

Mainly About People

SYDNEY
The Rev R. R. McKinney, Rector of Littleton-Wallerawang, has accepted appointment as Rector of the Parish of Pitt Town.

The Rev D. K. Wilson, Curate, St George's, Engadine, has accepted nomination to the Parish of St James', South Canterbury, with induction to take place on January 31, 1975.

The Rev D. M. S. Cohen has accepted appointment as Curate-in-Charge of St Mark's, Sylvania.

The Rev N. K. Macintosh, Librarian, Moore Theological College, has accepted appointment to the Parish of Sutton Forest-Bundanoon with induction to take place on February 2, 1975.

The Rev G. S. Knight, Curate, Holy Trinity, North Terrace, Adelaide, has accepted appointment as Curate-in-Charge of St Peter's, Manly Vale, with induction to take place on February 28, 1975.

The Rev James Ramsay, Curate at St Bede's, Beverley Hills, has been appointed Curate-in-Charge of Holy Trinity, Bexley North, from February 28, 1975.

The Rev Colin Berriman, Curate at Port Kembla, has been appointed Chaplain at Norfolk Island.

The Rev David Cohen, of the British and Foreign Bible Society, New Zealand, has been appointed Curate-in-Charge at St Mark's, Sylvania.

PERTH
The Rev Michael Challen has been appointed Archdeacon as from February 1, 1975. He will continue to be in charge of the Home Mission Department.

The Rev Robert Holland, at present Rector of the Parish of Manning and Chaplain to WAIT, has been appointed Assistant Priest in the Parish of South Perth as from February 1, 1975. He will continue to be Chaplain to WAIT.

The Rev Duncan Pierce, at present Rector of the Parish of North Midlands, has been appointed Rector of the Parish of Riverton as from February 1, 1975.

The Rev Raymond Neve, at present Rector of the Parish of Norseman, has been appointed Rector of the Parish of North Midlands. He will be commissioned at 8 pm on Friday, February 7, 1975.

Captain Ken Donaldson has been appointed Youth Worker in the Parish of Scarborough. It is hoped that he will be able to assist neighbouring parishes with their youth work as well as his work in Scarborough.

The Rev Arthur Horrex, Rector of Kambalda, will assume responsibility for the

Parish of Norseman as from February 1, 1975.

The Rev Fred Buchanan, Rector of Kensington, has been appointed Chaplain to St Bartholomew's House as from December 1, 1974. He will continue to be Rector of Kensington.

ARMIDALE
The Rev Ken Foster, Minister-in-Charge of the parochial district of Tambar Springs, has been appointed Vicar of the Parish of Warialda, from December 20, 1974.

The Rev David Mulready, Curate at Eastwood (Sydney), has been appointed Minister-in-Charge of the parochial district of Tambar Springs, from December 22, 1974.

The Rev Graham Farley, Curate at Gunnedah, has been appointed Curate at Armidale, as from February 1, 1975.

GIPPSLAND
The Rev Robert Collings has been appointed Minister-in-Charge at Heyfield. He will take up his new appointment early in 1975.

ADELAIDE
The Rev L. R. Lenthall's resignation as Rector of St Philip's, Broadview, has been accepted as from November 27, 1974.

The Rev D. C. Withers has tendered his resignation as Minister-in-Charge of St Francis of Assisi, Northfield, as from February 27, 1975, and has accepted the Incumbency of the Parish of Gawler. Mr Withers will be instituted in St George's Church, Gawler, on February 28, 1975, at 8 pm.

The Rev Canon R. S. Correll has tendered his resignation of St Columba's, Hawthorn, to take effect on March 31, 1975.

The Rev J. Siddell has been issued with a General Licence to Officiate in this Diocese.

The Rev B. L. Fagan has accepted the Incumbency of St Bartholomew's, Norwood, and will be instituted on February 7, 1975, at 8 pm. On Sunday, February 2, at 11 am in the Cathedral, the Administrator proposes to ordain to the Diaconate Mr Michael Rowley Varnish and Mr Peter Somerville Thomson, and to the Priesthood, the Reverend M. B. Hillier, the Reverend J. F. S. Hogarth, the Reverend M. M. Sibly, the Reverend A. W. Stringer and the Reverend A. J. Tamblin.

MELBOURNE
The Rev R. W. Duffield, from Director of CEBS to Incumbency St Mark's, Spotswood, January 30, 1975.

The Rev R. B. Audsley, from Minister-in-Charge, St

John's, Frankston, to Minister-in-Charge, The Church of the Ascension, Burwood East, January 30, 1975.

The Rev T. G. Green, from Minister-in-Charge, St Mary Magdalene's, Dallas, to Assistant Curacy, Chaplaincies Department, Sunbury, beginning February, 1975.

The Rev C. J. Brown, Permission to officiate, November 27, 1974. (The Avalon Community, Lara.)

NEWCASTLE
The Rev Lance Johnston, BA (Hons) (Sydney) Dip Ed (Sydney) BD (Hons) (Edinburgh), at present Vice-Warden of St George's College, Perth, has been appointed as Warden of St John's College, Morpeth.

BRISBANE
The Diocesan Council of the Church of England, Diocese of Brisbane, has appointed the Reverend Kenneth Nash Reardon, BA, Dip Ed, ThL, Organising Secretary of the Diocesan Board of Christian Education. He took up duty on January 20, 1975.

He was ordained by the Bishop of Tasmania and, after serving about nine years in various parochial appointments in the Diocese, he was appointed Director of Promotion in Education and Stewardship of the Diocese of Bathurst.

CANBERRA
Bishop Arthur Gordon, who has been Rector of St Philip's, O'Connor, ACT, for nearly two years, left for the Parish of Bratton, Wiltshire, Diocese of Salisbury, early in January. The Rev George Garnesey, presently Chaplain to students at the ANU, replaces him as Rector of St Philip's.

The Rev Arthur Holder, Vicar of St Andrew's, Surbiton, Surrey, arrived in this country and undertakes duty at the Good Shepherd, Curtin, ACT, from the first week of January.

The Very Rev John Falkingham, presently Dean of Newcastle, succeeds Bishop N. J. Chynoweth as Rector of St Paul's, Manuka, ACT, from February, 1975.

The Rev C. R. Simon is to be Rector of Tarcutta from mid-December. The Rev G. R. Blyton is to be Rector of Temora from mid-December, and will be followed at Bribbaree early in January by the Rev R. J. Lindbeck, presently Locum Tenens at Curtin, ACT. The Rev D. M. Hill is to be Assistant Minister at South Wagga Wagga from January. The Rev R. L. James is to be Rector of Ballow from mid-December.

The Rev Harry Bates, formerly Locum Tenens of Yass, is now Rector of that parish.

The Rev Milos Ledl and The Rev Stephen Williams were ordained to the diaconate on St Andrew's Day. Mr Ledl will be Assistant Curate at June and Mr Williams at St Paul's, Manuka, ACT. The Rev Michael Vercoe, who was ordained Minister on St Andrew's Day, continues to serve at St John's, Canberra.

BALLARAT
The Rev F. G. Phipps (Rector of Natimuk) has accepted the Parish of Port Fairy from December 19 at 8 pm.

The Rev G. W. Hillman (Assistant Curate at Warrnambool) has been appointed Relieving Priest in the Parish of Willaura and began duties there on December 20, 1974.

The Rev N. J. Thulborn was inducted and instituted Rector of St John's, Soldiers' Hill, Ballarat, on Thursday, December 12.

150th anniversary of historic NSW Church

Historic St Thomas' Church of England at Port Macquarie, NSW, held a weekend of festivities on December 9 to mark the church's 150th anniversary.

The rector, Canon S. Welch, was assisted at special anniversary services by the bishops of Armidale (Bishop C. Kerle), Newcastle (Bishop I. Shevill) and Grafton (Bishop D. Shearman).

The Governor of NSW (Sir Roden Cutler) with Mrs Cutler unveiled a plaque to mark the opening of a sesqui-centenary fair organised by church people and townfolk.

The plaque depicted colours of the regiments that were stationed at Port Macquarie in the early 1800s. During the ceremony Bishop Shevill said that at one period in the early days of the church in Australia, there were 10 clergy serving 36,000 people — of whom 17,000 were convicts.

At the service to mark the sesqui-centenary, Bishop Kerle traced the observance of 50-year jubilee celebrations to the early Israelites.

He said that every 50 years then, there was one year of perfect rest, when the ground lay fallow. Nor was there any gathering of the natural products of the field or vine in that year.

At the beginning of each jubilee year the liberation of all slaves and the restoration of ancestral possessions had been proclaimed among the Israelites, the bishop said.

Bishop Kerle said a fundamental principle of the jubilee year was not only that the land should be regarded as a sacred possession, but that emphasis should be placed on the return of the people to the land.

The bishop said that in these changing times, with movement away from the church, there was a need to begin again. He believed the best place to begin again was in the home.



A plaque commemorating the sesqui-centenary of St Thomas', Port Macquarie, NSW, was unveiled by the Governor (Sir Roden Cutler) on December 9. From l to r: the Bishop of Grafton (Bishop D. Shearman), Sir Roden, the rector of St Thomas' (Canon S. Welch), Lady Cutler, and the Member for Oxley (Mr D. B. Cowan, MLA).

Young people 'turning to Christ': Billy Graham

BRUSSELS, December 12 — "Personally I believe that the young people of our time are turning to Jesus Christ, who can transform them and change their whole life."

This was declared by evangelist Billy Graham in a press conference at the International Press Centre here for Eurofest '75.

Members of the Eurofest executive committee explained to journalists the major aspects of the European event to be held on the 1958 World's Fair grounds at the Centenary Palaces and Heysel Stadium from July 24 to August 2, 1975.

Ten to fifteen thousand young people are expected to attend, coming from most of

the countries of the European continent.

Dr Graham said that all around the world there was a growing interest among young people in studying the Bible.

"The new generation rejects materialism. After having turned to drugs, Eastern religions and occultism, thousands of young people are turning to Jesus Christ."

Acknowledging that this development is still slow in Europe, the evangelist expressed his hope that Eurofest would make a significant contribution to the same kind of awakening here.

STAFF APPOINTMENTS BY SCRIPTURE UNION

Scripture Union has announced the appointments of two new members to its staff — one in New Guinea and one in Tasmania.

Mr John Kadiba has been appointed as the first SU national staff worker at Papua/New Guinea.

Mr David Reeve will be appointed staff worker at Tasmania from February 1.

Mr Kadiba is visiting Australia for a short training course before taking up his duties in Papua/New Guinea.

Born in Mailu, Papua, he attended the Sogeri High School and was among the first group of students to enter the University of Papua/New Guinea.

Following his graduation in Arts he went to the University of Queensland where he gained his BD.

Following this year with SU he will be ordained by the United Church of Papua/New Guinea and will lecture at Rarongo Theological College.

Mr Reeve, a science graduate of the University of Tasmania, will live in Launceston with his wife, Betty. He is 26.

He will work in conjunction with the State's General Secretary, Mr Ron Buckland, who said the particular focus of Mr Reeve's work would be the development of voluntary Christian groups in State schools, and the camping programme linked with that work.



The NSW Secretary of the Bible Society (Mr Keith Williams) presents copies of the Scriptures to four children who lost theirs during Cyclone Tracy. They are Jeannie, Robbie, Gwyneth and Graham Pattemore, children of the superintendent of the Retta Dixon Home, Darwin — part of the work of the Aborigines Inland Mission.

The Australian

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Generous response to Darwin relief appeal

NEW POST FOR BISHOP-CRICKETER

Bishop David Stuart Sheppard, Suffragan Bishop of Woolwich since 1969, is to be the new Bishop of Liverpool — and the Church of England's youngest diocesan.

His nomination to succeed the Most Rev Stuart Blanch, Archbishop-designate of York, was announced from 10 Downing Street, on Tuesday, January 14.

Bishop Sheppard is 45. He was educated at Sherborne, Trinity Hall, Cambridge, and Ridley Hall.

He was ordained in 1955 to a title at St Mary's, Islington, thus beginning an urban ministry which has continued unbroken for 20 years and which provided him with material for a major book, "Built as a City", published a year ago.

In 1957 he began a 12-year stay as warden of the new Mayflower Family Centre at Canning Town.

He left this work at the request of the Bishop of Southwark to become Bishop John Robinson's successor at Woolwich — an episcopal area which includes much of artesian South-East London.

Bishop Sheppard is internationally known in the cricket world as one of the finest batsmen of the post-war years.

His main cricketing career extended over the late 'forties and early 'fifties.



Bishop Sheppard

He graduated from Sussex to England, played for his country 22 times (the last appearance being in Australia in 1962-1963), and in 1954 he captained the side.

He played occasionally for Chelmsford in the "Church Times" Cricket Cup games and once won a bat for the best performance of the year.

The bishop, his wife Grace (the daughter of a former Vicar of Cudham, Kent) and their daughter live in an unpretentious terrace house in Asylum Road, Peckham.

— "Church Times", England

Tons of food, clothing collected for Cyclone Tracy victims

The people of Sydney were extremely generous in supporting the Archbishop of Sydney's Disaster Fund in response to the Darwin devastation when Cyclone Tracy hit on Christmas Day.

Immediately the Darwin Disaster was known, Archbishop Loane made \$6000 available to Bishop Ken Mason in Darwin and \$4000 to the Church Missionary Society.

Tons of clothing, food and toys were collected by the Anglican Home Mission Society to aid the thousands of evacuees who streamed through Sydney airport.

A social worker from the Anglican Home Mission Society was at the Sydney Airport to counsel distraught and shocked victims of the cyclone.

Dean Lance Shilton opened the Chapter House in the centre of Sydney to accept clothing and food and a Darwin Disaster Fund Bowl was put up outside the Cathedral for donations from passers-by.

To date \$73,772 has been collected and of this the archbishop has distributed the funds in the following way:

• CMS: \$20,000 for CMS

• The National Home Mission Fund: \$25,000 for general relief and restoration.

• Bishop Mason: \$10,000 for use at his discretion.

• BCA: \$5000 for BCA personnel and Nightcliff

congregation.

• HMS Social workers: \$1000 for evacuees.

• The Rev Dr E. K. Cole, Nungallina Training College: \$5000 for restoration.

Archbishop Loane has expressed his deep appreciation for the wonderful response to the Disaster Fund.



Darwin Disaster Fund Bowl outside St Andrew's Cathedral, Sydney

Traditional Enthronement Reflects New Age

The Right Reverend Graham Richard Delbridge was Enthroned as the sixth Bishop of the See of Gippsland and those present witnessed the traditional pageantry and ceremony of the Church of England. The Liturgy, however, was updated to reflect, in modern language through prayers and hymns, the Church in the Twentieth Century. This is the first time in Gippsland that the Ceremony of Enthronement has been in modern liturgical form.

The Ceremony took place on Wednesday, 5th February at 7.30 pm, in the Cathedral Church of St Paul, Sale. Many Church dignitaries and representatives from all parts of Australia as well as community leaders were present.

The Bishop-elect was enthroned by the Administrator. The ceremony was followed by three separate Acts of Recognition. This part of the ceremony, an ancient tradition of the early Church, has seldom been used in Enthronement ceremonies of later years. It consisted first of recognition of the new Bishop of Gippsland by the laity. The Clergy then made their recognition. The Primate of Australia (who is also the Metropolitan Bishop of Victoria) then Recognised and welcomed

Bishop Delbridge on behalf of all the Diocesan Bishops of the Church of England in Australia.

Included in the Liturgy for



Bishop Delbridge

Newly commissioned missionaries, Tony and Gaye Doran, left Sydney for Medan, Indonesia, on December 4. The Dorans have two small children, Andrew (2) and Michael (3). Tony will be involved in a youth programme in Medan.

Next Issue:

SPECIAL FEATURES ON MICHAEL GRIFFITH

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AUSTRALIAN CHURCH RECORD, FEBRUARY 6, 1975 — 1

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Notes and Comments

Mr Gilmore of the ACC and The Church Record

Recently in an interview published in the "Sydney Morning Herald", the President of the Australian Council of Churches, Mr Neil Gilmore was quoted as having picked up a copy of The Australian Church Record to see "if there was an article attacking him". There was not and the story continued, "Mr Gilmore seemed rather surprised at this temporary aberration".

One can picture Mr Gilmore each fortnight eagerly grabbing for his latest copy of

ACC to read the latest onslaught on him.

Anybody not familiar with the ACR might gain the impression from that silly piece of by-play that the ACR attacks Mr Gilmore virtually every issue. In fact, and this may disappoint Mr Gilmore no end, his name or even his activities as President of that distinguished body have rarely ever been commented on by us.

The last time was about seven months ago when he felt constrained to publicly support the ALP at the last

election. We criticised him for that and it is interesting to note in the interview he gave to "The Herald" he conceded the folly of his action by saying he agreed to make that statement "in an unguarded moment".

The World Council of Churches and the ACC have not been mentioned editorially by us for well over six months. At least Mr Gilmore's comments indicate just how sensitive he is to criticism and it seems the memory lingers long.

But we do assure him that the moment he says something significant or newsworthy from the point of view of Christian readers we will gladly oblige him. We only hope whatever he says won't necessitate us having, to use his words, to attack him.

Catholics "setting priorities and objectives"

Roman Catholic leaders world-wide are busy setting priorities and objectives, trying to improve managerial effectiveness and make better use of resources. So says Gerard Tavernier in a recent issue of "International Management".

Throughout the world, according to Tavernier, RC authorities are applying modern management techniques to their daily work.

Priests in Colombia have a five-year plan which he says is worthy of any progressive industrial firm.

Irish Jesuits are training management consultants while Franciscan friars in Italy use computers for world-wide fund-raising activities.

Tavernier says these moves in management stem from the Church of Rome's attempts to bring itself up to date, begun at the Vatican councils 10 years ago.

They regard the trend as stewardship of resources which God has provided.

The article quotes an Australian priest, Peter Rudge, who has served as consultant for churches in various countries over the last six years.

He said: "Just as we have moral theologians, we now have 'management theologians' who are concerned with improving the administration of religious enterprises."

UK consultant John Humble says church authorities insist on using commercial terms.

He says Jesuits have introduced formal management by objectives (MBO) programmes, with individual priests setting targets and defining the areas where they can most effectively meet them.

Management consultants saw the major religious orders as comparable to

multinationals, with the same administrative problems with personnel and activities.

Not surprisingly, there was some resistance to the new techniques.

Through case studies, role-playing, group dynamics and other means, this was gradually overcome.

Various countries were found to have different needs.

In Malta, church officials were unaware of the value of assets or the extent of church property.

Tavernier says the most serious problem facing the Roman Church is shortage of manpower.

Recruiting figures are dropping in the face of a mounting exodus.

The Vatican daily paper L'Osservatore Romano had reported resignation of 20,000 priests in recent years with another 20 per cent of the present total of 450,000 leaving in the next decade.

"Therefore the church is adopting much more sophisticated recruitment and selection methods," says Tavernier.

"Training of priests and other clergy has been changed radically, with more planned in-service training and experience."

A recent Vatican decree recommends that student priests should in the future attend secular universities instead of seminaries to get a better understanding of the world.

The Jesuit order in the UK has closed two major colleges as a result.

Also, until recently the religious orders usually left their recruiting entirely to so-called "vocation promoters".

They visited Roman Catholic schools and described life in the order, sometimes using films or coloured slides, then appealed for volunteers.

Today many orders are calling on advertising agencies and recruiting consultants.

These are helping religious orders prepare job descriptions, define the type of candidate they seek, and design recruitment advertising intended for the mass media.

"Do be cheerful," Hugo Dunn-Meynell, a London advertising executive, tells nuns he trains as recruiters.

"Holy poverty is all right in its way, but don't rub it in."

"You know life can still be fun, so say so."

As might be expected, the rush to embrace modern management methods is not universally endorsed within the Church.

Many members feel that after nearly 2000 years' existence the Church does not need "management gimmicks" now to achieve its goals.

They fear that fundamental religious values may give way to mere administrative efficiency and greater efficiency.

Some see virtue in hard work and find no solace in turning dials on electronic equipment. "Keep IBM out of the sanctuary" is one slogan heard in Vatican circles.

"Even darkness cannot hide from God"

A Christian woman made an appointment to see me. When she arrived she said, "I want to share something with you. I came across Psalm 139 and it's made me feel like a new person."

Opening her Bible she began to read parts of it to me.

"I can never get away from my God! If I go up to Heaven, you are there; if I go down to the place of the dead you are there. If I ride the morning winds to the farthest oceans, even there your hand will guide me, your strength will support me."

"If I try to hide in the darkness, the night becomes light around me. For even darkness cannot hide from God."

"You made all these delicate, inner parts of my body, and knit them together in my mother's womb."

"Thank you for making me so wonderfully complex! It is amazing to think about. Your workmanship is marvellous — and how well you know it... How precious it is to Lord to realise you are thinking about me constantly!"

"I can't even count how many times a day your thoughts turn towards me. And when I wake in the morning, you are still thinking of me."

If ever a piece of literature brings God down to earth and makes His reality and presence so meaningful, it is this one.

The woman who found these words so helpful for years had suffered with feelings of rejection. She was the quiet sort.

She could be in the presence of three or four people and you would never have guessed she was there.

She always stood on the outer. Her friends never really expected her to speak for they assumed she was naturally quiet, shy and of the retiring kind.

But no one knew the battles inside. Like Elijah, she ran before the Ahab's and Jezebel's and in a lonely place, often sat down and sighed "It is enough; now, O Lord, take away my life." (1 Kings 19:4.)

She felt alone. Friends called her unsociable. Inside she felt empty. Others believed she was the self-sufficient sort.

Intellectually she wanted to express her thoughts but she gave the impression to others she was vacant.

Lonely and godforsaken she believed everyone had rejected her. And this caused unexpressed pain. Nor could she kick these feelings.

Her cause was lost and to

A MINISTER'S REFLECTIONS

be a "wallflower" was more than she could bear.

Her feelings reminded me of a song played by Percy Faith and his orchestra. It's called "One is the Loneliest Number".

Not that she is alone in this matter. A great number of people feel they are lonely, uninhabited islands and the church very often has many lonely people who look for a bit of warmth of Christian fellowship and Christian understanding from others.

But often our church services and programmes keep people so isolated from one another that it only confirms and ratifies feelings of rejection and isolation.

Some time ago I attended a church while on holidays and over three Sundays I never met another person nor even the clergyman — for the latter went to the vestry to disrobe and the former made such quick exits you would have thought someone was about to eat them up.

The "right hand of fellowship" (Galatians 2:9) was non-existent. There was no

feeling or demonstration of oneness or acceptance by fellow Christians. And surely, Christianity is about love, fellowship and understanding. Why, even Jesus Christ valued the friendship of other humans.

So if every person is to find friendship it should be in the context of a loving, warm Christian fellowship.

But acceptance is found and experienced when we turn to God and today this woman has found a friend in the person of Jesus Christ.

She is deeply convinced that God not only made her but He has accepted her.

Those feelings of rejection have simply melted for she is able to say with Paul when he wrote to the Christians in Rome "... we are able to hold our heads high no matter what happens and know that all is well, for we know how dearly God loves us, and we feel this warm love everywhere within us because God has given us the Holy Spirit to fill our hearts with His love." (5:5 L.N.T.)

— John Gelding

NEED TO BE READY

If the second coming of Christ is to Christians of the present day less an object of desire that it was to their brethren during the apostolic age, it must be because they think the Lord is "slack concerning his promise", and forget that with him a thousand years is as one day.

CHARLES HODGE.

The sight of danger leads, where possible, to the avoiding of it. Instinct directs the bird; reason the man. Yet such is the infatuation of sin, that man in his boasted wisdom will not do what the bird will do by her native instinct. She shuns "the net spread in her sight" (Proverbs 1:17); man rushes into it.

CHARLES BRIDGES.

Mr Williams says ...

Mr Williams says his love for another Christian has completely died.

Go back again Mr Williams and act with love. Make your friend the centre and object of a helpful ministry.

The inevitable result will be the rekindling of your former affection.

It is a great comfort to find that love is not regarded by the Apostle John as though it were merely an emotional or sentimental matter.

Every reference he makes to love points to action (1 John Chap 3).

Jesus showed His love by laying down His life. We are to be willing to follow in His steps.

The injunction is that we should love in our deeds and not necessarily wait to feel

love. If we begin with doing kind and loving actions, we shall end up feeling the same. If there is any hatred in your heart, Mr Williams, uproot it by generous action, or it will bring darkness into your own life.

— Ken Roughley

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C. R. JAMES
Chief Executive Officer

Christ the
Lord is
risen
today
Hallelujah!

GOOD NEWS

Thine be
the glory
risen,
conquering
Son.

FROM THE WORLD'S BEST-SELLER

DEAD MAN LIVES!

JERUSALEM (Sunday).—This troubled city seethes with rumour and counter-rumour. What began as a routine execution on Friday has backfired on the Roman and Jewish authorities with report after report coming in of personal sightings of the dead man. His death was spectacular in the eerie darkness of a full solar eclipse, climaxed by heavy earth tremors, and the tearing of the Temple curtain shielding the holy of holies from the public. The officer on duty was heard to exclaim, "For sure, he was the Son of God."

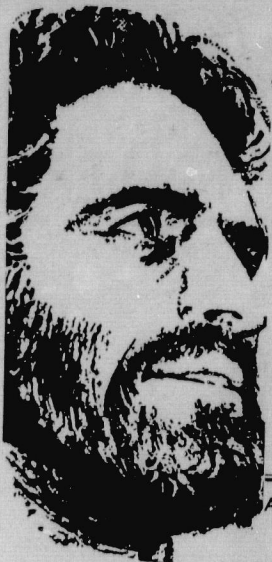
We have come to expect surprises of this man in the last few years. But this final miracle has set the city in an uproar. Jesus of Nazareth has come back from the dead! (See inside for full story.)

Supplement to AUSTRALIAN CHURCH RECORD, 6th February, 1975

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Artist's impression of Jesus

OFFICIAL CONFUSION

Lord Caiaphas, the high priest, has issued a statement charging the followers of Jesus with stealing his body during a temporary "lapse" by the guards on sentry duty at the tomb. Usually reliable sources report bribery of the guards to make this story stick. His grace was unavailable for further comment.

FRIENDS OF THE DECEASED

Mary Magdalene, until recently a well known personality in the red light quarter, she became a follower of Jesus when he healed her of the demonic sickness that she says was tearing her apart. Since her dramatic cure she has followed Jesus everywhere, modelling her new life-style on his. She was the first to see him alive.

DAWN GRAVE DRAMA

"We were there at the tomb at first light after the Sabbath was over, to finish off anointing his corpse with ointments. Sort of paying our last respects. Well, the big stone at the entrance was just lying pushed aside and the vault was empty. I panicked, and ran back to tell the others. Well, Peter and John raced back ahead of me and saw for themselves. The winding sheet and head wrapping were just lying there as though he had stepped out of them.

"The men eventually went off in amazement, and I just stayed around. When I looked inside again there were two people inside dressed in really bright clothes. By this time I was thoroughly confused. The gardener came up behind me just then, or at least I thought it was the gardener. I blurted out that if he had taken the body away to tell me where it was. Then he spoke my name. It was Jesus. My heart was beating wildly. It was really Jesus, alive again."

FISHER MAN

John Zebedee, a fisherman by trade, says that he believed Jesus was alive the moment he looked inside the tomb.

"As I watched him slowly dying up on the cross — there were just me and the women left I couldn't conceive that it was

over. For three years I had seen him exert full power over everything: sickness, demons, storms, even death — he raised people from the dead, you know.

"He often said that he would be arrested, killed, and would rise up on the third day. But we never properly understood till now. Some people reckon it was just my imagination. Because I wanted him back so much, I gave myself hallucinations. But ten others saw and heard him at the same time. I'm sure we couldn't all have the same hallucination!

PANIC

"That night after we saw the empty grave, we were scared stiff, mainly because of what the authorities might do to us if they caught us. The doors were locked. When, blow me down, Jesus just came and stood right in the middle of us. He was real alright. He showed us his hands, they were all mangled from the nails, and we could see the ugly gash in his side from that spear."

MYSTERY TRAVELLER

Cleopas, born and bred in the hamlet of Emmaus, about 10 kilometres from the city, was walking home with a friend that fateful afternoon.

"We were disillusioned men. Our hopes were dashed when Jesus died. We were counting on him to deliver Israel from the Romans. We were deep in conversation about these startling reports of his tomb being empty, and him alive, when another traveller joined us. He was very interested, and he explained from the scriptures everything about the Messiah. As he talked we were strangely thrilled.

"Before we knew it, we were home, and it looked like he was

going further. Well, it was late, and we pressed him to rest and eat with us. As the guest he gave thanks to God before the meal, and broke the bread for us. That's when it happened. We both recognised him at the same instant. It was Jesus. Then he just vanished before our eyes.

"We were so excited we hurried all the way back to Jerusalem and told all the others."

SCPTIC EX-FOLLOWER

Thomas Didymus, one of the inner circle of a dozen or so who knew Jesus well, disagreed violently with the statements of the other disciples. Back at his old job again, Didymus discounted the reports of sightings of Jesus as a hysterical over-reaction to grief.

"There is a simple psychological explanation for these wild rumours. The sooner everyone gets used to the idea that he's dead, the better. It was great while it lasted, thinking he was God's Son, beautiful teachings, fantastic miracles, love and peace and forgiveness for the asking. But that's all over. He's dead, finished."

Pausing from his work, Didymus's remarks sounded logical and scientific, even if his tone was of bitter disappointment. "He appealed to the idealism in a person, made you think it was possible to really love God and your fellow man. I was sceptical about everything he did. I only believe what I can see, mate. Before I could swallow this resurrection business, I'd have to be personally convinced. I mean see and touch him. If that happened, yeah, I'd believe he was alive, too."

CITY ALDERMAN

Joseph, respected councillor, and one of the few friends of Jesus in high places to openly support him, today spoke modestly of his part in the events leading up to this incredible incident. "I've always had plenty of money. Only the best was good enough for me. But since I met Jesus, I have realised how poor I was in things of real value: in humility, in kindness, and dedication to God. I'll admit I was nervous asking governor Pilate for the body — but it was the least I could do. I wanted him to have my new burial vault. It was the best and most secure in Jerusalem. But now, it doesn't matter anyway — He just walked right out!"

LATE NEWS

A late report from Thomas Didymus sheds new light on the resurrection story. A dumbfounded Didymus now says that he, too, has seen Jesus. Gathered in the familiar meeting room with his former associates, Jesus again mysteriously appeared, showing Didymus the crippling injuries that caused his death over a week before. Eye-witnesses said Didymus crumpled to his knees and exclaimed, "My Lord and my God".

Jesus seemed unimpressed by this belated confession of faith. His reply was, "Do you believe because you see me? How happy are those who believe without seeing me!"

EDITORIAL

The disturbing events you have been reading about are true. Although they happened nearly two thousand years ago, they vitally affect our lives today. If Jesus in fact rose from the dead that first Easter Day, life can never be the same again. Man's apparently unalterable cycle of Birth, Life, Death has been broken by Jesus Christ.

This is the heart of the Christian "gospel," or "good news." That Jesus not only died for our sin, but rose again in tremendous power from the grave. He is alive today.

The era of eye-witnesses may be over, but Jesus Christ still calls men and women, boys and girls, to turn away from their selfish, sinful way of life, and live by faith in Him.

The resurrection is not just a FACT, it can also be an EXPERIENCE.

CHRIST LIVES: FACT

Historian Speaks. Professor Edwin Judge, Professor of Ancient History at Sydney's Macquarie University, says "The historian will recognise that such a sensational and decisive tradition can hardly go back to mere imagination: something remarkable must be behind it. If his conception of God and the world limits his ability to accept the explanation the apostles gave, he is left with a baffling problem, for no other account of the matter satisfies the historical evidence."

Lawyer Speaks. Sir Edward Clarke, prominent English jurist, has said, "As a lawyer, I have made a prolonged study of the evidence for the events of the first Easter Day. To me the evidence is conclusive, and over and over again in the High Court, I have secured the verdict on evidence not nearly so compelling. . . . As a lawyer, I accept the Gospel evidence for the resurrection unreservedly as the testimony of truthful men to facts that they were able to substantiate."

Journalist Speaks. In 1930 a sceptical journalist, Frank Morison, set out to write a book disproving the resurrection as a groundless myth. The gospel accounts so shook him that he became convinced of the fact of Jesus' resurrection. In the preface to the book he finally wrote, "Who Moved The Stone?", Morison explains, "why that other venture never came to part, what were the hidden rocks upon which it foundered, and how I landed upon, to me, an unexpected shore"—the shore of complete certainty that Jesus was and is alive.

CHRIST LIVES: EXPERIENCE

Cliff Richard, pop star: "Yes, I do believe that Jesus exists. I do believe that Jesus died specifically for me. He is here now, because the resurrection happened and proved that He had power over death."

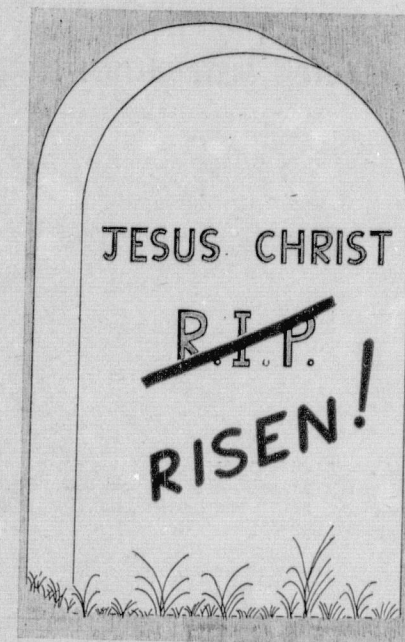
Malcolm Muggeridge, columnist: "There must have been a resurrection because Christ is alive now . . . two thousand years later. There is no question at all about that. . . . He is alive now in the sense that he exists now as a person who can be reached."

Paul of Tarsus, missionary: "It is Christ who lives in me. This life that I live now, I live by faith in the Son of God, who loved me and gave his life for me."

OBITUARY NOTICES

The following people are all dead:

Mahomet	Baha' Ullah
Ho Chi Minh	Karl Marx
Sigmund Freud	Charles Darwin
Gautama Buddha	Joseph Stalin
Janis Joplin	Confucius
Omar Khayyam	Mahatma Gandhi
Attila the Hun	D. H. Lawrence
Bertrand Russell	Adolf Hitler
Houdini	Pontius Pilate



NOW THAT I KNOW THIS, WHAT DO I DO?

Only Jesus Christ has died and returned to life on a new dimension, never to die again.

You may envy Thomas, and think that faith in the risen Christ was easy for him. Remember Jesus told him it was better to believe without having seen. Peter later wrote to Christians who had never personally seen Jesus, "You love him, although you have not seen him. You believe in him, although you do not now see him. And so you rejoice with a great and glorious joy, which words cannot express." The deep joy of real Christians comes from a love for Jesus and trust in Him even though they cannot see Him.

John records these words of Jesus, "Listen! I stand at the door and knock; if anyone hears my voice and opens the door I will come in." You can begin a life of trusting Jesus today. Speak to Him in prayer. Open up and confess all your sin to Him. He understands and cares. Ask Him to come in to your life. He has promised that He will. He burst out of a darkened tomb, He can burst into a darkened heart.

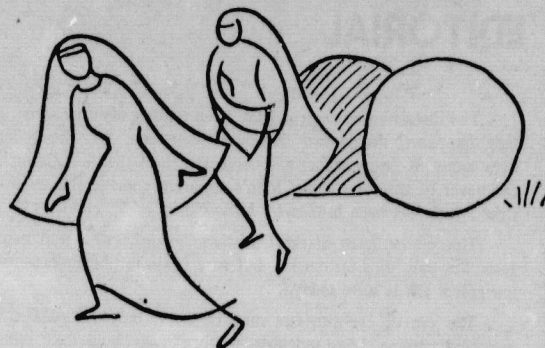
The grave now is empty,
The stone is rolled away,
And Christ is alive in my heart.

THE WORLD'S BEST-SELLER

The events of the first Easter were written down by eye-witnesses Matthew and John, by Mark, who probably got his information from Peter, and Luke, a painstaking Gentile historian and physician. This paper is based on their account. Where they have been quoted we have used the most modern translation issued by the Bible Societies, the Today's English Version. Since its first publication in 1966 it has become the world's best seller (surpassing even Dr. Spock), recently topping 50 million copies.

The features of the T.E.V. Bible are a simple, down to earth language, and attractive line drawings to illustrate the text by Swiss artist Annie Vallotton.

Here are two samples, taken from Luke's gospel and John's gospel.



LUKE 24:1-9

Very early on Sunday morning the women went to the grave carrying the spices they had prepared. They found the stone rolled away from the entrance to the grave, so they went in; but they did not find the body of the Lord Jesus. They stood there puzzled about this, when suddenly two men in bright shining clothes stood by them. Full of fear, the women bowed down to the ground, as the men said to them, "Why are you looking among the dead for one who is alive? 'He is not here; he has been raised. Remember what he said to you while he was in Galilee: 'The Son of Man must be handed over to sinful men, be nailed to the cross, and rise to life on the third day.'" Then the women remembered his words, returned from the grave, and told all these things to the eleven disciples and all the rest.



JOHN 20:24-29

Jesus and Thomas

One of the twelve disciples, Thomas (called the Twin), was not with them when Jesus came. So the other disciples told him, "We saw the Lord!"

Thomas said to them, "If I do not see the scars of the nails in his hands, and put my finger on those scars, and my hand in his side, I will not believe."

A week later the disciples were together indoors again, and Thomas was with them. The doors were locked, but Jesus came and stood among them and said, "Peace be with you." Then he said to Thomas, "Put your finger here, and look at my hands; then stretch out your hand and put it in my side. Stop your doubting, and believe!"

Thomas answered him, "My Lord and my God!"

Jesus said to him, "Do you believe because you see me? How happy are those who believe without seeing me!"

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There is a Christian group near you where you can learn more about following Jesus Christ.

(Space left here for your church stamp, or free overprinting for orders over 1,000)

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(This space will be taken up by an advertisement for the Bible Society, including a returnable coupon for a New Testament, or Gospel of Luke or John.)

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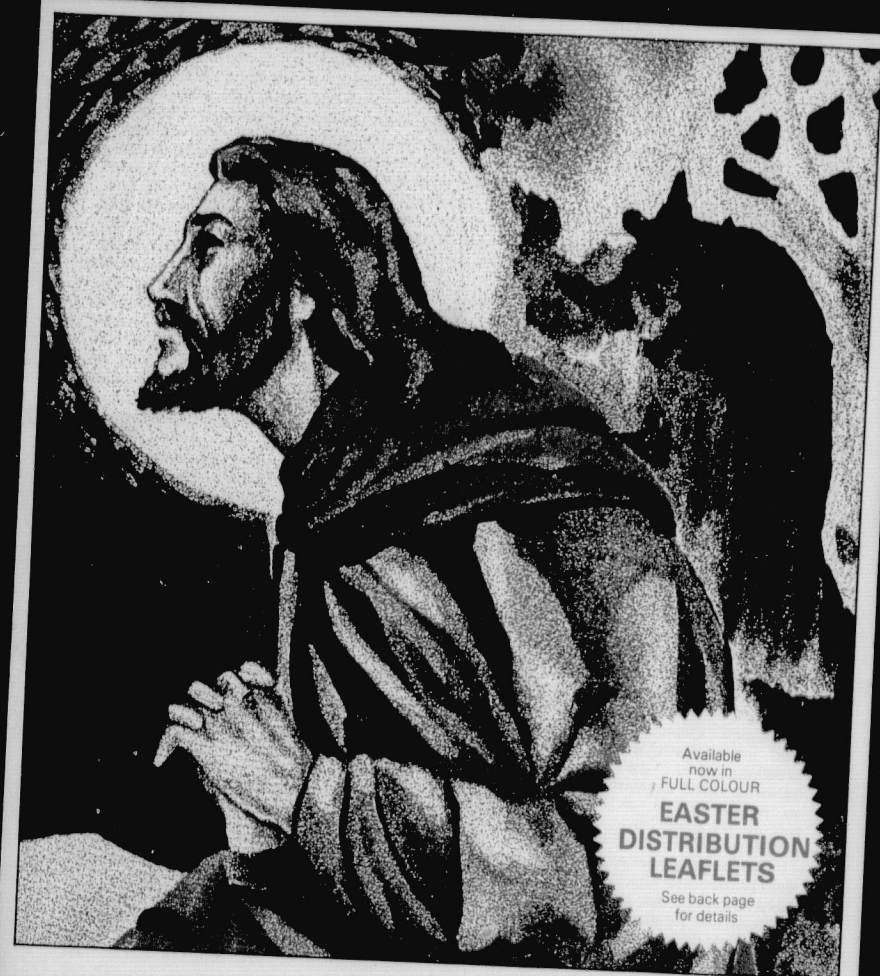
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WHAT CHRISTIANS BELIEVE

That the Bible is God's word to man,
That man is hopelessly lost without God,
That Jesus took man's punishment for sin on the cross,
That God, the Holy Spirit, is the only one who can give man spiritual life,
That Jesus Christ is God, and lives today,
That God is in absolute control of His universe,
That Jesus will return to earth, as He promised.
That a person becomes a Christian by turning from sin, and trusting Jesus Christ as Saviour and Lord.

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Insert for "The Australian Church Record", February 6, 1975

Encounter 75

Why was Jesus Christ Crucified?

by Richard W. Innes

I believe it was Karl Barth, the famous Swiss theologian, who was asked the question, "What do you think is the greatest truth in the world?" We may not agree with Karl Barth's theology, but we will agree that this man did have a brilliant mind. He had been a professor at the universities of Göttingen, Münster and Bonn. In reply to this question asked of him he could have presented a profound intellectual dissertation. He could have given a scientific description of the wonders of nature, or on the magnitude of the universe, or about the greatness of the human mind, or even a great theological explanation of the omnipotence of God. But he didn't. He simply replied, "The greatest truth in all the world is this — 'Jesus loves me this I know, for the Bible tells me so.'"

Understanding the Love of God

There is no greater explanation or reason for the cross and why Christ died almost two thousand years ago than is found in God's supreme love for man. The story of Easter is the greatest love story ever told. It is impossible for us to comprehend fully Christ's total suffering for mankind. Physically, His endurance on the cross was agonising. Emotionally, His anguish caused by being forsaken, not only by the people in general, but also by His dearest companions, must have been devastating. And spiritually, His feeling

forsaken even by God (Mark 15:34) while He bore the penalty of the world's sin is beyond human understanding. But so great was His love and compassion that even in the midst of this excruciating suffering at the hands of His captors He prayed, "Father, forgive them for they know not what they do" (Lk. 23:34). Describing this prayer Thomas Carlyle so eloquently said: "the sublimest words that ever fell from human lips."

"There is no greater love than this," declared Christ Himself, "that one lay down his life for his friends" (Jn. 15:13). But Christ's own love went further than this. He laid down His life for His enemies. The Apostle Paul put it this way, "For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us" (Rom. 5:7, 8).

Christ's death and resurrection are indisputable facts of history, but are vastly more than that. The celebration of Easter is a constant reminder to the whole world of the fact that God loves absolutely every individual who ever lived and that every one of these individuals is of infinite importance and value to Him. To God we are not just a number or just a member of the human race — we are each an individual and a very important person. Jesus was communicating this truth to us when He explained that God even knew when a sparrow fell to the ground and pointed out that each one of us was of much more value than many sparrows. And to emphasise even further the importance of the individual person to God, Christ said, "even the hairs of your head are all numbered" (Matt. 10:29, 30).

"Amazing grace how sweet the sound that saved a wretch like me" is unquestionably one of the great hymns of the faith, but it can be misunderstood. Sometimes I wonder if perhaps we haven't carried this concept of being a wretch a little too far in much of our thinking and feelings. So many of our public prayers, for example, constantly emphasise this negative aspect of man. Would God give His only Son and would Jesus Christ die for something that was worthless? I don't believe so. No person is worthless nor is he a wretch in the eyes of God.

God always makes a clear cut distinction

of leaflets we will provide free copies of the booklet, *How To Be Sure You're A Real Christian*, for follow-up.

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between a man and his sin, and while He does hate a man's sin which is self-destructive, He always loves the sinner. God's love and approval is not based on our performance — good or bad. This is a difficult concept to grasp at the feeling level because most of our human love is to some degree or another conditional and we automatically feel God's love is the same as ours. It is not always easy for us to differentiate between a person and his actions and see the reasons behind his behaviour. So when people behave in a manner acceptable to my personal standards, I love and accept them, but when they don't, I tend to reject them. This is conditional love. Fortunately God's love is never conditional.

It is very important to realise that a person's worth is never dependent on his performance. I may be a terrible driver or a poor speaker, but that doesn't mean I am a terrible person. Or I may not even be able to get along too well with other people, but that has nothing to do with my worth as a person. Unfortunately, this is not the way we always see it. Many have grown up with the deep down feeling that they were loved and made to feel worthwhile only when they were "good," and we project this same feeling onto God. Although we may know better intellectually, we tend to feel worthwhile to God and loved by Him only when we meet certain standards of performance. My performance, whether good or bad, makes absolutely no difference whatsoever to God's feelings toward me. I am of inestimable worth to God exactly as I am with no if's, but's or maybe's. God never rejects anyone. In His eyes we are all the same. There is no difference between the king on his throne and the beggar on the street for "we have all sinned and come short of God's standard" (Rom. 3:23). Our performance has nothing to do with God's approval. He loves us all — totally and unconditionally.

Understanding Sin

Christ's dying because He loved us is only one side of the coin. The other side is that He died because of the awfulness of man's sin.

It is easy to think of sins as specific acts that God happens to oppose. We very often feel that God is a hard taskmaster with a big stick in His hand waiting to rap us on the knuckles when we disobey His Command-

ments. This is a totally false concept of both sin and God. When we feel this way, it is usually because we learned this from our parents or some other important person in our early life. I used to feel that if I committed certain sins, God might actually kill me. It isn't too difficult to see where I learned this feeling. My own father, though very conscientious, was nevertheless very rigid and punitive. I then transferred this feeling over to God and felt He must be the same.

But God isn't this way at all and sin is not merely committing certain acts. What we tend to think of as sins are more the outward expression of an inner condition. This inner condition, or "sin nature" as the theologians call it, is that part of us which has been destroyed through the disease of sin. The outward acts of sins are the symptoms of our inner selves. We are not justifying the outward acts at all, but the Bible is much more explicit than condemning only outward actions. It talks about the motives and causes all being wrong. It condemns pride, jealousy, lust, envy, hatred, etc., which are so easy to see in others but not in ourselves.

Cecil Osborne in his book, *The Art of Understanding Yourself*, says, "It is extremely naive to think of sin simply as an isolated act — a lie, a theft, immorality, dishonesty — for sin is all that is less than perfection. It is rejecting God — 'falling short' of the perfection which God envisioned for us. Sin is being impaired, not simply performing a wicked act. It is having impaired relationships and attitudes. It is being less than whole. It is having mixed motives. Sin is the clever rationalisation by which we seek to escape from facing ourselves. It can consist in responding to a set of rigid moralistic 'oughts' rather than obeying the spirit of God which dwells within us, acting solely in response to legalistic codes (and feeling virtuous in doing so) instead of learning to act spontaneously in response to divine impetus."

Sin is a distorted inner condition, and it is because of this that we commit wrong or sinful acts. Our fallen sinful nature is a disease that permeates and affects all that we are and do. It not only exhibits itself in outward acts, but also twists and damages our emotions, it is behind every broken home, every empty life, every sorrow and grief in the world. The inner