

# MAINLY ABOUT PEOPLE

**PERTH**  
Rev P. Mill has been appointed Assistant Chaplain to the Missions to Seamen from Oct 1.  
Rev A. Barton was commissioned as Rector of Moora on Oct 1.  
Rev P. Gill has been granted leave of absence from diocese for two years to take a position on staff of St Martin's in the Bulring Birmingham from Jan 1977.

## STIR OVER FILM

The movie version of Hugh Schonfield's *The Passover Plot* has been causing a stir in Israel, where it was filmed, and it may generate a lot of controversy in the United States, where it is to be released this month.  
A group of Jerusalem clergymen say the film "directly" attack(s) Jesus Christ... in such a way as to destroy the whole basis of the Christian faith.  
They urged Israel to ban the filming.  
The Lutheran Church of the Redeemer in Jerusalem refused to allow filming of trial scenes in its building. The film depicts Jesus as an angry political revolutionary who was unexpectedly killed while trying to feign death.

## EXEMPTION

Nurse Gertrude Friesen of Swan River, Manitoba, became the first person granted exemption by the provincial labour board from joining a union and paying dues for reasons of conscience.  
A member of the Evangelical Mennonite Church, Mrs Friesen said she objects to the union because it accepts the principle of force as a major tactic in negotiating with employers, something she cannot be part of as a Christian.

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## COLLEGE SEEKS JOB OPENINGS AT XMAS

"It is becoming increasingly difficult for students to find vacation employment in our present economic climate," Rev Ian Mears, Lecturer at Moore College, said last week.

"This is particularly stressful for Moore College students who unlike most others do not have fees paid by the government.

"The fees, cost of books, and living expenses are quite considerable for all the students and particularly married ones with families."

The vacation period is from 25th November to March 8th so if anyone is in a position to offer a job, particularly one that would last most of that period, please notify the College:

Moore College  
(Vacation Employment)  
7 King Street  
Newtown, 2042  
or phone 519 6460.

(The College is trying to compile a list of firms who are willing to help the students in this manner and bring them to the students' notice.)

## NEW TUTOR AT MORPETH

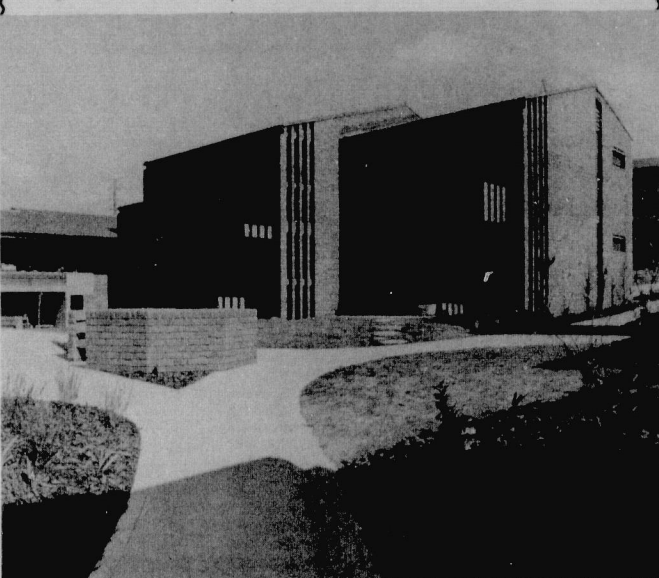
A tutor in the History of the Ancient Near East at Macquarie University has been appointed lecturer in Old Testament at St John's College, Morpeth. He is the Rev Dr T. J. Wright, BSc (Wellington), BD (Otago), PhD (Manchester) who has taught at Macquarie University for the past four years.

Dr Wright, a New Zea-

lander, will take up his position at Morpeth in January, 1977. He trained for the Ministry at St John's College, Auckland, was ordained to the priesthood in 1966, served curacies at Palmerston North and Gisborne, and obtained his PhD from the University of Manchester in 1973.

His research interests have

## Bp Cameron dedicates Village



St David's Village was opened by the Minister for Lands, The Honourable W. F. Crabtree, MLA, and dedicated by the Right Reverend E. D. Cameron, Assistant Bishop — Diocese of Sydney. Music was provided by the New South Wales Police Brass Band and the Police Choir led the singing. St David's Village situated at Forestville is one of 14 villages controlled by the Church of England Retirement Villages in the diocese of Sydney, caring for more than 3000 persons with a waiting list of 8000.

## Sermon by Muggeridge

In a moving and provocative address recently, Malcolm Muggeridge, delivering the Synod Sermon at the Anglican Sydney Diocesan Synod in St Andrew's Cathedral, spoke of the plight of Western civilization and that Christ was the only answer to man's preoccupation with megalomania and erotomania.

He commented that in the book "20th Century Prophets", published by the Anglican Information Office, Sydney, he had been described as a prophet.

He replied to that description of himself by paraphrasing the prophet Amos: "I was no prophet, neither was I a prophet's son; I was a journalist, a gatherer of news stories, and the Lord took me as I sat at my typewriter."

Mr Muggeridge then went on to describe the problems facing mankind. He said: "It would be sheer stupidity, sheer deliberate wishful thinking not to recognise that we are living in times of enormous disruption and disillusionment."

"That assumptions on which our Christian way of life are based are disintegrating and that the ways of the world, the hopes of the world are turning away from Christ and His revelation."

"Confronting this contemporary scene, it's sometimes difficult to resist

the conclusion that Western man has decided to abolish himself.

"Creating his own boredom out of his own habits, his own impotence out of his own vulnerability out of his own strength, himself blowing the trumpet which brings the walls of his own city tumbling down. And having convinced himself that he's too numerous, labouring with pill and scalpel and syringe to make himself fewer, thereby delivering himself the more surely into the hands of his enemies, until at last, having educated himself into imbecility, and polluted and drugged himself into stupefaction, he keels over, a weary, battered old Brontosaurus, and becomes extinct."

"Let us as Christians — let you as members of the Synod — plan your strategy in the future. Let us go out telling everyone, shouting to everyone, that with Christ they are never lonely, never abandoned."



Malcolm Muggeridge leaving St Andrew's Cathedral, Sydney, after the service which marked the opening of the 1976 Anglican Synod, at which he was the special guest speaker.

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# CHURCH RECORD

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Trying out a new pump in the barrio of Bacod Bayan is Russell Kerr, World Vision's development officer in the Philippines. With him is Rev Mariano Raner and Mrs Raner. Mariano will supervise the Strategic Aid Team projects in Bacod Bayan and in nearby Valle Cruz.

# NEW OVERSEAS AID PROGRAMME

A big new overseas development aid programme has been launched by Australians.

The Executive Director, World Vision of Australia, has released details of the Strategic Aid Team (SAT), at a news conference in Melbourne on October 15th.

Harold Henderson, believes that SAT will be a multi-million dollar programme, that's likely to be the biggest ever undertaken by a private Australian aid organisation.

"Voluntary agencies cannot solve all the world's problems on their own," says Harold Henderson, "but dollar for dollar, they can have a much greater impact with overseas aid than Government aid funds."

"I say this for two reasons. More of every dollar given to the private agency reaches the ordinary people and those contributing are involved in the projects in a much closer way. They expect regular

reports on how their money is spent."

SAT gets underway in the Philippines. Four barrios (villages), housing 5,000 people will be helped to achieve a stable and self-sufficient way of life in a unique, three-year programme of development aid.

The barrios are Bacod Bayan and Valle Cruz, both north of Manila; Lebangon, which is located near San

Jose and Dumarao on the island of Palawin, near Borneo.

All the barrios are extremely primitive and poverty is something that all the people share in common. Health care is almost non-existent. 95 percent of the villagers are suffering from malnutrition and 9 out of every ten have intestinal parasites.

As well, 99 percent of the people have respiratory ailments or lung diseases, including TB.

The SAT Programme will introduce a medical and dental survey and action will

be taken to improve the health of the people.

Wells will be drilled to supply fresh water. Much of the breakdown in health, stems from the polluted water supply.

Demonstration gardens will be planted to show people how to grow their own food.

Materials necessary for the establishment of private or community gardens will be supplied. While the projects are underway, food will be given to communities and nationals working on the job. Lectures on home management, baby care and family planning will be provided.

During the first year, To page 8

## BISHOPS SPEAK OUT ON UNEMPLOYMENT

The national conference of Australian Anglican Bishops, meeting in Menangle, October 15th to 18th, 1976, agreed with the concern expressed by the Church's Social Responsibilities Commission about the problems of unemployment and the future employment prospects of thousands of young people.

At a time when 15,000 school leavers from the previous year have still not found work and will soon be competing with this year's school leavers and all the other 275,000 unemployed people, unemployment has now emerged as the greatest problem confronting the nation.

### EXTENT OF UNEMPLOYMENT

No responsible person can deny the extent and effects of unemployment throughout Australia. The main reports of the Commission of Inquiry into Poverty have shown that one million Australians suffer from a combination of disadvantage factors such as poor housing, inadequate education and high health risk. To these factors is now added the increasing likelihood of unemployment, which affects most severely the unskilled and semi-skilled workers and their dependents.

It is also apparent that the Government's crack-down on 'dole cheats' earlier this year did not reduce the number of unemployed.

### EFFECTS ON THE UNEMPLOYED

Church agencies and parish clergy are in contact with the unemployed. The Poverty Report has To page 8

## ON OTHER PAGES

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- The Word and life — by Dr D. B. Knox — Page 7
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## "Careful debate" urged

Remarks by Archbishop Sir Marcus Loane in his Synod Charge (ACR, Oct 14, 1976) on the ordination of women will no doubt lead to renewed study on this issue.

The Synod decision in Melbourne, and material in recent diocesan publications in Sydney, raise two serious problems which beg comment.

First, some are thoughtlessly deferring to the opinions of professional theologians. Submitting to the theological opinions of others — even Evangelicals — is no substitute for submitting to the Word of God. We appear to hang on the pronouncements of the theologians instead of doing the work ourselves of understanding the Bible.

The ordination issue comes from the problems feminism raises. The keen Christian person is acutely aware of the anti-Christian stand of current feminism, and the need to resolve the problems according to Scripture.

Yet, perhaps unwittingly, those who defer to others deny the ordinary Christian access to the Bible.

Knowledge of God's purposes is not the special preserve of the trained. The Bible's mediator is the Holy Spirit. The spiritual equality of Gal 3:28 guarantees direct access to God's Word for Mr and Mrs Average as it does for Mr and Mrs Theologian.

Contemporary evangelical writing and debate which is marked by the "deference" approach is in danger of erecting a new mediatorial priesthood between people and Word.

Second, some are overlooking the problem of "cultural relevance". On what grounds do we call something that the Bible commands "largely cultural", and therefore no longer binding on us? Several evangelical writers have dismissed some of St Paul's commands on these grounds. The problem is real. We all are involved. We don't generally feel that hatless women in church are sinful (1 Cor 11).

What is the cut-off point for "culturally bound"? Does Paul's anti-practising homosexual stance rest on culture, or the will of God? Is the command for husbands to love wives (Eph 5:25) as culturally limited

## EDITORIAL

as the command for women not to have authority over men in Church (1 Tim 2:11-12)?

Unless the debaters — theologians, writers, whoever — can tell us this, then the average Christian finds the Bible a locked book. Inadequate information as to what is required makes obedience to our Lord impossible.

Many evangelicals, sad to say, instead of clarifying the Bible's position on "ordination and women" are obscuring it. Woe to him — or her! We urge considered and careful debate.

Obedience, like justice, needs to be seen to be done.



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# ON & OFF THE RECORD

BY DAVID HEWETSON

## AUSSIE TALK

Anyone who likes pungent and salty speech will recognise that it is often available in Australia. We have just about recovered from a long bout of inferiority concerning our accent and mode of speech. Actually, quite early in our national history there must have been some acceptance of the "Australian way of talk."

In a book called "A Tour through the Australian Colonies" published in 1840 A. Russell records that "slang terms were in use for everyday occurrences in sermons in Presbyterian and Episcopal churches". Slang in the pulpit! And in upper crust churches at that!

### SLANG AND FLASH

It would, of course, be most enlightening to know what Russell considered to be slang. Whatever it was it was apparently found in all sorts of unlikely places. Edward Gibbon Wakefield in a "Letter from Sydney" in 1829 said "terms of slang and flash are used as a matter of course, everywhere, from the goals to the Viceroy's palace, not excepting the Bar and the Bench. No doubt they will be reckoned quite parliamentary, as soon as we obtain a parliament." I wonder what he would make of what sometimes now comes over the airwaves in parliamentary broadcasts?

Language never stands still. Transplant it somewhere and it will soon put forth new growth and blossoms. It will even change the accepted meanings of words long established in the areas from which they came. This was once regarded only as the "corruption" of speech, but these days it is usually seen in a more positive light. Australian, like American, speech has developed its own particular shape and style.

Language is the essential tool of communication and education. Those who would use it as such need to understand its ins and outs. Their speech must be contemporary without being cheap. For there is nothing quite so ludicrous as an ageing slanger trying to keep up with the speech of the younger generation, and probably using out of date terms, or misusing current ones, or perhaps even being resented for so crudely trying to invade their thought-world.

### VULGAR SPEECH

We would probably all be surprised at the extent to which one-time slang is now part of everyday speech. In

Sydney Baker's "The Australian Language" (Sun Books 1976) there are many such examples. Rumours "spread like a bushfire"; we "argue the toss" even about a theological matter, and if it is too controversial we may beg others "not to wake that up"; slow people "drag the chain"; anxious people "drop their bundles"; and so on. And if we are in more informal company we probably go further in towards the centre of colloquialism. The rumours might then "go like a bomb"; and, in that controversy, if we want to avoid people, "doing their lids" we will have to "jack up on" further discussion.

The choice of the mode of speech is a little like the selection of gears. It is made to suit the particular "gradient" of the company and depends a good deal on the wisdom and good taste of the speaker. It would be a pity if church language became so correct that it was no longer in touch with the way things are actually said in the homes and markets of the land. After all, one great principle of the Reformation was to get the great truths of the Gospel and the Bible into the "vulgar" (common) tongue. And long before that in the providence of God the New Testament documents were written in koine or colloquial Greek.

### LET HER RIP!

Can we doubt reading the parables and other sayings of Jesus that his speech was pungent and lively and got a big hearing? And if one has had to wrestle with Paul's Greek even at the elementary level it is obvious that it flows on like a fresh, vital stream, often sweeping aside the niceties of correct speech in order to make a point. To him language was a tool to be used, and that meant that it was in his grip and not vice-versa.

In Baker's "Australian Language" religious colloquialisms are not to be used by religion but about it, ie by those who don't care for its exponents very much. In a chapter called "Wonders and Their Kind" Baker describes a "brand of clerical mind" which is "typical of ill-educated communities, where vision is clouded by prejudice, where commonsense is interpreted by a succession of clichés and slogans, and where the mills of God pulverise joy and wisdom out of everything." Well! That's dribbling a bib full!

So I call on all fellow preachers and other Christian communicators to oil up their larynxes, get their teeth out of the road, and let fly. I call on them to dispense with their "tin ears" (a wretched Americanism) and really tune into the way people talk these days. I urge them not to be cheap or flash or slangy, but I beg them to go back to talk-school till they get their words sharp and tangy again, and to get liberated from all respectable but dull speech. Go for your life!

# An innocent abroad

**OUNDLE. OUNDLE?**  
YES — Oundle, the name of a lovely old town in Northamptonshire with the River Nene almost encircling it and a history going back to the Saxons.

Small, beautifully situated and with an abundance of stone buildings roofed with Collyweston Slate quarried from a nearby village, the town (pronounced "Oundle" as in "owl") is threatened with "modernisation".

The present narrow street cannot take today's traffic and the buildings are starting to feel the effects of constant vibration.

The old Ship Hotel where we stayed has weathered the storm for about 500 years, but shock waves every time a heavy truck passes are proving too much.

What's the remedy?

**THE GLIB (AND EASY)** reply is to build a by-pass, but is that the answer?

Every five years Britain loses through "development" an area bigger than the country of Berkshire.

More than 100 square miles of countryside disappear each year; since 1945 about 120,000 miles of hedgerow have been uprooted and the destruction continues at an annual rate of 3000 miles.

According to Christopher Hall, director of the Council for the Protection of Rural England, most of the remaining open heathland and downland of counties like Suffolk, Dorset and Wiltshire will eventually be in

By DONALD HOWARD

isolated fragments, planted with cinifer or under the plough.

**A FEW MINUTES' walk** from Oundle is a bird sanctuary and recreation area.

As we walk around, bird-watchers were noting the arrival of migratory species, their nesting and feeding habits.

The "Countryside Warden" took me under his wing (that one was too good to miss), and soon revealed a keen interest in his job.

His name ("You'll never believe it," he told me) is Pheasant. As if that were not enough, a local publican is called Peacock.

A native of Oundle, Mr Pheasant is so enthusiastic that he retired early after 20-odd years with the Ministry of the Environment in order to accept his present position.

Armed with local lore, he is sought out by fishermen and passers-by who are interested in the plant and animal life.

**HAPPILY, NOT EVERYONE** is taking things lying down — people are standing up to be counted and going out (literally) on their necks.

John Thorn, headmaster of Winchester, one of England's upper echelon of schools, was amongst 100 protesters forcibly ejected from a recent public meeting.

An "Anti-M3 Action Group" disrupted the enquiry into a move to carve up slices of countryside around historic Winchester for a new road.

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# Church "cannot afford to ignore unemployment"

If the church were to show its relevance to life, it could not afford to ignore the area of life where most men and many women spent most of their lives — their daily work — the Bishop of Tasmania said recently.

In his presidential address at the 40th synod of the Diocese of Tasmania, Bishop R. E. Davies described unemployment as "a matter of widespread national concern."

There might be some who would ask what had unemployment to do with the church, he said. But the church could not afford to ignore unemployment.

Bishop Davies said there were three principles which underlay the Christian doctrine of work. They were that man had a duty to work; that his conditions of work should be just; and that he had a right to work.

"The Bible teaches the duty of work: 'Six days shalt thou labour and do all thy work.' Work is a reality of existence," he said.

"The primary purpose of work is that man may live."

"In a primitive community a man would starve if he did not work. In more advanced communities if a man does not or cannot work he seldom starves, but depends

for his existence upon the work of others expressed in the form of charity from his neighbours or assistance from the state.

"Man is responsible before God for the daily work by which he earns his livelihood. 'Man is a creature, not the Lord of creation. He is therefore responsible before God for what he does to the world and how he uses it.'

"He is also responsible before God for the conditions and terms of employment when he engages the labour of others. Both employer and employee are under the judgement of God," the bishop said.

"It is said that Dr George MacLeod, the founder and leader of the Iona community, set a visiting clergyman the task of helping him clean the lavatories."

"It was not long before the visitor asked: 'Why should we waste our time in doing this when there is so much which we might be discussing with profit?'"

"Dr MacLeod had replied: 'To prevent you doing what I

once did — talking about the dignity of labour!'"

"For most people work is hard, monotonous, exhausting and uninteresting — nevertheless it is invariably necessary to meet human needs."

He said that Christian doctrine of work viewed it as a necessary means of expressing one's love for God by serving one's fellow men.

"It is not just a matter of making profits for employers and shareholders, nor is it just a matter of making as much as we can for ourselves — it should be a matter of working under just conditions for the good of all, where the emphasis is on the person as well as the product," he said.

Man had a right as well as the duty of work.

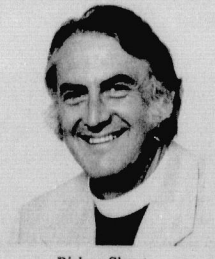
Unemployment was an evil which society should not tolerate.

The physical, psychological and moral effects of a long period of unemployment could be devastating to an individual.

Those who experienced unemployment lost their independence, they became dependent upon the state, upon their families and friends and very deprived of the use of their natural abilities, the bishop said.

"We should never again allow large numbers of men and women to remain unemployed for long periods. 'Works of local and national importance must be taken in hand instead of paying vast sums of money for which no work is done.'

"Unemployment squanders the true wealth of a nation — the mental, physical and spiritual health of its citizens," Bishop Davies said.



Bishop Short

# NATIONAL RECOVERY ONLY WHEN MEN "WILLING TO WORK"

There were 261,000 people listed as unemployed throughout Australia in August, the Bishop in Wollongong, Bishop Ken Short, said this week.

This represented 4.3 per cent of the nation's workforce, he said. Bishop Short said that to be unemployed was disastrous for most people — quite apart from any personal, economic problems for those concerned.

In a news statement issued in late September, the bishop said few circumstances for a person were more demoralising than being unemployed.

The report said that the Japanese car industry produced 46 cars per workman per year — by comparison, his Australian counterpart produced only seven cars a year.

Other news reports highlighted similar situations he said. One newspaper headline dealt with the withdrawal of manpower and thus threatening petrol supplies. Another headline

told of a strike by university students.

"Put a lot of such stories together and what is so frequently a common denominator is an ignorance of spiritual values," Bishop Short said.

He said that for a person to disregard others in one's concern for oneself, that attitude stemmed directly from a disregard of God.

"Our recovery as a nation will come as we recover a willingness to work as God intended us to," he said.

"And that will come only as we ourselves become more concerned with loving and obeying God — and much less concerned with ourselves and our incomes."

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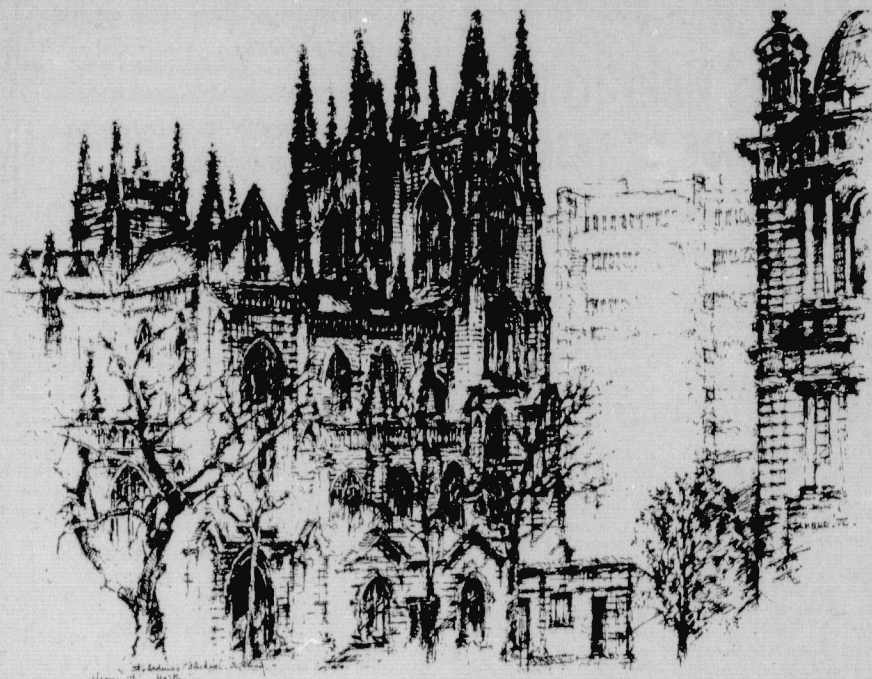
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World Vision is an international Christian humanitarian organisation founded in 1950. The Australian office opened in 1966 and is autonomous in its operation. World Vision is the nation's largest non-government development aid body. RP03.954



# SYDNEY'S ST ANDREW'S ... NOW THE "CATHEDRAL IN THE SQUARE"

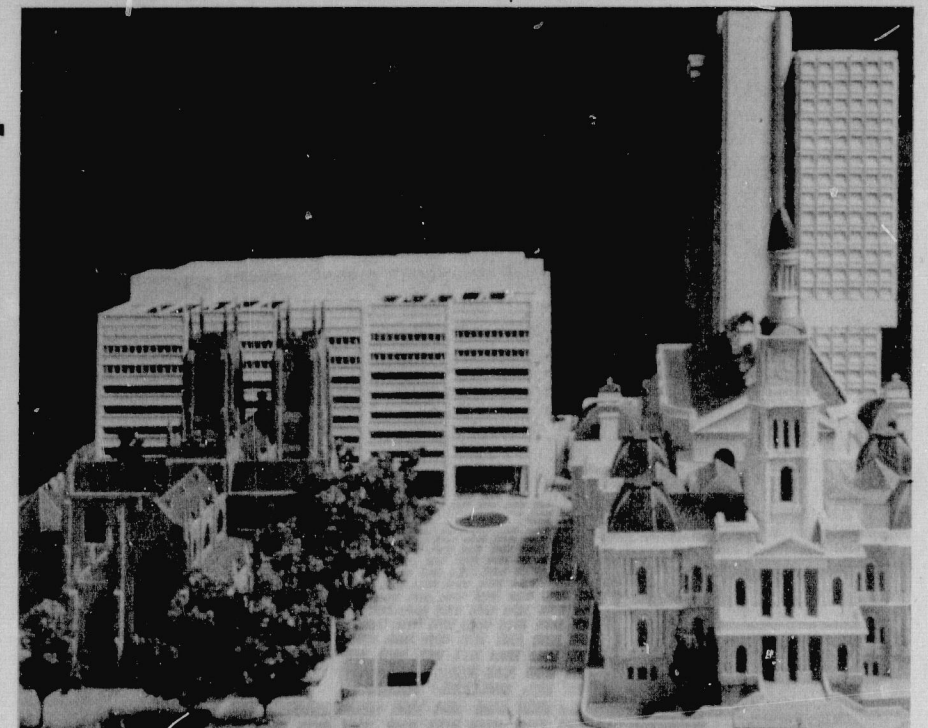


This reproduction of a very fine sketch of St Andrew's Cathedral, by Alan Gamble, shows the cathedral from the plaza side — adjoining Sydney Town Hall. Behind the cathedral is the newly-completed St Andrew's House which now houses the St Andrew's Cathedral School as well as diocesan offices.

## St Andrew's House opened by State Governor

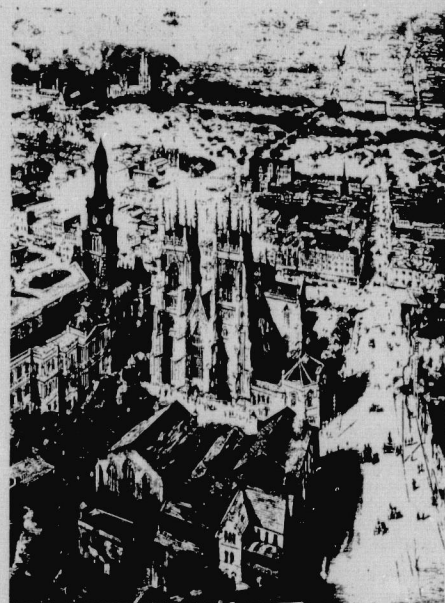


Some idea of the interest in Sydney's church-civic project may be gauged from a section of the large number of people who attended the official opening of St Andrew's House recently. The NSW State Governor, Sir Roden Cutler, who officially opened the complex, is seen on the dais (at left) with the Anglican Archbishop of Sydney, Sir Marcus Loane, and church dignitaries. The dais is situated at the entrance to St Andrew's House, which has been built behind the cathedral site, to house the St Andrew's Cathedral School and diocesan offices.



This was how the "Sydney Square" project was viewed earlier, when a model was prepared by which the completed project could be visualised. The front entrance to St Andrew's Cathedral is at left with the recently-completed plaza between the cathedral and Sydney Town Hall (at right). Behind the cathedral is the new building which houses the St Andrew's Cathedral School, while behind the Town Hall is a new office complex.

## Cathedral as seen in 1888



An artist's view of the cathedral in its city setting in the year 1888. Viewed from the lower end of Bathurst Street, the cathedral is seen with the Sydney Town Hall beside it (at left).

## NEW CHURCH OFFICES

St Andrew's House, besides housing the Cathedral School on the top two floors, will also contain the Diocesan offices as well as a number of Church organisations.

The Australian Church Record will be moving its office there in late November or early December.

The rest of the building will be available for rent. Running from St Andrew's House, under Sydney Square to the Town Hall station will be a shopping arcade. This is not expected to be operating fully until well into the new year.

The first operational part of St Andrew's House was the Car Park opened on May 6 and is capable of holding almost 300 cars. This was followed by the Cathedral

School which has facilities comparable to the best independent schools and space for up to 480 pupils.

Sydney Square, opened on September 23, 1976, is the block bounded by George, Druitt, Kent and Bathurst Streets and contains four buildings as well as an open space larger than Martin Plaza. The City Council and Diocese have jointly developed the site and the Square will be used for a wide variety of church and civic functions including concerts and open air displays.

In addition to the School



The NSW Governor, Sir Roden Cutler, unveils the plaque at the opening of St Andrew's House. Beside him on the dais are the Archbishop of Sydney, Sir Marcus Loane, Bishop A. J. Dain and Mr C. N. Turner.



Members of the Glebe Board. Left to right: Mr Stacy Atkin; Mr Les McGregor; Mr David Woodrow; Mr Ted Riley; Mr Norman Turner; Bishop Donald Cameron; Mr Max Lawrence; Mr Graham King; Rev George Robinson; Mr Donald Coburn; Mr Gerald Christmas; Mr Richard Lambert. Other members of the Board are: Bishop A. Jack Dain (Chairman), (insert on left) and Canon Kenneth (Peter) Loane (insert on right).



Mr Reg Seddon, Property Management Executive Glebe Administration Board.

six floors of office space are available in St Andrew's House. On Square level a number of Church organisations — including the Board of Education



Some of the official guests who attended the official opening of St Andrew's House, Sydney, as part of the Sydney Square complex.

## SPECIAL FEATURES

When Sir Roden Cutler, Governor of NSW opened St Andrew's House on Monday, October 11, he mentioned a number of facts and figures about the new building. They give a good idea of the size of the complex and as a matter of interest we reproduce them now.

### Gross Floor Area

This including Garage, Arcade, Shops, Office, School, Plant and Service areas is — 466,896 square feet approximately.

As a comparison, approximate areas of various other buildings in square feet are as follows: — Goldfields House, Sydney Cove — 400,000; AMP, Sydney Cove — 550,000; Farmers, City — 250,000; MLC, North Sydney — 400,000; Bank of Adelaide — 80,000.

### Windows

(a) The number of ordinary windows for offices and school is 1350 approximately. These are double pane for insulation purposes.

(b) There are also the shop windows and glass walls of entrances and foyers some of these are 28ft high.

### Lights

(a) For the building, arcade and carpark there are 13,000 lights approximately.

(b) For the square and shops it would be about another 1500 approximately. Total 14,500.

### Electricity

(a) When fully occupied the building, carpark and arcade will use approximately 9,600,000 kilowatts per year.

(b) This is the same power that would drive a ship the size of the Himalaya at 20 knots continually for 26 days, a distance of 12,480 nautical miles or approximately from Sydney to London.

(c) The approximate cost for this energy for the year would be \$240,000.

### Water

(a) The building will use when fully occupied approximately 16,000,000 gallons of water per year. This amount would fill 1340 home inground swimming pools.

(b) The reserve tank for the sprinkler system contains 40,000 gallons. This would fill 3 to 4 home inground swimming pools. The tank measures approximately 30 feet long by 18 feet wide by 15 feet high.

### Concrete — heavy as a battle ship

The weight of concrete for the whole project is approximately 30,000 tons.

### Air Conditioning — 900 tons of ice a day.

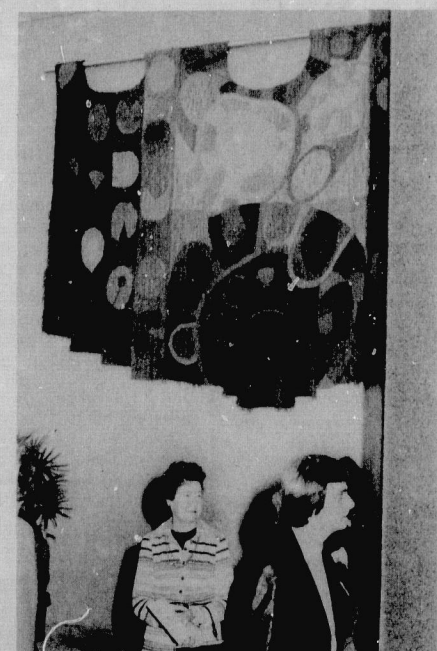
(a) The amount of air conditioning is 900 tons. This means that if the mechanical plant was making ice instead of cooling the building it would make 900 tons of ice in 24 hours.

(b) The amount of air

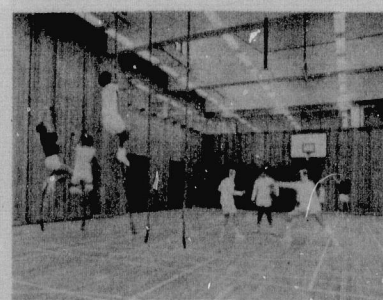
being "breathed" by the building will be 313,800,000 cubic feet in a ten hour day. This equals 11,000 tons of air a day.

### Cost — \$21,000,000

The Glebe Board expects the final cost of St Andrew's House to be twenty-one million dollars.



A feature of the main foyer of St Andrew's House is the tapestry, whose history is set out in a wall plaque nearby.

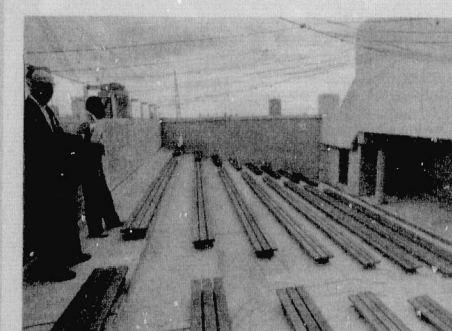


AT LEFT: The new school's gymnasium is typical of the thoughtful and detailed planning that has gone into design for all school facilities. The gymnasium spread out over the top two floors of St Andrew's House incorporates sprung timber floor, timber-lined walls, and floor area suitable for basketball, badminton and a range of physical education activities.

## Church people invited to invest

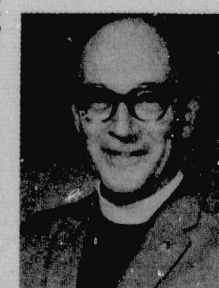
St Andrew's House, adjacent to the Cathedral and the Town Hall, is nearing completion, and it is expected that the church offices will be moved into the building in October. Approximately \$9,000,000 of the funds needed to complete the building have been borrowed through the banking system. To the extent that the Glebe Administration Board (as manager of the project) can obtain alternative finance at lower rates, it can reduce interest charges and, where costs can be reduced, there is a corresponding increase in the return from the building available for the work of the church. To facilitate this, the Standing Committee has authorised the Board to accept deposits of \$500 or more where:—

- (a) The deposits are monies being church trust property held by Diocesan Church Organisations, by Churchwardens, Church Committees, Parish Councils and others, or
- (b) The deposits are made by persons who are entitled to take part in, or be counted

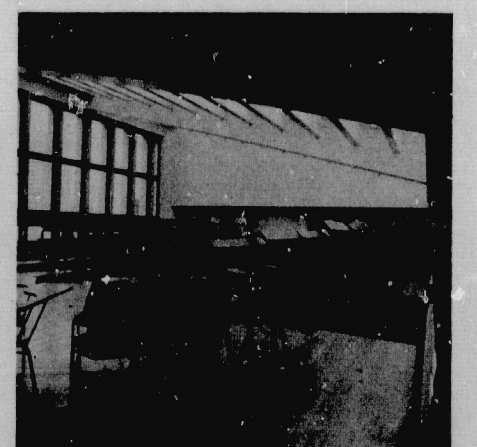


Not many people have the opportunity to sit in an amphitheatre atop a city building. An exception, however, will be the students of St Andrew's Cathedral School whose new rooftop amphitheatre views take in most of the city skyline.

## School's headmaster



The headmaster of St Andrew's Cathedral School, The Rev Canon Melville Newth, BA, ThL, MACE.



The Music Room for choir practice  
AUSTRALIAN CHURCH RECORD, OCTOBER 28, 1976 — 5



## CLASSIFIED ADVERTISEMENTS

Classified advertisements may be left at the office or phoned to 67 3975 up to noon 10 days before date of publication. Charge is 60c per word with a minimum charge of \$1.50.

### Interstate Services

PERTH: St Alban's, 423 Beaufort Street. Services 9.30 am and 7.30 pm. Rector Bryan F. Hall. All welcome.

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

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WANTED: 100 more students to enrol in C of E Bible College. Full Bible course by correspondence anywhere. Full details from Registrar: PO Box 41, Roseville, NSW, 2069.

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### 1977 SCANNERS

Begin to plan next year's programme now. See it at a glance. Suitable for all clergy, offices, congregational programmes etc. Only \$2.50 each plus postage. Phone orders accepted. Also CEBS & GPS uniforms, books, camping equipment etc. Available from: Anglican Youth Shop, 511 Kent St, Sydney, 2000 (81 9243).

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OR

## Rhodesia: where racial issues prevail

Sir,  
The Rev Arthur Lewis of Rhodesia is an Anglican minister and was in earlier years a missionary for 20 years among the tribesmen of Rhodesia. He writes:—

"The implicit condoning of terrorism by leaders of major Churches at the trial of Bishop Lamont has impaired what hope remained of spiritual leadership from those Churches. The World Council of Churches has reduced countless Christians to despair. This body has worked ceaselessly for the downfall of Christian civilisation through Africa and in Rhodesia has consistently backed the 'freedom fighters'.

In Rhodesia we have fought the good fight, Rhodesia will go down in history as the last country that tried to make a stand for the civilisation Christianity has built up. Its faults and failings have been many, but we have striven to create a free multi-racial society where Christianity can be openly taught and practised.

In a hungry continent we have done our best to feed the starving millions beyond our borders. Vilified and ostracised as no country before, we have stood our ground and can hold our heads high. Say Rhodesia capitulated (to Dr Kissinger) if you like. Without a sea-board there was no choice. One does not have to be a politician to see that Dr Kissinger was considering the negro vote and was in a position to exert considerable pressures. If Dr Kissinger had to put the screw on anyone, it should have been on Britain to lift the sanctions. So

totally interdependent are the black and white people that only outside interference has kept them apart, ever fanning the flames of extremism. We live in a wicked world and must make the best of things. We must make the deal work.

One of the human grounds for hope is the incredible courage of Mr Ian Smith. It is quite plain that he has not given up and that he intends to exert his utmost influence to bring about a multi-racial government with genuine guarantees for minorities. Nor are there lacking realistic and reasonable black leaders. These get short shrift from the great powers. One recalls the fate of Moise Tshombe of Katanga.

We must work and pray that in spite of all outside pressures true leaders, not mere power-seekers, may have the opportunity to co-operate in forming the new government. We must strive for success. The great masses of black people who in their hearts want only to live and work with the whites, have no other country on which to fall back. We have an absolute Christian duty to save our children from the miseries and falsehoods of Marxism."

Finally Rev Lewis ends with the quotation from St Paul: "We wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

It is the belief of members of the Australia-Rhodesia Association and of those who have studied the situation for themselves rather than accept the untruths and abusive phrases spread by the media, that the "rulers of darkness" in Southern Africa are the Communists and their black "spiritual wickedness in high places" applies both to the World Council of Churches and to the Western Parliamentarians who have so compromised their honour and their ethics, as to accept terrorists and top terrorists as "national leaders" in Rhodesia. We have accordingly on October 11th forwarded the following cable to Anthony Crossland, British Foreign Minister:

authority of scripture seriously. It would be wise to read a book like Paul Ramsey's *Deeds and Rules in Christian Ethics* before one attempted this book so that Erickson's distinctions and terms did not lead one into making invalid inferences.

Michael Hill

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## BLACKTOWN FELLOWSHIP REUNION

The "Blacktown Church of England Fellowship in the 1950s" recently held a successful reunion. A barbecue at Kurrajong Heights was attended by former members of the Fellowship and their families.

Some travelled from Nowra, Orange and Mittagong especially for the reunion. Apologies were received from overseas, interstate and country areas.

It was interesting to note that former members are engaged in a wide variety of occupations and are scattered throughout Australia and overseas.

The reunion reflected many happy and exciting moments. It was 20 years since some people had last met. It was noted that basically people remained the same and those with a sense of humour still had it.

The theme of the reunion was "Jesus Christ the same yesterday, today and forever". A former rector of the parish, the late Rev Fred Taplin, used the text in the early 1950s to promote a special parish activity. A special message was sent from Mrs Taplin who was unable to attend.

A former leader of the Fellowship, George Whyte, stated, in the invitation sent to members, "what a thrill it is to know that Jesus Christ is the same whether it be two decades ago or today and forever". Another reunion is being planned for next year.

### GM's Chile reception

Stockholders of General Motors rejected a church-group sponsored resolution that would have made GM's "present and future operations in Chile contingent upon that government's commitment to honour basic workers' rights throughout the auto industry."

Sponsored by fifteen national religious agencies, the resolution received a vote of 4.3 million shares, about 2 per cent of the total.

### GREEN POINT BAPTIST CHURCH

Applications are invited for the positions of (1) Director of pre-school education, (2) Pre-school teachers at the Green Point Child Care Centre.

Qualifications: Graduates of recognised college of pre-school education.  
Salary: Salary will be in accordance with the stipulated award.

Written applications with personal details and curriculum vitae to be forwarded to:  
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Green Point Baptist Church  
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Gosford, 2250, NSW

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## The Word and Life

D. B. KNOX Principal  
Moore Theological College, Sydney

To know that one has been truly forgiven rolls away a great weight from our consciences.

This is true when forgiveness is extended to us by one of our fellows and it is especially true when we realise that God fully forgives those sins by which we have wronged Him.

Christianity is characterised by forgiveness, and when we speak of a Christian spirit we mostly mean a forgiving spirit.

Outside of Christianity the forgiving spirit is often mistaken for weakness and pusillanimity.

Right from the earliest pages of the Bible, God has declared that He is a forgiving God.

Thus in Exodus 34, when God declared His character to Moses, He said that He was "The Lord, a God full of compassion and gracious, slow to anger, and plenteous in mercy and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin."

Also the prophet Isaiah, speaking in God's name, said that if people would truly repent, God would blot out their sins, saying "Come now, and let us reason together, said the Lord, though your sins be as scarlet they shall be as white as snow, though they be as red as crimson they shall be as wool."

This is reflected in the

God's forgiveness is so complete that He describes it as forgetfulness.

When He forgives, He never brings our sins to mind again.

The Bible uses different pictures to describe the completeness of God's forgiveness. It says God puts our sins behind His back, or He blots them out as a thick cloud, or He casts them into the depths of the sea, or as in Psalm 103, "As far as the east is from the west, so far has He removed our transgressions from us."

The point of all these descriptions is that our sins are completely obliterated from God's sight through forgiveness.

Our Lord Jesus Christ has underlined the free forgiveness of God.

At the same time He emphasised that if we are to enjoy God's forgiveness we must have a spirit of forgiving others ourselves; and He set us the example, by praying for those who were crucifying Him, saying, "Father, forgive them."

God's forgiveness is free, but it is not groundless; for it rests upon the fact that the Son of God became man that He might take on Himself the penalty we deserve, but which would crush us to powder.

This is reflected in the

## CHRISTIANITY: "FORGIVENESS"



Dr D. B. Knox

As St Peter says: "He bore our sins in His body on the tree," and as Isaiah puts it: "The Lord laid on Him the iniquity of us all."

If we bear the penalty it will sink us down to Hell. But by becoming man, Jesus took our curse so as to set us free from it.

Forgiveness is free to us, although it was costly to God.

Now, through Jesus Christ, full forgiveness is offered to sinners.

The whole Bible unites in affirming that God freely forgives those who turn to Him with repentance for their sins and in faith in His promise to forgive them for Jesus Christ's sake.

If we enquire how may we obtain God's forgiveness, the answer is, in simple faith, our sincerity, repentance and faith.

For as St John said: "If

Lord's Prayer where Jesus taught us to ask daily for forgiveness using the words: "Heavenly Father, forgive us our trespasses."

So then when we realise that God forgives, and that we need forgiveness, the way to obtain it is to ask for it. Nothing more.

St Paul says in Romans 3:23: "For all have sinned and fall short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus," and St John could not make more clear the fact that God forgives all who ask in Jesus' name, when he wrote in 1 John 1:19: "If we acknowledge our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

The Bible knows nothing of having to confess your sins to a priest or minister before God will forgive you.

It does however insist that we must forgive others if we want God to forgive us.

Let us not turn aside from this biblical truth, but rather dwell on the fact that God forgives freely and completely those who have disobeyed Him, if they are sorry and return to Him.

Whenever we are conscious of our sins, let us seek forgiveness from God in the way that Jesus has taught us, namely by asking in simple faith our Heavenly Father to forgive us our trespasses.

For as St John said: "If

we acknowledge our sins, God is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness."

He is faithful because He

has promised it. He is righteous to forgive because Christ has died for our sins and his obedience cleanses us from all unrighteousness.

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\* TWO DEPARTURES: March 19th — Leader Rev Mervyn Roberts from Brisbane; March 26th — Leader Rev T. G. Hinton from Melbourne.  
All inclusive price — From Melbourne \$837.00; Sydney \$813.00; Brisbane \$830.00

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\* 13 DAYS IN ISRAEL visiting the most important places.  
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\* DEPARTING April 1977.  
\* 13 DAYS IN INDONESIA visiting Bali, Surabaya, Yogyakarta, Bandung, Pelabuhan Ratu, Bogor and Jakarta.  
\* 7 DAYS IN SINGAPORE (with an optional excursion to Kuala Lumpur and Penang at a supplement of \$122.00).  
\* FULLY ESCORTED, 2 meals per day, competent guides.  
Fare from Melbourne or Sydney \$1195.00

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3 MAY 8th for Honiara, Espiritu Santo, Vila, Suva, Nukualofa, Auckland and Sydney. 19 days. Fare from \$475.00.  
4 MAY 28th for Brisbane, Noumea, Lautoka, Suva, Auckland and Sydney. 15 days. Fare from \$375.00.  
5 JULY 22nd for Noumea, Higueuene, Lautoka, Suva, Nukualofa, Auckland and Sydney. Leaders: Rev and Mrs W. M. Constable. 17 days. Fare from \$425.00.  
6 OCTOBER 14th for Brisbane, Port Moresby, Bali, Manila, Hong Kong, Keelung, Keelung, Nagasaki, Kagoshima, Oita, Kobe, Yokohama, Guam, Rabaul and Sydney. 44 days. Fare from \$1100.00.  
7 JANUARY 14th, 1978, for Whitsunday Passage, Espiritu Santo, Vila, Suva, Nukualofa, Auckland and Sydney. 19 days. Fare from \$475.00.

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## STUDIES IN MATTHEW 6

### No 2 'PRAYING PROPERLY' Matthew 6:5-18

"The man who does not give to God the best hours of the day, but rather reads his mail or his newspaper first or indulges in his own private pursuits, good or bad, which he thinks more pressing, will receive precious little from his Heavenly Father. He ought to keep his mouth shut altogether, because it will be shut for him anyhow." (Helmut Thielicke)

Down underneath most of us know very well that God does not have first place in our life. Nowhere will this be better evidenced than in our prayers.

In this passage the task of 'prayer' is put into its proper place. We should be conscious of God's presence, not our neighbours. We should not seek special places of prayer or even await the 'right' mood.

By entering into a 'secret place' we should be echoing the idea of the Psalmist in Ps.27:7-9. He said "Thy face, Lord, do I seek". But even in private prayer we can become conscious of an onlooker — ourselves! We may catch ourselves using nice words or thinking 'My word, that was well put'. We become our own spectators.

Jesus does not warn us against 'vain repetitions' (AV) but against 'empty phrases' (RSV). A talkative person often has more on their mind than merely what they are saying.

Sometimes they are trying to make a good impression on the listener, or they may have a bad conscience and therefore try to cover up with words.

Other times people may think that immediate action is needed and, thinking that God is pitiless, repeat themselves endlessly. But Jesus

Prayer comes about because the followers of Jesus have fellowship with Him and He directs His followers to speak to their

Often we do not understand what prayer is all about and discussions about it are pretty futile. But we learn it in obedience and in the practice of it, just as we learn to understand the Lord better the more we follow Him.

In the same poem C. S. Lewis concludes:

"Then, seeing me empty, you forsake  
The listener's role and through  
My dumb lips breathe and into utterance wake  
The thoughts I never knew."

Heavenly Father. This fellowship is, like all true fellowship, based on forgiveness. (v. 14)

Jesus concluded His teaching by indicating true objects in prayer. The 'Disciple's Prayer' comes as a command. God is a loving Father who rules in His Kingdom and He should be approached as such.

In a world of greed and inflation, of pollution and imminent atomic annihilation, there is a danger of becoming fatalistic. It is easy to forego prayer. As C. S. Lewis wrote, it is "one talker aping two". What comfort it had by remembering that we are commanded by our Lord to pray.

AT "GILBULLA" MENANGLE

Barbeque Steaks, Tea and Coffee Provided  
Soft Drinks, Sweets and Ice Cream can be purchased

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## BARBEQUE

### AND CHRISTIAN MUSICAL

"COME TOGETHER" presented by Youth Choir from Christ Church St Ives, directed by Marylou Roth. Epilogue: Rev Dudley Foord.

AT "GILBULLA" MENANGLE

SATURDAY, 20th NOVEMBER, 1976

5.30 pm to 9 pm

Tickets available — at the "Gilbulla" Gate

Adults \$2 Children under 14 years \$1

Barbeque Steaks, Tea and Coffee Provided

Soft Drinks, Sweets and Ice Cream can be purchased

Air Lines



# BISHOPS SPEAK OUT

## PEOPLE

Rev G. Clifton will resign as curate of St Alban's, Epping, Jan 1977 to become rector of St Paul's, Harris Park from Feb 1977.

Rev D. J. Kirkaldy will resign as curate of St James, Mt Druitt to become curate of St Stephen's, Port Kembla from January 9, 1977.

Rev R. V. Ash will resign as rector of Holy Trinity, Miller's Point, January 31, 1977 to be inducted as rector of St James', Asquith on February 4, 1977.

## An Innocent Abroad

From page 2

citizens' (!) led to abandonment of the Aire Valley trunk road enquiry in Yorkshire and to the adjournment of the Winchester M3 hearing.

His 17th campaign against those "riding roughshod over people's rights" is in London's Highgate.

The good citizens there are fighting a road-widening scheme that will destroy 150 homes, 20 shops and part of Highgate woods.

As one who has toured the area, and been impressed with its appearance, I say jolly good luck to them.

SO OUNDE ANXIOUSLY waits with other towns while the python of "progress" slithers across the countryside, sometimes unnoticed until it's too late, occasionally eating its way past little areas of beauty only to devour the unsuspecting further on.

Take a layman's look at a road map, and it seems certain that before this generation passes, nearly everyone in England and Western Europe will be living within sound of moderate to heavy traffic for up to 24 hours a day.

What's the remedy? People like those in this picturesque town wonder, for the agony of Oundle is the agony of our mechanised, motorised civilisation.

ONE FOR DAVID H: There was a nice fellow called Tyme

From page 1

with young people who are at the point of despair because they have tried without success to find work. Many of them feel a deep sense of rejection by the community, and they feel guilty applying for unemployment benefit. We believe this guilt is produced by the stigma attached to unemployment and the constant repetition of the 'dole cheat' accusation by middle-class people who have never known what it is like to be unemployed. Because our society has traditionally placed strong emphasis upon the importance of work the psychological problems confronting the unemployed are aggravated.

Research from overseas shows that long-term unemployment leads to crime and violence. If people are frustrated in their efforts to find worthwhile jobs, eventually they will get angry and violent.

## THE NEED FOR GOVERNMENT INITIATIVES

We welcome recent moves by the Government in response to mounting community pressure to provide relocation assistance, and incentives to employers to take on more apprentices, and school leavers.

However, the major problem behind these Government initiatives is that they are all basically geared to considerations of productivity within the existing industrial and manufacturing structures.

It is quite clear to us that there will also need to be considerable structural adjustment resulting from automation and redundancy, in terms of people and industries, and that this will have considerable implications in terms of education systems, pretraining, retraining programmes and job creation opportunities.

Whose name was quite easy to rhyme; He stirred up some strife — Planners told his young wife That her Tyme should be made to serve time.

## Christian information directory

The NSW Minister for Youth and Community Services, Mr R. F. Jackson, has announced a grant to help establish a Christian Resource and Information Directory.

In announcing the grant Mr Jackson said that he believed that the Directory "will have far reaching effects in bringing further co-operation between community groups, and I wish the venture every success."

Planning for the Directory has been in progress for some time. It is being undertaken by the Christian Resource and Information Service (CRIS), a working group consisting of representatives from a wide range of groups involved in Christian youth work, including the House of the New World. The grant will be used to employ a Project Officer to co-ordinate the work being done and to oversee the production of the Directory.

A spokesman for the Christian Resource and Information Service said: "In our rapidly changing world it is unlikely that a person can find all the resources he needs in his local area or denomination. He needs a guide to what is available from other sources, because each of us have exciting and useful ministries which could be of benefit to other Christians if only they knew of them."

"We hope that the Directory will lead to the coming together of Christians from different backgrounds so they can share their individual gifts and resources. We are attempting to get together in one manual all possible information on the resources young Christians will need to function effectively in Australia during the last quarter of the twentieth century."

"Some of the resources that we will be gathering information on are: conference centres, musicians, counselling help, crisis accommodation, training courses, newspapers and magazines and specialist Christian ministries."

The first section of the Directory to be compiled will be on Christian education and training. This section will be distributed before the Directory is completed as a sample of the final product. As well as details of Bible and Theological Colleges, it will cover libraries, part-time courses, correspondence courses, and specialist training.

Christian Resource and Information Service (CRIS) members believe that the Directory will lead to a continuing centre staffed by volunteers seconded by a wide range of existing Christian organisations. These people will produce future editions of the Directory and provide continuing current information on Christian activities in NSW.

## THE RIGHT TO WORK

If Australians believe that everyone has a right to work, then society must accept the responsibility for providing worthwhile work, rather than leaving the unemployed in a limbo of despair and frustration.

## KEEPING THEM UNEMPLOYED

The whole community needs to recognise that any policy aimed to contain inflation, by maintaining or increasing present levels of unemployment, raises an acute moral issue. Anti-inflationary strategies by continuing unemployment mean that those who are least able to cope are being victimised to support the lifestyle of the majority of Australians. In our opinion, except for the 20% poor or rather poor of the Poverty Report, most other Australians have a higher standard of living now than three years ago. Despite the political and union rhetoric most of us are, in real terms, better off today and have not suffered as a result of inflation. It is the poor and the unemployed who are bearing the brunt. The projected closing down of industries will aggravate this still further because, unless policies change, inevitably there will be many who will become permanently unemployed and disillusioned.

The unemployed have no collective bargaining power and very few rights. They feel rejected by the community and they suffer a loss of self-esteem. Australians therefore have a responsibility to see that the unemployed get acceptance not patronage, with regular reports from the field on how the project is going, people will gain an

increased awareness of the need and a realisation that help can be effective. "This in turn, helps to create the climate of concern in the Australian community which will encourage successive governments to improve the amount and the nature of overseas aid at a governmental level," says Harold Henderson.

Already several thousand people, who supported World Vision aid programmes, during the Ethiopian famine, have indicated that they are ready to join the SAT team.

"People have come to trust the World Vision theory on aid — to help as many of the Third World Countries as quickly as possible so that they can free themselves from the bond of dependency," says Mr Henderson.

World Vision has been alerted to the need in these four Philippine villages from the churches there and will use only nationals on the projects.

It is with a real sense of Christian love and compassion that this humanitarian aid organisation goes into the Strategic Aid Team Programme.

Alongside SAT, World Vision of Australia will join its sister offices in five other countries, to support another large development aid operation.

Over 100 projects, designed to help the needy to self-reliance, will be undertaken this year in over 20 countries.



Archbishop G. T. Sambell, Archbishop of Perth, Chairman of the Church's Social Responsibilities Commission

## OVERSEAS AID

From page 1

\$85,000 will be sunk in to the programme.

World Vision's International Childcare Programme has been a \$100 million success. Harold Henderson sees SAT heading along that same successful path. The operation of the Strategic Aid Team will work on similar lines to Childcare.

"Unlike many other development aid programmes, SAT will involve Australian people in a personal way with the project."

"By this involvement and with regular reports from the field on how the project is going, people will gain an

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# PERTH FAREWELL TO THE MUGGERIDGES

The tour of Australia and New Zealand by Malcolm and Kitty Muggeridge during October came to a close in Perth on Sunday, October 31.

During October Mr Muggeridge addressed 26 gatherings attended by over 70,000 people. An estimated 10 million people heard or saw him through the media.

Meetings included Festival of Light, Bible Society, Press Clubs and miscellaneous Christian women's groups functions.

After the final meeting Mr and Mrs Muggeridge gave an exclusive interview to Mr Ramon Williams of Worldwide Photos.

They made some comments on the tour which was in Muggeridge's words "the fullest month of meetings I have ever experienced in my whole life."

Mr Muggeridge was asked what he thought had been achieved through the tour. He pointed to the great difficulty in answering this "because I've learnt through fifty years of being a communicator, that you can never know."

"Part of human arrogance is to think 'That's important' or 'That's unimportant'; you know, 'I'm going to be known to posterity by that — and that will be forgotten', but all of that is nonsense."

He spoke of the importance of a living relationship between those who know God and had felt that such relationships had been established from time to time.

When asked whether he would say there was any particular highlight of the tour that he would take with him Mr Muggeridge replied: "No I don't really, I can't but remember all those people in Sydney, suddenly standing up when I said, 'If God is with us who can be against us!' Suddenly standing up, you realise we were absolutely one, with confidence, that it doesn't matter what the world looks like."

"It does look awfully as though Evil has triumphed in the world, particularly perhaps in the profession that

• To Page 2

The final March of Witness during Malcolm Muggeridge's Australian/New Zealand tour, October 1976, took place in Australia's most Western capital city, Perth. Malcolm and Kitty Muggeridge marched behind the banner.

## NEW BISHOP FOR ARMIDALE DIOCESE

When Archdeacon Peter Chiswell was consecrated a Bishop, he became the youngest Bishop on the Australian Bench.

At 42, Archdeacon Chiswell was elected in September by the Synod of the Anglican Diocese of Armidale. He and his wife Betty, have three children, Graeme 15, Margaret 13, and Rodney 11.

Before theological training at Moore College, Sydney, he was an engineer, working at Bulahdelah and Yass. He has been Rector of Gunnedah for over eight years, and Administrator of the Diocese for six months since Bishop Clive Kerle resigned to take up a parish appointment in Sydney.

On November 1 at 10.30 am he was consecrated in St Andrew's Cathedral, Sydney.

Bishop Peter Chiswell

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## Blacktown Fellowship celebrates reunion



Mr Viv Alderton (third from left) re-enacts a funny incident which happened at Fellowship about twenty-five years ago. Picture shows some of the 69 people who attended including two former Rectors, Rev Ken Baker (extreme left) and Rev Warwick Fisher-Johnson (far right) and Mrs Fisher-Johnson (on his right in back row) next to Rev and Mrs Frank Copland (former Fellowship members). Many of the Fellowship members were in the Fellowship twenty-five years ago.

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## UNREAL WORSHIP

Not matter what the pattern of their church services, Christians are never free from the danger of false worship. The very familiarity of excellent prayers, the very predictability of liturgical structures, can contribute to the breakdown of intelligent and joyful participation in the corporate worship of God.

This is nothing new. Eight centuries before Christ's incarnation Isaiah announced to the Kingdom of Judah the divine complaint, "this people draw near with their mouth and honour me with their lips, while their hearts are far from me". At the same time Amos and Hosea denounced the Kingdom of Israel for the unreality of their worship. The people's approach to God was half-baked. They were blind to the hypocrisy and emptiness of their forms of religion.

We in our day must be sensitive to the possibility that we could be similarly blind. Would we recognise, can we

recognise, the decline of righteousness and spiritual strength in the churches, syncretism with the world, apostasy from the truth of the gospel?

Perhaps we are given to asking the wrong questions about the state of Christianity in our nation or the world. We take an interest in issues related to organised religion: the comparative sizes of denominations, the movement of personnel, financial aspects of religious affairs, rates of growth or decline in membership and ministry, amalgamations of religious groups, etc. And of course these questions have a measure of importance.

But the really important questions to ask, if we would discover the health or malaise of the Christian religion, are questions about the instruction and obedience of church people. In earlier days God's people had all the external appearances and paraphernalia of the worship of God, but there was a famine of hearing His Word.

## EDITORIAL

The people did not serve the Lord with trustful and loving obedience.

Where there is an alert and eager desire, on the part of both ministers and congregations, to learn more about God's Word and to respond appropriately, there will be worship which truly honours God. The pre-eminence of Christ will be proclaimed, and there will be growing trust in God, a renewed pursuit of holiness, a new zeal for evangelism, a fresh experience of joy and praise, a deeper willingness to offer loving and sacrificial service to all men. This is the fruit of real worship, as Christians increase in the knowledge of God.