

Mainly About People

BALLARAT
Rev A. M. Savage has resigned as rector of Skipton and has accepted the Parochial District of Creswick-Clunes as from 1 January, 1976.

Rev I. D. Johnstone of Natimuk has been appointed vicar of St Peters Fawkner in the Diocese of Melbourne.

SYDNEY
Rev G. B. Olliffe, curate at

St Swithun's Pymble has been appointed rector of Fairfield.

Rev J. W. Thomson, curate at Normanhurst has been appointed rector at Albion Park.

Rev N. Keen, former General Secretary of the Home Mission Society, has been appointed an honorary canon of St Andrews Cathedral from 1 January, 1976.

ARCHBISHOP'S STAND ANGERS CIVIC LEADERS

The Archbishop of Perth, Most Rev S. T. Sambell incurred the wrath of many "civic leaders" recently when he called on State authorities to limit Sunday morning activities.

Archbishop Sambell made his suggestion in his Presidential Address at the Perth Diocesan Synod.

He said it was time that the authorities wrote God back into their attitudes to life and at least provided the opportunity for children to give God a place on Sunday mornings.

Though some people would say this was imposing standards on society, he saw it as asking society what its expectations were.

He said: "As I drive to services from 8 o'clock onwards on a Sunday morning I see the under-eight or under-10 football team with cars surrounding the oval and parents watching their small boys playing football and have to ask what is the community expectation of young people?"

"Certainly there is a great strain on a boy of eight or nine if he is given the choice of worship, the acknowledgement of God as having a place in the world other than being the God of football."

In reply to this suggestion, the State Minister for Recreation, Mr MacKinnon, said: "Politically the idea is impossible."

"There's no reason why children can't go to church and play sport. Most of us went to Sunday school then ran off to play something. If the will is there, people will do both."

President of the Local Government Association, Mr G. Strickland, said: "It is not the province of local government to determine the behaviour and morals of citizens."

"The Archbishop may be right. People may prefer sport to church, but they have the right to be catered for."

"There is a demand for sporting facilities. We have provided facilities to meet the need and it is not our right to deny them."

Chairman of Perth City Council's general purposes committee, Cr Mick Lee, also was against the idea.

"Church may be the best thing on Sundays — but a good, clean sport is second best," said Cr Lee.

"For kids with nowhere to go, sport is the best alternative. It teaches them to communicate with each other and live together."

The WA Soccer Federation secretary, Mr Ted Gray, said: "The idea is a load of rubbish. We're keeping kids off the street."

"We've got 3500 juniors to cater for and we play on Sundays from 9 am to 3 pm to fit them all in."

The only alternative to Sunday would be more grounds and there's no sign of us getting any more."

WANFL manager, Mr Peter Bowler, said: "The Archbishop's idea would be a retrograde step, taking us back to the Victorian era."

RELIGIOUS PRESS IN DANGER

President of the Australian Religious Press Association, Mr Bruce Upton, this week presented 183 petitions with 1562 signatures to Mr Ken Fry MLA for Fraser (ACT) for presentation to the House of Representatives in Canberra.

The petition protested against the increase in postal charges particularly related to registered publications.

The petition said in part: "This new rate will threaten the continued existence of those publications used to disseminate information from religious and charitable service bodies, and indirectly strike a blow at the free flow of information."

"Additional charges will seriously affect the employment prospects of those printers, artists and journalists employed by the 45-member publications of the

Australian Religious Press Association.

"For the sake of the free flow of information, the jobs of staff and the viability of this important service industry, we call on the Postmaster General to increase the subsidy to the religious, charitable and trade union press, so that these publications which rely heavily on personal subscription by mail can continue to provide a valuable community service."

"On the contrary, there is solid support for it," he said.

They were able to take steps to cease being a clergyman.

But other denominations would not agree to priests entering Parliament if it meant they had to give up their priesthood.

A section of the Constitution Acts was the only barrier stopping them from becoming an MP while retaining their vocation, said Mr Bertram.

The debate was adjourned. — Perth Daily News.

UNDERGROUND REPORTS TRUE

Mr Reg Werry, Chairman of Directors of Christian Mission to the Communist World, reports that in a recent Communique from Mission Headquarters the following information was given.

"Some Western church leaders ridiculed our assertions about a widespread Underground Church in Russia and considered them nonsense. Here now are statistics given by the Communists themselves and quoted in the book by Tepliakov, 'The Problems of Atheist Education', Publishing House of the Voronej University.

"In the county of Voronej alone there are 48 authorised Orthodox churches and 482 unregistered underground ones. (The number of Underground churches is ten times higher than that of the official ones. But there are also 23 churches of The True Orthodox Christians, another secret branch of Orthodoxy.) There are eight official and 97 underground Baptist churches (twelve times as much as the official), one official church of Old Ritual Orthodox and 14 underground, 10 Pentecostal Churches (though the Pentecostal religion is totally forbidden), four Adventist congregations, and so on.

"This huge growth of the persecuted Underground Church is due first of all to the grace of God which grants heroism to the Soviet Christians. George Vins, the general secretary of the Underground Baptists, is in prison camp in the Far North of Siberia, in bad health. His railway journey to the camp, in the wagon for prisoners in which he never saw daylight, lasted three months. But his family visited him and found him beaming with joy.

"Secondly, this growth is in part the result of the Bibles, Christian books, broadcasts, and relief for families of prisoners given by the Mission. The Communists give these figures. The Underground Church is a huge reality in the Soviets."

The choir has accepted the invitation for 1976 and plans are now being made to get the children there. The sum of at least \$50,000 will need to be raised by the children and they are hoping that church people throughout Australia may be interested in supporting this venture and are encouraging the media in its publicity of the same. It is hoped that because of the interest aroused by such a tour, a direct telecast will be

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CASSETTES FOR MISSION USE



Friday evening, October 10, The Association of Christian Technicians (TACT) combined with Gospel Recordings Inc to conduct a Cassette Seminar in the Concord Baptist Church, Sydney.

A display of available Gospel Recording equipment attracted the attention of those from various mission organisations and individuals from a wide cross-section of Sydney churches, interested in cassette outreach.

Speakers presented material by way of lectures and audio-visuals, prior to a practical demonstration of maintenance procedures.

THE POWER OF THE CASSETTE AS A MISSIONARY TOOL was the title of the address given by Mrs Marie Dawson (CMS). Mrs Dawson told of the simple beginnings of a cassette ministry in the CMS work in Tanzania. She and her husband, Canon Peter Dawson, had been challenged as they heard of the cassette work in Thailand. Their own bishop encouraged them to commence a similar work, which they did — in their back bedroom. An initial gift of four playback machines and one recording machine has now developed into a complete studio, with over 1000 cassettes in the library, as well as over 300 machines in use on any one Sunday. Throughout her lecture she emphasised the need to "use the cassette as a tool — not a gimmick".

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CLERGYMEN MAY SOON BE ELIGIBLE FOR POLITICS

Ministers of religion soon may be allowed to contest State elections.

The Legislative Assembly was told last night that WA was the only State which barred members of the clergy from becoming MPs.

The Labor spokesman on legal matters, Mr R. E. Bertram, (Lab. Mt Hawthorn), was introducing a Bill to remove the restriction from the statute books.

He said he has written to 12 churches about the proposed Bill and none had opposed it.

"On the contrary, there is solid support for it," he said.

They were able to take steps to cease being a clergyman.

But other denominations would not agree to priests entering Parliament if it meant they had to give up their priesthood.

A section of the Constitution Acts was the only barrier stopping them from becoming an MP while retaining their vocation, said Mr Bertram.

The debate was adjourned. — Perth Daily News.

CHOIR TO SING AT BETHLEHEM CEREMONY

The Green Valley Children's Choir, having recently returned from a successful tour of New Zealand, has just received an official invitation from the Ministry of Tourism in Israel to be the first Australian Choir to sing at the Annual Manger Square Carol Ceremony in Bethlehem.

The choir has accepted the invitation for 1976 and plans are now being made to get the children there. The sum of at least \$50,000 will need to be raised by the children and they are hoping that church people throughout Australia may be interested in supporting this venture and are encouraging the media in its publicity of the same. It is hoped that because of the interest aroused by such a tour, a direct telecast will be

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Interlude in prayer



A group of prep children at prayer with their leader, Mrs Jeanette Thomas, at the recent vacation school for children at St Matthew's Church, East Geelong, Victoria.

No 1598 NOVEMBER 13, 1975

New Prayer Book for the National Anglican Church

GUIDELINES FOR REMARRIAGE

The Archbishop of Sydney, Most Rev M. L. Loane, has issued guidelines to the Clergy of that Diocese concerning the remarriage of divorced persons in the light of the passing of the Family Law Act and the finding of the Appellate Tribunal on the 1973 Canon for divorced persons.

In his letter he stated: "1. The Appellate Tribunal The Canon for the Marriage of Divorced Persons 1973 was passed by majorities in each House at General Synod in May, 1973. It became a provisional Canon as the result of a sufficient number of persons making that request and as such was to have been referred to each Diocese for consideration. However, its validity was tested before the Appellate Tribunal of the Church of England in Australia. The President of the Tribunal reported to the Primate on 30th September, 1974, as follows:

"The provisions of the Provisional Canon... are inconsistent with the Fundamental Declarations and in particular with Clause 3 of the Constitution because the Provisional Canon allows for marriage after divorce granted on grounds other than (a) porneia, that is, adultery, or such sexual offence as the word porneia connotes; or (b) any other exception which is recognised in the New Testament."

The Appellate Tribunal did not attempt to define the meaning of porneia beyond the phrase 'adultery, or such other sexual offence as the term implies.' Nor did it attempt to determine what other exceptions are recognised in the New Testament. Perhaps St Paul's argument in the Epistle to the Corinthians may be read as an 'ad hoc' decision in view of the special circumstances in which the early Church found itself. This may be implicit in his careful statement, 'To the Lord.' (1 Cor 7:12). It would appear that St Paul taught that there were circumstances in which a marriage might be said to have come to an end.

2. The Family Law Act Since then, the Family Law Act has passed through all stages in both Houses of the Australian Parliament and its provisions will take effect as from 5th January, 1976. This Act provides for divorce on the sole ground of the irremediable breakdown of the marriage and does not allow fault to be ascribed to either party. This inevitably makes it far more difficult for clergy to reach a just and compassionate decision in the case of a divorced person who wishes to be remarried in Church.

The Primate has received advice to the effect that the Family Law Act permits no liberty for a clergyman to go behind a divorce decree in order to ascertain whether porneia or any other New Testament exception in fact existed and could have been relied upon if the civil law had allowed for it.

3. The Pastoral Situation It may be argued that a clergyman is free to marry any divorced person whom the Prayer Book Service allows him to marry; that is, any person whose proposed marriage is not contrary to the laws of the land or to 'God's laws'.

This has led to the view that the right to marry a divorced person lies within the clergyman's own prerogative; but that right must be qualified by reference to the wider interests of the whole church. As an illustration, it may be said that the right to ordain lies within the prerogative of a Diocesan Bishop; but in practice, he will only exercise that right within certain restrictions in the interests of the church as a whole. So with the marriage of a divorced person: once a Diocesan policy has been indicated, this should be a major factor in any local decision.

4. Guide-lines for the Future Successive Archbishops of Sydney have made it clear that they do not grant a general permission for the remarriage of divorced persons, though they have been willing

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EDITORIAL

ELECTION 1975

A Time for Responsibility and Charity

Australia is now going to the polls to decide who will form the government. This election will be full of acrimony and deep feeling.

So far all parties in the national dispute have acted within the Constitution and the Law. The Australian people must do the same. They must not be stampeded into carrying this conflict into the streets. It must be remembered that the secret ballot is the most effective method of settling such crises and safeguarding against riots and violence.

Australians must be careful to act and vote in the interests and future of Australia. They must not be swayed by the passions of the moment.

Christians for their part need to set a good example of charity and fairness in their expressions of opinion. Most of all they need to pray for a Christian spirit of unity in our country and for the government, whoever that government is, because in the hands of the government the welfare of our country rests, under God.



Bishop Donald Robinson

"The Book could, of course, be commended by the 1977 General Synod for experimental use during the four-year period, but the Standing Committee believes that parishes would not be prepared to buy the Book in quantities if it was only for experimental use."

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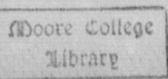
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Billy Graham's Taipei crusade open

Recently Evangelist Billy Graham opened a five-day Crusade in Taipei by preaching to a forest of umbrellas. Throughout the hour-and-a-half service a continuous light, and at times heavy, rain fell on the largest crowd in the history of the Taipei City Stadium, gathered to hear the American preacher. Hundreds were unable to get in because of the monumental traffic jam of cars and buses.

Despite the rain, the stadium was much larger than anticipated for the small number of Christians in Taipei. The evangelist, who frequently expressed his love for all the people of China, is accompanied to Taiwan by his wife, Ruth, who was born of medical missionary parents on the Mainland of China. The evangelist and his wife arrived in Taipei on Saturday, October 25, and were greeted at Sunshun International Airport by a crowd of several hundred persons, headed by the mayor of Taipei, the Reverend Chen Chi-chun, chairman of the Billy Graham Crusade in the Republic of China, and the Taipei Children's Choir.

Graham spent the first five days at receptions and private meetings and has met nearly every senior government official, minister, cabinet and military, during this period. At the missionary reception, many told the Grahams of their conversion experience in Mr Graham's Crusades in such countries as Finland, Holland and England.

On Sunday afternoon Graham visited the temporary tomb of President Chiang and offered a prayer of thanksgiving for the influence of Jesus Christ on the President's life. On Tuesday he paid a formal call on the President of the Republic of China, Yen Chia-kan, after which he held a press conference.

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Opening night was the culmination of 11 months of Crusade preparation. The 4000-voice choir, the 3000 trained counsellors, the 2000 volunteer ushers were recruited weeks ahead and trained by Chinese church leaders, according to Crusade Director Henry Holley. The overflowing crowds now coming to the

ence and fielded questions on political and religious subjects. He has studiously avoided getting involved in Far Eastern politics, although a prayer was badly misquoted by one newspaper here in Taiwan.

On Wednesday Graham visited Premier Chiang Chiang-kuo, son of President Chiang Kai-shek. Madame Chiang, wife of the late President, who served as honorary chairman of the Crusade, is currently in the United States receiving medical attention.

Some 300 churches representing many Christian denominations joined in extending the invitation to Graham and his team to come to Taipei. A School of Evangelism held concurrently with the Crusade drew a registration of 2900 pastors, pastors' wives, seminary students and college students interested in Christian vocations. Hundreds of these pastors have come from mountain villages and towns to Taipei to attend the greatest religious meeting of its kind ever conducted on the island. The school is headed by Dr Kenneth Chafin, American clergyman from Houston, Texas. A School of Christian Writing, also held concurrently, was attended by 128 professional and aspiring writers. Dr Philip Teng, editor of the Chinese edition of DECISION, was dean of the school.

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The General Synod of the Church of England in Australia LITURGICAL COMMISSION

The Liturgical Commission uses consultants throughout the Australian Church and overseas before producing new experimental Service forms.

Hundreds of clergy and laity in Australia have submitted comment and helpful criticism, both in preparation of and after the use of such new Service forms.

To date the Commission has published: **The Burial of the Dead** (card), **Sunday Services Revised, Australia '73**, **A Service of Marriage, The Collects and Readings for the Holy Communion (Prayer Book Series)**, **Evening Prayer (card)**, **Morning Prayer (card)**, **The Litany (card)**, **The Three Year Cycle of Collects and Readings for the Holy Communion** (in duplicated form), and **Draft Alternative Daily Offices of Morning and Evening Prayer** (in duplicated form).

The Commission will shortly publish **The Marriage Service**.

Further drafts are currently in preparation and will be made available for comment as they are completed.

The proposed Book of Services to be presented to General Synod in 1977 will be in final form by November, 1976.

The Liturgical Commission, therefore, seeks comments and submissions from clergy and laity concerning these experimental Service forms in good time before its meeting in the last week of January, 1976.

If you wish to make a submission, please send it to:

The Rt Rev David Garnsey
33 Dutton Street, Dickson, ACT, 2602

Comments may still be sent to those whose names and addresses are to be found in the prefaces to the various Service forms.

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The Rev John Davies

The other Jesus

This is the second of a new series of articles by the Rev John Davies, minister at Jannali, NSW.

In this issue, Mr Davies continues the examination of the lesser-known facets of Jesus' character.

... the sceptic! — Part 2

• The fickleness of His followers:

In John 2:23-25 we find that the people to whom Jesus would not trust himself were not just ordinary outsiders, but those who "believed in his name".

There are many people who feel that Christians should never be sceptical about those who profess faith in Christ, or who declare that they intend to bring up their child as a Christian.

However, the people who feel this way are often the ones who are most distressed by the undependability of others, or the high dropout rate from infant baptisms and Confirmation.

But Jesus was not surprised when "believers" dropped out, for he knew the fickleness of his followers.

Jesus knew that so many who said they believed in Him, really believed for the wrong reasons. So he said to many who followed him: "Truly, truly I say to you, you seek me not because you saw signs, but because you ate your fill of the loaves" (6:26).

MR WILLIAMS SAYS . . .

Mr Williams says he doesn't feel any real burden for others.

Paul speak about "an eternal weight of glory" (2 Cor 4:17).

What a strange expression! We usually associate a weight with oppressiveness.

It is something which keeps us down and restrains the exuberance of joy.

Isn't it strange that such a smile should be used to mark

the advent of glory! We should expect to hear of triumphant wings — not triumphant weights.

We can understand the significance of the words: "They shall mount up with wings as eagles". We can see the force of the words: "Lay aside every weight — and run".

But why dress up the new life in the old grave clothes? Why speak of the Lord's joy as a weight of glory? Because the joy of our Lord as a weightlessness.

The transit from earth to heaven is not an emancipation from care. It is an emancipation from care about ourselves.

Our personal cares are taken away but their place is filled with a higher care.

There is a weight which is only felt in heaven.

There is a burden which can keep us from lifting God's burden. It is the thought of our own tomorrow.

Our Lord wants to set us free from this burden. Not that we might be like a butterfly and flit from flower to flower.

But that we might bear a larger weight — the weight of humanity — Christ's weight of glory.

— Ken Roughley.

When some of his disciples murmured at his hard teaching, Jesus said: "But there are some of you that do not believe" (6:64).

Again, it was the "The Jews who had believed in him" that Jesus issued the challenge to continue in his word (8:31).

The subsequent discussion shows that the "belief" was merely intellectual, and these Jews were still sons of the devil.

There were many who professed belief in Jesus, who turned back from following Him.

Jesus expected his disciples to fail. In fact he was constantly putting them down, seeking to curb their optimism by predicting their failure (eg 6:70, 13:37-38, 16:3-4).

For it was only as the disciples recognised and accepted their own frailty, that they were willing to admit that without Christ they could do nothing.

While we trust in our own strength, as we so often do, then not only will we not depend on Christ, but we will be bound to fail.

The more we exalt man, the less we depend on God's grace.

But Jesus was a sceptic about human nature. He knew the fallibility of his followers, the fickleness of his followers and the frailty of his friends, but he did not reject them!

This is often the mistake we make. Somebody fails us so we reject them. We fail, so we reject ourselves.

Jesus expected men to fail, but He loved them all the same, and brought the grace of God to bear upon that failure.

He died for sinners, not for saints, and called them to live in full dependence on him, not trusting in any assumed goodness or strength of their own.

Who would I join with in Supportive Fellowship?

Because Supportive Fellowships necessarily involve sharing at a deep level if they are to offer genuine specific support, they will function best if the members:

• Define the aims of your group;

• why you are meeting;

• what you hope to achieve (be realistic);

• Plan: when you meet; where you meet; how long your meeting will last; frequency of meeting — weekly best, but fortnightly satisfactory.

Trial Period
Set a definite trial period (three months is an average period). Do not be afraid to dissolve the group if things do not work out, or if circumstances change.

People are different and often have different expectations. No one need feel ashamed if their group has to close up.

Predestination is an appointment of everything to its proper use; by which appointment, God does, before He made them, even from eternity, destiny all things whatever to some certain and particular use; — Martin Bucer (appointed by Cranmer as King's Professor of Divinity at Cambridge, 1549.)

"Bear one another's burdens . . .". This sounds fine in theory, but how do we accomplish in terms of real and practical action?

A number of churches are experimenting with Supportive Fellowships as a means of turning theory into practice.

The authors of this article belong to groups themselves and also are encouraging others to learn how to discipline one another in this way.

MINISTRY OF SUPPORTIVE FELLOWSHIPS

A Supportive Fellowship is a small group of committed Christians (males or females, or couples) of similar spiritual maturity who meet together on a regular basis for the specific purpose of SUPPORTING each other's Christian growth.

A real need today
In the services and organised activities of our church, we cannot hope to get down to the specific needs, both spiritual and emotional, of each individual.

We all need to have a small group of people who really understand our everyday lifestyle and OUR individual and spiritual and emotional problems.

They will know us so well (and we them) that we can pray specifically for each other, be able to apply God's word practically to each other and to hold each other accountable for our behaviour, attitudes and things we've committed to prayer to undertake.

That is, we need a group of friends who undertake to support each other spiritually, emotionally, materially and if necessary, financially if we are to really grow as Christians and if we are to live as effective members of the body of Christ in a world that tries to stop us being just that.

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By the Rev Michael Bennett and Dr David Gee

• Are of a similar level of Christian understanding and experience.

• Perhaps have similar interests, outside of the usual church activities.

• Perhaps have children of similar age (for women).

• Perhaps are already firm friends and are used to sharing with each other.

In general:

• Males share best with males, and females with females when it comes to sharing specific problems, because of our outlook, approach and the problems themselves are slightly different.

• Couples groups can work well if carefully chosen.

• Group members do not have to belong to the same local church.

How does a SF function?

ASF is not:

• A problem clinic.

• A weekly winge session.

• A gossip club.

A typical programme or schedule for your group should include (in order of priority):

• Bible study — this forms the basis for all Christian fellowship — you may share passages you have studied during the week, which may be different for each member, or set a passage, or formally study a book on a gospel together.

• Prayer — the essence of Supportive Fellowship is specific prayer. You should pray for each other's everyday activities (eg who they are meeting tomorrow, specific problems at work or at home.)

• Daily Programmes or Schedules — it's helpful for each member to draw up a weekly table of what they are doing and when, and who they will be with.

This then forms a basis for intelligent prayer for the other members, helps us to understand the demands on each of us, and allow members to discipline each other if there is some imbalance between the priorities of the Christian life.

The priorities are:

• Progressive commitment to Jesus Christ.

• Progressive commitment to the body of Christ:

• Family — are you spending enough time with them?

— are you fulfilling your Christian obligation to educate your children in the things of God.

• Church — are you so involved that your personal relationship with God, or your family life is suffering.

• Progressive commitment to the work of Christ in the world (ie your occupation, your contact with non-Christians in business, sport, recreation, neighbours, etc).

It's far better to stop than to be non-productive.

Cautions
For effective supportive fellowship there needs to be:

• Honesty — you can't share with a mask!

• Confidentiality — with time, many members get to know each other at a very deep level.

• Each member should in time, feel free to open his heart without fear of it becoming general knowledge.

Leadership
This should be worked out to suit the group. Some prefer to rotate leadership regularly, while others have a permanent leader.

Someone should be responsible for arranging the studies in particular, each week.

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"LEFT" REGARDS FESTIVAL AS DANGEROUS

The FOL Director, Rev Fred Nile, replying to criticism by the Bishop of Ballarat, Rt Rev J. Hazelwood, said, "We agree with the remarks of the trendy Ex-Dean of Perth who commented in the 'National Times' that the 'Festival of Light' is extremely dangerous."

This observation is clearly supported by the various organisations, such as the Humanist Society and its clever "fronts" who regard FOL as extremely dangerous because it has successfully exposed their anti-family, anti-Christian plans to manipulate our political parties and social legislation in the areas of drugs, pornography, abortion and euthanasia.

The five wings of the Communist Party in Australia also regard FOL as extremely dangerous because it has exposed their hypocritical, dishonest tactics in supporting Gay Lib, Pornography, Marijuana, etc in Australia so as to undermine our families and democracy, whilst ruthlessly crushing these activities in their Communist Dictatorships of Russia, China and Vietnam.

Organised Crime and the "Porn Peddlars" regard FOL as extremely dangerous because it has exposed their

activities and mobilised public opinion against their efforts to exploit our society for financial gain through drugs, pornography and prostitution. This fear is shown by the continuing efforts of the "porn-peddlers" to take over our name, "Festival of Light".

The "trendies" in our society and their very small fifth column in the Church regard the FOL as extremely dangerous because it is alerting Christians and people of good-will to the manipulation of our society and the undermining of the Judeo-Christian Ethic in our laws, customs and institutions.

Finally, it is encouraging to see the thousands of Australians who are prepared to stand up and be counted.

During the October Sydney Anglican Synod the following motion was passed unanimously:—

"That this Synod commends the Festival of Light in its aims and activities, and unites with it in its calls to all Christians to testify by life and word through purity, love and family life that Jesus Christ is the Light of the World. The Synod recommends to the Standing Committee that financial encouragement be given to the Festival of Light".

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Already costs are escalating. Kingsdene needs your help now to complete the building and set up the facilities. Give a little happiness to those who've missed out on so much.

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CHURCH OF ENGLAND HOMES



BBC invites Mary to vet programmes

BBC television producers have invited Mrs Mary Whitehouse to vet some of their programmes before they go out on the air.

Mrs Whitehouse makes this claim in *Choice*, the retirement planning magazine published recently. She says it is done because some producers are "worried about possible complaints from viewers".

"I would not want to give the impression it is happening every day," she says, "but increasingly I am being approached by someone who is producing a programme asking for my advice on whether or not such and such a thing is likely to be acceptable."

"I was invited recently to look at a series before it was transmitted and asked if there was anything which could give offence. The programme was intended for showing at peak family viewing time and I did say I was sure it contained one or two things they could not get away with."

"They went away and had a huddle, then the producer said 'Mary, not because there might be any publicity or because of the BBC Governors, but because we respect your judgement, we are taking those things out!'"

Asked if there was a danger she would now be seen in the role of a censor she replied: "Not really. The decision is still theirs. But I offer a point of view. I would never want to be a censor. I would be as against any kind of censoring body as I am now against the rather tight control you get from within the media. I think both those are wrong."

"We are concerned about dialogue and that is what my involvement with producers has been."

In the interview, Mrs Whitehouse, 65, says she has no plans to retire herself from the National Viewers' and Listeners' Association which she leads. "So many of the things we were saying years ago are now happening. That if you constantly show violence as normal you will help to create a violent society; that by undermining values and ethics you will create all sorts of problems. And we have got them."

We have found that when our faith has broken down, even in God's own Word, His faithfulness has not broken down, and that when we have been poor children, we have had a very kind Father, that when we have been unworthy servants, we have had a glorious Master. "If we believe not, yet He abideth faithful, He cannot deny Himself."

— Hudson Taylor.

CEN News

"Organists I Have Worked For" was once described as an apt title for a ministerial biography. An exaggeration, but a reminder that good organists, like good wives, are more precious than jewels.

Here's how one organist, writing in "The Methodist", rates his craft.

1. First of all give yourself 10 points for being a church organist.

2. How long have you been an organist?

Have you improved? Were you ever better than you are now? Have you the idea there is nothing more to learn? Have you had at least some lessons from a competent teacher? Recently?

Do you take advantage of opportunities to learn at meetings organised by groups such as the Organ Society or the RSCM? Are you really particular about accuracy? Can you transpose a hymn tune readily?

Give yourself a mark out of 10 for musicianship.

3. How thoroughly do you prepare for church services? Give yourself a mark out of 10 for preparation.

4. Do you keep a careful watch over the state of the organ, reporting any faults to the authorities concerned? Keep on complaining if you have to: many people can believe a terrible instrument is quite good until they are told otherwise.

Give yourself a mark for organ maintenance supervision.

5. Can you work with others? Can others work with you?

Organising the music for church has its complexities

Most of us have difficulties, even problems, in this area and it is very easy to blame the other person. Do you try to clear up misunderstandings quickly? No matter how difficult your particular situation is, you should aim for as much understanding and co-operation (mark out of 10) as possible.

Ten points for church organists to test themselves against

6. Do you do things for mere effect? Do you "show off"? Can you bear to hear others praised for what you have done? Are you able to

take criticism and profit by it? Even if you are a first-rate concert organist, do you remember that you are not in church to give a performance but to exercise a ministry? Humility (out of 10).

7. Do you encourage young people to take up organ study? Do you make it difficult for students to get enough practice time? Are you sometimes quite critical of another's attempts? Do you try to encourage the congregation to sing and to enjoy it? Your encouragement for others...

8. Do you really enjoy playing or do you regard it as a "terrible tie"? Do you realise the great opportunity you have for service? Enthusiasm...

9. In manner and purpose, with heart and mind, with devotion and highest sense of privilege, do you give yourself to worship? Do you seek to create an atmosphere in which it is

easy for others to worship, or do you feel that music is the only important feature of the service?

Do you realise you can bring real spiritual blessing into the lives of those who listen to you? Attitude...

10. If you play the organ in church because you love God and want to please Him and serve Him, you will automatically want to pray about every aspect of your work. If you play for some other reason, you will still need to pray because church music is primarily a spiritual matter and therefore you cannot expect to be of much use to God unless you consciously depend on Him. Prayer...

Now add it up! If you have 100 I think you may not have been altogether honest. These questions were meant to be challenging, not critical. As a church organist for many years, I don't profess to have "arrived" either spiritually or musically, but I keep working at it.

AMERICAN BISHOP ORDAINS FOUR WOMEN DEACONS IN DEFIANT ACT

Bishop George W. Barrett, 67, resigned Bishop of the Episcopal Diocese of Rochester, New York, officiated here on September 7 at an ordination service for four women deacons in defiance of directives from the Bishop of Washington and centuries of tradition.

The controversial and disputed rite was held at the Church of St Stephen and the Incarnation with a congregation of about 1200, including 50 priests, in attendance.

The women deacons were the Rev Alison Palmer, the Rev Betty Rosenberg, all of Washington, DC, and the Rev Diane Tickell of Anchorage, Alaska.

A week before the service the Rev Phyllis A. Edwards, Evanston, Ill., decided that it would be undesirable to proceed with her ordination "at this time", according to an announcement by her bishop, James W. Montgomery of Chicago. She had announced on August 25 her intention to participate with the other four women.

The service was conducted despite the fact that Bishop William F. Creighton of

Washington had announced that Bishop Barrett did not have his permission to conduct ordinations in the diocese.

During the service, a protest was registered by the Rev James Wattley, representing the Coalition of Apostolic Ministry, who said that "the canons and the laws of due process were ignored," and that "many do not believe the conceit of the age should override the order of the Church." To Bishop Barrett and the four women he said, "We appeal to your Christian love, do not so aggravate the Church."

Bishop Barrett replied that he and the women "do not take the order of the Church lightly, but there are times when overriding considerations should supplant the canons and rules." The four women join eleven



Four women deacons kneel during ordination service conducted by Bishop George W. Barrett, resigned Bishop of Rochester, in Washington, DC, on September 7. (Photo Credit: Carolyn Aniba.)

other women whose ordination service in July 29, 1974, in Philadelphia has been disputed.

After the service on September 7, the Rt Rev John M. Allin, Presiding

Bishop of the Episcopal Church, said that Bishop Barrett's "willful decision" to proceed with the ordinations without Bishop Creighton's permission defied the canon law, the requests of the Bishop of Washington, and "the rights of the entire membership of the Episcopal Church."

He said that such "distressing and divisive acts may be beyond prevention amid this age of confusion and turmoil. The tragedy," he continued, "is that so much done in good conscience for the sake of renewal can so frequently prevent that renewal."

No proof of the fullness of sin is so overwhelming and unanswerable as the cross and passion of our Lord Jesus Christ, and the whole doctrine of His substitution and atonement. — J. C. Ryle.



Conferring before an ordination service in Washington, DC, on September 7, were, left to right, Lee McGee, Bishop George W. Barrett, Alison Palmer, Diane Tickell and Betty Rosenberg. (Photo: Carolyn Aniba.)



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Needs of Territory set out

Sir, Thank you very much for your fine coverage of my recent letter. I appreciate very much the preparedness of your paper to advise the needs of the Diocese of the Northern Territory and particularly the Parish of Darwin at this time.

Since your latest edition and also since Church Scene published a similar sort of article a couple of queries have come to me and, in some cases, a bit of rather savage criticism, and I wonder whether perhaps I might presume upon your goodwill to see if you could help us overcome what are obviously grave misconceptions on the part of some people since they have read what has been printed and also heard quite a bit by word of mouth.

The first misconception concerns the amount of money which is actually going to be spent on the church building. For some unknown reason many people have jumped to the conclusion that the total amount of money mentioned is to be spent entirely on a church building and this is certainly not so.

I am not sure but I think I sent to you with the letter a breakdown of the actual individual items concerned with the reconstruction of the old Cathedral site in Darwin and I wonder if you could, in some way, get the message over that of that total amount of money, only \$200,000 is being spent on the actual church building and all the other money will be spent on housing, a hall and some offices including a Diocesan office.

I could quite understand people being a bit reluctant to give any further aid if we were going to build some lavish, luxurious building, but the actual plans which are now being prepared are for a church of quite ordinary size which will seat some 300 people and I am quite sure this is not over large by ordinary parish church standards down south. That is the first thing to try and get over to people that the money we are asking for is in order to rehabilitate the church as a whole, not just put up a grandiose building.

The second misconception centres around the use of the word Cathedral. Someone cited to me the other day, if the Dioceses of the Murray, Willochra and Riverina could get by without a cathedral there did not seem

Letters

TO THE EDITOR

to be much point in building one in Darwin and I quite agree, but what we must let them know is that it is not so much that we are building a cathedral but we are building a parish church to enable the people of Darwin to have a reasonable place to worship, as they do not have anywhere at the moment, apart from the use of the United Church at 8 am on a Sunday morning.

There may be some who would argue that we should continue this particular arrangement but, as you more than likely well know, one of the great problems about joint use of buildings is who is going to have the prime time, and in Darwin 9.30 is the popular worship time and we obviously cannot ask the United Church to forgo the use of their own church at their usual time.

But, really, the point is that we are building a parish church for Darwin which will happen to be the cathedral church because it will have my seat in it and, as we have become so used to calling it the Cathedral, it was natural enough that we should use this term in any correspondence that may have come out from here, and I am a bit annoyed with myself that I

did not think that people would misconstrue this and feel that we were going to launch out on some building like St John's Cathedral, Brisbane, or St Paul's Cathedral, Melbourne. I hope you will not feel it is presumptuous of me writing in this manner but I do not want people to think we are going to not use the money they have already subscribed wisely and that also I hope they will see we have good reason for asking for a bit more so that we can completely get ourselves properly organised.

If we are to do this, obviously they must realise there is so much more to do apart from building a church and also when we use the word cathedral it is only because it happens to be the seat of the Diocesan Bishop but, in reality, what is built will be nothing more than the parish church of that particular part of Darwin.

What does constitute a "Christian nation"?

Sir, I concur with P. Creasey (ACR 30/10/75) "the church cannot be muzzled" regarding religious broadcasts, but I consider him "out of order" in stating "Constitutionally and legally we are a Christian Nation".

Constitutionally and legally does not change the attitude of the people as a nation which is practically pagan.

To be a christian nation the people should be christians and they are classified in 2 groups — committed and nominal and it is here I base my argument.

Nominal christians are certainly in the majority who believe there is a God and that's as far as it goes. Even the natives in the Highlands of New Guinea believe in Gods, but that doesn't make them christians. You need only to look at the state of the nation and what do we see? Gambling in all forms encouraged by the elected government of the people — clubs too numerous to mention and the "pokies" that go with them — bigger and better sporting fixtures for Sundays and now the opening of the Sydney show for business on that day, not to state the greed that most Australians possess, together with the permissive society we now "enjoy".

Instead, what should the christians of a nation be doing? Going to church does not make one a christian but being a christian (as scripture tells us) we should want to go to build each other up in the faith — to meet together for prayer and thanksgiving and breaking of bread (as they did of old) — for reading and studying the scriptures and where would be the natural place but the church to do this. These are only some of the reasons for attending church.

Provision is made in the Church already for its women in the Mission field, as deaconesses, leaders of schools, guilds, Sunday-schools, and Church Schools. We men are not unmindful and unappreciative of their valuable and splendid capabilities, and earnest co-operative efforts. But please leave the priesthood to the men called by God.

To-day, too many women are itching to play the major role, leaving their men-folk as subordinate, shadowy creatures. This surely conflicts with God's plan of the man being the head of the family.

I for one would not support any parish church with a woman priest in charge. I believe it to be wrong and contrary to God's law.

HOWARD L. HILL, Victor Harbor.

"Sceptical" nature of Jesus Sir, In his article, "The other Jesus — the sceptic!" (ACR October 30, 1975), the Rev John Davies refers to the character of Jesus as is taught in Sunday Schools. Speaking from many years' experience in this field, I wish to point out that Jesus is portrayed for the "man". He really was — not as the weak individual implied by Mr Davies. He and other clergy would benefit from a proper study of the teaching syllabus in Sunday Schools today.

MRS R. F. OLIVE, Lapstone.

Yet what percentage of Australians attend for this reason? Very few. Constitutionally and legally we may be a christian nation but by the behaviour of the individual generally, no, we are far from it.

B. WINTER, Sefton.

Fund begun for early chaplain

Sir, The first Chinese chaplain of The Missions to Seamen in Sydney was the Reverend Luther Lo Ping Leung, who was on the staff for five years until 1971. He died a year later in Melbourne where he was the chaplain of the Chinese Mission of the Epiphany.

Under Luther's ministry in Sydney more than 90 Chinese seamen were baptised after being converted to Christ and given instruction in the christian faith.

All over the world, Chinese seamen though they had not all met him knew about, and respected, Lo Ping Leung. On the waterfront in Sydney he won many friends because of his friendly humour, tireless service and consistent humility.

It is proposed to erect a plaque in our chapel commemorating the life and service of this great Chinese christian.

I thought that among your readers there must be some who knew, or knew of, Luther Lo who might like to contribute to a fund to meet this cost. Any excess would be given to Luther's widow who remains in Australia with their son still in school.

The fund, for which donations sent to me are solicited, is in fact primarily for the purpose of assisting Mrs Lo whose husband's untimely death has left her with heavy financial responsibility.

COLIN CRAVEN-SANDS, Senior Chaplain, Sydney.

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Continued from last issue
Two of the most embarrassing so-called missing links for evolutionists, are the NEBRASKA MAN and the PILTDOWN MAN.
At the famous Scopes evolution trial in Dayton, Tennessee, the NEBRASKA MAN evidence was presented by the leading scientific authorities of that day as proof of evolution. They scoffed and laughed at William Jennings Bryan, when he protested the scanty evidence.
The evidence was that of a tooth that was supposed to have come from a prehistoric man who supposedly lived one million years ago. However, years later, when more fossils were unearthed, it was discovered that Nebraska Man was only a pig. I think this is a case where a pig made a monkey out of an evolutionist!

In 1912 Charles Dawson brought forth the PILTDOWN MAN. A piece of a jaw, two molar teeth, and a piece of skull was the evidence acclaimed by experts as that of an ape-man who was about a half million years old.
Near Glen Rose, Texas, fine clear tracks of dinosaurs and man have been found in the same rock formation. These prints are within a few yards of each other, and sometimes even cross each other.
Evolutionists simply dismiss these finds for reasons as stated by Albert C. Ingalls. "If man... existed as far back as the Carboniferous period in any shape, then the whole science of geology is so completely wrong that all geologists will resign their jobs and take up truck driving. Hence, for the present at least, science rejects that attractive explanation that man made these mysterious prints."
CONTINUED NEXT ISSUE

ABBOTSLEIGH
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On and off the record
— BY DON HOWARD

The Word and Life

D. B. KNOX Principal
Moore Theological College, Sydney

WHY JESUS DIED

I was asked recently how the crucifixion of Jesus fitted into a religious view of the world.

It is an important question because it is only through the crucifixion that we can escape the penalty of our not doing what we know we ought to do and of our doing what we know we ought not to have done.

When we act against our knowledge of right and wrong we will certainly be condemned for this; we will not escape even though for the time being we may have forgotten.

All our actions are always present in the mind of God and our memory will revive on the judgement day.

But Jesus can save us from this lost eternity through His cross and we can begin to experience this now before the judgement day comes as it surely will come as surely as today followed yesterday.

Let me explain how the cross of Jesus saves us.

Jesus of Nazareth lived a perfectly good life. You might think that this would make him popular but on the contrary people find a good life a threat, they did not like it, it points the finger at their own shortcomings, it makes them feel uncomfortable.

not answer rudely, he did not threaten, his reaction was always right.

He kept his self-control, he kept his kindly love, he was thoughtful for the needs of others.

He spoke words of encouragement to the man dying next to him; he prayed for those who were killing him.

In a word Jesus never gave way under the cruel and painful suffering, the unjust accusations and condemnation and the falsehoods with which he was surrounded.

But in the midst of this piled-up wickedness of men and devils he did what was right at every point.

Throughout the bitter agony Jesus was gladly obedient; he was the divine Lord as man bearing man's sins against Himself.

That is why if we pray to Jesus the king we may face the judgement day without fear for our wrong doings are hidden out of sight by Jesus' perfect right doing.

He identified with us in our sin that we might be identified with Him in His goodness.

Jesus, the complete victor rose again from death. This was to be expected for death is the penalty for sin and victory over sin means victory over death.

He rose to God's right hand and now rules over every enemy — over sin, death and the devil.

If we pray to him as our Lord his victory is ours, our sins are forgiven, we have him as our friend and he will raise us from death to be with him forever.

identified with us and bore that penalty.

We may learn a little of the awfulness of this experience as we contemplate the agony of Jesus as he faced the event wrestling in prayer in the Garden of Gethsemane on the evening before the crucifixion.

On the afternoon of Calvary itself the uncanny darkness was an outward expression of the darkness of sin separation from God which Jesus was bearing.

Through that suffering and death perfectly borne the penalty and power of our sins have been blotted out.

That is why if we pray to Jesus the king we may face the judgement day without fear for our wrong doings are hidden out of sight by Jesus' perfect right doing.

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How crucifixion fitted into a religious view of the world

Christians in Cambodia and South Vietnam are experiencing this now.

We ought to pray for them that they may be faithful to the end and so obtain the crown of life.

We do not know how soon our turn will come, it may be sooner than you think!

Now Jesus always reacted in a right way to the persecutions he experienced. For example, he was betrayed by a disciple but he did not vituperate. He was gentle; he was misunderstood by his associates yet he continued to serve them.

When unjustly arrested and when lies were told about Him in court he did

Mission moratorium

At a meeting of the executive committee of the All Africa Conference of Churches (AACC), members repeated their call for African Christians to consider a moratorium on foreign missionaries and funds as an aid toward achieving an authentic African Christianity.

But the group also voted to seek \$500,000 in grants and loans from US mission boards to help construct a new headquarters building.

Canon Burgess Carr, an Anglican, was re-elected general secretary. In other action, the group reaffirmed its support for liberation movements opposing white minority governments in southern Africa, and it pledged to work at developing a theology that is both "universal" and relevant to Africans. *Christianity Today*.

THE CHURCH MISSIONARY SOCIETY INVITES APPLICATIONS FROM Carpenter/Builders

For service as Maintenance Carpenter in the Aboriginal Township of Numbulwar in Arnhem Land, NT, where other CMS Personnel are working. Active Church Affiliation and Minister's references essential.

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DEACONESS MARY ANDREWS TO BE FAREWELLED

Church people are warmly invited to come to the Chapter House
ST ANDREW'S CATHEDRAL
on
Friday, 21 November, 1975
at 8 pm for a FAREWELL TO DEACONESS MARY ANDREWS

Deaconess Andrews has served in the Diocese for 23 years, not only as Principal of Deaconess House but also as Head Deaconess.

A testimonial fund has been opened and gifts should be sent to Miss C. L. Rivers, Box Q 190, Queen Victoria Building, Sydney, 2000 or the 6th Floor, 70 Bathurst Street, Sydney. Cheques should be made out to "Diocesan Appeals Fund — Deaconess Andrews". (To avoid costs, receipts will not be issued.)

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Exposition on the Scriptures

"Light, Life and Love" A Devotional Commentary on John's Gospel by the Rev S. W. Searle, BA, BD
MBI
Price \$1.75, 287 pages

This commentary has been produced by the Melbourne Bible Institute as a memorial to a former principal and has been prepared by E. L. Sykes from the tapes of Mr Searle's lectures to students on this book.

Mr Searle was droll and dry in manner and without any kind of affectations. I often thought that you could trust his judgement in exposition. He eschewed novelties and faithfully made plain the text. Often at a Convention I've heard him skilfully move from the text to its application so that the text appeared fresh and relevant.

BOOKS

The book does not reflect recent thinking on the Gospel of John — Mr Searle has been dead for many years. His former students will treasure this book and there will be many others who will be glad to refer to this book from time to time for it is a model of clarity and sympathetic comment.

Wright discusses problems and solutions in modern church life. It is a very readable, interesting book with Mr Wright's journalistic background being very evident.

Many of its suggestions are well known and often tried amongst parishes in Sydney already. However, his general emphasis upon spirituality not organisation, and upon co-operative planning within the whole congregation is very helpful and balanced.

However, the book is marred by the lack of any real theological grasp of the nature of the church or any emphasis upon founding the congregation upon the word of God.

As a book on positive parish pragmatics it is a pleasure to read.

Based upon his experiences in two parishes Rev Michael

Phillip Jensen.

ANZEA Publishers score a century



Coinciding with the celebration of the sixth anniversary of the commencement of their publishing programme, ANZEA Scripture Union will have issued 100 titles by the end of 1975.

ANZEA Publishers has recently announced the release of the following six new titles: — "THE GIFT OF FLOWERS" by Beverley Parkin. "WONDERS OF CREATION" by a panel of research scientists and teachers. "MARRIAGE WITHOUT PRETENDING" by Dr Anne Townsend. "ALIVE", a new introductory booklet to John's Gospel. "JUNGLE DOCTOR PICTURE FABLES", a further series of four colourful books by Dr Paul White. "LITTLE PRAYERS", four illustrated booklets of prayers for younger children.

The emphasis throughout this new range is on quality, both in content and presentation, making maximum use of full colour, particularly in the children's books.

The Board of ANZEA Publishers is concerned not only to serve the religious bookshops, but of finding openings for the distribution of attractive books with a clear Christian message through secular distribution channels and to schools, municipal and public libraries.

In commenting on this challenge, Mr John Robinson, Manager of ANZEA Publishers and Secretary to the Scripture Union ANZEA Council, said recently, "If the statistics are correct, that only 2% of the population patronise any kind of bookshop, it is clear that new tactics must be found. Concerned Christians generally and publishers, distributors and bookshops in particular, should be exploring new ways and means of putting books which have something vital to say today, into the hands of this unreached majority. Some of these people are no doubt committed Christians, but the greater percentage are subject to the growing pressures of humanism in our society."

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THE CHURCH MISSIONARY SOCIETY URGENTLY requires NURSING SISTERS

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For further information, please write to 93 Bathurst St, Sydney. Phone: 61 9487 Sydney, or contact CMS in your home State.

Work in the New Testament is commonly work for the cause of the Gospel: what we should call "Christian work" or even "good works", as contrasted with the work by which men earn their living.

'MEN AT WORK'

Our Lord exhorted His disciples: "Do not labour for the food which perishes, but for the food which endures to eternal life", and later: "This is the work of God, that you believe in Him whom He has sent" (John 6:27, 29).

St Paul bade his readers: "Work out your own salvation with fear and trembling, for God is at work in you, both to will and to work for His good pleasure" (Phil 2:12, 13).

In this way men become "fellow workers for God" (1 Cor 3:9), "working together with Him" (2 Cor 6:1).

Similarly Paul remembered with gratitude the Thessalonians' "work of faith and labour of love" (1 Thess 1:3).

It is evident from these and other Testament passages that according to it the business of life is, first and foremost, the salvation of men.

The present-day tendency in secular life to make economic progress man's chief end, and the more insidious danger of regarding Christian work as primarily social service, are both contrary to New Testament teaching.

These things may be good in a secondary way, but the great work of man is to glorify God by receiving the salvation He gives, and by working it out in life.

What is ordinarily understood by "work" is all the things that men do, from ruling empires to hewing wood and drawing water, generally but not necessarily in order to earn their living.

The Bible is realistic about such work, neither exalting it nor despising it.

The Bible puts the emphasis on work well done. Of the two legitimate aims recognised in the New Testament — the earning of a living and the service of the community — the latter must always come first with the Christian.

While it is clear that the Christian must refrain from cooking the books, even under his employer's orders, or for getting paid for work he has not done, or from lying to a customer, other problems arise.

The Christian may find it more difficult to make a right decision when he is bidden to sell shoddy goods, or goods that do not come up to the advertised standard.

In most occupations there are conventional forms of what is and what is not done, some entirely good, others more questionable. The Christian completely refusing to accept these recognised standards would need to go out of the business, or even, as St Paul said, out of the world, altogether (1 Cor 5:9, 10).

In practice what is important is that the Christian should be a little ahead of these standards, and so play his part in raising them, even though this is likely to cause him personal difficulty, or even loss of employment.

Four couples celebrate 195 years of marriage



Four couples who among them have a total of 195 years of marriage, were pictured after a recent Sunday morning service at their local church, St Matthew's Church of England at Bondi, NSW. They are (l to r): Mr and Mrs Henry Montgomery, Mr and Mrs Jim Gray, Mr and Mrs Frank Nelson and Mr and Mrs Frank Berridge.

Parishioners at St Matthew's Church of England, Bondi, NSW, have included until recently four couples who have been married for a total of 195 years.

Three of the couples celebrated their golden wedding anniversaries within six weeks of one another earlier this year, and the fourth couple their 45th anniversary.

All have been for many years active worshippers at St Matthew's and as well have been active in parish work.

The couples, pictured above, are: Mr and Mrs Henry Montgomery, Mr and Mrs Jim Gray, Mr and Mrs Frank Nelson and Mr and Mrs Frank Berridge.

Mr Berridge has also been a church warden, parochial nominator and synod representative.

Mr Berridge was for more than 30 years a teacher at Scripture classes in the local State schools.

During that time she has also been, first, a member of the St John Ambulance Brigade and then a lecturing member of the St John Ambulance Association.

Both Mr and Mrs Berridge are still members of the church committee and parish council and both also are in the church choir. Mrs Berridge is also present secretary of the church guild.

Mr Montgomery was a church warden, parochial nominator and synod representative and his wife a regular cook for the Church Missionary Society at the old "Culven" property.

(Mr Montgomery's sister who also attends St Matthew's, is one of the seamstresses who make suits, cassocks, hoods and so on for CMS.)

Mr and Mrs Montgomery have now retired to Burradoo, near Bowral.

Mr Gray was also a church warden, parochial nominator and synod representative, as well as secretary of the church committee.

Mrs Gray was for years secretary of the church's guild and both she and her husband sang in the choir. They have now retired to live in Mosman.

Mr Nelson was also once on the church committee, while Mrs Nelson taught Scripture in the local State school for many years. As well, she was secretary of the Bondi/Waverley branch of the Bible Society for some 20 years.

Retired to Long Jetty
Both she and Mr Nelson were regular helpers at the monthly Senior Citizens' afternoon held at St Matthew's. They have now retired to Long Jetty.
The Berridges are the only couple still living in the Bondi

Long-serving parishioners of St Mathew's, Bondi, NSW

area. Mr Berridge is the present rector's warden (the rector is the Rev R. G. Robinson) and he was preceded by Mr Gray and Mr Montgomery.

Mr Berridge has also been a church warden, parochial nominator and synod representative.

Mr Berridge was for more than 30 years a teacher at Scripture classes in the local State schools.

During that time she has also been, first, a member of the St John Ambulance Brigade and then a lecturing member of the St John Ambulance Association.

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Mainly About People

PERTH
Rev R. Anderson curate Kalamunda has been appointed rector of Narembeen/Bruce Rock from Feb 1, 1976.
Rev Fred Buchanan rector of Kensington, has been appointed rector of Armadale from Jan 6, 1976.

GIPPSLAND
Rev B. Rainsford, from Diocese of Willochra has been appointed to the Co-operating Churches at Cann River.

Rev N. Richards, Assistant Minister at Leongatha has been appointed to the Parish of Omeo.

ADELAIDE
Rev P. G. Osborn has been appointed minister-in-charge of St Cyprians, North Adelaide from Oct 1, 1975 and also has been appointed assistant at St Peter's Cathedral.
Rev A. B. Williams has been appointed chaplain Repatriation Hospital, Daw Park.

WILLOCHRA
Rev R. Herde has been appointed locum in charge of Elliston-Lock-Wadina.

Rev J. Barrows from Prestwick in Ayshire, Scotland has been appointed locum in charge of the South York Peninsula parish.

Guidelines for remarriage issued

From page 1

to make exceptions in certain cases. This is still the situation. The guide-lines that determine exceptions may no longer consist of a reference to the decision of a civil court, but may be applied by the clergyman in consultation with the Diocesan Registrar in the following manner.

Every application for marriage after divorce must be treated strictly on its merits in light of the decision of the Appellate Tribunal. The two major factors which must be taken into account are those of genuine compassion and considerations of continuing ministry to each party.

There should be a genuine commitment to the life and worship of the church on the

part of those concerned and an honest belief on the part of the clergyman that a marriage in church is in their highest pastoral interests.

No encouragement should be given for the remarriage in church of a divorced person who may only want the use of the church for convenience or for social reasons.

When a clergyman is satisfied in his own mind with regard to these matters, he should submit the application with his reasons to the Diocesan Registrar who consults with and acts for the Archbishop in this area.

Proposed prayer book

From Page 1

Prayer Book is of such significance that General Synod will want to vote on it, and will want to make it possible to have the Prayer Book available immediately.

Bishop Donald Robinson, Bishop of Parramatta, and a member of both the Prayer Book Production Committee and the Liturgical Commission, said today: "It is important that it is understood that this new Prayer Book is not a complete replacement for the 1662 Book. It will stand alongside it and complement it. It will, of course, not introduce any new doctrines or concepts of worship. On the other hand, after fifteen years of liturgical experiment, it will gather the fruits of that trial use and it will provide us with a genuine Australian book of common prayer."

While the Liturgical Commission has yet to determine the precise contents of the new Book in detail, it is expected that it will include a preface, Morning and Evening Prayer in the Sunday Services Revised style, shortened forms of Morning and Evening Prayer, a Holy Communion Service in the style of Sunday Services Revised, and a Holy Communion Service in the style of Australia 73, Collects and Scripture references.

At the commencement of World War II he left a chartered accountant's practice to serve as an "Everyman's" welfare officer with the Australian Army in northern Australia and was used in the winning of scores of servicemen to faith in Christ.

EVANGELIST RETIRES

Alex Gilchrist to end 40-year work



Mr Alex Gilchrist, a well-known evangelical leader in Sydney for the past 40 years, has announced his retirement as director of Campaigners for Christ (NSW).

A service of recognition to mark Mr Gilchrist's retirement will be held at the Ryde Civic Centre, Blaxland Road, Top Ryde, on Saturday, November 29 at 7.45 pm.

Mr Gilchrist was converted to Christ during one of the crusades conducted by the Irish evangelist, the Rev W. P. Nicholson, in 1928.

He soon became involved in evangelistic work in a voluntary capacity and was one of the founding members of Campaigners for Christ in NSW.

At the commencement of World War II he left a chartered accountant's practice to serve as an "Everyman's" welfare officer with the Australian Army in northern Australia and was used in the winning of scores of servicemen to faith in Christ.

Following the war he succeeded his father-in-law, the late William ("Cairo") Bradley, as the NSW director of Campaigners for Christ.

During this period Mr Gilchrist had a wide ministry in evangelism, in broadcasting and in Christian missions.

Thousands of people throughout New South Wales associate the name of Alex Gilchrist with the "Gospel Message for Today", a highly-rated programme broadcast daily over Station 2CH for a period of 21 years.

Many also recall his links with the "This Is Life" monthly youth rallies in the city and the broadcasts each Saturday night.

In 1959 and 1968 Mr Gilchrist served as secretary and director for the Billy Graham Crusades in Sydney.

In 1961 he directed the Leighton Ford-Joe Blinco crusades throughout Australia.

On two occasions he has represented Australia at international congresses on evangelism — Berlin and Singapore — and has made several visits to various mission fields throughout South-East Asia.

As directors for Campaigners for Christ Mr Gilchrist has sponsored visits to Australia of a number of leading evangelical churchmen.

These have included Dr Oswald J. Smith, Dr Hyman Appleman, Larry Love, Sidlow Baxter, Corrie Ten Boom, Dr Edwin Orr, Francis Dixon and Major Ian Thomas.

Mr Gilchrist's resignation will be effective from the end of 1975.

Mr Ivor Jones, who recently completed a 14-year ministry with Campaigners for Christ in Papua New Guinea, will become the new director of this movement in NSW.

Church Army appointment

The Church Army in Australia has announced the appointment of the Rev Graeme MacRobb as Warden of the Church Army Training College at Belrose, NSW. He will take up the appointment in January.

As well as being responsible for the training of lay-

evangelists for the Church Army Societies in both Australia and New Zealand he will assist with the provision of in-service training for Officers already in the field and be available to conduct several evangelistic missions each year.

Mr MacRobb has had a wide experience of both pastoral and evangelistic ministry having served as a Church Army Officer before being ordained for the Diocese of Gippsland.

As a Church Army Evangelist he served as a Van Missioner in Western NSW; as Officer in Charge of the Church Army Mobile Mission to Aborigines and as a Parish Evangelist at St Paul's Canberra. He has also conducted Parish Missions in eleven Australian Dioceses.



The Rev Graeme MacRobb

Deficit by WCC

A forecast deficit of \$500,000 is forcing the World Council of Churches to slash its budget and put some of its property on the market.

The shortfall has been brought about by a number of factors, including the decline of the Swiss franc against other currencies. Now the WCC is cutting back in its communications and faith and order departments, planning on doing without an observer at the United Nations and freezing staff salaries till next year.

A plot of land behind the council's offices in Geneva is up for sale, and the rest of the deficit is expected to be met by a grant from an unnamed industrial foundation.

The WCC works on seven budgets, and its general budget is the one facing difficulties. The other six are funded by specialist Church agencies and are concerned with specific projects, but the general fund relies on donations from central Church sources. These donations are voluntary, and some member Churches contribute nothing.

Dr Philip Potter, secretary-general of the council, has written to the 271 members explaining the situation, and hoping that the forthcoming Nairobi conference will put finances on a sounder footing.

Full authorisation of the measures will have to come from the WCC Executive Committee, meeting immediately prior to the Assembly.

Dr Potter said the new measures will make it possible to go to the Assembly with the deficit for 1976 almost covered. Nevertheless, he thought that they are taken "without crippling the basic structure and programme of the World Council, and without too markedly prejudging the decision about programme priorities and finance by the Assembly and the ensuing Central Committee", the report stated.

PERSECUTION IN TIBET

The Tibetan News Agency communicated in July 1975 the result of its enquiries among the last refugees from Tibet.

According to them the most common tortures used by the Chinese seem to be public flogging and having to stand naked, being submitted to pelting by stones.

Tibetans are also obliged to eat human excrements. These punishments lead usually to death, either in the hands of the tormentors or afterwards by committing suicide.

There are also cases when Tibetans are buried alive, run over by motor vehicles, and prisoners are used for target practice after marking their bare chests with black spots.

— Christian Mission to the Communist World

No 1599 NOVEMBER 27, 1975

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PRICE 20 CENTS

SENATE — FAM RUNS AGAIN

It was stated this week that since the announcement of the federal election to take place on December 13, there has been an overwhelming encouragement by Christians and people of goodwill across the State, for FAM — the Australian Family Action Movement — to stand again for the Senate.

Within several days of the election announcement the first FAM electoral office was opened in Tamworth and a \$1000 advertising campaign put in motion. The Wollongong Town Hall was booked by supporters in that city, and the FAM campaign was launched there on November 25, after extensive media coverage in the district.

The Wollongong committee wrote and prepared radio commercials, press releases in support of the campaign, and such has been the enthusiasm that every day up until the election, campaign rallies are planned throughout the State.

In the 1974 federal election, FAM was born only two weeks before the election, yet the Senate team of Mrs Frieda Brown, Rev Fred Nile and Ken Harrison, out-pollied the 8-year-old Australia Party by over 25,000 votes, to reach a total of 68,000.

Frieda Brown is the wife of the Anglican rector of St Barnabas' Roseville East in Sydney. She is the mother of four and has an MA from Oxford. At the recent national conference of the Australian Festival of Light, she was elected as national chairwoman of the movement.

Mr MacRobb has had a wide experience of both pastoral and evangelistic ministry having served as a Church Army Officer before being ordained for the Diocese of Gippsland.

As a Church Army Evangelist he served as a Van Missioner in Western NSW; as Officer in Charge of the Church Army Mobile Mission to Aborigines and as a Parish Evangelist at St Paul's Canberra. He has also conducted Parish Missions in eleven Australian Dioceses.

Mr MacRobb has had a wide experience of both pastoral and evangelistic ministry having served as a Church Army Officer before being ordained for the Diocese of Gippsland.

FAM does not regard itself as a 'political party', but rather as an independent

non-party-political movement based on a Christian platform, which seeks to uphold the family and Christian standards in the political arena as a protest vote against anti-family policies of the major parties.

These have included Dr Oswald J. Smith, Dr Hyman Appleman, Larry Love, Sidlow Baxter, Corrie Ten Boom, Dr Edwin Orr, Francis Dixon and Major Ian Thomas.

Mr Gilchrist's resignation will be effective from the end of 1975.

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ARCHBISHOP ANNOUNCES APPOINTMENT OF COLLEGE GRADUATE



Deaconess Rodgers

The Anglican Archbishop of Sydney, Archbishop M. L. Loane, has announced the appointment of Deaconess Margaret Rodgers, BA, ThL (Hons), as principal of Deaconess House, Sydney.

Deaconess Rodgers at present is Warden of the Church of England Residential Hall for Women University students.

She will take up her new duties from January 1, 1976. At the same time, she will be able to complete her BD Honours course (in New Testament and Ecclesiastical History) at Sydney University.

In announcing the appointment, Archbishop Loane said: "Deaconess Rodgers is a very able young woman who was herself trained in Deaconess House, and has served on the staff of two church schools."

"From 1969 to 1973 she was vice-principal of Deaconess House while also studying at Sydney University."

"As warden of the Women's Hall during 1974 and 1975 she has been responsible for administration, advice to students in selection of courses, as well as pastoral care of the 30 young women in the Hall."

"I hope that as the new principal of Deaconess House, Deaconess Rodgers will find every encouragement and support from parish clergy as well as from the present students."

be a lot of hard thinking about the role of women in the Diocese", she said.

"Women trained in Deaconess House, even when they have engaged in parish work, often end up going back to their former job. They feel that parishes are not stretching them enough.

"The funny thing is — on the mission field women can do almost anything in the church. But back home, it's different."

There could be anxiety that the first new principal of Deaconess House for 23 years might be a woman's liberation enthusiast. Is she?

"If there is tension about that, it could be quite fruitful, but in fact I'm not really a keen liberation person."

"I am not a 'women's liber' because I disagree with their politics, social theories, and the way they make their point."

"But I am interested in the liberation of humans, women and men, so that they can be free to find themselves and their potential as human beings and God's children — which can only come through a real appreciation of the release and liberating power of Christ's gospel."

"The church has not always been a liberating force in this way."

What is her view of the ordination of women as priests?

"Before that can happen I think there is going to have to

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Advent — the day to look forward to

The Season of Advent is on us again. The time of the year which traditionally focuses our attention on the return of our Lord Jesus Christ.

With so much talk by politicians on their plans and promises, their recipe for Utopia, their merits and abilities, Christians should never forget that we belong to another Kingdom, not of this world.

Regardless of what they say, happiness, contentment, fulfilment, serenity, stability, prosperity are not and cannot be found in their programs or personal influence. Only Jesus Christ can supply these. Only when men "cast their vote" for Him will they receive them.

Advent tells us that this is God's world. He has appointed a day when He will judge it in righteousness by Jesus. On that day all of man's achievements will fade away.

Advent promises to those who have repented of their sins and turned in faith to Jesus Christ, complete salvation. The advent of Jesus Christ will usher in the new age when truth and justice will prevail. It will be a time of reunion with those who have gone before.

Contemplation of this glorious event will stir us to holy living and force on us a proper perspective by which we can judge the transitory turn of events of this world. It will remind us that men and women face the certain

and awesome prospect of judgment and should stir us on to greater efforts of witness and evangelism. It will encourage us to regard lightly the things of this world knowing that they are destined to pass away.

Advent will be the final declaration that the Lord does reign supreme, but that nothing has ever or will ever pass outside His control. Advent will show to rebellious men He was right all the time.

The world might not consider these things as it rushes about its business, but they are true and we should constantly echo the prayer of St John The Divine — "Even so come Lord Jesus".

BISHOP TO RESIGN



The Right Rev Cuthbert Bardsley, Bishop of Coventry since 1956 and one of the Church of England's best-known evangelists, to resign on May 6, 1976, the day after the twentieth anniversary of his enthronement.

A boatshed allegedly built illegally by a church youth group in the Sutherland Shire, NSW, has caused a rift among the local councillors as to whether or not council regulations should be "bent" to let the building remain.

The dispute has involved the council, Church of England, National Parks and Wildlife Service and Lands Department.

Church authorities thought the site, at Gogery's Point, was within the Royal National Park — but officers of Sutherland Shire Council found that a section extended onto council property.

They claim that the boatshed should be redesigned and reduced to one-story height to comply with council regulations. As the boatshed has already been completed, however, this would mean

Dispute in council at church youth boatshed CLAIM THAT BUILDING SHOULD BE REDESIGNED

that part of it would need to be demolished.

Councillor R. L. Ricketts has claimed that only 1.22m (4ft) of the site was on council permissive occupancy land, with the remainder within the Royal National Park.

He claimed that because of the 1.22m, church authorities would have to demolish the top floor and brick up the bottom floor.

The Church of England built the shed for use of its youth groups and intends to house 14 boats there permanently.

The building includes a loft where sails can be dried at the site, because of difficulty in taking boats away and returning them.

The council originally decided to adopt a recommendation from the town planning department that the building be reduced in size.

Appeal by Diocese

But the row flared again at the last council meeting when the Anglican Youth Department of Sydney Diocese appealed against the council's decision.

A letter from the church said the building had been structurally completed as it was believed to be within the National Park and that the park service had given its approval.

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