel especially if we bear in mind II Corinthians 5:2.

"We are therefore ambassadors substituting for Christ, as though God were making entreaty through us. As substitutes for Christ we beg: 'Become reconciled to God.'"

One of the Divine Laws teaches us: "However, I say to you: 'Continue to love

your enemies and to pray for those persecuting you'." (Matthew 5:44). How can we in our own lives and in our relationships do justice to this demand?

A large number of speakers from many different churches participated in the conference. Deo Volente. The highlight was the presence of the well-known Bishop Festo Kivengere of Uganda.

CHRISTIAN CONFRONTATION

If there has to be a confrontation, it should be a confrontation of love; if there is still a possibility of a Christian dialogue, it should be a dialogue of love. God has provided us with the mightiest of weapons: love.

One of the Divine Laws teaches us: "However, I say to you: 'Continue to love

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Blessings of unemployment

Sir,
Your recent editorial, "By-passing the Needy" in conjunction with Bishop Short's column, "Never had it so good" of the same issue of *Church Record* brought again to our attention the vexed question of unemployment. Last year the Bishops speaking for Australia as a whole said unemployment was the most serious social problem in our country.

There seems to be a general consensus amongst Christians and their spokesmen that greed is the basic factor causing unemployment. Certainly this came through strongly in your editorial and Bishop Short's remarks.

With respect, and a lively appreciation of the constructive advice consistently advanced by both writers on other matters, I believe the diagnosis of greed to be a very minor element in the causes of unemployment.

If it is possible to concede for the moment that greed is not the cause it may be possible to see the hand of God as the prime cause of unemployment, not as a punishment, but a blessing. For unemployment is the displacement of human labour by machine labour.

The computer is replacing the clerk, automation the worker on the production line and the work bench, electronic technology displaces the housewife to a large degree, as it does many others in their work situation. Does God really intend these things to be a curse rather than a blessing?

May it not be that the new covenant not only releases from spiritual slavery but also economic slavery? I have been taught in the Anglican church that the grace of God is "the unmerited favour and love of God towards man". We do not merit the freedom which is the fruit of God's grace, and man in his sinful state continually seeks to enslave his fellow man.

This form of lust is more evident in the control exercised through finance than in any other field of human endeavour. Thus we say that if a man is put out of work by the granting of God's gifts, then we will restrict his access to the life abundant so evident all around, by restricting his access to financial symbols.

We go further through taxation and usury to enshrine the financial symbol into a great god. Men are forced to

keep their eyes on money rather than God. If it could be conceded that the full employment policy should be replaced with a policy of full creativeness, unemployment would be welcomed, and financial symbols would be distributed with little or no taxation or usury. The financial symbols would reflect the capacity of a free people to provide their needs.

Those participating in the productive process would obviously be rewarded, but as the numbers decreased with the advance of technology, it should not mean they should be thrown onto some sort of economic scrapheap, but through the just distribution of financial symbols be enabled to enrich their lives in some other field of endeavour glorifying God whose bounty had made it possible.

EDWARD ROCK,
Greensborough, Vic.

Bishop's bias

Sir,
Your issue of the 6th March has unfortunately only just reached me, hence my comment on a column headed "A new Ambrose" on page 5 comes much too late. However I confess to being more than surprised that you should publish without comment what appears to be nothing other than a partisan hand-out presumably emanating from Bishop Winter.

You apparently have not seen the balanced appraisal of the situation which the Rev David N. Samuel wrote for the English Churchman earlier this year. I enclose copy of one of Mr Samuel's articles dated February 24 which throws a good deal of light on this person's activities. Much more should in due course come into the open which Mr Samuel has only touched on.

You are probably also aware that a violent controversy has been set off by Bishop Winter in his own



church, the Church of the Province of South Africa.

I quote from an article in the CPISA monthly newspaper, "Seek", dated December 1977 and written by Canon Cyprian Thorpe who was Director of Mission in the CPISA and is now the Provincial Commissary. Canon Thorpe writes in an open letter to Bishop Winter: "I have read with interest and, may I say, increasing astonishment the last instalment of your new book in the Church Times (October 7).

It is right that we should be self-critical of the Church to which we belong and in which we hold office; but some of the things you say are extraordinarily superficial, whilst others, to say the least, do less than justice to the facts".

May I say that the terms "extraordinarily superficial" and "doing less than justice to the facts" can aptly be applied to the article which you have published.

I should have thought that you might have asked the obvious question, why there had to be such haste in turning a Deacon into a Bishop virtually overnight, and even before, as your article blandly mentions, the said Bishop has completed his theological studies, but your caption referring to him as a "new Ambrose" may unfortunately be only too apposite.

If I remember correctly, Ambrose was distinguished by his intransigence and opposition to the State as well as giving impetus and encouraging a movement towards the worship of relics which corrupted the church from his day to the Reformation.

H. HAMMOND,
Registrar,
Church of England
in South Africa.

Lightning Ridge's needs

Sir,
I am writing in the hope that you would bring to the

attention of your readers the establishment by the Bush Church Aid Society, of a new work in Lightning Ridge, the opal mining town within the parish of Walgett and the Diocese of Armidale.

Capt Les Fearnace has commenced his work as Evangelist/Pastor, but as it is a new work, several things are needed to set up this centre. There may be parishes which have these items sitting around not being used and may be prepared to give them to Lightning Ridge. These include:

- copies "Book of Common Prayer";
- copies "Hymns of Faith" or "Golden Bells";
- Communion set;
- small lectern for the Communion Table;
- seating of some kind... perhaps chairs which can be stacked; and
- SSR.

We would also covet the prayer support for this strategic ministry. Items may be sent to Capt Les Fearnace, PO Box 440, Lightning Ridge 2392.

(Rev) DAVID MULREADY,
Walgett.

Define the Family

Sir,
There seems to be some unusual ideas going around these days as to what constitutes "The Family".

Surely, in Christian terms at any rate it means a man and woman legally married and their children, plus blood relations, such as grandparents, aunts, uncles, etc.

Let us keep this clear in our minds and not distort the meaning of the word "family" by using it to refer to "any group of people living together" — whether in a de facto (common-law) relationship or as homosexuals, etc.

This may be the humanistic approach of the Royal Commission on Human Relationships but such an interpretation is not that of the Bible.

Marriage has always been upheld by the Christian church. Let us not give the impression that it no longer matters.

Christians should certainly help provide living outside normally accepted family life, in the styles mentioned above. Everyone needs Christian love but let us not denigrate the word "family" or change its meaning in any way. The Christian should uphold normal family life in its true sense.

(Miss) A. J. FAWCETT,
Bellevue Hill.

Where have they gone?

Sir,
Some time ago you published a letter from me inviting converts from the 1959 Billy Graham Crusade to contact me with a view to having some sort of reunion as a public witness that such converts are genuine and do last.

Of the replies I have received only 12 indicate that they are Anglican, yet I have always understood that the C of E had the largest number of converts.

Other people have encouraged me to the point that I felt that I should make at least one more effort to persuade members of our Church to let me know if they (or someone they know) were influenced for Christ by the 1959 Crusade. Clergy especially who know of such people might care to encourage them to contact me at PO Box 26, Summer Hill.

(Rev) MILTON MYERS,

Not Snob Shops

"Church Schools are workshops, not 'Snob Shops', said the Dean of Sydney, the very Reverend Lance R. Shilton, at St Andrew's Cathedral. "They are not for the privileged few, but open to all who want value for money. The Federal Minister for Education, Senator Carrick, is to be commended for his intention to redress the inequality which for too long has left independent schools in a state of unnecessary uncertainty.

"As education in this country is compulsory, it is the responsibility of taxpayers to meet the costs of education for all.

"Parents of children in Non-Government schools are saving the community millions of dollars by paying most of the costs themselves without additional tax concessions.

"Many parents, including some Grandmothers, make personal sacrifices for the so-called privilege of sending their children to private schools. Unless these schools are kept viable with adequate subsidies, the possibility of the closure of some will cause greater headaches for the Government educational system and bigger charges on the Public Purse.

"An increasing number of parents are willing to pay the extra for long-term benefits of education for their children in Church Schools which has the spiritual dimension necessary for a full-orbit Christian view of life to meet the challenges of twentieth century secularism."

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Interstate Services

PERTH: St. Alban's, 423 Beaufort Street, Service 9.30 am. Rector: Rev Ken McIntyre. All welcome.

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

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

Accommodation

YOUNG CHRISTIAN LADY (age 21) requiring flat or house on North Shore. Willing to share with others. Phone 922 2122 ext 248 bus hours, ask for Leslie.

Wanted

WANTED TO PURCHASE 50 copies Book of Common Prayer, reasonable to good condition. Secretary St. Andrew Anglican Church, Bowral 2576.

NOT QUALIFIED

• From page 1

Commissioners including eight research officers, there are only scattered references to marriage throughout the documents, some dozen pages in all, and the main recommendations are on preparation for marriage and the reduction of the legal age of marriage to 16.

"We think that in many ways the report demeans the sexual relationship and does not take a positive attitude to strengthening marriage and the traditional family. We question some of the research methods that seem to have taken biased samples and think that some of the material may need re-examining by impartial expert researchers in the medical field.

"We do not accept the argument that because society appears to have accepted the permissive way of life for many, that it should be condoned or sanctioned by law. In fact, society has much more enthusiastically accepted smoking, yet this is being legislated against in the best interests of individuals and society on recommendations from the medical profession.

Though 80% of the population acknowledges some religious system, the only philosophy consistently apparent in the recommen-

dations is that of secular humanism which is rejected by all religions.

"Though many of the recommendations are consistent with the Christian view of caring concern for society and the individual, we consider there is a lack of caring concern for the vulnerable and the children. It is more serious in that some recommendations appear to favour the aggressor and do not protect the victim where adolescents are concerned."

"It surprises us that there should be some 40 recommendations to increase support to the Family Planning Association and no recommendation that all doctors and organisations prescribing contraception should warn girls of the dangers (Vol 1 Part IV). In fact the reverse is the case, as there is a recommendation (Vol 1 Part IV No 108) that 'the use of a condom by young people should be encouraged and they should receive instruction in the method of withdrawal'.

Human sexuality problems form a large part of the day-to-day work of many medical practitioners. They have to make decisions about pregnancy and its termination, to supervise birth, treat venereal disease, prescribe contraception, and counsel on many sexual and family relationships problems.

SU CLOWN TOUR FOR 1979

The Scripture Union has announced that, as part of its special contribution to the International Year of the Child, it will sponsor an Australia-wide tour of circus clown mime artist Peter Gray.

In introducing the tour, John Lane, SU's General Secretary in Victoria comments:

"I think three words aptly describe Peter Gray... Christian, professional, clown."

"Peter is a brother in Christ. He believes that God has given and nurtured his mime-gifts and called him into this full-time ministry. It is not the sort of ministry to which many are called... but it has its place alongside the more easily recognised callings. It enriches them and points to the same Master."

"In obedience to his Master, Peter went out on a limb several years ago living sacrificially and seeking opportunities for his unusual form of service."

"Peter is also professional. His ability to hold an

audience is a result of well-practised skills and dedication to perfection. This professional approach gives him opportunities in all sorts of secular situations where he can bring his low-key gospeling in a very natural way."

"Peter is a particular type of clown. Most obviously, he is a silent clown. You won't find the verbal ABC's of the Gospel being clearly presented. His clown approach to gospeling appeals to our moods and feelings not to our minds only. He is not a slapstick, pie-in-the-face, knock-about, big-noise clown. He is gentle."

Peter's signature caption is "Jesus loves everyone, even clowns". This is the one verbal message which does come through. He wants to show adults and children that even when we make mistakes and feel very foolish, Jesus still loves us.

He conveys his message with music, juggling, dancing, balancing, slackwire, mime and fun. It is a message of joy and hope. It is a message that children and adults can relate to — the clown makes silly mistakes and so do we.

For about eight years Peter has been entertaining

Cure for lax study

"Search the Scriptures" edited by Alan M. Stibbs IVP hb 1 vol \$10.30 pb 3 vols \$10.15 the set

The title of this book describes its purpose: to be a guide and stimulus to daily reading of, and reflection on, the Bible. It first appeared in 1934, edited by G. T. Manley, and has since been revised and reset.

Passages are set to be read each day, and questions posed which ensure that the reader does search the scriptures for their meaning and significance in their own setting and in the modern world.

Factual notes are added to explain some obscure or difficult points, and to some passages a short introduction is given, eg many of the Psalms. Such notes do not intrude between the reader and the Bible text.

The current availability of many different translations of the Bible is no guarantee that people are reading it regularly and methodically. Use of this book, which covers the whole Bible in three years, and which has helped so many people in successive decades, will, as the editors hoped, aid people today in their understanding and delight in the word of God.

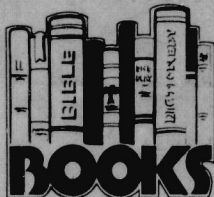
ALLAN BLANCH

Sources for all

"A Pocket Treasury of Daily Devotions" by Al Bryant Dimension Books, Mineapolis, \$US1.75

This little book is a selection of biblical texts, one for every day of the year, to each of which is appended a brief quotation. These quotations, chiefly encouraging in character, are from authors most of whom were evangelical and most of whom lived in the nineteenth century or earlier this century.

For example, the text for March 23 is Proverbs 16:3, and the quotation is from Frances Ridley Havergal, "Will you not, before venturing away from your early quiet hour, 'commit thy works to Him' definitely, the special things you have to do



today, and the unforeseen which He may add in the course of it?"

To the text Matt. 26:40, listed for August 13, are added these words of Andrew Murray, "As indispensable to me as the bread I eat and the air I breathe is communion with God through His Word and prayer. Whatever else is left undone, God has the first and chief right to my time."

In addition to its use for meditation, the book could be a useful source of quotes for inclusion in weekly notices and parish papers.

ALLAN BLANCH

4 year book

"This Morning With God" Edited by Carol Adeney Vol 1 Hodder \$1.25 Vols 2, 3, 4 IVP approx \$3 each

This series of paperbacks has been prepared by the American IVP as an aid to regular Bible reading, and arranged so that the whole Bible is covered in four years. The aim is a direct and fresh encounter with God's word.

The compilers suggest that a 20-minute uninterrupted period is needed daily so that proper attention can be given to the Bible text. A short passage is set for each day, with six or seven questions listed to elicit what the text says, what the text means, and how it applies to us today. The questions are based on the text of the KSV.

One difference from the British IVP's similar work, "Search the Scriptures" is that there are no explanatory notes of comments. This is explained thus: "This inductive method does not predetermine nor prejudice your investigation. It enables you to come to your own conclusions. It does not spoon-feed you; it enables

you the joy of independent discovery."

Users of the series are encouraged to refer to helps such as Bible dictionaries, commentaries, and concordances to supplement their use of "The Morning With God".

The material is very well laid out, and the sequence is varied in an interesting way, allowing maximum flexibility in the use of these books.

are gathered together by a common theme and form a useful collection of material.

Exactly how useful this book will prove to be for any individual will depend upon their inclination to use such a resource and the way in which its contents appeal to them.

Terry Dein

Sermon helps

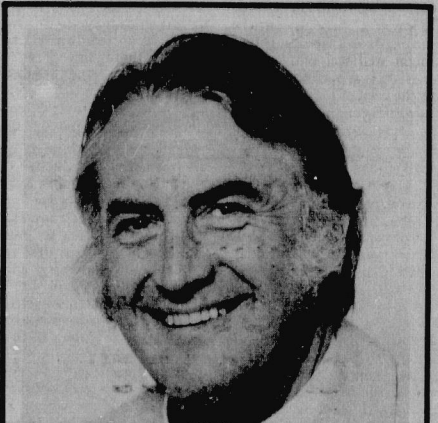
"1041 Sermon Illustrations, Ideas and Expositions" Edit A. Gordon Nasby, 395 pp \$US4.95 Baker Book House, Michigan

The reviewer has never been over enthusiastic about books of sermon illustration etc and has generally found them to be of little value in normal preaching programmes.

The book under review is certainly better than some of its competitors, but often its contents are too lengthy to quote, or too remote to be relevant.

Clearly, a book cannot contain contemporary, living illustrations and this limits the appeal and application of

• To page 7



The Bishop Speaks Out Condemning Occult

I want to give some advice — do not believe everything you hear — not even when it is spoken by a Bishop. A report from England tells of a bishop there who claims to have spoken to his dead mother in a seance and to have advised bereaved people to seek the help of a medium.

The bishop concerned said in an interview with one of Britain's leading Sunday papers that he thought unbelievers would find such an experience very helpful.

"These celebrations," the committee says, "just like the false witness of our hierarchs, just like the other sumptuous festivities, congress and receptions to which Christian leaders from all over the world are periodically invited, have the aim of convincing the world of the well-being of the Russian Church, of eradicating any awareness that it is not free."

For this reason, of course, they are taking place not only with the agreement, but with the full co-operation of the church's persecutors, who hope in this way to conceal their real purpose."

To seek the aid of the occult is to seek the help of Satan whose aim is to hurt and destroy us. The Devil is mighty and subtle but God is almighty and honest and will give peace and eternal security to all who come to Him through faith in Christ Jesus.

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WHAT A WORLD!

by Lesley Hicks

SUPERSTAR SYNDROME?

Enthusiasm and support for the forthcoming 1979 Billy Graham Crusade is not 100 per cent. I gather, amongst Sydney Anglicans, even those one would normally expect to be full of evangelistic zeal. From what my antennae can sense, there are a number of reasons for this, of varying validity.

THE DAMPENERS

To consider some of the better objections first; one seems to be the rejection of what has been called the "superstar syndrome" — the idea that Christians need to rely on any one leader, however greatly gifted, to spear-head evangelism or any other Christian enterprise; and in particular that we need an imported superstar.

Another could come from churches which are growing steadily already — there are a number around — and who have their work cut out to cope with the nurture and teaching of the new converts already being added to their fellowship through various means of evangelism. These might well feel that a mass crusade is superfluous as far as the need of their particular suburb is concerned.

There are many who feel

that "grass-roots" lay evangelism through natural friendly contacts is the most effective and lasting in its effects.

Those too young to remember a Graham Crusade here — and especially those too young to remember the 1959 one — might be less than enchanted simply through ignorance of the possibilities.

Then there are those who for various reasons do not like Dr Graham's preaching style or the content of his messages, and so do not feel enthusiastic about bringing unconverted friends to crusade meetings. Some reject his Americanness, with his expansive tendency to magnify the claims of each crusade to be the greatest ever.

They may reject the smooth "big business" ap-

proach to the whole show — "Small is beautiful", they may feel, in evangelism as in other fields.

THE ENTHUSIASTS

On the other hand, there are many who are thrilled at the prospect of the Graham crusade. But since he has been invited to come here in May 1979, and are already working, giving and praying enthusiastically towards that event.

Some of the most thrilled are those, who are now clergymen, and many other lay people, who were converted to Christ in 1959. I know some of them, and thank God for them. I am less aware of a body of converts from the second crusade in 1968; most seem agreed that it was for one reason or another less blessed and effective. I took part in the first crusade as a young counsellor, but when the 1968 one was on, was in hospital for the birth of our third child. So I was unable to assist it.

But most evangelical Christians in Sydney would agree that the 1959 crusade bore much fruit in terms of lives — hundreds, even thousands of them — lastingly changed and directed towards life-long commitment and service to Jesus Christ. The key factor in those conversions need not have been Billy Graham's preaching in itself, though that was undoubtedly the

trigger to that decision of the will to follow Christ *mae je* so many, but the tremendous reliance upon God expressed through united prayer, mostly in small groups, for months before and after the crusade.

SOME HESITATIONS, BUT...

My own position is that I share sympathy with some of the objections to the Graham crusade. But since he has been invited, and knowing from past experience how a whole city can be set buzzing with interest in the gospel message, with wondering whether God can in fact change the direction of a person's life for good, or even just with curiosity about the man Billy Graham, I shall be backing the crusade to the hilt in every way I can.

Aware of the raps and pitfalls, I should work and pray that they may be avoided. We can give, and pray that God will be wisely used. Recognising that a mass crusade can reach out to people who would never be touched by local church-based evangelism, we should pray that publicity will be effective and attractive.

PRAY ANYWAY

Knowing how vital it is that our churches be warm and loving and welcoming to those referred to them for follow-up, and for sound teaching to be provided, we

should be asking God to enable us to make the necessary changes in our relationships and structures.

We can pray that Dr Graham's preaching will be deeply faithful to the Scriptures, and will present the costs as well as the advantages of belonging to Christ. Above all we should pray that the Holy Spirit will create a hunger for the truth and for deliverance from sin, so that men, women and young people may hear the word of God and respond in repentance and faith. If the Spirit is working in this way, He will at the same time be dealing with us Christians, stirring us from our apathy and indifference to the eternal welfare of others — and that can only be healthy.

None of us, whatever our attitude to Billy Graham, can deny that the spiritual need of our city, and of Australia at large, is great. Sitting in the pews of our churches are many who hear the gospel regularly, but have not yet obeyed it and yielded their lives to Christ. In the community are millions who probably have not heard it at all. Both types have responded in past crusades.

Dr Billy Graham has had a uniquely blessed world-wide ministry. To support his coming is not to denigrate the value of all other methods of evangelism, nor is it to rely on one man rather than on God working through the body of the Church. It will only be as God, in answer to prayer, does work through His people, that Dr Graham's ministry will be blessed and used in Sydney next May. Would any of us want otherwise?

CELEBRATIONS IN RUSSIA A "HOLLOW CHARADE"

Last weekend the lavish festivities of an international Christian get-together in Moscow were disturbed by a small but powerful voice of dissent on the doorstep.

Moscow's Christian Committee to Defend Believers' Rights denounced as a hollow charade the celebrations of the Russian Orthodox Church to mark the 60th anniversary of the restoration of its Patriarchate, according to a document which has just reached Keston College.

It is in the form of an open letter to the Ecumenical Patriarch, Demetrios of Constantinople, to whom the College has forwarded a copy.

"These celebrations," the committee says, "just like the false witness of our hierarchs, just like the other sumptuous festivities, congress and receptions to which Christian leaders from all over the world are periodically invited, have the aim of convincing the world of the well-being of the Russian Church, of eradicating any awareness that it is not free."

For this reason, of course, they are taking place not only with the agreement, but with the full co-operation of the church's persecutors, who hope in this way to conceal their real purpose."

To seek the aid of the occult is to seek the help of Satan whose aim is to hurt and destroy us. The Devil is mighty and subtle but God is almighty and honest and will give peace and eternal security to all who come to Him through faith in Christ Jesus.

FAR MORE TO CAESAR

The committee was formed in 1976 by members of a current of church opinion which appeared in the early 1960s and was held over since that the Church is rendering unto Caesar far more than is Caesar's due.

One committee member, Father Gleb Yakunin, was among those who formulated the first systematic statements of this view in 1965.

He was joined then by a widely respected senior hierarch, Archbishop Yermogen, who was soon, as a

result, forcibly retired to a monastery.

Yermogen died last month at the age of 83, having spent his last ten years under virtual house arrest.

In its one and a half years of existence the committee has circulated over 200 appeals and documents.

These recount many types of persecution suffered by individuals or groups belonging to a wide range of denominations, and even to other faiths like Judaism.

The documents have been published in two volumes in San Francisco, under the editorship of Keston College.

In Moscow recently the Archbishop of Canterbury was represented by the Bishop of London and by the Archbishop's senior counsellor on foreign relations, Canon Michael Moore.

The Archbishop has recently been outspokenly critical of religious persecution in the Soviet Union.

In its appeal the committee traces the history of this persecution.

BOOKS

• From page 6

the contents of such volumes; nevertheless, there is some useful material in this book.

Its contents are well organised and clearly presented. An author and subject index at the end of the book add to its ease of use.

Terry Dein

When God fits a man to minister, He also prepares a people for Him to minister unto. — A.W.P.

A ROMAN CATHOLIC FIRST

The annual service of thanksgiving and dedication for the NSW Unit of Australian Church Women was held on May 29 at our Lady of Dolours Church, Chatswood. It was also the occasion of the installation of their new president, Mrs Marie McCann. Mrs McCann is the first member of the Roman Catholic Church to be appointed to this position. She is one of eight Roman Catholic women who were appointed four years ago as the first representatives of their church to the ACW (then Women's Inter-Church Council).

In her address, Mrs McCann said, "It is with great joy that I have accepted the position of President of Australian Church Women, NSW Unit. It is because our Saviour, Jesus Christ, taught us to love one another that our organisation is in existence."

"This year ACW (formerly known as the Women's Inter-Church Council of NSW) has reached its fortieth year of service and has been working

continuously to promote fellowship and co-operation between women of all branches of the Christian Church."

Mrs McCann went on to outline the programme and projects of ACW. It was significant that one of this year's holders of the Winfield Kick Scholarship was present at the service.

She is Sister Barkat Dass of Pakistan who is gaining further training and experience

in midwifery as well as pursuing a brief theological course. Sister Barkat spoke briefly during a time of fellowship around lunch at the conclusion of the service.

The service, attended by about 300 women of all denominations, was one of inspiration and challenge and not the least contribution to the worshipful atmosphere was the singing of the choir of the Lane Cove-Longueville Women's inter-church fellowship.



Mrs McCann receives the president's Bible from retiring State president, Lt Col Baker

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

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

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

FOR SALE: One Steelcraft baby's cot and mattress. \$25. one. Chesham, 798 6971.

BLACK AND WHITE TV SET, 23in, excellent condition. Any reasonable offer considered. Phone 387 2922, evenings and weekends.

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FOR SALE: Baby's green painted combination nursery robe, 5 drawers with porcelain knobs. \$25. Wooden table and four vinyl chairs \$35. Chesham, 798 6971.

WISH TO BUY: "Outline of Christian Doctrine" and "Letters to My Younger Brethren", by H. C. G. Moule. Phone 502 4581.

CHURCH FURNITURE required: Parish of Dapto wishes to purchase small prayer desk and lectern for use in parish hall. Phone (042) 81 1001.

"JOURNEY AMONG STUDENTS" LAUNCHED

The Cowper Room of St Andrew's House was the venue for the launching, on May 31, of the latest book by Dr Howard W. Guinness. Published by the Anglican Information Office as a paperback, the book is entitled "Journey Among Students". It is autobiographical, written by the man who did so much to inaugurate the IVF and the Crusader Union in Australia.

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

Rev D. Parker, Curate, All Saints, Nowra, is to become Curate-in-Charge of Pendle Hill with Gurrwean and Toongabbie.

SOUTH AUSTRALIA
Fr D. van Dissel was installed Rector of the Parish of Keith, SA in March.

Rev T. V. Jones, Rector of St George's, Magill, is to be the new Rector of St Andrew's, Walkerville, SA. Canon W. Chittleborough, who has been Rector of St Saviour's, Glen Osmond, is to be new Rector of St George's, Magill, SA.

NEW SOUTH WALES
Rev J. Hudson will serve in the Diocese of Carpentaria at Normanton under the auspices of the Bush Church Aid Society.

Rev Fred Morrey was inducted as Rector of Moe on May 25.

Rev B. J. O'Donovan was collated Archdeacon of the Darling in St Peter's Church, Broken Hill on June 8.

Ven G. Lawrence was collated Archdeacon of the Riverina at Griffith on May 18.

Fr B. Hoare has accepted the parish of Lockhart and is to become minister in charge in August.

Present at the launching were Dr Guinness and members of his family, Archbishop Sir Marcus Loane, and many other friends representing the Diocese of Sydney, AFES, Crusaders, etc.

Speeches were given by Dr Ian Holt, Dr Paul White, and the Archbishop, who chaired the meeting. They all recalled meeting Howard Guinness

when he paid two visits to Sydney in the 1930s.

It was at the invitation of Archbishop Mowll that Dr Guinness and his family came to Sydney in 1949 to the parish of St Barnabas', Broadway.

In 1953 Dr Guinness became the first Archbishop's Chaplain to Church of England Students in the University of Sydney.

In his response Dr Guinness

recalled with joy and thanks-giving his work in Sydney in earlier years. He paid tribute to his wife and family and all who had worked with him to such good effect in establishing effective ministry to young people, especially students.

He paid tribute too to the skills of the editor of his book, and expressed appreciation of the work of the AIO.



Dr Howard Guinness, pioneer of Evangelical student work in Australia, with two current student leaders: Elizabeth Wilson, (Sydney Area AFES staffworker) and Richard Uther (President University of Sydney Evangelical Union) — at the launching of his autobiography *Journey Among Students*.

Adelaide church woman honoured

It was announced on June 3rd that Miss Irene Jeffreys of the Diocese of Adelaide has been awarded the OBE "For service to the church, women, children and the aged".

Miss Jeffreys is a well-known personality in the Anglican Church, not only in Australia, but also in many countries overseas. She has been a member of General Synod since 1962, representing her home diocese of Adelaide.

This has involved her as a member of General Synod's Ecumenical Affairs Committee from 1960-1963, as a member of the Missionary Committee of the Anglican Council and as a delegate from that Council as an Anglican representative to the Australian Council of Churches.

It was Miss Jeffreys who seconded the successful Motion regarding the ordination of women at the most recent session of General Synod in Sydney.

Miss Jeffreys' involvement in Diocesan structures in Adelaide has extended from 1950 when she became a member of the Diocesan Synod where she has represented the parishes of Robe, Paskeville and Norwood. She is at present a member of the Synodal Social Welfare Committee, Ecumenical Affairs Committee, the South Australian Provincial Council and the Archbishop's Task Force into the Anglican presence in the inner city.

Her involvement in the work of the Church Missionary Society is almost legendary. Since 1941 she has been a member of the South Australian General

Committee, and for 12 years served as the General Secretary of the South Australian Branch of CMS.

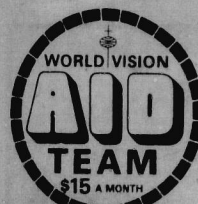
She has also been heavily involved in CMS affairs at a Federal level and this was given recognition last year when she was elected as one of the first two non-episcopal Vice Presidents of CMS in Australia (the other is Mr Alan Kerr from Victoria).

On a wider level Miss Jeffreys has just completed her term as one of the two co-opted women members of the Anglican Consultative Council, during which she attended meetings in Kenya, Ireland and Trinidad.

Miss Jeffreys' work for the community has involved her as Secretary and Treasurer of the Cottage Homes Incorporated, an organisation providing accommodation for elderly citizens of South Australia. She has also been the Hon Secretary and Treasurer of the Committee of Farr House, a Church of England Home for children in Adelaide. She has also been involved with the National Council of Women since 1969.

Miss Jeffreys is also renowned for her wide travels on almost every continent of the globe. In fact, at the time of the announcement of her award she was in England on her way to attend a meeting of the Executive Committee of the International Council of Women.

All Anglicans will join to congratulate Miss Jeffreys on this well deserved award.



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A JUSTIFICATION STIR

First move in reform of patronage system

The Benefices Measure — aimed at changing the traditional way in which rectors and vicars are appointed — is to be considered for the first time at the July sessions of the General Synod.

For centuries Church of England parsons have been appointed by patrons of benefices. In medieval times the patron was usually the Lord of the Manor, but nowadays patrons may be local landowners, diocesan bishops, the Crown, Oxford and Cambridge colleges, national and local patronage trusts — a wide range of people and institutions.

Patrons today usually consult the bishop — if he is not the patron himself — but they are not obliged to do so, and the bishop and the parish have only limited rights to object to a patron's nominee.

The Benefices Measure — which puts into legislative form proposals which the General Synod approved in principle in 1975 — seeks to alter this situation.

It puts forward two alternative methods of appointment, and it will be for the parish to choose which it will have.

The first one, appointment by registered patron, closely resembles the traditional system, but with the impor-

tant difference that the patron will have to secure the consent of the bishop and the PCC before making the appointment.

A NEW METHOD

The second method, appointment by selectors, is new. Under it, the appointment would be made by a group of three — the bishop or his representative and two representatives of the parish.

If a parish opts for this second way, the Measure provides that the decision will be irreversible, and the patron's rights will be extinguished for ever.

The Measure, as drafted, does not affect parishes where the patronage is held by the Crown.

If the Benefices Measure is "generally approved" by the General Synod, it will be sent to a Revision Committee for scrutiny.

But before it is given final approval — and before it goes to Parliament — it will be referred to the Diocesan Synods for consideration.

ON OTHER PAGES

De-Indigenising	3
Palatable Counselling	4
Letters to the Editor	5
Principles for Giving	6
Education that is Evil	7

Cliff communicates to converted

Cliff Richard has just been twice around Australia. The first time was for a series of rock concerts, by all accounts well patronised and highly successful.

He then embarked on a second tour, this time talking and singing specifically about his faith, his work with TEAR Fund, and the relationship, often misunderstood, between his work as a singer and his beliefs as a Christian.

In Sydney, one of these evenings was held in the Kuring-gai College of Advanced Education, Lindfield, on Thursday, June 1st. The theatre was packed with an attentive audience, consisting

largely but not entirely of young people.

The meeting took the form of an interview of Cliff by the manager of the "Christian" side of his diary, Bill Latham, interspersed with songs from Cliff, carefully chosen to complement the dialogue. The atmosphere was very relaxed and informal with easy, free-flowing, humorous dialogue; the whole programme lasted a little over an hour.

Cliff Richard doesn't con-

sider that he wears two separate hats in being a Christian and a rock-and-roll singer. Rock-and-roll is "job" and he doesn't stop being a Christian when he's working, any more than any other Christian might in his job. He sees no conflict between rock music and Christianity — music in any form is neutral in itself, but can be used as either a good or a bad influence. He's using rock as a good influence, he believes.

In response to Bill's questioning, Cliff told of his conversion. That was 13 years ago now, after three years of struggle and seeking, including a time of involvement with the Jehovah's Witnesses. He was a singing star before his conversion, but was disillusioned and dissatisfied with life.

There are particular pressures in being a Christian in the public eye, as he always has to be on guard, being so often quoted or misquoted. However he thinks the hardest place to be a Christian these days is at school, amongst fellow teenagers.

Asked whether he found Christianity too demanding, Cliff admitted that it was demanding, but to reject it on that ground was to underestimate both one's own potential and God. He is the strength; He offers the means to live as a Christian.

Bill Latham concluded by directing attention away from Cliff to the crucial question "Whom do you say that I am...?" as Christ once asked Peter.

The programme was an ideal evangelistic opportunity; the gospel was presented in a way that was clear, non-emotive yet challenging. The audience, however seemed to consist mostly of Christians who regretted not having brought non-Christian friends.

TRANSFER GROWTH NO GROWTH

"It is required of God's servant that he be found faithful" — and under his breath he murmurs, "But not necessarily successful".

This was one of the many cutting phrases left by Tom Houston during his New South Wales visit in April. He was touring Australia at the invitation of The Evangelical Alliance. Any Christian with a finger on the pulse of religious thought today will acknowledge the Reverend Tom Houston as one of the foremost thinkers and leaders in the area of church growth.

This Scottish academic, Bible Scholar, Keswick speaker and Executive Director of The British and Foreign Bible Society, London, led more than 140 ministers into the truths of church growth in New South Wales alone.

Plunging immediately into his subject he spoke from the life of Christ and revealed the expectancy and the command of Jesus that the Church should grow in spirit and in number. He left little room for pastors to manoeuvre, and demolished the conception "that numbers aren't important".

"We need to realise that transfer growth is no growth for the whole Church," he said.

Three types of growth were analysed. Biological growth, transfer growth and conversion growth.

Mr Houston said that conversion growth was what we need to constantly work for and in doing this it is vital to aim at, say, a five per cent presence of active, committed, articulate Christians in every part or cultural segment of our community.

CHURCH GROWTH AND THE COMMUNITY

A popular quote is Isaiah 55:11: "My word shall not return unto me void." In an unthinking way we could



Rev Tom Houston

believe that this meant merely our giving a message from a pulpit or person to person whereas we know that the process must be exposure/attention/comprehension/retention and response.

"We cannot now assume belief in God in this Post-Christian World," he said, "and before a man or woman is pressed to make a commitment the implications of the Gospel should be clearly grasped."

The impetus and power of Mr Houston's visit is still

with us. Cassettes of his address are available from Bible House, 95 Bathurst Street, Sydney, at a cost of \$3 each, postage paid.

THE AUSTRALIAN CHURCH RECORD: Editorial and business, Square Level, St Andrew's House, Sydney Square, Sydney, 2000. Phone 233 4561. The National paper for Church of England people — Catholic Apostolic, Protestant and Reformed is issued fortnightly on alternate Thursdays. Subscription \$8.50 per year, posted. Printed by Maxwell Printing Co Pty Ltd, 862 Elizabeth Street, Waterloo, for the Church Record Ltd, Sydney.

Meg Rigby



Geoffrey Paxton

"Operation Seasweep" to aid Boat Refugees

The launching of a mercy ship to assist hundreds of Vietnamese boat refugees was announced in Los Angeles, USA, recently by Dr Stan Mooneyham, president of World Vision International.

Called "Operation Seasweep", the relief effort will be carried out by a 345-ton, 188 foot long, LST-type landing ship. Its mission will be to cruise the South China Sea and the Gulf of Thailand and give aid to the boat refugees.

"Our relief effort is certainly not a cure-all," Mooneyham said. "It is just a first step to keep these

people alive until the various governments involved can resolve the resettlement issue and allow them to find a permanent home."

He explained that the mercy ship will provide the refugees with packages of food, water, medicines, clothing and personal hygiene items. In addition to the normal crew, a medical doctor, two nurses and two mechanics will be on board.

According to reliable estimates about 1500 people are leaving Vietnam each month via small fishing boats. As many as 5000 boat refugees are on the high seas at any given time.

It has been reported that some Southeast Asia countries are not permitting the boat people to land; where landing is permitted, "freedom" is restricted to crowded refugee camps until Western nations agree on a resettlement programme.



Dr W. Stanley Mooneyham

EDITORIAL

There is a growing antagonism in Australia toward the Indo China refugees who wish to settle in this country.

The knowledge that there are 180,000 such refugees in camps in Malaysia and Thailand who are now stateless and look to developed countries such as Australia as a future home creates anxieties among Australians.

Concern is felt about the admission of people who will become part of the growing ranks of the unemployed.

Concern is also felt about the future composition of Australia and a fear that in the distant future the tensions with ethnic minorities aggravated by chronic unemployment will see the same ugly situation that faces England, and for which there is no real solution.

Is there a Christian perspective? Or to ask the question in another way, how should the Christian person think his way through the issue on Christian grounds and not decide simply on emotional grounds or let others decide for him.

There appear to be two issues. One the question of increasing immigration to Australia by Asian professionals, some of whom decide to migrate from their own country for flimsy reasons when measured in the light of needs of their mother country for their professional services. These are from non-repressive countries.

How we respond to that issue will be decidedly different to the issue of the stateless person, for the factors are themselves quite different.

The refusal of Third World countries to admit caucasians whose profession would displace their own nationals from positions is quite sensible, and a reciprocal policy in Australia by the Department of Immigration would also be quite reasonable. This policy would not be unreasonable for occidentals and orientals alike. The admission of extended families is not necessarily an obligation on the part of Australia, and if there are pressing needs for the whole family to be together, there does not necessarily have to be a family reunion on these shores.

The refugee problem is another matter. The compassionate concern for the sojourner and stranger in the Bible is well known. Israel was forbidden to mistreat such persons who came within her borders, and while exploitation of such people was the norm in the nations round about her, it was not so with the people of God, for they themselves had been rescued from the indignity of exploitation.

However difficult the refugee problem may be, it is quite clear that as Christian people we are to adopt a very different attitude from those who do not know the living God to the individual person or family who find themselves in search of refuge in a friendly country.

Of course Australia cannot deal with the problem by herself and she must exert continued pressure on other nations to accept such refugees, even those Asian nations who could accept some refugees but refuse to do

so for fear of offending the Indo China States or prejudicing their trading possibilities.

However, Australia can deal with part of the problem. All Christians in Australia can make a contribution at least by encouraging our fellow countrymen to put themselves and their families in the position of the refugees who have risked life and limb to escape from oppressive regimes. The difference that a warm greeting can make especially to a person with an Asian cultural background is far greater than it is for a European. A series of rebuffs is taken as representing the attitude of the majority.

The Roman Catholic hierarchy has requested each one of its parishes to "adopt" a refugee family, and while there are Protestant churches who have been active in this area, there is still a considerable number of families who could be helped to adjust to the enormous problems of settling into a new land and way of life. If we do not wish to have enclaves but integration in our community it rests with Christians to help in the process. It is significant in USA that the sponsoring of refugee families by churches has been singularly successful, a clear demonstration of the reality of the Gospel, and a two-way enrichment programme for all concerned.

The problem is a prickly one, the responses could be very damaging, Christians will want to take their cue from a different source, and we are glad that God has spoken on the issue of the refugee.