

## Mainly About People

**SYDNEY**  
Rev A. W. Setchell, Rector at Hornsby will retire on the 31st January, 1976.

**NEWCASTLE**  
Rev J. J. Sherlock, formerly Rector of Molong, Diocese of Bathurst, was instituted Minister-in-charge of West Wallsend on 10th July.

**ADELAIDE**  
Rev A. B. Williams, Rector at Edwardstown-Ascot Park has resigned, effective 13th October, to become chaplain, Repatriation Hospital, Daw Park.  
Rev H. H. Morrow, Minister-in-charge, Findon-

Seaton, has been appointed director of the Social Welfare Department of the Diocese, in succession to Miss F. J. MacLennan from 1st January, 1976.

Rev D. G. W. Crispe, has been issued a general licence to officiate in diocese.

**NORTH QUEENSLAND**  
Rev A. T. B. Haines, Rector of West Mackay, died on the 29th July. He was 84 years.

Rev S. Williams was ordained in Ayr on August 24th.

**RIVERINA**  
Rev B. J. O'Donovan has been appointed Rector of Broken Hill from November.

## Anglican clergyman threatened over his views on blacks

The Church of England Minister at Boggabilla, the Rev Ivan Ransom, was threatened recently, following his submission to the House of Representatives Standing Committee on Aboriginal Affairs.

The calls came following Mr Ransom's evidence in which he described Boggabilla as a "slum of Goondiwindi".

The committee took evidence from Mr Ransom and residents of Toomelah aboriginal mission.

In his submission, Mr Ransom suggested subsistence farming for the people of Toomelah.

He said there were few long-term employment opportunities at Boggabilla. Afterwards, he was praised by the committee as putting forward the only concrete proposal they had seen to that stage.

One phone caller said: "I'll get you, you nigger lover".

The other call was obscene and abusive.

Mr Ransom said he had notified the police, who were investigating.

"I have not taken the threats seriously, and I am continuing my work", he said.

"I expected there might have been a bit of white backlash."

"There has been some complaints about my description of Boggabilla as a 'slum of Goondiwindi', but that was purely in the context of work opportunities."

"What I said still stands. There are very few opportunities for anyone, black or white, to get a job in the area, especially with the economy in its present state."

Mr Ransom said that many Boggabilla people had misunderstood his original remarks.

However, he had received support from many quarters, some of it quite unexpected.

— Goondiwindi Arcus

## Greek Orthodox Church severs links with Rome

The Greek Orthodox Church has broken off relations with the Roman Catholic Church in protest against the latter's naming of a new bishop for the Uniat Church in Greece.

The announcement was made recently by Archbishop Seraphim, Primate of the Church of Greece.

Since the death of Bishop Hyacinthe, Uniat Metropolitan of Greece, the Orthodox Church had sought to persuade the Vatican to leave the post vacant in the interests of improving relations between the Greek Orthodox Church and the Roman Catholic Church.

However, on July 28, Pope Paul VI named the Rev Anargiros Printesis as the Bishop for Catholics of the Byzantine rite (Greek).

Archbishop Seraphim said that this decision was contrary to the spirit of co-operation which had come to characterise relations between the two Churches.

— "Church Times"

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An art exhibition from Papua New Guinea to aid the Bible Society was organised recently by Grace Bros (department store) of Chatswood, NSW.

The exhibition was aimed at raising funds to help provide the people of Papua New Guinea with scriptures — both printed and in Braille — in their own languages.

The store's public relations officer, Mrs Perkins, travelled throughout Papua New Guinea collecting items. Ansett Airlines flew them down freight-free and Grace Bros Removals packed them free.

There were 200 people at the official reception to mark the opening of the exhibition including Mr L. F. McGinty, Minister for Housing in NSW.

He paid tribute to the society for providing Scriptures to local councils and recalled how, as Mayor of Willoughby, he had presented 1500 Bibles at naturalisation ceremonies.

The State Secretary of the Bible Society, Mr Keith Williams, said: "Tradition

At the Bible Society-Grace Bros exhibition (left to right): Mr Vincent Eri, Consul General-Elect for Papua New Guinea, Mr Keith J. Williams, NSW State Secretary of the Bible Society in Australia, Mr L. F. McGinty, Minister for Housing in NSW, Mrs Perkins, Public Relations Officer for Grace Bros Chatswood, and Mr John Andrew of PNG. Mr Andrew is presenting a book published by Sogeri High School in PNG to Mr Williams.

## ART EXHIBITION AIDS PAPUA NEW GUINEA

and culture are important to the development of Papua New Guinea, but so is the Bible.

"It is the Book upon which the new independent nation can be built.

"It is the foundation for the nation."

He went on to say that the first Bible House was opened in Port Moresby

more than 20 years ago, and since then had continued its vital work in that country.

He said: "Braille Scriptures are given away free to the blind, and printed Scriptures are subsidised so that they are available at a price the people can afford to pay and so bring blessing to many."

## AUSTRALIAN 'FIRSTS' AT WCC ASSEMBLY

Two Australians will make history at the Fifth Assembly of the World Council of Churches to be held in Nairobi, Kenya, from November 23 to December 10, this year!

• The Rev David M. Gill, a minister of the Congregation Union of Australia, and currently a member of the WCC staff, is the first Australian to be responsible for the organisation of a WCC Assembly.

Mr Gill is Executive Secretary for the Fifth Assembly.

• Professor Charles Birch, Challis Professor of Biology at Sydney University, will be the first natural scientist to address a WCC Assembly when he delivers his presentation on "Creation, Technology and Human Survival" in Nairobi this November.

Professor Birch has been specially invited by the WCC to introduce Section 6 of the Assembly — "Human Development".

Professor Birch has been vice-chairman of the Church and Society Department of the WCC since 1970.

In a recent interview, the Rev David Gill predicted that the four issues which would have "high-visibility treatment" at the Fifth Assembly would be the role of women in church and society, "Mission and Evangelism", the food crisis and the future of the ecumenical movement.

The visible church is, always in danger of neglecting the doctrine of Christ's second advent.

— J. C. Ryle.

## \$100,000 DAMAGES AWARDED TO ENGLISH LAYMAN

Sir Cyril Black, one of England's leading Christian laymen, had been awarded \$100,000 damages following publication of a book in the USA allegedly defaming him, the "English Churchman" has reported.

The newspaper said the book, published in 1969, allegedly portrayed Sir Cyril "as a most evil person engaged in perversions of various kinds and guilty of practices of an unspeakable nature."

Sir Cyril had instituted proceedings in the Supreme Court of the State of New York claiming damages for libel and the improper use of his name for a commercial purpose, and an injunction against further publication.

The "English Churchman" reported that "the matter came before the court on June 3 and 4 when the defendants agreed to settle the case on the basis of a judgement for damages against them, jointly and severally, of one hundred thousand dollars, and public apologies by them in open court which were made by

them in the presence of the judge, jury and the public..."

The defendants were named as Maurice Girodias, David Young and Spencer Lambert.

Sir Cyril had expressed his intention of donating to various charities the damages which he received, the newspaper said.

## Evangelical from India is here to promote aid fund

Dr I. Ben Wati, the secretary of the Evangelical Fellowship of India, is visiting the Diocese of Sydney from September 13 to October 10 for the Archbishop of Sydney's Overseas Relief Fund, and for the Turramurra-Wahroonga Inter-Church Council.

The Evangelical Fellowship of India's Committee on Relief has received several donations from the Overseas Relief Fund for its relief and refugee work in India and Bangla Desh.

After lecturing for four years at Jorhat Bible College, Assam, he was appointed full-time secretary in 1953 to the newly-formed Evangelical Fellowship of India.

## CHURCH PLANS WIDE STUDY ON MARRIAGE

A commission to carry out a comprehensive study on questions relating to marriage is being set up by the Adelaide Diocese of the Anglican Church.

This was announced recently by the Anglican Archbishop of Adelaide, Dr K. Rayner, when he opened the second session of the Twenty-ninth Triennial Synod at the St Peter's College Memorial Hall.

Dr Rayner said: "There can be no doubt that the institution of Christian marriage has been seriously under attack in our society, and there are many pressures upon the sanctity and permanence of the marriage bond."

The commission's terms of reference include:

• The implications of the Family Law Bill.

• Recommendations on the preparation to be given to couples desiring Christian marriage.

• Whether any requirements additional to those provided by the Australian Marriages Act should be expected of couples desiring marriages with the rites of the Church.

• To make recommendations on the involvement of the Church in the field of marriage guidance.

• The places where marriages should be solemnised.

Dr Rayner added: "When the commission has made its report, my hope would be to release it for general discussion in the Church."



Dr I. Ben Wati

The EFI has been responsible for organising pastors' conferences, has carried out an extensive literature and Sunday School programme, and has been the channel for direct relief work.

During his Sydney visit, he will speak in the Missionary Hour at Synod, will launch the Archbishop of Sydney's Overseas Relief Fund for 1975 in St Andrew's Cathedral lunch-hour service on October 1, and will spend the four Sundays of his visit preaching in churches in the Turramurra and Wahroonga areas.

Overseas Relief Fund Sunday this year is Sunday, October 5.

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# Church schools will be an issue at Sydney Synod

The Synod of the Diocese of Sydney, which meets next week, has before it a number of motions relating to Church schools.

The Standing Committee will present an ordinance which will have the effect of reconstituting the councils of a number of Diocesan schools to give them a greater degree of independence from the Diocese.

One standing committee member told The Record the main purpose of this ordinance was to avoid the situation where a school was able to give the impression that it was acting in the name of the church as a whole when raising money. The ordinance will provide that a school can only obtain finance equal to the value of its assets.

The ordinance is seen by many to be a consequence of the difficulties experienced with SCEGGS in Sydney. The ordinance appears to give the schools greater independence of Synod in the proposed reconstitution of the school councils.

In recognition of the importance of the church schools issue to the forthcoming Synod, the Anglican church league last week held a pre-Synod conference, where a number of speakers

discussed the philosophy and practice of Christian education. The Rev John Baxter, rector of Glenbrook, presented a paper on the need for "parent controlled" schools in a secular community where so much of the educational experience is anti-God.

Dr Barry Newman, well known Sydney layman, presented a case against having church schools at all based on sociological research which suggested that there is little, if any, discernible difference in student attitudes towards religion and life as between children from church schools and children from State schools.

Presenting the case for the church schools was Mr Rod West, Headmaster of Trinity Grammar in Sydney. He advanced the argument that continuity of staff, the possibility of recruitment of Christian teachers and the environment that can be created in a church school give it educational and spiritual advantages over the State situation.

He conceded that the problem of costs was very real but rejected the charge that the children at his school at least were part of an elite. In fact he said there were very few wealthy families with children at Trinity, many parents make very great personal sacrifices to send their children there.

The conference was the largest for many years that the ACL had organised. About 100 people crowded the hall at St Bedes, Drummoyne.

## CHURCHES CONGRATULATE PAPUA NEW GUINEA ON INDEPENDENCE

On behalf of its twelve member churches, the ACC Executive Committee last week telegraphed the Prime Minister of Papua New Guinea, Mr M. Somare, offering "congratulations on independence and good wishes for the future."

A telegram was also sent to the Rev Kingsley Gegeyo, General Secretary of the Melanesian Council of Churches, stating "The ACC Executive Committee rejoices with you in achievement of independence and pray God's blessing on your Nation and Council."

The Melanesian Council of Churches is the ecumenical council of Papua New Guinea.

## KESWICK CONVENTION HELD IN TANZANIA

More than 110 people shared in this year's Keswick Convention held at Arusha in Tanzania.

Most delegates were full-time residents, while others visited from the township of Arusha and from Moshi (85km away), reported Mr Hugh Prentice who attended the conference with his wife, Dorothy.

## Important Melbourne election

The Archbishopric Election Board, comprising twelve members, which is responsible for electing Melbourne's next Archbishop will be elected when the current Melbourne Synod goes to the polls on October 6th.

Archbishop Woods is due to retire not later than 1977 and the election of this Board is a matter of concern to many people.

Many of us will be looking for other ways such as ordinations which we might share in common with the other churches and get a ministry which has accreditation in all the negotiating churches and get some form of regional government so we can tie up all those co-operating parishes which now are starting to concern us very much."

• Photo on page 5.

## Split in NZ church

The church union issue has split the Anglican church in New Zealand right down the middle. Six Diocesan Synods have recently voted on a plan for union with other Protestant Churches.

The voting was 411 for and 411 against. Some observers believe this is the end of the matter and that union cannot proceed, but the Bishop of Waipapu, the Right Rev Paul Reeves has suggested that some Dioceses might take independent action.

He said: "If the General Synod does say yes to Church union the Waipapu Diocese has a strong mandate to press for other things which might sum up our concern. That is to push out into an age which increasingly is more denominational and less ecumenical that at least seeks to relate church to the world and the community in a united form, so that together the churches may achieve something whereas separately we are fragmented and without our credibility."

No one can really say that if the plan for union is not passed the issue will be dead.

Many of us will be looking for other ways such as ordinations which we might share in common with the other churches and get a ministry which has accreditation in all the negotiating churches and get some form of regional government so we can tie up all those co-operating parishes which now are starting to concern us very much."

"The people of Australia, and especially the broadcasting audience, are being seriously misled by a vocal minority which is hostile to the Christian viewpoint. Christians a right to be heard, just because they have a different view. This is a denial of democracy and its fundamental freedom of speech."

"The audience ratings for the ABC Religious Pro-



Some of the young people who shared in a Festival of Light vigil outside the Wynard Newsagency this month. Left to right, Beth Duesy, Anna Vanderloos, Paul McPhee and May Irwin.

## Humanists deny basic freedoms to Christians: Archbishop

The Anglican Archbishop of Sydney, the Most Rev M. L. Loane, last week issued a statement accusing Humanists of denying basic freedoms to people with a Christian viewpoint. The statement related to proposals for the abolition of the ABC Religious Programmes Department and withdrawal of statutory obligation to broadcast religion.

The Archbishop said: "The attack on the ABC Religious Programmes Department and statutory time for religion on radio and television seems to have come from a minority group motivated by Humanist principles."

"The number of avowed Humanists in Australia is so small that their magazine is about to cease publication for lack of support. By contrast, on an average Sunday some three million adults and children go to church in Australia. What other group in Australia can muster that kind of number?"

"The Australian Council of Churches also called for the retention of religious broadcasts."

"Just as there are within Australia sections of the viewing and listening population who desire programmes on sport, theatre, music, talks, etc, there is a considerable section that desire specifically religious programmes."

"Our understanding of 'religious programmes' is that they deal directly or indirectly with beliefs, practices and experiences relating to God and the world of the transcendent."

We believe in genuinely free and public discussion and exploration of the whole of human experience, and further believe that in a pluralist society, the churches cannot and do not have any monopoly in such discussion and exploration."

We recognise that there are sections of the community, who desire to give particular expression to views on moral and ethical issues as seen from a humanist or other ideological standpoint. We claim however that this does not detract from the validity of religious programmes."

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## Notes and Comments

### Civil funerals and the church

The Synod of the Diocese of Canberra and Goulburn recently voted to approach the General Synod to authorise civil officers to officiate at funerals.

It was stated there that this was "for people who don't go to church except for funerals".

This suggestion raises some important questions of principle and pastoral wisdom. How it is expected that the General Synod can authorise a civil officer? It may be that the intention behind the motion was for an approach to be made to the government to authorise civil officers along similar lines as the civil celebrants for weddings. But then what business is it of the State to create services and employ people to inter bodies?

Already there are alternative non-Christian services available to people. There is the Masonic service, the RSL often likes to conduct a type of service for its members. In these cases the clergyman often has to wait around till they have concluded so he can conduct the service of Christian burial. In a free society it is open to anybody to devise and conduct a ceremony of interment. It may be that the undertakers could create a secular, non-religious service for people who felt a Christian ministry inappropriate.

However we question the wisdom of the church initiating such alternatives. It is undoubtedly true that the majority of funerals clergy are called upon to take

There is no peace between man and God until a man grasps the doctrine of justification. It is the only way of peace. And it is something that comes to the mind. It is doctrine, it is teaching. — M. Lloyd-Jones, Romans 5:1.

**THE 4TH ANNIVERSARY of the SYDNEY MESSIANIC FELLOWSHIP will be held on Saturday, October 18th at 3 pm in the Newtown Baptist Church, Church Street.**

**GUEST SPEAKER:** Rev Milton Myers (Rector of St Andrews, Summer Hill)

**PROGRAMME:** Musical Items by the Christian Women's Convention Choir. Leader, Mrs Colson.

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The fifth in a series of six studies on Colossians by the Rev Victor Roberts, rector of St Mark's Church of England, Northbridge, NSW. This study is from Colossians 3:1-17.

If things are getting you down, the Christian remedy is for Christ to lift you up.

In his letter to the Christians in Colossae in Asia, the apostle Paul reminded them that because they have been "raised with Christ" they are to:

- "Seek the things that are above" (3:1), and
- "Set their minds on things that are above" (3:2).

Christ is literally our source of life. One day He will appear again and will vindicate our faith and trust in Him and bring us to share the glory that is His (3:3-4).

In the meantime we must "seek" Him and "set our minds" on Him.

The word "seek" here means to strive for something with a view to obtaining and possessing it.

To "set our minds" on something means to be determined and intent on allowing nothing to distract us or turn our minds away from it.

These characteristics and attitudes of steadfast obedience to Christ should be in evidence in the life of every Christian.

Paul outlined to the Colossian Christians three practical ways of doing this.

• **Put to death earthly things (3:5-7)**  
Because the Christian's life is now totally centred on

Christ he must "put to death" the things of this world that would pull him away from Jesus. Paul even listed the things that have to be "put to death":

- Immorality, impurity, passion, evil desire and covetousness.
- We should keep in mind as we read this that the teaching of Christ and His apostles was not given in some pious, religious backwater, totally unrelated to life.
- It came in the thick of a life and society that knew little about purity and Christian morality.
- These words speak with power to our contemporary situation.
- Paul warned that the practice of these things will bring down the wrath of God upon us. The Christian must "put to death" earthly things.
- **Put away the old ways (3:8-10)**  
The person who has been "raised with Christ" must put away those undesirable characteristics that are features of a non-Christian way of life.
- Paul again listed those things that must be put away: Anger, wrath, malice, slander and foul talk.

He further pointed out that Christians, of all people, must "not lie to one another". Jesus is the truth and the

Just as there are things that the Christian must shed from his life, so there are glorious positive characteristics that he must put on.

Each of these qualities has to do with personal relationships: how we are to relate to one another and live together.

Paul listed these glorious characteristics that the Christian is to put on in this way: compassion, kindness, lowliness, meekness and patience.

These qualities will lead to that most desirable attitude of "Forebearing one another" in the context of the love and forgiveness that comes from Christ:

• **Forgiveness and openness of spirit are essential characteristics in genuine Christian relationships.**  
The willingness to express love in forgiveness is a distinctive mark of the person whose life is centred on Christ.

## CHARACTERISTICS OF THE "NEW LIFE" IN CHRIST

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The woman asks Jesus whether true worship is to be offered at Mt Gerizim in Samaria or at the Temple in Jerusalem.

Jesus' reply is "neither" (John 4:21) at Jerusalem nor Samaria (least of all at St Cuthbert's-On-The-Corner).

True worship will now be in "spirit and truth". That is, by those who possess the Spirit and walk according to the truth.

Worship is no longer to be a localised affair centred in the Temple ritual. The cross was to end all that. Worship now would involve the totality of a believer's existence.

(b) **"House of God" in the NT**  
Having expounded the Gospel in Chapters 1-11 Paul says: "Therefore..." (on the basis of response to the Gospel) ...

"Nearly all our church buildings are modelled upon either the Temple of Solomon or the Gothic Cathedral of the Middle Ages," says the Rev Michael Bennett, Rector of St Mark's Church of England, Yagoona, NSW.

In this article the author, a former architect, examines "the affect of what we believe upon what we build."

Let us look at these briefly:

(1) **"Worship" in the New Testament**  
What needs to be understood is that the doctrine of "Worship" changes from the Old Testament to the New as a result of the priestly work of Jesus on the cross, offering Himself for our sins.

In the Old Testament, an Israelite went to a special place (the Temple) at special times (Passover, Day of Atonement) to perform special sacrifices (animals, grain etc).

The Psalms are full of references to going up to the Temple to worship God.

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## Bishop from Singapore on visit



Bishop Chandu Ray speaking at the Sydney Banquet of the Haggai Institute. Others at the head table (l to r) are: General J. Huwae, Betty and Don DeVos, Dr John Haggai, Bishop Ray, Dr E. H. Watson, Mrs Watson, Mrs Chandu Ray. Bishop Ray had many speaking engagements during his brief visit from Singapore, including the 7 pm service at St Andrew's Cathedral, on Sunday, September 14. — Photo courtesy Ramon Williams.

## "TEMPLE", "HOUSE OF GOD", AND CHURCH ARCHITECTURE

There is an old adage in architectural circles that "form follows function". That is, we should think through the function of a building before we begin to draw and plan.

That seems obvious enough. But this raises the key question: What do we believe we are doing when we come to church on Sunday or whenever?

We must answer this question before we put pen to drawing paper, instead of just continuing hacked patterns.

That is, what we build should reflect our theology of why we come together as Christian people.

Therefore at this stage we will examine theologically two terms which are most used in connection with church buildings. These are: (1) Worship, (2) House of God.

Our Sunday gatherings are commonly referred to as "Divine Worship" or "Divine Service". The building in which these are held is often referred to as the "House of God".

It is the strong contention of this writer that the misuse of these two terms, "Worship" and "House of God" is the root cause of a lot of our problems when it comes to planning church buildings.

Let us look at these briefly:

(1) **"Worship" in the New Testament**  
What needs to be understood is that the doctrine of "Worship" changes from the Old Testament to the New as a result of the priestly work of Jesus on the cross, offering Himself for our sins.

In the Old Testament, an Israelite went to a special place (the Temple) at special times (Passover, Day of Atonement) to perform special sacrifices (animals, grain etc).

The Psalms are full of references to going up to the Temple to worship God.

Now when we turn to the New Testament we are aware that a dramatic change has come over the Biblical concept of "Worship".

Two key passages are: (a) The discourse of Jesus with the woman at the well, in John's Gospel, Chapter 4.

God was pleased to localise His Presence in the Temple as a sign of the uniqueness of the chosen people among whom He dwelt.

Now, of course, there were no church buildings in the New Testament times.

## GOOD RESPONSE TO SCOTT MEMORIAL FUND

Over \$33,000 has already been given to the "Bibleman" General Secretary of the Bible Society in Australia, the Reverend Alan F. Scott.

"Many people have responded to the challenge of this Fund, for which we say 'thank you'," said Mr Keith Williams, NSW State Secretary of the Bible Society. "They have taken the opportunity to demonstrate their faith in the Word of God as a life-changing book, as well as honouring the memory of a wonderful man in the Reverend Alan Scott."

The Fund is providing financial backing for the translation of the Old Testament into Pidgin for Papua New Guinea... an investment in the future of this very new nation. Provision is also being made for the supply of 800,000 Scriptures on the "Life and Teachings of Jesus

Christ" for Indonesia. This book (pictured) is attractively presented with a multi-coloured cover and plenty of illustrations to complement the text.

The demand for Scriptures in these two lands, which were particularly close to Mr Scott's heart, is ever-increasing and the need must be met, Mr Williams said.

The two basic thrusts appear to be for teaching and fellowship, although it must be understood that "fellowship" is a wide-ranging category including prayer, the Lord's Supper mutual exhortation and encouraging, sharing of admonition in psalms and hymns and spiritual songs (Col 3:16).

If then the purpose of the church assembling together is primarily for teaching and fellowship, we must ask ourselves: "Do our church buildings and practices facilitate or detract from the fulfilling of these functional goals?"

In most churches we could probably answer: "In part they help and in part they hinder," but it would appear to me that taking the standard of church buildings as a whole that there is great room for improvement.

Briefly then, here are a few suggestions which flow from our understanding of why we meet together:

- Semi-circular or three-sided seating.
- Individual chairs allowing for the formation of study groups in the service.
- Use of overhead projectors and other teaching aids.
- Congregational participation in prayer and sharing times.
- Flexible building design to allow small study rooms to be partitioned off.
- Integration of pulpit and table into body of the church instead of being architecturally separate.
- Minister to stay in the building instead of going to shake hands at the back door — the congregation feels it has to shake his hand and soon everyone is "out in the cold".

What can we do? It is in fact there are only two: teaching and fellowship, whereas in the Greek "the breaking of bread and the prayers" are sub-categories of fellowship. Verses 44-45 tell us of the sharing of their possessions, which was a product of their great joy and fellowship.

In the Pastoral Epistles the place of prayer, preaching and the public reading of Scriptures are recurring themes (1 Tim 2:11, 2:8, 4:13f, 5:17, 2 Tim 2:2, Titus 1:9, 2:7, 3:9).

There is another illuminating insight in 1 Cor 14:26: "When you come together, each one has a hymn, a lesson, a revelation, a tongue or an interpretation". This would appear to indicate that in the Corinthian church at least, there was a great deal of congregational participation in the meeting.

Concerning the use of the Lord's Supper we know a little more. Briefly then, here are a few suggestions which flow from our understanding of why we meet together:

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Now, says Paul, "your body is the Temple of the Holy Spirit". This is where worship is performed — as the Holy Spirit brings you, body and mind in submission to the will of Christ.

We do not go to church to worship God. It is more true to say that we come out of church to worship God (ie because we spend more time "out" than "in", we do more worshipping outside church than inside church).

Now the key question is: Just why do we meet together as Christians and what are we meant to do when we meet?

The exhortation of the author of the letter to the Hebrews to "forsake not the assembling of yourselves together" would indicate that regular assembly was normative and important and those who had left off this practice were urged to return (Heb 10:24-25).

Here we are given three reasons for meeting together:

• To stir one another up to love.

• To stir one another up to good works.

• Encourage (Parakaleo) one another.

There are a few passages which give us insights into the communal life of the early church:

• After Peter's speech on the day of Pentecost we are told that 3000 souls were brought into the infant church.

• Imagine a church of 3000 with no buildings, prayer books or Bibles. What did they do?

• They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers" (Acts 2:42).

Although it would look as if four activities are being listed



la segera datang kembali

KINSHASA, Zaire — President Mobutu Sese Seko has threatened to close down all Roman Catholic churches in his country. A baptised Catholic himself, Seko has charged the church with "continually opposing (the government's) official policy decisions".

— World Vision.

What can we do? It is in fact there are only two: teaching and fellowship, whereas in the Greek "the breaking of bread and the prayers" are sub-categories of fellowship. Verses 44-45 tell us of the sharing of their possessions, which was a product of their great joy and fellowship.

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Although

## CMS link to Darwin



The Church Missionary Society has established a telex link between the Aboriginal Department in CMS House, Sydney and the CMS field headquarters, in Darwin. The society has about 90 missionaries and short-term staff working in Arnhem Land aboriginal townships of Angurugu, Numbulwar, Roper River, Oenpelli and in Darwin. The purpose of the new link is to speed communication in relation to the purchase of supplies etc needed in these townships. Previously messages were sent by trunk-line call, telegram or letter. The picture shows Mrs Carole Russell and Miss Cheryl Goodman operating the machine in the Sydney office. Telex numbers are Sydney — 20030; Darwin — 85082.

# Darwin church rebuilding well underway but a second appeal likely

Anglican dioceses throughout Australia had contributed a total of \$264,000 to rebuilding work of the church in Darwin, the Bishop of Darwin, Bishop Ken Mason, said this week.

Bishop Mason said that preliminary estimates for the rebuilding of Christ Church Cathedral complex in Darwin were \$600,000, and that a further nation-wide appeal for funds might be made.

He described the reconstruction and redevelopment of the church's work in Darwin as being "well under way".

In a statement received by "The Church Record", Bishop Mason said: "I thought I should let you know what we have, where it comes from, where it will go, and how long it will take to get there."

He said that "in round figures", dioceses throughout Australia had contributed "either directly to Darwin or through the NHMF, \$264,000."

"Insurance and compensation accounts for \$144,000 and other donations \$11,000 — making a grand total of \$418,000 (approximately)."

The bishop said that in his earlier circularised statement Darwin, the call upon funds for relief had been "minimal" because the Federal Government had acted so promptly and

field headquarters at Nightcliff.

Bishop Mason said the five major areas where church property was involved were:

• **The cathedral site** — where all buildings were unusable. Mr John Wilkins of Wilkins, Klemm and Morrison had been commissioned to prepare plans for development of the site and a parish meeting this week had accepted the plans in principle.

Total rebuilding cost was estimated at \$600,000. The amount owing on the cathedral residence (which had been built seven years ago) had been repaid to the Commonwealth Bank before final insurance settlement. The amount totalled \$14,000.

• **St Peter's Nightcliff** — contracts had been let to refurbish the church and to reconstruct the rectory there, for an estimated \$90,000 — comprising \$49,000 church and \$40,000 rectory. As at Christ Church Cathedral, funds owing to the MLC company of some \$28,000, had been repaid before final insurance settlement.

• **The Lodge** — insurance had provided \$99,920 for the total cost of repairing the house and paying-off the remaining loan — in all, some \$16,500.

• **Carpentaria College** — Attempts were being made to sell the present site and buildings, as it was now apparent that a hostel that size (approximately 150 beds) was now not necessary for Darwin. It was possible that a

school might be established if the loan could be arranged and the present buildings disposed of.

"It should be noted that the Carpentaria College is an independently incorporated institution and none of the monies will be used for its repair or the establishment of the school", the bishop said. Insurance would cover only half of the damage.

• **Nungalinya College** — should be ready for opening on November 2, "almost free of debt." He described it as a "remarkable effort on the part of Dr Keith Cole, the principal." The amount of \$5000 had been passed to Nungalinya College from locally-received funds.

Total cost to rebuild church buildings devastated by Cyclone Tracy would amount to something more than \$700,000, the bishop said — "so to completely re-establish there will need to be a further appeal in Australia."

He said that was now being investigated by Canon Wood and, that the standing committee would be informed, and that their guidance would be sought at the October meeting in Darwin.

"It is anticipated that any appeal would be to a much wider constituency than the Anglican Church as there are many people who would still have some sentiment for the old building, who would not necessarily be Anglican", the bishop said.

## Parish support sought by New Areas Committee

Sir, I hope you will find the statement below of interest to your readers and would appreciate it if you could publish it in a forthcoming issue.

The rapid growth of population on the outskirts of Sydney has now moved as far afield as the Camden-Campbelltown area of Sydney Diocese.

This growth presents a tremendous challenge to the life and witness of the local churches and also to the New Areas Committee of the Diocese which is offering its assistance.

The Campbelltown parish has worked very hard to develop a proper missionary outreach to the thousands of homes being added within its boundaries.

A new rectory has been built at Minto, and the parish is ever on the look out for opportunities to strengthen its ministry in this area.

Earlier in the year it offered the proceeds of a sale of land to the New Areas Committee so that they might take responsibility for the establishment of a new ministry in the outlying suburbs of Ruse, Airds and Kentlyn.

This new challenge has been accepted by the committee and plans are already under way for the building of a specially-designed rectory which will serve both as accommodation for a new resident minister as well as being able to be used as a church and assembly area.

The Rev Donald Anderson has accepted the post of resident minister in this new area and will commence his work on March 1, 1976.

However, it is obvious that because of the large population already in existence in this area that the rectory-church can only be a short term proposition, and the New Areas Committee is looking for the support of other churches so that an adequate church building may be established on the site and the people of this

# Letters

## Religion in schools

ting edge of the Church's message today.

It is for this reason that I wish to refer to the Rev J. H. Edmondstone's Report in the ACR article dated August 7, 1975, in which he refers to the new 2CH format. He mentions the Council's four objectives in the "good music" format of which the first is, "To reach those not already committed to any Church with a positive presentation of the total Christian message" and implies that the Council believes this objective has been achieved.

It would be fair to say that the term "total Christian message" can only be interpreted (in line with the Constitution of the Council of Churches in NSW) as meaning total evangelical truth. To what degree are uncommitted people being reached with this positive presentation of a total Christian message? Perhaps some of your readers could answer this question: What actual evidence is there that this first objective of the Council's new format is being achieved with positive results? What evidence is there, for example, in correspondence from listeners (apart from handouts); clergy response to referrals; counselling interviews and follow-up, etc.

Anything that goes by the title of Evangelical truth, but does not centre upon Christ, is so much stench and garbage, and gives offence to the Gospel! When listeners are challenged by the claims of Christ, and are seriously motivated to consider what Christ has done and can do for them the moment they trust Him according to His word, then these uncommitted listeners are being "reached" in my opinion.

Can we hear this kind of evidence of positive results from some of your readers?

WILLIAM W. HAYWARD, Five Dock, NSW.

I enclose a cutting from the NSW Education Gazette No 11 of 1975, dated 1st July, 1975, found on page 117.

It would be appreciated if you could draw the attention of your readers to this matter as I believe it is of the utmost importance.

The Church of England Board of Education is preparing a submission on behalf of the Diocese of Sydney. However, I am of the opinion that it is not too late for individual Parish Councils to forward submissions by 31st October encouraging the Department to make religion in education a significant and meaningful experience for pupils.

Don Goodsir, Mosman.

Committee to Consider Religious Education in Government Schools

A Committee on Religious Education has been formed by the Minister for Education, Mr E. A. Willis, to consider religious education in New South Wales government schools.

It has been given the following terms of reference:

1. The place of religion in education in government schools in New South Wales.
2. The Public Instruction Act; its background and consequences with particular reference to general religious instruction in schools.
3. The present position of religion in education in government schools.
4. Recommendations for future action.

The Committee has commenced its work and will examine all evidence and opinions which it considers relevant to its terms of reference.

Organisations or individuals wishing to present opinion or evidence on matters which are relevant to the enquiry are invited to submit these in writing, in the first instance. Submissions should reach the Committee by 31st October, 1975, and should be forwarded to: The Executive Officer, Committee on Religious Education in Government Schools, NSW, Department of Education (3rd Level, Farrer Place), Box 33, GPO, Sydney, NSW 2001 (75/47882).

tions about this matter, I go on to tell them that the Bible stories of the Creation (two) in Genesis do not conflict with the true scientific knowledge available today.

I show them that the Biblical "order of Creation" fits in perfectly with the fossil evidence.

Then I point out that the wonders of nature (all plant, animal and human life) show a great design and point to a Great Designer who is eternal and timeless — that the "day" in the Genesis record is not 24 hours but an unknown period of time.

Who knows the length of time that God included in the "six days" of Creation?

Archaeological evidence shows some signs of primitive man thousands of years before the stone age and the earliest civilisation approximately 6000 years BC.

Man is God's supreme creation and perhaps man really achieved his full potential and identity as told in Genesis 2:verse 7 forward — when man became an intellectual, spiritual being of free will, and was given the responsibility of making a choice.

God rested from Creation "ex nihilo". But is not God still the source of all life?

(Mrs) RITA RODGERS, East Hills, NSW.

On returning from New Zealand ten years ago such a Fellowship reunion was held in our home in Killara, and on that occasion about 100 attended with about 80 children. It was a most happy time of union and re-discovery. It is a constant interest to me and my wife as we travel the Diocese, and indeed interstate to find the former fellowship members very active in the Church of God. So many also have entered the ministry, or gone to the mission field, or found themselves a full time service in other ways.

F. O. HULME-MOIR, Mosman, NSW

## Jesus taken for 'trip' in USA

DENVER, USA — Evangelist Leighton Ford has run the curtain down on the Jesus Movement, according to a report issued recently.

"The fad of the Jesus Movement is over", he said in an interview with Virginia Culver of the Denver Post.

"A lot of young persons in the Jesus Movement thought Jesus was a 'trip'."

"It was an emotional thing and their faith often had no content. "We had some emotional casualties and drop-outs, but many others (from the movement) have gone into the established churches and others have started their own churches", Mr Ford said.

The plain truth is that a right knowledge of sin lies at the root of all saving Christianity. — J. C. Ryle.

## Fellowship reunion

Sir, I would value very much some reference in your paper in the appropriate place of a reunion of the Fellowship members of St Clement's Mosman, to be held on Saturday, 11th October at 3 pm.

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AUSTRALIAN CHURCH RECORD, OCTOBER 2, 1975 — 5

## The Word and Life

D. B. KNOX Principal Moore Theological College, Sydney

## NOT REAL CHRISTIAN UNLESS CHURCHGOER — Part 2

The last statement in the Bible about human achievement is found in Revelation 22:6, where the bliss of eternity is described in the simple phrase "they shall see God's face". That means we will be in relationship and fellowship with God in a personal way; we will be in His presence, speaking with Him, face to face.

This is the final conclusion for humanity, the culmination of the human story which began in

and He will dwell in us and we with Him (Rev 21 & 22).

Since this fellowship with God is the ultimate objective in God giving us life in the first place it should be our objective in the way we live our present day life. We should seek God's face now. In Psalm 27:8 we read "Seek ye my face" and our response is "Thy face, Lord, will I seek".

This command is also the greatest privilege; that we should be invited, indeed commanded, to seek the face of God, to seek His presence and fellowship even now while we wait for the coming of Christ with that friendship and fellowship which will be deepened and completed when we shall see Him as He is. It has been God's purpose that His people should seek His face, for those who seek Him will find him. He reveals Himself to those who seek.

In the Old Testament the whole people of God assembled at Sinai. There, God spoke to them face to face; and later at Jerusalem the whole people of Israel used to meet at stated times to seek God's presence in His temple. For God is related to us not only individually but He is also related to us in the group —

where 2 or 3 are met together in His name, Christ has promised to be present and the word 'church' reminds us that we stand in God's heavenly presence in a group, because the word 'church' means a group or gathering.

Yet, at the same time, we are individuals and God speaks to us in our inner personality. For the Israelites there was the 'tent of meeting' outside the Israelite camp and "every one who sought the Lord went out to the tent of meeting" (Exodus 33:7). Those who seek Him will always find Him and this encounter does not leave us as we were before. Fellowship with God through His Spirit transforms. You may remember how this was shown outwardly in the case of Moses — whenever he came from communing with God, his face shone.

It is through the Spirit of God that we meet with God, and this was the individual Israelite experience. The Spirit of God and the presence of God are the same. Thus the psalmist prayed "cast me not from your presence. Take not your Spirit from me" (Ps. 51).

In the New Covenant, our knowledge of God has deepened, for God has revealed Himself fully through Jesus, the Son of God, and the Spirit is now given to all God's people. St Paul wrote in II Cor 4:6, "God has shone in our hearts to give the knowledge of the glory of God in the face of Jesus Christ". As we have fellowship with Jesus His glory shines in us; just as the glory of God shone in Moses as the result of speaking with God face to face, so too it is the Christian's experience. In II Cor 3:18, St Paul applied the passage about Moses to the Christian. As we look into the face of Jesus in fellowship with Him we are transformed into the glory of Christ, that is, Christ's character shines out in us. His Spirit is seen through us and this is the glory of God.

God gives us His glory in that He gives us Himself. This relationship is our glory, His Spirit indwells us and our lives shine as a result of this indwelling Spirit. In John 17, Jesus said that he had given to His disciples the glory that God had given Him and that was fulfilled on the day of Pentecost when the Spirit of God was poured out on all believers. The Spirit of God is the glory of God.

The Scripture commands us to seek this glory, to seek God's face. Romans 2 reminds us that those who through patience in well-doing seek for glory, will receive eternal life.

We seek this glory in Christ who is the glory of God. As we wait for His return we should seek His presence through prayer. We need a regular time for prayer, we should let no day go by without prayer. The same applies to reading of God's word, we need a regular time and a regular scheme.

To page 7

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KESWICK CENTENARY  
Delegates to the recent Keswick Convention held in Tanzania, included (l to r): the Rev Dale Oldham (CMS NZ), convenor; the Rev David Simonson (USA), Bishop Yomana Madinda (Diocese of Central Tanganyika), Bishop Maxwell Wiggins (Diocese of Victoria Nyanza), and the Rev Alpha Mohamed (Msalato Bible School). — Refer item on page 7.

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A man may commit sin and yet be ignorant of it, and fancy himself innocent when he is guilty. — J. C. Ryle.

**Who cares about the aged?**

"Silver hairs amongst the gold" sounds all right in song, but old age is not always attractive in our modern world.

Writing in his 80s, Arnold Toynbee points out that at the very time when physical life expectation has been prolonged by the progress of medicine, the "screw is being turned on" old people on the economic plane of life.

"Non-workers cannot enforce an increase in their incomes by striking," says Toynbee.

"Thus the section of the community that cannot strike effectively is being robbed by the section that can."

Toynbee does not see inflation as inevitable, but stemming from man's selfishness.

Those who accept the doctrine of total depravity will accordingly reckon on inflation — and the poor — remaining with us.

**STAR RATING.** Someone has suggested in the daily press that old people's homes be given star rating along the same lines as hotels and motels.

While Chesalon and Mowl Village should score four stars, I can submit the names of a few places that won't rate a twinkle.

A problem (sic) with church homes is that once people are in an atmosphere of Christian care, they take on a new lease of life as the waiting list still grows.

More important than any response to the love shown by

the staff is the response many make to the gospel as God's grace works in the twilight of life.

We constantly under-rate the power of the Holy Spirit, and nowhere more so than in the lives of the very young and of the aged.

**RIGHTLY or wrongly, I'm not a keen synodman — my main pre-occupation is to find a decent seat.**

Theoretically, anyone can sit anywhere in the main body of the house, but you try it!

The professionally painted signs favoured by some are already being dusted down in preparation to list to certain seats and "stake a claim" for the duration.

Come to think of it, why do members of standing committee need special benches and favoured seating? My understanding is that the committee functions only when synod is in recess.

Perhaps it would help its members if they were to "sit where the people sit" — provided they're in early enough to book a spot.

**SELF-REVELATION.** William Barclay's testimony in his latest book that he is a universalist ought not surprise the discerning student of his works.

As his TV series showed, he is a man of Scottish charm and erudition.

**On and Off the Record**  
by **DONALD HOWARD**

But where is there any emphasis in his talks or books on the substitutionary atonement, the infallibility of scripture or of justification through faith alone?

On the one hand he acknowledges belief in universalism and evolution; on the other, disbelief in the deity of Christ and in His miracles.

Earlier doubts about the resurrection of the body are still with him as he equates resurrection with "the survival of the personality".

Nearly 2000 years ago an even greater scholar reminded his readers at Corinth that "if there is no resurrection of the dead, then our preaching is in vain and your faith is futile... and you are still in your sins."

If William Barclay is right and Paul is wrong, Barclay is still in his sins and so are we.

1 Corinthians 15, says such people are the most miserable of men.

**THE DROVER.** Following a recent allusion to Clancy of the Overflow, Mr and Mrs Lloyd Mills of Lue (pronounced "Loey") near Rylstone have given me an old copy of "The Drover" — the monthly journal of Bathurst diocese.

This issue of July, 1936, told of Bishop Wylde's visit to Sydney for the "magnificently organised and splendidly arranged" Bishop Broughton Centenary, only one activity of a very energetic pastor.

DJ's advertised clerical suits for five guineas ("self measurement forms on application"), the address of the Orange monumental mason was Cemetery Lane (l) and the 21st Bathurst Synod forwarded a resolution of loyalty and devotion to King Edward VIII.

A bright and newsy publication, there is a familiar ring in references to the status of women, the prison system and race hatred.

Bishop Banerjee of Lahore (conducted around the

diocese by the Rev A. R. Ebbs of Manly) told the synod how his country was torn asunder by cultural clash between Hindu and Moslem.

One statement of his will never grow old: "Take away Christ, and Him crucified, and the gospel has no message for the outside world."

**EACH** issue of "The Drover" carried a poem on the cover by Bishop Wylde: "He is the Drover of the soul; he leads the flock of men All wistful on that weary track, and brings them back again."

They may not rest, for ever pressed by One they cannot see; The One who walked with starry feet the Western Road by me."

**MILITANT** fems with their enigmatic "Ms" remind me of those Black Crow records we used to play on the old gramophone. You know the sort of thing: "Sambo!" "Yair!" "Sambo!" "Yair!" "Y-a-i-r!" "You know that Ms Smiggs?" "Ms Smiggs?" "Yair!" "You mean that Ms Smiggs with all them kids?" "Yair!" "What about that Ms Smiggs?" "She done get quinsy!" "My, my, how many she got now?"

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An important vacancy with a particular challenge for an Anglican Clergyman exists on the staff of the Bible Institute of South Africa, Kalk Bay, Cape Town.

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In addition to his general duties the successful applicant will be required to act as Tutor to those students who are Anglicans or who are training with a view to entering the ministry of the Anglican Churches in South Africa and as such he will be in a position to exercise a significant and strategic ministry.

Free accommodation is available and a stipend commensurate with that paid to Clergy in South Africa will be provided together with travel and furlough allowances. Further details will be provided on application which should be made in the first instance to:

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**Where hope for weary prevails**  
**"TO LIVE GOSPEL IN A BROKEN WORLD"**

This was the theme chosen for the 13th Triennial Conference of the World Federation of Deaconesses held in Bethel, Germany, during July 24-30, and which was attended by four deaconesses from Sydney.

Bethel is a deaconess community nestling among the hills in Westphalia, where there are 11,000 people either caring for or being cared for.

The meeting of 400 deaconesses from 26 countries — each with her own realm of experience... professionally, geographically, politically, culturally, historically and socially — was a unique chance for an exchange of experiences and disappointments, models and traditions, visions and guidelines of God.

The participants in small groups were asked to answer the questions:

- Where in your past life has something been broken?
- Where in your field do you see processes of breaking, of weakness, despair, fear, and what do you see are the causes for these?

The result was a variety of answers:

- 2030 epileptics.
- 671 who have mental and nervous disorders.
- 497 who are mentally subnormal.
- 933 homeless (formerly tramps).
- 367 educationally maladjusted or endangered young people.
- 145 are in homes for homeless foreigners.
- 467 in old peoples' homes.
- 439 in homes for retired people (deaconesses) are being cared for among the whole.

The churches and their diaconal services do not need spectators, only participants. The stage director is no

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**CHURCHGOING SIGN OF CHRISTIAN**  
From page 4  
This is God's command, "seek ye my face" and our reply should be "thy face, Lord, will I seek", seeking Him now as well as looking forward to the day when He will come in the glory of His kingly rule. We should seek Him not only in the Christian group. We should seek Him in our own private prayer and in our friendship groupings as well as in the Sunday congregation. The purpose of life and its culmination is to see the face of God, to be in His presence, friendship and fellowship; a present experience and a future fulfillment. Has that got a grip of you? Are you waiting for the Saviour from heaven or are we so absorbed in the ephemeral things of the world and of material possessions that we have forgotten all about it. The command is clear "seek ye my face" and our reply should be "Thy face, Lord, will I seek".

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The principal of Deaconess House, Sydney, Deaconess Mary Andrews, here sets down some very thought-provoking experiences following a visit by Deaconesses from Australia to a recent World Federation of Deaconesses Conference in Bethel, Germany.

Healing cannot be seen in isolation. It is not just repairing some damage.

"Healing is part of the salvation that God grants to the world."

Bethel has no walls around it with entrance gates. It is an open settlement — open to everyone.

Handicapped persons and others who according to medical judgment are considered healthy, live together in a civic community which is at the same time a Christian community.

Both groups of residents contribute in their own way to the development of their life together.

Each one brings what he is capable of giving and receiving. The handicapped are in many respects the ones who give.

Care is taken that each patient should receive a place to grow and develop which is best suited to him. That includes working.

A network of work-therapy programmes has been developed in which a variety of creative activities can be learned and practised under supervision.

In various trades, handicapped and healthy persons work together.

Clinics, nursing homes, apartments for staff, workshops, industrial enterprises, schools of all different kinds, a department store and other shops, the mother house for the sisters and the brother house for the deaconesses — the church and everything else that is part of a community is found in Bethel.

They celebrate holidays together. They worship together.

It was evident to the Australian deaconesses who attended the conference that at Bethel the good news of salvation was demonstrated by the noble and lasting joy of life that deaconesses found in serving the Saviour in His suffering people.

The director of Bethel, Pastor A. Funke, in his address to the conference said:

"To those who take their direction from the Gospel, helping means seeing the whole needy person, not just part of him that is ill.

"It means seeing a person as God's creation, so beloved, that God under no circumstances gives him up.

"Knowing this liberates and challenges Christians to give with patience and endurance.

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**Meditations for the later years**

"Meditations for Later Years"  
by Josephine Robertson  
Abingdon  
Price \$3.50

These meditations are stimulating and challenging and could be used by people of all ages.

The thought provoking questions are "What should I like to accomplish? What would I like to learn? How can I help? How can we best enrich the lives we have? How may I use most fully the life I have?"

Preparation for later years begins in the early years of life by cultivating attitudes, hobbies, friendships which will be enriching.

In years of maturity when "outside obligations are reduced and our understanding deepened by years of working, struggling, suffering, enjoying and loving, we are especially equipped to make a practice of showing kindness and doing what ever good things are within our power."

"The time is now," says the author.

Each meditation concluded with a challenging prayer such as the following —

"We thank Thee for those bright spirits whose joy is in service, whose warm interest flows unfeigningly to others. Help us to grow in our capacity to befriend others of all ages, especially the lonely and the stranger."

Mary M. Andrews  
MAX CORBETT

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**BOOKS**

**Submission on human relationships**

"Human Relationships: Anglican Submission to the Royal Commission"  
AIO Publishing  
52 pp

One has only to read the imposing index to this publication to realise the impossibility of its dealing with the contents exhaustively.

Is it then worthwhile? The answer is yes on two counts! It can form a starting point for the formation of individual opinion, and action, and it does constitute some kind of authoritative statement on social standards established against the "background... of Christian Gospel and the Lordship of Christ."

We have to remember that this is a submission to a secular authority and so there may be some unsatisfactory aspects.

One example is the section on "Young People".

"Young people are trying to work out who they are," the report states.

Many "young people" would answer: "I know exactly who I am and where I'm going."

However, important questions are raised that every Christian ought to think about.

There are many bald assertions that, to say the least, are debatable — but the burden of the book is timely.

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**SOCIAL WORKER**  
or person with suitable experience for counselling

# ARCHBISHOP SEEKING ABORIGINES' ENQUIRY

The Anglican Archbishop of Sydney, the Most Reverend Marcus Loane, supported the call for a Royal Commission into Aborigines with the widest terms of reference.

In a letter to the Attorney General, Mr Enderby, he said: "I express the hope that such a Royal Commission would take into account in the most serious way the decisions, preferences and convictions of the Aborigines themselves."

He forwarded to the Attorney General a letter from Oenpelli Town Council in Arnhem Land outlining the difficulties, damage and violence which have broken out in the town because of the easy availability of liquor from a store just outside the town limits.

Despite promises to solve the problem and promises to install local police, no action has taken place. The Town Council forecast: "As a direct cause of drunkenness, school attendance has fallen from a possible 200 to 48. There is increasing likelihood of Aboriginal-European violence in the vicinity of the border store which could involve some of the many visitors camping

the river crossing, as well as mining company employees. The morale of Aboriginal and European population at the station is declining, at a time when it is already understaffed."

The Archbishop said: "As President of the Church Missionary Society I carried out a visit to Arnhem Land in August last year and spent several days at Oenpelli. Events which occurred during the time of my visit gave me a sense of profound concern for the morale and social welfare of the Aboriginal community as a result of the unrestricted sale of alcohol at the trade store just outside the reserve. Since then events have gone from bad to worse and I must now express grave concern for the safety, as well as the welfare, of many people at Oenpelli, particularly women and children.

"It appears to me that while the policy of self-determination is being vigorously pursued in many directions the means of self-destruction are being placed within reach of the Aboriginal community. As the Council of Oenpelli itself now indicates in the enclosed letter responsible Aborigines are themselves deeply concerned."

# "Donnybrook" at Sydney Domain Festival rally



This scene is part of that which was officially described as a "donnybrook" by Festival of Light officials.

It resulted from a large group of hippy-type demonstrators attempting to disrupt a Festival rally at the Sydney Domain, during "Festival of Light Sunday" on September 7.

The Domain attracts large crowds every Sunday afternoon to hear some dozens of speakers expounding all sorts of subjects from politics to religion and even health medicines.

But the Festival rally on September 7 drew by far the largest crowd of the afternoon, when a mixture of "Communists, lesbian groups, homo-

sexuals, anti-Catholics, women's liberationists" and others tried to take over the rally site.

"The scene at times was one of complete uproar", an official said later. "The only cool, calm, collected people seemed to be the Anglican Dean of Sydney, Dean Lance Shilton and the Festival Director, the Rev Fred Nile."

Dean Shilton is seen above answering questions thrown at him by members of the unruly audience who converged on the site after the Rev Fred Nile opened the rally.

Just before then, about 40 Festival supporters had set up their banner and distributed literature among the crowd — but the literature was torn up and thrown into the air by the angry mob estimated at about 100 demonstrators who arrived at the rally in what appeared to be a planned protest.

The 300 other folk at the rally — mostly Festival supporters or interested spectators — with the speakers were soon surrounded by the militant arrivals who constantly shouted obscenities at the main speaker, Dean Shilton.

"Why is the church persecuting us?" groups of "Gay Libbers" shouted at the dean, only to be answered by: "We are not persecuting you. You are persecuting yourselves, because you won't recognise you have a problem. Admit it — and ask for God's help and you will overcome your problem."

He answered a women's liberation member's similar query by saying if she were the wife of a Moslem: "You would be one in four, and in some places treated not much better than cattle."

The inaugural melee ended up in both the unruly demonstrators and genuine crowd listening to clear-cut, old-fashioned preaching ... after which the Rev Fred Nile remarked: "It was worthwhile to endeavour to make a stand."

—Story and photo courtesy RAMON WILLIAMS.

# CHURCHES TO INVESTIGATE APPROPRIATE TECHNOLOGY

The Australian Council of Churches is "to investigate the question of Appropriate Technology, to support where possible, groups working on this in Australia, and if it is feasible, approach the Australian Government to consider establishing an Institute for Appropriate Technology as part of its overseas aid programme."

This investigation by the ACC's Division of World Christian Action, follows from a resolution passed at last week's ACC Executive Committee meeting.

Mr Victor Tow, a Chemical Engineer now working as Youth Secretary for the Church Missionary Society, introduced the motion. In speaking to it, he drew on his missionary experience in Nepal, where he was involved in the establishment of a plywood factory.

In establishing the factory, it was necessary to design a water supply system but the only assistance and advice he could obtain was too expensive and completely inappropriate. "I wrote to a friend in Australia for advice on water analysis equipment so I could determine the

quality of the water. The reply I received suggested equipment costing \$10,000; \$10,000 that I didn't have," commented Mr Tow.

"I think there are probably many missionaries and voluntary service people overseas who would welcome designs and technical advice for simple, low cost, appropriate technology — be it for a water pump or for keeping bees", said Mr Tow.

The visible Church of Christ will always be a mixed body, till Christ comes again. — J. C. Ryle.

# Divorce and remarriage

Strict criteria for divorced people who want to be remarried in the Anglican diocese of Bunbury have been laid down by Bishop R. G. Hawkins.

He told the diocesan synod that the marriage of divorced people in the church would depend on an application to him and in interview in which the causes of breakdown of the previous marriage would be examined in depth.

His approach was in keeping with a judgement by the church's appellate tribunal.

If divorced people were committed to the church

of life and there were special circumstances in the breakdown of the first marriage there was no reason why permission should not be given.

Bishop Hawkins said afterwards that he interviewed one or two divorced people every week who wanted to be married in the church.

Only about five per cent of these were committed to the church. The criteria for this was that they attended worship and believed that marriage was permanent.

If they did not fulfil these criteria no marriage in the church was permissible.

# Reaction to 'Bible-bashing b-----'

A nation-wide storm of protest has arisen over the Prime Minister's attack on Mr Bjelke-Petersen.

Mr Whitlam was accused of using gutter language and degrading the Bible.

The Anglican Assistant Bishop of Brisbane, the Right Rev R. E. Wicks, said: "One hopes Mr Whitlam does not regard all Bible readers with the same contempt."

Congregational leader the Rev Rees Thomas said: "I imagine there would be many of the Prime Minister's political supporters who would deplore his impertinent outburst."

"There is no need for anyone in leadership to step down to gutter language to express his feelings."

Mr Bjelke-Petersen's wife also blasted Mr Whitlam's language.

She said: "You wouldn't really think that the Prime Minister of Australia would speak in such a low-down way."

"A lot of Christian people will be very upset at Mr Whitlam's use of that word in connection with the Bible."

The one person not terribly concerned about the row today was ... Mr Bjelke-Petersen himself.

He said: "Someone asked me if I had a few words to throw back at Mr Whitlam."

"All I can say is that he is the Prime Minister of Australia ... but not for much longer."

# ANGLICAN YOUTH CAMP PROPOSED IN NORTH Q'LAND

The Gladstone (Q'land) Anglican Church was proceeding with plans to develop a youth facility at Tannum Sands, the "Gladstone Observer" reported.

A regular live-in program for disadvantaged and anti-social young people would be introduced at the camp which would offer weekend camp-life and activities planned with the young people themselves.

The activities would endeavour to encourage thought, discussion and action on personal and community functioning.

It was proposed that police, high school principals, clergymen, Children's Service Department officers and other organisations could refer young people to the camp's programs.

Site of the proposed camp is fronting the Tannum Sands foreshore and bounded on the northern side by the Boyne River.

The church had leased about eight hectares of land from the Queensland Government as a site for the facility the newspaper said.

Australian Social Security, Repatriation and Compensation Minister,

THE AUSTRALIAN CHURCH RECORD, Editorial and business, Room 311, 160 Castlereagh Street, Sydney, 2000. Phone 61 2975. The National paper for Church of England people — Catholic, Apostolic, Protestant and Reformed is issued fortnightly on alternate Thursdays. Subscription \$5 per year, posted. Printed by Maxwell Printing Co Pty Ltd, 862 Elizabeth Street, Waterloo for the Church Record Ltd, Sydney.

# Synod to retain its control of schools

The Sydney Synod last Thursday refused to pass an ordinance that would have had the effect of reducing Synod's control over the councils of Kings School, Shore and Abbotsleigh.

The ordinance, which was proposed by Mr L. D. S. Waddy, himself a member of Kings Council, was deferred for 12 months on the motion by Canon J. R. L. Johnstone. The voting was 263 to 156 in favour of the deferral.

This was despite the fact that Archbishop Loane had urged Synod members not to reject the proposal because of "the economic strains of 1975 with the heavy burden which has fallen on the Diocese and on parishes as a result".

Archbishop Loane rehearsed the history of Church schools in Sydney. "Most, if not all, these Schools have had to climb a long and hard uphill road at one point or another in their history. A few have earned recognition as great schools and have made a great contribution to the life and welfare of our nation."

"Some have fallen under very heavy pressure as a result of the economic factors which now beset all private fee-paying Schools. All of them are acutely sensitive to the difficulties of maintaining the role of a great school of the highest character in the political and economic circumstances of today."

In proposing the second reading, Mr Waddy said, the spirit of the ordinance was clause 17 which stated that the councils affected would "retain and continue to be solely responsible for the

financial stability and sound economy of the school and shall not have financial recourse or be entitled expressly or impliedly to indicate that financial recourse may be had to the resources of the Diocese of Sydney or Synod ..."

Mr Waddy said clause 17 was designed to make the councils, the Synod and all creditors realise that the schools are solely responsible for their own financial stability. A number of speakers in the debate contested the necessity for such a clause.

Bishop D. W. B. Robinson opposed the ordinance. He said he had discussed his objections with the Archbishop who had encouraged him to express his opinions to the Synod.

Bishop Robinson said he had three objections; it was misleading to identify three of the fifty-odd organisations in the Diocese. "What inferences will be drawn about the other Bodies not included in this ordinance?" "We may run into the very difficulty we are trying to avoid."

He told Synod that no complaint had been received



The Archbishop of Sydney, the most Rev M. L. Loane, presents his presidential address at the beginning of the 1975 Sydney Diocesan Synod.

relatively equal say in the calling of the tune.

Rev Brian King, Chaplain at Abbotsleigh and a member of Barker Council, expressed doubts of the Chaplaincy provisions of the ordinance and supported Canon Johnstone's motion for deferral.

A former chaplain of Shore, Rev Len Abbott, said he felt bound in conscience to oppose the ordinance. He objected to the method put forward for election of Old Boys. He said an Old Boys Union, though potentially very large, in practice was a very small body, so small as to be capable of a snap takeover raid.

The Rev Victor Roberts, a Shore Council member and an Old Boy, said this ordinance would not strengthen the hand of those striving to strengthen spiritual life of schools. He suggested that if doubt existed as to the responsi-

bility of the church, it would be better to add clause 17 to existing ordinances. Canon Johnstone's amendment to defer the second reading for 12 months and refer the ordinance to the School Councils for their consideration was passed.

# ARCHBISHOP IMPROVES

The Archbishop of Sydney, Most Rev M. L. Loane, entered hospital suddenly on Wednesday, 8th October, the second day of Synod for mandatory tests.

Bishop Dain read a statement to a shocked and concerned Synod that indicated

the Archbishop would not be taking any further part in the proceedings of Synod during that week. Bishop Dain presided in the Archbishop's place. Prayers were offered each night before the adjournment for the Archbishop and his family.



On Monday, Bishop Dain released the following statement on the Archbishop's health:

"The Archbishop is remaining in hospital for a few more days for treatment, after which he anticipates returning to his office and taking up his work again. The results of the tests have been satisfactory and no surgery has been necessary. I do not anticipate that there will be any further statement."

# RECTOR'S HOME, NOT PARISH, HIS 'CASTLE'

A clergyman's home, not his parish, should be his "castle", according to the Bishop of Lincoln, England (Bishop Simon Phipps), the "Church Times" reported recently.

Writing in his diocesan newsletter, Bishop Phipps said that, if necessary, clergymen should put their marriages before their parishes.

He said: "We are rightly trained to be dedicated to our work, but I wonder if this is the best way — this ever-available, ready-to-drop-everything, parish-comes-first dependability?"

Bishop Phipps said a clergyman's credibility was in

proportion to how far he was human.

"Since a married man's humanness depends so much upon the nature of his marriage and his home, I believe this should mean that, whenever there threatens to be a serious and ongoing tension between parish and the home, the home should 'win' in the short term — so that home and parish may win together in the long."

He believed that "the more chance we give our married clergy, really to be married clergy, the more effective as clergy they will be."

# EDITORIAL

# The Ministry of the Word

The church has for centuries been in the forefront in providing services of mercy to people in various needs: hospitals, schools, social services to the poor and outcast. All these originated within the fellowship of the Christian church. In recent years the community as a whole has taken on many of these functions and poured resources into them to an extent undreamed of in earlier times.

The church for its part has not withdrawn from these spheres — quite the opposite — its involvement has multiplied with chaplains in a wide variety of fields: counselling services, relief to the needy and the like.

These are good works that Christians ought to be involved yet, paradoxically, in order to fulfil these functions there has emerged an administrative structure that is absorbing more and more of the church's resources. Funds which otherwise might have been available for direct ministry of the word are tied up in

good but arguably less vital areas.

Christian people need to remember that the first ministry is the ministry of the good news about Jesus, His glory, His impending judgment, His unique sacrifice for the sins of the world. The church must never let its priorities get out of balance. To engage in the ministry of good works, necessary as that is, will bring acclamation from the world but there is a danger in confusing such acclamation with acceptance of the Christian gospel. Such must not be the case. The Christian message is about one who condemns the world for its sin, yet offers a way of escape through the acceptance of His work on the Cross. This message, by its nature, will be unpopular with the world, even foolish to a sophisticated society. Yet there is no other way — no other message — no higher work for Christians to support.

That the Good News of Jesus is so important highlights

the fact that the full-time, life-long commitment to the ministry of that message should be the number one priority for the church today. Young men, committed to Jesus, who are fulfilling a worthwhile and recognised ministry in their congregation should be encouraged to consider the ordained ministry in the church. There is no greater privilege and no greater responsibility than to preach, teach, explain and encourage people from the Word of God. There is no greater need since from the knowledge of the truth grows fellowship, good works and every other worthwhile Christian activity. The denomination for its part has a special obligation to ensure that activities such as theological training, Christian education and evangelism in its various forms have first claim on its resources. The world might not understand or sympathise with this but such decisions must be taken on the ground of eternal realities not short-term situations.

Book Library

# Mainly About People

## ST ARNAUD

Mr A. Algreen-Ussing, a student at St Barnabas' College, Adelaide, was made Deacon by the Bishop of St Arnaud at St Margaret's, Mildura on August 17.

Rev R. J. Oseroff, Rector of Merbein since September, 1969, resigned on August 24 on account of ill health.

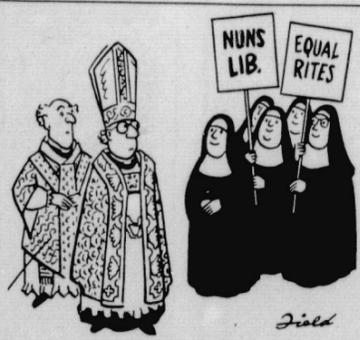
Rev D. J. Stevens, Vicar of Charlton since June, 1972, to resign on January 7, 1976, to become Assistant Minister at St Peter's, Eastern Hill (Melbourne).

## SYDNEY

Rev A. R. Patrick, Rector at Frenchs Forest has been appointed Rector at Camden from beginning of 1976.

Rev D. G. Anderson, Curate-in-Charge at Matraville and Locum Tenens at Botany is to become resident Minister at Ruse, Airds and Kentlyn from March, 1976.

Rev T. C. Milton, Curate-in-Charge at Greenacre has resigned effective from 15th September, 1975.



With acknowledgement to "Anglican Messenger".

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