

Mainly About People

Rev Allan L. Brondie, rector of St Paul's, Rose Bay (Sydney) since 1947, will retire in February.

Dr Gerald H. Knight, director of the Royal School of Church Music, flew out from England to attend an RSCM Summer School in Melbourne earlier this month.

The Bishop of Newcastle has ordained the following as priests in Christ Church Cathedral, Newcastle, in December: Revs John Pinson (Rutherford), Ross Naylor (St Luke's, Wallend), Colin Ford (Singleton), Robert Howell (Merewether) and Neville Schofield (Sandgate).

Rev B. K. Gibson, curate of St George's, Burnie (Tasmania) has been appointed curate of St Mark's, Launceston, from February 1.

Rev Russell H. Canaby, rector of St Mark's, Launceston (Tasmania) has been appointed in charge of Diocese of Ringarooma.



Mr Geoffrey Worley
Administrative Manager,
Church of England Homes,
Sydney.

Rev Rex P. Upton, in charge of Derby-Ringarooma (Tasmania) since 1970, has been appointed rector of St George's, Burnie.

Deaconess J. B. Shaw, of St John's, Launceston (Tasmania) has been appointed to the parish of Devonport.

Rev Douglas J. Dickinson, vicar of Christ Church, Heathmont (Melbourne) since 1966, has been appointed vicar of Christ Church, Templestowe from April next.

Rev Gerald R. Wall, vicar of St Paul's, Boronia (Melbourne) since 1963, has been appointed vicar of All Saints, Clayton from April next.

Rev Clifford A. Poulencard, curate of St John's, Leamington (Coventry) since 1968, has been licensed to officiate in Melbourne diocese from December 21.

Rev Richard and Mrs Marjorie Andrew leave Australia at the end of this month to serve in Argentina with the South American Missionary Society. Mr Andrew has been curate at Peakhurst (Sydney) and is a graduate of Moore College and the University of London. Mrs Andrew is a double-certified nurse.

Rev William Wynn Devonshire, rector

of St Augustines Unley (Adelaide) since 1968, has been appointed Dean of Ballarat from late March.

The Bishop of Bathurst ordained the following priests in All Saints Cathedral Bathurst on Sunday, December 18: Revs Robert Archer (Bourke), E. C. Cross (Orange) and G. N. Richards (Parkes).

Rev Donald S. Miller, rector of St James Waverley (The Murray) since 1966, has been appointed rector of St Michael and All Angels, Millicent from early January.

Rev Denis G. W. Cripe, in charge of Elliston-Lock Mission (Willochra) since 1968, has been appointed rector of Port Augusta (Willochra) since 1971, has been appointed rural dean of Willochra from December 1 last.

Rev Ronald P. Kees, rector of Port Augusta (Willochra) since 1971, has been appointed rector of St Aidans Blackheath (Sydney) from February 1.

Rev James R. Craigie, chaplain to the Royal Brisbane Hospital since 1969, has been appointed curate of St Luke's, Toowoomba.

Rev Arthur R. Morris from England has been appointed vicar of St John's, Ingham (Brisbane).

Rev David J. L. Richardson has been appointed curate of St Paul's Maryborough (Brisbane).

Rev Clarence J. White has been appointed assistant chaplain of the Church of England Grammar School, East Brisbane.

Rev Brian Findlayson has been appointed curate of St Faith's Narrabeen (Sydney).

Rev Ian Mears has been appointed curate of St Paul's Seaford (Sydney).

Rev Book Jobbins has been appointed curate of St Jude's, Dural (Sydney).

Rev Thomas G. Green, curate of St Andrew's, Brighton (Melbourne) since 1970, has been appointed curate of St James's, Dandenong from February.

Rev Ian A. Cameron, curate of St Columba's, Hawthorn (Melbourne) since 1970, has been appointed curate of St John's, Blackburn.

Rev Peter J. Adams, curate of St James's, Ivanhoe (Melbourne) since 1970, has been appointed temporary curate of Rosanna from February to August before proceeding to King's College, Cambridge for further study.

Deaconess Hebe M. Martin, formerly deaconess at St Cecilia's, West Preston (Melbourne) from 1960 and who had been on leave, died suddenly on December 21.

The Archbishop of Melbourne will ordain the following men in St Paul's Cathedral, Melbourne, on February 20: (deacons) Messrs J. E. Northfield (to St Mark's, Camberwell), K. J. Hewlett (to St Matthews, Glenroy), S. T. E. Taplin (to St George's Reservoir and Department of Christian Education), P. W. Saunders (to All Saints, Greensborough), J. McGlashan (Christ Church, South Yarra), R. E. Hanford (St Thomas's, Essendon), A. E. Lewis (St Columba's, Hawthorn), Donald J. Miller (St John's, Bentleigh) and A. R. Moore (St James's, Ivanhoe) (priests) Revs P. L. Moss (from St Mark's, Camberwell to St Matthews, Kensington diocese of Adelaide), G. M. Tidball (St Stephen's, Belmont), L. W. Cox (St Mary's, Caulfield), G. T. Winter (St John's, Kew), A. J. St John (St George's, Footscray), and A. L. Purbick (to charge of All Souls', Kallista).

Rest of the news

A leaflet put out by Sydney's Public Relations Department urges Christian writers to infiltrate newspapers, television and radio in order to improve standards. Monopolies in the media field retard expression of ideas and restrict expression to a few who are often out of sympathy with high standards.

Christian journalists infiltrating these fields could have a profound effect on standards in the media and the content of programs. The leaflet commends the ABC for standing alone in giving a balanced coverage of news.

Narrandera, in the diocese of Riverina, is to have an inter-Church Mission during Easter this year. Anglican, Roman Catholic, Presbyterian and Methodist denominations are sharing in it. Dr Rayner, Bishop of Wangaratta, will be one missionary and an R.C. Redemptorist minister will be another. Mission sessions will be held in Narrandera's Plaza theatre.

South Australia's first Christian service took place 135 years ago, come February. The foundation stone of Holy Trinity, Adelaide, was laid 134 years ago. Both events will be celebrated at a special service on Sunday, February 6, in the presence of Adelaide's Lord Mayor. In St Philip's, Sydney, the Governor-

General will attend a service to celebrate the 184th anniversary of Australia's first Christian service.

It will come as a shock to supporters of choir schools to learn that Canterbury Cathedral is to disband its choir school in its present form. Numbers will go down from 69 to 30 and they will be educated at St Edmund's, a prep school two miles from the Cathedral. Cramped school facilities and financial considerations forced the closure and the reduction in numbers.

A "Jesus Teach-in" was held at St Stephen's, Coorparoo, Brisbane on two weekdays last month. Rev Harry Goodhead described it as an effort to cross both generation and denominational barriers and expose people to the basic message of Jesus Christ. Sessions were at 11.30 and 7.45 pm each day and were conducted by Rev John Chapman, Sydney's Director of Evangelism.

Sudan cathedral closed

The cathedral in Khartoum, capital of the Sudan, which was closed by government order on 31 July last, is not to be re-opened.

The Government made this finally clear on December 12 to the assistant bishop and the bishop's commissary. The Bishop in the Sudan, Right Rev C. O. Allison, has asked for prayer for the Sudanese Christian and Anglican expatriates who have been unable to use their Cathedral for worship.

The present cathedral and its compound has been close to heavy fighting in the various coups in 1971 and is close to the People's (Republican) Palace, a scene of much violence.

The Government has offered an alternative site in the city area for cathedral, hall, church offices and staff houses. Negotiations will take place for the building of a suitable hall for services over the next few years until further funds become available.

Youth leader for BFBS in NSW

Mr Gary Althorp, from South Australia, has been appointed Youth Organiser with the Bible Society in NSW.

Announcing the appointment, the NSW Secretary, Rev Alan Scott said that Mr Althorp would bring to his work a wide experience in Sunday Schools and youth groups.

One of Mr Althorp's first tasks will be the organising of the Good News Fleet harbour cruise in March next when one of the guests would be Mr John Maisu, a New Guinean and Secretary for the Bible Society in Papua and New Guinea.

Civilised drinking in New Guinea

It has taken nine years for the seriousness of "civilised" drinking to shoot home to the New Guinea administration. With a drunkenness rise from 538 in 1962 to 6,516 in 1970, and behaviour prosecutions from 113 to 9,400 in the same period, it is apparent that someone has blundered.

Mr Toua Kapena, MHA, laid it on the line thus: "As a member of the 1962 commission I strongly favoured the lifting of the ban on drinking by native people. I now feel I was wrong in many ways."

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JOINT HALL FOR MINNIPA CHURCHES

The President of the Methodist Conference (Rev K. Waters) and Bishop Rosier, of Willochra, were present to lead the combined service of dedication when the St John's Church Hall was opened on Friday, December 3.

The hall, for Sunday school and meetings, has been added to the church building behind the sacristy, and consists of a big meeting room, with built-in cupboards, a kitchen alcove with stove and sink, and lavatories.

The cement block matches the church and the floor is vinyl tiles laid on concrete. Since the approvals for building were given in July, many local people have worked on the project, carting materials, preparing the site and painting, making a very good hall.

Members of the two denominations working together (Methodist and Anglican), are very pleased that their co-operation has been possible.

FOUNDATION LAID 1839



All Saints' West Swan, WA, whose foundation-stone was laid October 31, 1839. Built of mud brick, these were replaced by burnt bricks 1858-60.

THE AUSTRALIAN CHURCH RECORD

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Australian relief goes to Bangladesh

The Evangelical Alliance of Victoria published a report late in January of the relief of refugees in Bangladesh, formerly East Pakistan. The Evangelical Alliance Relief Fund (TEAR) has been active in rallying support for Christian work in that ravaged country.

To date nearly \$9,000 has been contributed by Australian Christians to this fund for the relief of refugees from East Pakistan, now Bangladesh. The funds are remitted to Dr Ben Wati, the executive secretary of the Evangelical Fellowship of India, which has established the Evangelical Fellowship of India Committee on Relief (EFICOR).

EFICOR is concerned not merely about physical needs. It is exercised about extending spiritual ministry to the Christian refugees. Towards this end EFICOR has made available a sum of Rs5,000 to build community halls which could be turned into worship centres on Sundays. Twenty-five Bengali Bibles and 100 Bengali New Testaments have also been given to aid in the ministry of the Word. A highly profitable centre of this sort has been put up in North-east India just outside the Purakhasia camp located on the border.

Members of the Evangelical Fellowship of India and associated churches have been deeply involved themselves in the relief projects both by generously donating money and by personal service such as the making of vests, pyjamas, etc, for the refugees and distributing them. It is a matter for thanksgiving that a good rapport has been established with both church and State.

Latest word from Dr Ben Wati indicates that they are now looking to God for openings in Bangladesh in order to help in the rehabilitation of refugees now returning home.

They plan to work in co-operation with the churches in Bangladesh for the building of bamboo and thatch houses and repairing school buildings, hospitals and churches. Dr Ben Wati and his colleague, Mr John Richard, have been given a mandate to contact the government and church leaders so that they can work out some definite project and thus be able, in a small way, to make an effective contribution

Women to meet at Stanwell Tops

Hundreds of women from all over NSW are expected to meet at Stanwell Tops, NSW, for the 14th annual convention of the Christian Women's Convention movement.

Mrs Jill Renich, of Detroit, USA, will again visit Australia to be the main speaker at the convention from March 10 to 12. Mrs Renich is a noted author, speaker and Bible teacher and is a granddaughter of the great R. A. Torrey, evangelist and Bible teacher.

Miss Jean Raddon, a former missionary nurse in Nepal, will be another speaker. Jean Raddon has been National Co-ordinator

of Christian Women's Conventions since March, 1971, and is a gifted speaker.

Mrs A. M. Chambers, author and well-known as a gifted Bible teacher among Australian women, will lead a session on "What the Bible teaches."

To cope with the large numbers expected for the weekend, suitable accommodation from Stanwell Tops right down to Austimner has been booked to ensure that none is disappointed. Charter buses will run from 10 areas in and around Sydney.

Graham invited to Rome

A group of Italian pastors has invited Dr Billy Graham to hold a crusade in Rome in 1973 or 1974.

When he was in Rome recently to address evangelicals in that city, Billy Graham met with representatives of the Protestant pastors of the city to discuss various aspects of such a crusade. No decision has yet been reached.

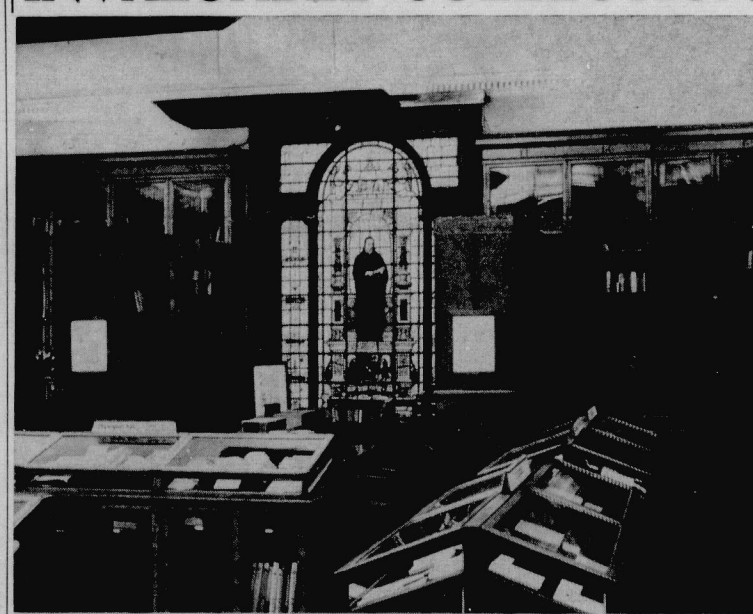
Controversial topics for Brisbane clergy

Attitudes to homosexuality and abortion were among the topics discussed by diocesan clergy at a recent Brisbane conference.

Sixty clergy met at Toowoomba Church of England Grammar School from January 17 to 21 for their annual retreat.

The Archbishop of Brisbane has launched a Cyclone Fund to aid churches in the Townsville area which were severely damaged in the cyclone.

INVALUABLE COLLECTION



The Tyndale Memorial Window overlooks the priceless collection of Bibles and Bible manuscripts specially housed at Bible Society headquarters, London.

Dr Keith Cole on Asian tour for meetings and research

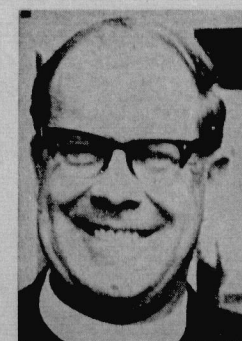
Rev Dr Keith Cole, vice-principal of Ridley College, Melbourne, as secretary of the Australian and New Zealand Association of Theological Schools, will be visiting theological colleges in Java during early February.

He then plans to attend the Executive Committee meetings of the Association for Theological Education in South-East Asia which are to be held at Bangkok from February 14-18.

On his return to Australia later in the month he is scheduled to spend a week on Groote Eylandt furthering his historical research projects. He will also have the opportunity of gaining further material for the third Groote Eylandt book to be published by the Church Missionary Historical Publications which is to be called "Groote Eylandt Stories."

Contact between theological associations and the theologians themselves of South-East Asia and Australia are becoming increasingly significant for the church in both areas.

Also the publications by the Church Missionary Historical Publications on work among the



Dr Keith Cole

MELBOURNE ORGANISES NATIONAL CHAPLAINS' CONFERENCE

For some years now the Chaplaincy Department of the diocese of Melbourne has set aside the last week of February for a conference of its full-time chaplains.

During the last two years full-time chaplains of all denominations in Melbourne have been co-operating more closely than ever before, and the training groups in the department have had the privilege of including some of the full-time chaplains from other denominations.

Following this encouraging and enriching trend towards ecumenical co-operation, the department is planning a residential conference this month for full-time hospital and institutional chaplains of all denominations throughout Australia.

The conference will be held in the Retreat House, Cheltenham, Vic. It will commence at 3 pm on Sunday, February 20, and conclude on Friday, February 25, before noon. The theme of the conference is "Towards a Professional Identity for Institutional Chaplains."

Experts on various aspects

the theme are being invited to lead sessions, and time will be set apart for worship and for group work. Some time will be allowed also for discussion on

the advisability of forming an Australia-wide association.

The organiser is Rev C. K. Hammond, Melbourne's Director of Chaplains.

After twenty-seven years in the priesthood, Roman Catholic Auxiliary Bishop Bernard M. Kelly, of Providence, Rhode Island, resigned from active ministry in protest against "policies of

Because Christian education is committed to the living Lord in whom all things hold together and who makes all things new, it need never fear change, even sweeping change. The biblical world view is spacious enough to comprehend all truth and all necessary change. (Dr Frank E. Gabelein).

Emperor Haile Selassie's Ethiopian Orthodox Church has a new patriarch. The electoral committee chose Archbishop Abuna Theophilos, 64.

Library

NATIONAL CONFERENCES IN PERTH

Two national Christian conferences were held in Perth this month, in addition to the usual Christian conventions. They were the Annual Conference of the Inter-Varsity Fellowship of Australia and the 34th National Christian Endeavour Convention.

The Inter-Varsity Fellowship is the largest Christian society in Australian universities and colleges and the conference was attended by graduates and undergraduates from all Australian universities.

The speakers were Rev Francis Foulkes of St Andrew's Hall, Melbourne, Rev G. Noel Vose, principal of the WA Baptist Theological College, and Dr Anna Hogg, of Sydney Teachers' College. It was held from January 16 to 23.

The National Christian Endeavour Convention saw hundreds of young people of all denominations gather for fellowship, inspiration and Bible study. Speakers included Rev Norman Pell, of Melbourne, Rev Geoffrey Bingham, of Adelaide Bible Institute and Mr David Cummings, Director of Wycliffe Bible Translators.

The annual Keswick Convention was held at Orange Grove, December 25-January 3,

and Mr J. Oswald Sanders, famed New Zealand Bible teacher, was among the guest speakers. Rev Ian North, of Ambassadors for Christ, India, gave the missionary emphasis to the convention.

The Overseas Christian Fellowship, a Christian fellowship for overseas students studying in

Brisbane Dean & Warden retire

The Dean of Brisbane, Bishop Cecil E. B. Muschamp, and the Warden of St John's College, University of Queensland, Canon Alexander L. Sharwood, have announced their retirement this year.

Bishop Muschamp has been dean since 1967 and turns 70 later this year. Born in England, his father was Canon Muschamp of Launceston and he was edu-

cated at Launceston Grammar School, and the Universities of Tasmania and Oxford. After a long ministry in New Zealand parishes, he was elected Bishop of Kalgoolie in 1950. He also acted as an assistant bishop of Perth 1950-55.

During his term at St John's Cathedral, Brisbane, he has had the joy of seeing its enlargement.

Dr Sharwood has been Warden of St John's College since 1956 and has seen it through removal to its present site on the St Lucia campus and its development within the university. He turns 65 later this month.

He was born and educated in Melbourne, graduating there and from Keble College, Oxford. He trained at St Francis' College, Brisbane and has spent his entire ministry within the diocese. He is a fellow of the Australian College of Theology.

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A frustrated ministry

There are serious frustrations in the ministry of our Church today all over Australia, but the extent of some of the most serious frustrations is not understood and little is being done about it. Must we wait for a real crisis situation to develop before remedial action is taken?

Financial rewards have never been great in the ministry and they may be somewhat worse today than at other times. But thank God, the supply of men and women called of God to minister in Christ's name has never borne any relation to salaries.

There are those who will continue to make invidious comparisons between the salaries of the ministry and those in other occupations. This kind of pleading has never been of great concern to those whose calling is clear. God has promised that if he calls, he will provide and this provision is so richly abundant that having nothing, the receiver knows that he possesses all things.

Nevertheless, the minister is called to serve Christ through his church to the best of his ability. He will scarcely be able to focus his ability if he and his family are in dire need. The church's job is to see that he and they do not suffer unnecessarily.

But it is far from sufficient that the church should attend to this need and ignore others. A minister wants to serve where he sees that his talents, training and experience are used in Christ's service. Inestimably more ministers suffer anguish because this is not so than from any financial consideration.

The beginnings of this severe frustration may go back to the time when he or she is first selected for training. If a candidate seems to be

called of God, has a genuine experience of Christ, is not unduly physically handicapped, has the required educational standard and the necessary references from ministers and others, he is likely to be accepted in most Australian training institutions.

These rule-of-thumb methods continue in the face of their widespread rejection by the rest of society. Frustrations that are not faced early, build up during the years of training, years for which the dioceses and the institutions are paying dearly but for little avail.

Often, these young men and women are given placements in parishes for part-time duties, too often guided by the sole consideration of the parish's ability to pay some small stipend. Whether or not the people they work for and with will be able to contribute to their growth in Christian maturity is beside the point. In many cases, they are helped by the stipend and hindered by the men and women they work for or under.

After institutional training and graduation, they often go out to parishes on that same insecure basis, the parish's ability to pay. Their initial experience of the full-time ministry might be one long series of frustrations which is tolerated because of the possibility of an independent ministry later on.

Sometimes the young minister takes the first independent charge offered just to escape and

"be on his own." By then, he may find how ill-suited he is for what seemed to be "the place of God's appointment." He has interests which no others share with him. He is despised because he has a third rate mind or left alone because he has a first rate one.

He is interested in the whole world outside his parish, a world which his people and perhaps his wife aren't concerned with. Nobody has cared whether or not his interests and abilities matched his parish and after some years he begins to long for something, he knows not what.

In the past, the specific for such deep frustration was "a change of parish." Diocesan year books tell the sorry story of lots of men who have managed to survive emotionally by a life of pilgrimage from one parish to another, from one diocese to another.

These men and their parishes are the piteous victims of a system which refuses to relate its manpower resources to its needs.

We will continue to see potentially good men and women resigning the ministry in their first five or ten years until we make a courageous attempt in the dioceses to make a thorough assessment of our manpower and to relate our conclusions to the way in which we use them in Christ's service.

Delay is inexcusable for the present suffering and loss is more than we should tolerate.

God's hands were tied because their hands were dirty.

My sin can bring about the impotence of omnipotence. What a terrifying thought! But there is a prayer God will heed at such times: "Wash me, and I shall be whiter than snow."

2. I MUST MAKE SURE THERE IS NOTHING OMITTED. Duties left un-

done have caused loss of power in prayer. If there are duties to be done I am wasting my time praying while they remain undone.

God is not pleased with my attendance at a prayer meeting if it has been made possible only by the work which is my plain duty, being left, or skimmed: Where there are no duties left out we have such power in prayer.

There is a very remarkable word that is given through John, "Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (1 John 3/22).

When my hands are busily occupied in doing whatever God has required me to do — whether the things to be done be spiritual or secular — then, in that respect, they are "holy hands," and may be lifted up in prayer with expectancy.

Now, I must read over all this again, asking the Lord to cleanse me — then I will know what to do with my hands — I will lift them up to receive.

Spread your wings!

Sometimes you meet really "big" people in life. They seem to get through to heights and depths unknown to the rest of us.

I wonder how they get that way. I wonder too if more of us could attempt greater things. To begin with, I think these great people are prepared to venture. "Launch out into the deep" is still a call to Christians today. The trouble is, it's so nice and cosy — and so safe — in the shallows.

It is wonderful how the Holy Spirit can speak through a group of dedicated, united Christians. Together look into the wonderful promises in the word of God, and see whether you are reaching the maximum of your potential. Be honest and face up to where your fears are, white-ant-ing your progress.

We need to encourage each other to attempt great things for God, and expect great things from Him.

By Margaret

Someone has said that most of us are only using about one-tenth of our potential. I can well believe it! "What he can do, I can do better" need not be an empty boast — and anyway, it's a sight better than an inferiority complex.

Secondly, those who do launch out are prepared to suffer a few knocks and setbacks. "Treasures of darkness" may take some hard digging, and a few bruised fingers in the process; but nevertheless they are treasures, and to be sought after, with patience and perseverance.

A Christian friend of mine who really does try to get things done, has suffered a couple of rugged setbacks. "I nearly gave up," she told me, "I was so depressed and discouraged."

But the point is, she didn't stay depressed. And the experiences themselves had value, they yielded a profit.

My third point may sound a bit funny, but I believe it to be an authentic part of true progress. Quit belittling yourself and your gifts.

Maybe in the past we've rather overdone the being humble bit. You know, we're so humble that we'd never, never attempt anything off our own bat. The result is that we never make any runs for our side!

Have a healthy confidence in your own possibilities. Take time to think and pray this one through. If you have a trusted Christian friend to share this, so much the better. Or a Christian group.

By Kenneth B. Roughley

1. THEY MUST BE CLEAN FROM ANYTHING COMMITTED. The Psalmist said, "If I regard iniquity in my heart the Lord will not hear me."

Isaiah wrote about the nation bereft of God's blessing, giving

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CHAIRMAN: THE RT. REV. H.G.S. BEGBIE

SPEAKERS

THE REV ALLAN BLANCH . . . "The Basis of Mission — The word of God"

THE REV PAUL BARNETT . . . "The Relevance of Mission — The Uniqueness of God"

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And others.

These thoughts are only my personal opinion, based on my experience as head of this department for 27 years, and considerable reading, thought, and contacts made on many visits to the Middle East.

Ancient Israel, whose successor Modern Israel claims to be, has three points of relevance for the Christian Church:

1. God selected Ancient Israel as His "Pilot plot" for His relations with mankind. Ancient Israel loved, rewarded and punished as their conduct merited, and to them He gave promises which we believed were fulfilled in the Christian Church.

2. Ancient Israel provided the physical environment into which the body of Jesus was born and from which His material culture was derived. Their thinking provided the intellectual atmosphere of His formative years. Acceptance of the fact of His complete incarnation compels us to take this atmosphere into account; it consisted of Roman civil administration, Greek speech and scepticism, and above all Jewish religious deviation — which He accepted in general whilst rejecting the demand of its cult — and Jewish nationalism which He uncompromisingly discarded as incompatible with the nature of the Kingdom of God.

3. Ancient Israel was the people to whom the Messianic promises were made. The fulfilment of these marks the real, the unbridgeable gap between Christianity and its parent Judaism and its brother Islam.

The Christian Church looks for a personal Messiah whom we identify with a returning Christ, and so great has been the pressure that we have exerted upon Jewish belief over the past two thousand years that, faced with a choice between two main interpretations of Holy Scripture dealing with the problem of the Messiah, the Jews have been practically forced to choose the interpretation which conflicts with that of the Christians in order to resist the pressure upon them to convert.

Most Jews now look for the fulfilment of Messianic expectation in the birth of modern Israel.

So for many modern Jews the State of Israel is much more than a political phenomenon; it represents final and definitive evidence, in this twentieth century of the Christians, that God has not forgotten His people and has at last fulfilled His promise.

It is to them an act of cosmic importance; and refusal to regard it as such is still further evidence of Gentile intransigence. So a non-Jew, like myself, who sees and criticises the moral and equitable shortcomings of the Zionist state, is unjustly branded with the coloured term, "anti-Semitic."

Less than 20 per cent of the world's Jews have settled in Israel although Jewish settlement has been possible in the Holy Land for nearly a century, long before the establishment of the state.

Many passages in the New Testament tell us that the Church is the true Israel now that the Jews have rejected the Messiah, Jesus, whom God granted to them; if this be the case, as we believe, then the return of our Lord does not depend on the restoration of political Israel but rather on some spiritual return of the Church to the revelation given at Jerusalem.

It is a very significant point that believing Christians and atheist or agnostic Jews are agreed on one point — that the Old Testament is an outdated document, the Christians believe.

It matters little why they left Israel — whether (as they themselves claim) they fled because they were terrorised by the Israelis in pursuit of Theodore Herzl's goal of clearing the land of all non-Jews, or whether (as the Israelis claim) they left because the Arab commanders told them to do so in order to have an uninhabited area in which to wage total war against the Zionists, the important thing is that these people have not returned to land which their ancestors have owned for thousands of years (Cranial studies show that the modern Palestinian "Arab" is racially identical with the ancient Canaanites and Hebrews of the pre-Exilic period) for reasons which must seem compelling to them.

In these camps women still struggle to bear and bring up children whilst their husbands rot in idleness — in the state of Jordan the Palestinian refugees outnumber the Jordanians themselves, which makes a position of terrible instability in the Middle East.

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The Christian and the State of Israel

So many people have asked me over the past few years, "What attitude should the Christian adopt toward the State of Israel?" that I thought it best to put a few thoughts on to paper.

ing that it has been fulfilled in the New, and the unreligions Jews looking upon it as merely an interesting social and historical record.

For us the secular State of Israel must be regarded as the final act of surrender by many Jews of their claim that Judaism is still a valid revelation of God.

By Mr E. C. B. MacLaurin, M.A., B.D., Head of the Department of Semitic Studies, University of Sydney

One fact that should concern us is the decision of the Israeli Government not to permit active missionary work, directed at making converts to Christianity, in the land that is holy to all of us and saw the revelation of our faith.

Jerusalem is our city just as much as it is the city of the Jews and Muslims, for all of us are the spiritual descendants of Abraham and the prophets. This is a matter that calls for earnest prayer, for this decision of the Israeli denies the principle of Freedom of Worship in one of its most important aspects.

Bishop Hakim, in his report to the Pope, is said to have alleged that within 20 years there will be no Christian Arabs left in Israel. It is impossible to check the truth of this divulgence of a confidential report, which has never been released by the Vatican (so far as I can trace) so one is dependent upon "leaks"; but that there is something in it is indirectly confirmed by a strong statement issued by the Israeli authorities and by their publication of many individual statements made by pro-Israeli ecclesiastics.

There is too much evidence in Jerusalem, however, for any amount of "inspired" publicity to overcome — desecrated holy places, contempt for Christians amongst part of the Israeli people—which no official tour can completely avoid when one knows where to look.

But these factors are not really important, for desecrated building and sites can be reconsecrated where necessary (the really vital ones can never be desecrated — the events with which they are associated will outlast anything that man can do to them) human relationships can be restored by exercise of that tolerance and wisdom which are part of true Judaism and forgiveness on the part of Christians.

One factor which should engage the attention of all Christians is that of the Palestinian Arabs. Abel's blood cried for vengeance to the source of all justice, and so does the fate of the million or more Arab refugees crowded into the most humiliating and squalid conditions around the borders of Israel.

It matters little why they left Israel — whether (as they themselves claim) they fled because they were terrorised by the Israelis in pursuit of Theodore Herzl's goal of clearing the land of all non-Jews, or whether (as the Israelis claim) they left because the Arab commanders told them to do so in order to have an uninhabited area in which to wage total war against the Zionists, the important thing is that these people have not returned to land which their ancestors have owned for thousands of years (Cranial studies show that the modern Palestinian "Arab" is racially identical with the ancient Canaanites and Hebrews of the pre-Exilic period) for reasons which must seem compelling to them.

In these camps women still struggle to bear and bring up children whilst their husbands rot in idleness — in the state of Jordan the Palestinian refugees outnumber the Jordanians themselves, which makes a position of terrible instability in the Middle East.

The Christian churches have done a lot to help these people, but the surface is barely scratched.

What can we do, here in Australia? — the first thing is to try to awaken Christian conscience to the sufferings of these people, a minority of whom are in fact Christians, and the next thing is to try to make our representatives who have some influence in these matters aware of the needs of the situation.

The situation is not an easy one; Australia's interests demand that the West must be able to block the Suez Canal in time of war, and Western sponsorship of Israel is largely concerned with this necessity.

There is also the practical consideration that Israel does in fact exist, inhabited by people, many of whom have already lost everything material that they have ever possessed, and in the name of Christian charity we cannot try to appropriate them again.

JUST SOLUTION

The point made by Arab lawyers — that Israel has no legal existence and so it is impossible for the Arab nation to negotiate with her — may be true as a legal fact but is not to be let overwhelm the human factors involved.

A just solution could perhaps be approached by a settlement along these lines:

1. The borders of the State of Israel should be guaranteed as they were before the start of the Three-day War. This guarantee should be by the four major powers rather than by UNO where noisy pressure groups sometimes have too much influence.

2. A separate Palestinian State should be established on the West Bank of Jordan, its frontiers similarly guaranteed, non-Palestinians (other than religious personnel associated with the holy places) allowed to settle there permanently as property-owners; and subsidised (as Jordan now is) in order that it may become economically viable. Jerusalem should become its capital and be a free open city so that all-comers can enter it without passports and visas.

3. All Palestinian refugees who are not prepared to become nationals of the countries where they are now living should be offered citizenship of Palestine; together with full financial compensation by UNO for all property which they have lost to Israel since May, 1947. They should be guaranteed first-class citizenship on all lands where they elect to settle or are now settled.

4. There should be a free port on the Mediterranean and another in the Gulf of Aqaba to which Israel, Jordan and Palestine should have equal rights of access and use.

Justice and peace in this area can only be achieved by a dispassionate approach which seeks to be fair to all in circumstances which make fairness very difficult. As Christians we cannot do less than try to promote some such approach; we cannot afford, on either spiritual or political grounds, to let the present state of affairs continue a day longer than necessary.

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Notes and Comments

Homosexual's plea misunderstood

A number of letters in this and our previous issue refer to a letter of 13/1/72 signed "A Christian Homosexual." All writers except Miss Willma Terry reflect some of the prejudices which the original letter complained of.

It is always easier to give advice, to judge or condemn than to reflect and ponder in the hope of understanding. Indeed, it was this tendency in many Christians which the writer lamented. Events have proved him right in some respects.

It does not really help anyone who is struggling with a terrible problem to coat the pill of condemnation with a prior statement that it is being done or said in Christian love.

Most, if not all the letters in reply seemed to assume that a homosexual must be a male. There are probably as many female homosexuals in Australia and perhaps more, than males. At this stage in human understanding, society's displeasure is vented on males while females may carry on with impunity, it seems.

The writer showed more objectivity than the responders. The letter gives no clue as to whether the writer is male or female and what is said could apply to either.

Our laws support the responders because it does not condemn female homosexuals, whatever effect they may have on their innocent or guilty victims. Homosexuals are at least being reasonable when they point out the legal discrimination against males.

The writer may very well be a Christian. The tone of the letter suggests so and it suggests one who has an assurance of forgiveness. We have all known Christian alcoholics. Some are in our ministries. Once an alcoholic, always an alcoholic, but Christ can give victory over it. Once a homosexual, always a homosexual, but Christ also can give victory over that.

We agree with the writer's statement in para four that sexuality is God's gift but if it is intended that we should accept it that homosexuality is also God's gift, we must part company. The aetiology of homosexuality is fairly well understood by the behavioural scientists and it would be a brave man who would suggest that they are "born that way."

We doubt the wisdom of working to the day when we can openly tag Christians with the problems they have wrestled with. The use of alcoholic, jailbird, thief, car-stealer, adulterer, liar, glutton or homosexual present simple Christians with emotional blocks and anxieties that are better not aroused.

Forgiveness and acceptance are not correlated with public knowledge.

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HOMOSEXUALS — NEW ROAD TO UNITY — RIGHTS OF UNBORN

The way to unity Failure of mergers

The road to unity by means of denominational mergers is becoming so plagued with pitfalls that it seems to be leading nowhere.

A classical example is in the recent revelation that Anglicans and Roman Catholics who met at Windsor last September and who reached "agreement" on the doctrine of the Holy Communion, held separate communion services since Protestants are not permitted officially to take communion in Roman churches.

Meetings of theologians will never achieve the understanding at the grass-roots level which is essential if people are to work and witness and pray together in the cause of Christ.

The proposed merger of five Protestant denominations in New Zealand has never commended itself except at the top synodical levels and now even there, a prominent Anglican bishop has withdrawn from the Joint Commission and has forecast that there will be a continuing Anglican Church.

After a voting set-back in the Church of England in 1970, a further vote will be sought this year in the hope of winning more support for the Anglican-Methodist merger there. Hopes seemed high for much of 1971 but then dioceses began voting. Two rejected it and others accepted it, some with small majorities. The mood of optimism has swung to great uncertainty about the final outcome.

Doubts arising in Canada

And now opposition is stirring in Canada where the Anglican Church is close to

voting on union with the United Church of Canada. A strong leader has emerged in Provost Derwyn Owen, a former active protagonist of the unity scheme.

Owen, one of the authors of the "Principles of Union," now says that the draft plan is a "lifeless, depressing and heart-chilling document," which lacked any signs of the hoped for "new manifestation of the church." He should know.

Owen said that amalgamation was an ineffectual and obsolete method of dealing with the problem. He and many others on the commission agreed that the "scandal" of church divisions were not in organisation but in the failure to "recognise each other as full members of the church" and "to meet together at the Lord's table."

He insists that organic union is not the way to break down these barriers.

They waffled

Dr Owen, who has been on the Joint Commission since its inception, admitted that in some areas of fundamental disagreement, the commission had to "waffle" in its statement.

For too long have Christians been the uneasy victims of waffle. The helpings are getting larger and more frequent and we are losing the stomach for it.

TWO IPSWICH WOMEN FOR CMS FIELDS

Two young Ipswich, Q., women were farewelled on January 9 as they prepared to go to two C.M.S. stations in North Australia. They are Miss Ivory Shield and Miss Kath Mitchell.

Both are triple-certificated nursing sisters and they will work in areas that are facing many problems associated with mining and industrial development in the Northern Territory.

Miss Kath Mitchell will work at Oenpelli, in Arnhem Land, east of Darwin, an area of great change following uranium discoveries.

Miss Shield will serve at Angurru on Groote Eylandt in the Gulf of Carpentaria where large scale mining operations began some years ago.

Both have had two years of deaconess, theological and missionary training.

They were farewelled at a service at All Saints', Booval, their home parish in the diocese of Brisbane. Rev. Reg. Platt, CMS Secretary for Queensland preached at the service.

Booval is a small parish but is among the largest supporters of the Church Missionary Society in Queensland.

New Guinea studies local responsibility program

The Anglican Church in Papua New Guinea is carrying out a survey to help it in its localisation program — the process of handing over jobs and responsibility to Papuans and New Guineans.

The survey is being done by one of the Church's young English clergy. He is Dr Robin Gill, a teacher at Newtown Theological College, Dogura, and also a trained sociologist, with a master's degree in social science.

The Diocesan Council has accepted Dr Gill's offer to make the survey, in the hope that what he finds may help the authorities to implement the church localisation program more easily and effectively.

During the college vacation Dr Gill is travelling to selected parts of the diocese, interviewing both brown and white churchmen. He is trying to find out what their attitudes are towards localisation, what is happening about it in their areas and what the problems seem to be.

He is concentrating particularly on the ministry, but localisation in other parts of the Church's life and work will also come under scrutiny. It is expected that Dr Gill's report will be ready by about June.

He has already organised another survey in two villages near Dogura mission station. It was carried out by some of his theological students and produced some fascinating results. For example, 70 per cent of

Even in Australia, theologians and "representatives" of denominations meet in secrecy and after a time, sometimes far too long, they issue a statement about their unanimity on what is sometimes an important question. The unanimity is important because between denominations, that makes headlines. It also makes a generous helping of waffle almost a certainty.

Another way to unity

There is a surer road to unity and one which does not require a forced exegesis of John 17 to justify it. Dr Owen called it a "renewal of church thought, worship, life and action."

Set-back to abortion law "reformers"

A recent decision by the Victorian Full Court may have given a severe set-back to Mrs Julia Freeberg and her Abortion Law Reform Society, an offshoot of the Humanist Society.

The Court recognised the legal rights of a child injured in a motor accident during the seventh week of a mother's pregnancy and is a decision new to Australian or British law. Courts have long recognised the property rights of the unborn but now another right is recognised, applying to civil wrongs which may be done to the unborn.

Under recent legislation in England and in South Australia, the unborn at this stage of development were deemed to have no rights and could be got rid of with impunity.

The daily press were seized with the significance of this decision and gave it headlines. But four petitions with 71,000 signa-

It begins with an immediate mutual recognition of ministries between the Anglican and other Protestant denominations. The renewal would include closer relationships with Roman Catholics who have already admitted that they have learnt much from the reformed churches.

Recognition of ministries could not yet include Roman Catholics who refuse to recognise our ministry as "valid." This need not worry us for they will come to it before long.

Questions of "valid orders" are of no real concern in our Church in Australia today and increasing numbers of bishops are happy to work and worship with those of other Protestant denominations.

We have everything to gain from closer co-operation with our Protestant brethren and with Roman Catholics too. Our witness to the authority of God's word, to the Lordship of Christ in the whole of life and our love of spreading the gospel of salvation are precious things which we must share more effectively.

We certainly cannot afford to stand still in an Anglican ghetto, fearful of letting others contaminate our heritage. We will surely deserve to die out if we do not adventure boldly on an ecumenical front.

requesting the NSW State Parliament to make no changes in existing legislation on abortion were ignored by most newspapers. The "Sydney Morning Herald" recognised it with two brief paragraphs hidden away inside.

We do not subscribe to the view that all that can be said on the abortion issue has already been said but we are resolutely opposed to abortion on demand which some small groups have secured in South Australia and which will not rest while their demands are not met in other States. Mr Whitlam, leader of the Federal Opposition has already declared that if he is returned, he will liberalise existing Federal legislation.

In the ring with Evangelism Reports authors

The origin and author of the following quotation continue, unfortunately, to elude me. It seems, however, to have some relevance to the present controversy — if that is the appropriate term — between the Rev Francis Foulkes and the authors of "Move in for Action," the report of the Sydney Diocesan Commission on Evangelism.

"Here the question may be raised: Has any connection been established between the exercise of the Spirit's saving power and the proclamation of reconciliation and redemption by the cross? It is a momentous question, but capable of a distinct answer . . . a connection is established between the preaching of reconciliation by the cross and the exercise of the Spirit's power, to an extent that cannot be affirmed of any other type of doctrine. In making this statement, we are neither treading on the region of mystery, nor treading insecurely, for we have the guidance of the divine Word. When the apostle calls the gospel the "power of God," and the preaching of Christ crucified the "power of God" we have a statement which explicitly affirms that the divine power of the Spirit goes associated with the proclamation of the atonement, but will not be associated with a style of teaching which substitutes any other theme."

Perhaps all those concerned in the present discussion would give their "amen" to this statement.

If my complete agreement with the contents and sentiment of the above quotation place me, however, in the "F.F. corner," then I am content to stand there, at the risk of finding myself to some extent opposed by some "heavies."

(Rev) John Emery, Ashbury, NSW.

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Christians & overseas aid

Rev K. C. Gilmore (Letters 13/1/72) raised important issues for Christian stewards faced by the material needs of refugees in East India.

1. Many of these refugees are the innocent victims of the policies of their governments. To withhold aid on the grounds of government defence spending is quite unjust. Ought we withhold Christian aid from an Australian widow, living with her family below the bread line? The spending of her government on defence per head of population is far in excess of that of India or Pakistan.

2. Relief work goes hand in hand with the proclamation of the gospel, as it did with our Lord and the early church. The credibility of our gospel is very much linked with its practical expression in our lives.

In the Sydney situation, would Mr Gilmore propose the closure of the Home Mission Society and the redirection of all its resources to the Department of Evangelism?

3. Even if it were demonstrable that the refugee problem was self-inflicted, this would not be grounds to withhold aid. "Sinners" were the chief object of Christ's saving and serving work and in this ministry the grace and love of God were most clearly demonstrated.

4. Money alone does not produce spiritual harvest. The Australian Church has spent much more money on itself than it has sent overseas, but it cannot claim to have done a better job of checking ungodliness in this country than overseas churches have in theirs.

5. The redirection of several thousand dollars annually is not the answer to the dilemma of Australian Christians, but rather a new obedience to the Lord

How then does he explain

can do is to protest against such evils and to refuse co-operation. Christian radicalism cannot be separated from comprehensiveness. Christian radicalism should be prepared to take all the commandments and all of life into account; the personal as well as communal aspects of life. Jesus Christ was something to say and to demand also about the life of nations and communities.

Yet, Christian radicalism will have to be humble enough to recognise the limitations of holiness in this life. (Reformed Ecumenical News Service).

Some turn to the charismatic movement and expect a radical deliverance from the impediments and hindrances of the past in the experience of Spirit-baptism . . . For many however the renewal of their Christian worship and their personal spiritual experience is not nearly revolutionary enough if it does not lead to a radical change in social and political conditions.

Christ makes us responsible for the people around us and the refugees in Pakistan are our neighbours as much as the drug addicts in the cities in which we live. Christian people can not take the facts of war and hunger, of alcoholism and social inequality for granted. The least they

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Letters to the editor should not exceed 300 words.

Christ. Our resources are not small, but our capacity for sacrifice is.

Have we become conformed to the materialism and hedonism of our society in our efforts to become identified with its members? We cannot escape our share of responsibility for people everywhere who lack both food and the gospel.

(Rev) M. G. Edwards, Balcatia, WA.

The gospel & overseas aid inseparable

I can appreciate the anguish which Rev K. C. Gilmore (Letters, 13/1/72) and other Christians must feel when faced with conflicting requests to support overseas aid appeals.

As one who is partly responsible for one of the claims on Mr Gilmore's support, I would like to make some comments:

1. Even if the defence budget figures which he quotes do suggest that the Indian and Pakistani governments do not have their priorities right in caring for their people, Australians (who have a far higher per capita spending on defence than either nation) are hardly in a position to criticise.

2. What we consider to be a bad government priorities provide no justification whatsoever for our refusing to help until those priorities are corrected.

3. Mr Gilmore suggests, if I understand correctly, that more (and presumably more effective) evangelisation in both India and Pakistan would have reduced or eliminated the conflict.

How then does he explain

can do is to protest against such evils and to refuse co-operation. Christian radicalism cannot be separated from comprehensiveness. Christian radicalism should be prepared to take all the commandments and all of life into account; the personal as well as communal aspects of life. Jesus Christ was something to say and to demand also about the life of nations and communities.

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World War II? Prior to 1939, were there not massive sums spent on evangelisation among people on both sides in that conflict? Apparently it did little to reduce that tragic war.

4. In his questioning of the political and statistical value of church aid, Mr Gilmore does not take account of the fact that many individual people and groups of people now have some hope for a future because Christians in other countries were willing to share.

5. Finally, it is disturbing to see "aid" and "evangelisation" understood as two separate ideas which are judged by different standards when both are directly-related Christian responsibilities.

Bruce Best, Public Relations Officer, Australian Council of Churches.

Church does not condemn homosexuals

I do not agree with "A Christian Homosexual" that the Church condemns the homosexual. I remember hearing a Rector as far back as the 1940s say of his congregation "that when Mr X, the boys' leader was before the court nobody condemned him." I daresay other congregations are the same.

I would doubt, unless there is a distinct physical bias, that anybody can tell the "sexual" category of a person, nor that many people know what the homosexual does for "intercourse." It is useless trying to state certain facts which are merely special pleading. Anybody wishing to consider this matter should read the English version of Pittenger's "Time for Consent." I think it is the homosexual's own "inferiority complex" which makes him assume that Christian people "disown" him.

Society has always had its

My earnest prayer is that he will repent of his sin, believe on the Lord Jesus Christ, and become a Christian. This is why I have extended the Jude passage to the end of the chapter.

(Rev) R. A. Brown, Cootamundra, NSW.

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lepers, and the brutality and cruelty with which they are treated does not say much for society generally.

I would further say that all the hooha which is going on, only encourages adolescents, who after all, at certain times psychologically are inclined to one parent or another to imitating they are homosexuals and thus create large numbers of folk in such a role.

From my reading of Canon Peter Green and Dean Inge much the same situation as at present, prevailed in the late 1920s, but there were no PR men at work.

(Miss) Wilma Terry, Hawthorne, Q.

A complete impossibility

Will you please allow me very earnestly and very lovingly to ask the person who signed himself "A Christian Homosexual" to carefully and prayerfully look up every one of the following verses:

Gen. 13:13, 19:5,7, Luke 17:28,29, Lev 18:22-30, Deut 23:17, 1 Kings 14:24,15: 11,12, 22: 45,46, 2 Kings 23:5-7, 1 Cor 6:9,10, Eph 4:17-24, 5:11,12, 1 Tim 1:9-11, Jude 7,8,10,17-25.

He will thus see that the phrase "Christian homosexual" is an absolute contradiction in terms, a complete impossibility and above all, a despicable insult to Almighty God.

My earnest prayer is that he will repent of his sin, believe on the Lord Jesus Christ, and become a Christian. This is why I have extended the Jude passage to the end of the chapter.

(Rev) R. A. Brown, Cootamundra, NSW.

Letters continued on Page 6

Letters continued on Page

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2. Membership Donations.
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4. ANNUAL WORKERS' AND FRIENDS' AFTERNOON COMMENCING at 2 p.m.
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"Crisis in Mission"

This is the title given to a Cathedral Convention at Parramatta, NSW, on Friday 25th February.

St John's Pro-Cathedral experimented last year with a convention and it was packed with people drawn from a very wide area.

So the Pro-Cathedral's Chapter are convinced that there will be great interest this year. The subjects will be topical and of great interest and concern to Christians.

Rev Alan Blanch will speak on "The basis of mission — the Word of God." Rev Paul Barnett will speak on "The relevance of mission — the uniqueness of God" and Rev George Robinson will speak on "The motivation of mission — the Spirit of God."

L. NELSON BELL: Are there poor and needy around you? Then, for God's sake and for his glory, do what you can to help. To the hungry give food, for the poorly clad make clothing available. But above and beyond all this, give them the bread of life and tell them of the One who longs to clothe us in his own righteousness.

LETTERS

From page 5

New Guinea Appeal

Church Record correspondence concerning the New Guinea Million Dollar Appeal has ignored the issue of financial strangulation under the Bishop's chairmanship.

Children of our age, bureaucratic Church endeavour is increasingly indifferent to the considered approval or otherwise of the worshipping community.

Despite official explanations, I am disgusted that New Guinea ABM workers have been paid in our name a fraction that some Anglican organisations would pay workers if invited to minister to New Guineans.

In view of past tight-fisted policy, I would like to know if the million dollar stewardship might better be tended by Church Societies.

Traditional Anglican mission has been so frustrated by the Bishop's veto that inevitably Anglicanism today represents but a tiny percentage amongst New Guinea Christians.

Despite my token \$5 contribution, I nevertheless object to this scheme, which in its present form denies me exercising my only and final veto: responsible selection in financial support to Anglican New Guinea mission. Money is a form of power and the Bishop's imperious policy leaves no Anglican option for the discerning donor to allow fresh winds to blow dusty cobwebs.

Some New Guinea strategists exhort "use the laity." Why not "allow" Australian and New Guinea laymen the privilege of exercising their own sovereign ministry in New Guinea by selective giving? Jesus reminds that as heaven permeates the loaf, so the Holy Spirit moves individuals to fulfil his own purposes.

For two hundred years the most vital work within Anglican-

AUTHOR UNKNOWN: To test the strength of its anchor a ship must undergo the stress of the storm.

As the most significant works that Jesus' followers can hope to do, the New Testament cites acts of mercy, love, forgiveness, gentleness, which are the fruits of the spirit of Christ (1 Cor 13, Matt 5 7).

ism has been attained by church societies. The appeal in this present context ignores Anglican history and entrenches unimpeachable New Guinea bureaucracy.

(Rev) B. J. Seers,
Missions to Seamen,
Port Kembla, NSW.

Infant baptism

In his presidential address to Synod, the Archbishop of Sydney dealt at some length with baptism. He put forward the view that baptism is the sequel to circumcision, and in fact has replaced circumcision as the sign and seal of a covenant transaction with God. That is, by means of baptism, a covenant is signed and sealed, with its promise of blessing on God's part, and its obligation to respond in faith and obedience on the human side.

If, then, as is claimed, baptism is to the New Testament church all that circumcision was to the Old Testament church, it would follow that, just as an uncircumcised person was cut off from God's sphere of blessing (Gen. 17:14), so now, without baptism, a person is separated from Christ, alienated from the people of God, a stranger to the covenants of promise, without hope and without God in the world.

In other words, that person is in the position of a gentile during the course of the old covenant. And I believe there was this implication in the address.

But surely, to hold this view is to turn back the clock, and to ignore the vital difference which Christ's coming has made to the way in which God now deals with men. Laws and ordinances that divided people into two groups, the circumcised and the uncircumcised, the near and the far, have now been abolished (Eph. 2:14,15). No longer does God restrict his covenant blessings to a single nation of circumcised people, nor is he substituting for that nation an institution of baptised people.

"I am your King, you are my subjects" is still the essence of the covenant, but it has a world-wide aspect, and calls for the response of the obedience of faith, not the performance of an ordinance. Did Paul, once the strictest of Jews, insist on his converts submitting to an ordinance? "Christ did not send me to baptise, but to preach the gospel!"

When we take infants, baptise them, and claim something special for them on this account, we are actually perpetuating the Old Testament situation by

Books

ORGAN TRANSPLANTS

ORGAN TRANSPLANTS, by Catherine Lyons. S.C.M., 1971. 142 pages. UK 90p.

In an age of revolution in biological and medical studies a number of new moral problems

have been raised. Catherine Lyons' book examines one of these new problem areas. There can be no doubting the value of this discussion especially for clergy and those involved in counselling situations.

The techniques of organ transplants are still in their infancy but it will not be long before we will be asked to provide answers to a whole range of new and disturbing questions. Catherine Lyons prepares us for some of these.

Perhaps the reader should supplement his reading in this area by the somewhat wider survey in R. Taylor's "Biological Time Bomb" (Panther Books).

B. L. Smith.

Angry young man and his archbishop

A DAY IN THE LIFE OF GOD, by Michael De la Noy. Citadel Press, 1971. 110 pages. \$5.80.

Dr Michael Ramsay will resign from Canterbury in 1972 "a wiser but sadder man." The present Archbishop of York could then be "decently overlooked" in favour of Dr Ian Ramsay of Durham.

This is the opinion of Mr De la Noy, the aggrieved former Press Officer to the Archbishop, whose appointment was terminated some two years ago. The latter event is described in some detail and is considered to be part of "the death throes of a dinosaur" to which the author contributes some frenzied lacerations.

The bench of bishops is duly caricatured and some of its leading members cruelly handled while the weaknesses of the Church are boldly exposed in the best traditions of angry young men.

Much of the argument is vitiated by acrimonious personal references and it is not hard to understand the dilemma of the Archbishop's advisers when the extremely sordid article by the author is reprinted as an appendix to the book.

J. B. Moroney

Fascinatingly dirty book

THE INNER SUBURBS, by Bernard Barrett. Melbourne University Press, 1971. 171 pages, notes and index.

In an age of hygiene and advanced medicine, of regulated building, sewered houses and paved streets, of town planning and established public authorities, it comes as a shock to be brought intimately into touch with an era, onwards from mid-nineteenth century times, when none of these things existed.

Robyn Boyd accurately describes this as "a fascinatingly dirty book." It is chiefly about Collingwood, from its first subdivision through to modern times, a lamentation for a suburb of the lowliest people, which did not even have the dignity of early respectability, but from the start was the haven of the poorest citizens and the dirtiest industries. Pollution of air and street and river were unbelievable.

Civic corruption was at its worst. The worst features of free enterprise had free rein.

A book of absorbing interest, especially to all interested in such modern hobbies as inner suburban renewal and the conservation of the environment.

G. A. Pearson.

The person and work of Christ

JESUS GOD AND MAN, by Wolfhart Pannenberg. SCM Press, 1971. 415 pages. £2 (UK) paperback.

This book deals with the profound subject of the person and work of Christ. The writer prefers to approach the theme from the concept "that in this man God is revealed."

The book springs from the contemporary theological scene (Pannenberg is Professor of Systematic Theology at the University of Munich) and is unusual, these days, inasmuch

as the writer believes in the resurrection and even in some form of pre-existence of the Lord Jesus Christ. Thus, it is moving in a conservative theological direction.

However, Pannenberg does not have much time for the Chalcedonian solution of the relationship of the divine and the human in the person of Jesus as reflected in our Nicene Creed.

Pannenberg rejects such aspects of the gospel evidence as do not fit his thesis (see page 223).

A valuable section of the book is Pannenberg's epitomising and critique of patristic and modern reformation writers on the subject. However, his treatment is so succinct that it would be of little value to any who were not already fully acquainted with the field.

The book is not easy to read. This may be due to the original style of the German author or to

the translation or perhaps even to the typist for it is plain from the footnote that page 290 should be inserted somewhere on page 288; then page 289 makes sense. Perhaps the typist has got her pages shuffled. In this case a footnote gives us the key.

On the whole, a student who believes that God is revealed in Christ in accordance with the totality of the biblical evidence will not find Pannenberg's treatment satisfactory, though he may find his assessment of previous treatments interesting.

D. B. Knox.

Metropolitan Nikodim of Leningrad and Novgorod has called for the removal of the Church's 300-year-old "curses" against a dissident Russian Orthodox group called Old Believers.

EDUCATION OF CHILDREN

INTEREST AND DISCIPLINE IN EDUCATION, by P. S. Wilson. Routledge & Kegan, Paul, 1971. No price.

Should children be compelled to go to school? Why? And why should certain subject-matter be preferred?

A searching examination of many such questions is contained in this important book which covers a wider field than the title suggests. The author is concerned that education should be interesting to, and in the deepest interests of, all children. We have much theoretical understanding of how children learn, yet little has really changed in our schools in forty years.

This book is not easy to read, but is worth the effort. Dr Wilson's approach is keen, well-balanced and very well-informed.

Hugh Oakes.

THE HEART OF THE YALE LECTURES by B. B. Baxter. Baker, 1971. 332 pages. US \$3.95.

A valuable paperback in the Notable Books on Preaching series. The first Lyman Beecher lecture on preaching at Yale was given in 1871 by the great Henry Ward Beecher. Published in the centenary year of the lectureship, this paperback sifted all the lectures up to 1944 to reveal all that is best about the great art of preaching. There is a great amount of material here for lecturers on homiletics, for lay readers, ministers and for all who are dedicated to the continuing task of making preaching more effective. Give your minister a copy. He will be in your debt.

Pentecostalism examined

A THEOLOGY OF THE HOLY SPIRIT, by Frederick D. Bruner. Hodder and Stoughton, 1971. 390 pages. UK £2.75.

The sub-title is "The Pentecostal Experience and the New Testament Witness," and the author, a graduate of Princeton and Hamburg, is Professor of Systematic Theology at Union Seminary, the Philippines.

It is a very valuable study, which examines Pentecostalism with critical thoroughness, with 34 pages of bibliography.

Pentecostalism has a pedigree going back as far as Montanism, and indeed to the church at Corinth, but its modern phase is an off-shoot of Wesleyan evangelicalism.

It is based on a doctrine of "second work" beyond converting and justifying faith, and is thus related to a type of teaching on sanctification propounded by Finney, Andrew Murray, F. B. Meyer, A. J. Gordon and R. A. Torrey.

Its distinctive doctrine is that of the baptism of the Holy Spirit

as an experience subsequent to conversion, and for this it draws almost exclusively on the Acts of the Apostles. It depends to an unusual degree on the apologetic appeal to experience, erecting this almost to the status of a source of doctrine.

Dr Bruner examines his subject patiently and with scrupulous fairness, in both its historical and its theological aspects. He exposes the failure of Pentecostalism to relate its experience of the baptism of the Spirit to the work of salvation, and in the end concludes that modern Pentecostals are in a very similar position to the Christians at Corinth, where similar phenomena occurred. Despite formal orthodoxy, the modern pentecostal experience is not christocentric, and stands in need of Paul's correctives. But Dr Bruner is not polemical. He tries to assess the total significance of the movement.

He concludes: "The churches no less than Pentecostalism need to hear the message of the Corinthian letters. If both the churches and Pentecostalism could be persuaded to hear what the Spirit says to them through Corinth, to look at Christ singly and to serve him simply through the ministry of varied gifts in the given local congregation and wherever else there is need, the churches would find life in (but never beyond) their weaknesses, and Pentecostalism would find not only the fullness of the Spirit it wrongly seeks, it would minister to the church it needs and which—if Pentecostalism were made responsibly christocentric — very much needs it."

D. W. B. Robinson.

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ACROSS

- Therefore God has highly bestowed on him the name which is above every name (7, 3) Pph 2:9
- say to you that every one who looks at a woman lustfully has already committed adultery (3, 1) Mt 5:28
- Have nothing to do with — and silly myths. Train yourself in godliness (7, 1) 1 Ti 4:7
- he who says abides in him ought to walk in the same way — he walked (2, 5) 1 Jn 2:7
- he has made me a father to Pharaoh, and lord of all his house and — over all the land of Egypt (5) Gen 45:8
- But if that servant says to himself, "My master is coming," and begins to beat the men-servants (2, 7) Lk 12:45

DOWN

- Forbearing one another in love, to maintain the unity of the Spirit in the bond of peace (5) Eph 4:3
- So you also must consider yourselves dead to sin — — — Christ Jesus (3, 5, 2, 3, 2) Rom 6:11
- and — — there on foot from all the towns, and got there ahead of them (4, 3) Mk 6:33
- By this all men will know that you are my —, if you have love for one another (9) 1 Jn 13:35
- Pilate said to the chief priests, and the multitude, "no crime in this man" (1, 4) Lk 23:4
- For building up the body of Christ, until we all attain to the — — — and of the knowledge of the Son of God (5, 2, 3, 5) Eph 4:13
- It — — the eyes of all living, and concealed from the birds of the air (2, 3, 4) Job 28:21
- And he appointed —, to be with him, and to be sent out to preach (6) Mk 3:14
- teaching them to observe all that I have commanded you; and — — — you always to the close of the age (2, 1, 2, 4) Mt 28:20
- But Jesus made — — answer, so that Pilate wondered (2, 7) Mk 15:5
- the priests go continually into the outer temple, performing their — duties (6) Heb 9:6
- we have beheld his glory, glory as of the — from the Father (4, 3) 1 Jn 1:14
- to shatter him, all of you, like a leaning wall, a tottering — (5) Ps 62:3
- pray for us, that the word of the Lord may — on and triumph, as it did among you (5) 2 Th 3:1

Solution to No. 46.

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Mainly About People

Rev Allen W. Quee, General Secretary for CMS in South Australia since 1965, has been appointed rector of St Bedes Beverly Hills (Sydney).

Rev Charles J. Letts, curate of St Lukes Liverpool (Sydney) since 1970, has resigned.

Right Rev Cecil A. Warren was installed as Bishop of Can-

berra-Goulburn in St Saviours Cathedral, Goulburn, on Monday, January 1.

Mr Wilfred L. J. Hutchison, Secretary of the diocese of Sydney, resumed duties on February 1 after illness.

Rev Clive A. Way, rector of Holy Trinity Erskineville (Sydney) since 1968, has been appointed full-time chaplain to the Home of Peace.

Rev Graham Mitchell, Methodist minister at Narrabeen, NSW, has been appointed principal of the Bethshan Holiness Mission, Wyee, NSW, from January 29.

Rev Victor Goldney, aged 81, of Hawthorn, South Australia, one of the State's best known Methodist ministers and widely known in interdenominational Christian work, died in January. He was a founding member of the council of the Adelaide Bible Institute and its chairman for ten years and was also chairman of the SA Keswick Convention.

Mr David Claydon, formerly NSW General Secretary of the Scripture Union, took up office as Federal Secretary of the Scripture Union on February 1.



Mr Gary Althorp, NSW Youth Organiser for the Bible Society.

First full-time chaplain for Home of Peace

For the first time in its history the Home of Peace Hospital in Sydney appointed a full-time chaplain to give spiritual advice and comfort at Eversleigh, Nerinagh and Greenwich Hospitals. He will also attend patients at Braeside Hospital.

Rev Clive Way, previously part-time chaplain to Eversleigh Hospital and rector of the parish of Holy Trinity, Erskineville, has undertaken this interesting and challenging responsibility. He commenced duties on January 1 this year.

Mr Way has been widely known for his ability as a singer and reached the grand finals of "Showcase 70," a well-known and highly competitive exhibition of Australian talent.

He brings with him a warm concern for the needs of patients who at this time in their lives require spiritual strength and comfort, and to many of whom only the important matters count.

The hospital board feels that the ministry to which Mr Way has been commissioned, is so urgently needed, that the hospital's own funds must be channelled to meet the considerable additional financial involvement.

Mr Way will be available to outline the work and needs of the Home of Peace Hospital on two Sundays each month and is warmly recommended that parishes take the opportunity of inviting him to preach at a service which could be dedicated to the work and progress of the Home of Peace Hospital and its major Christian witness in the community.

Liturgical reform in Tasmania

Since Dean John Falkingham, secretary of General Synod's Liturgical Commission, addressed Tasmanian clergy last May, the diocese has determined to involve itself in liturgical reform.

The Bishop was asked to appoint a Diocesan Liturgical Committee which would consist of archdeaconry sub-committees of three members with power to co-opt.

The Bishop has appointed the following groups for each archdeaconry:

HOBART: Revs C. D. Holmes, R. M. Potter, O. S. Heyward.
LAUNCESTON: Revs J. A. Senior, H. H. Girvan, W. M. Harris.

DARWIN: Revs D. G. Johnson, W. R. Paton, M. R. Little.

The purpose of the sub-committees is to help promote liturgical study and experimentation at parish level within the respective archdeaconries.

The purpose of the Diocesan Committee is to collate reports and to establish a more effective liaison with the Liturgical Commission appointed by General Synod.

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Rest of the news

A letter to the editor of Melbourne's "Age" says that "it is very hard for people to understand what their churches are up to." The writer is a Roman Catholic who is identifying with the problems that members of other denominations are experiencing.

She writes: "I, too, cannot understand the gap between the Gospel as preached by the church and the sad reality of the life of the church."

We Catholics are currently in the process of spending a few million dollars on the construction of a new super building of church offices, etc., and on a Eucharistic Congress.

It is to me a most glaring example of social injustice, of a cold heart, of pomp and triumphalism, belonging — if anywhere at all — to the darkest of ages. It is an old story of putting appearances before ideals, of bricks and mortar before people. It destroys my faith in church leadership.

According to reports in Canberra, Adelaide and Melbourne newspapers, Rev Andrew Patterson, chaplain at Adelaide's Flinders University for Methodists, Presbyterians and Congregationalists, sees nothing wrong in using four-letter words in the university and in his home "to effect stress and emphasis." He says that neither his wife nor the students object.

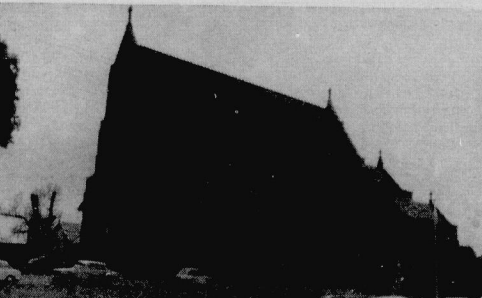
The Methodist Church in Tasmania has had a committee to investigate the cost of

funerals. The committee included ministers, a funeral director, a barrister and a solicitor. It suggested that costs could be cut by using station wagons instead of hearses, eliminating the use of matching expensive cars and a possibility that coffins used in the case of cremations could be reused.

Following cyclone damage in North Queensland, the diocese reports that speedy help came from many country parishes including Mackay and Cairns in the diocese, \$1000 from the Archbishop of Sydney, \$500 from the Archbishop of Perth and other amounts from as far away as Rabaul and Carpentaria. The diocesan authorities were able to make money available to the local Red Cross to alleviate personal suffering.

Preaching recently in St Paul's Cathedral, Melbourne, Dean Thomas said that "People spend too much time seeking material status symbols. Christianity has its status symbols too, but they are very different. They are the Cross, the Basin, and the Towel and Tears. The only advertisement for Christianity is a Christian — he can fill others with a desire to share his status before God, and have his same joy of living."

BEAUTY IN STONE



Holy Trinity Cathedral, Wangaratta, begun in 1909 and completed in 1965, is probably the finest Gothic type provincial cathedral in Australia.

Presbyterian table in Anglican church

A highly unusual service took place at Baan Baa, in the Narrabri (Armidale diocese) parish on December 19, when a Communion table was received and dedicated by the Presbyterian minister (Rev. N. S. Wilce) at a service in the Anglican Church.

The table was in memory of Mrs Lesley Margaret Michell, and was given by her sister, Mrs Avis Whan, of Baan Baa.

Mrs Michell was Presbyterian, but her husband is an Anglican. The Presbyterians have no church at Baan Baa and use the Anglican church for worship. The position is reversed at Maules Creek, where the Anglicans worship in the Presbyterian Church.

Mr Wilce, who is Presbyterian minister at Narrabri, in receiving and dedicating the table, said "This is a unique and historic occasion — to my knowledge the first time a Presbyterian Communion table has been placed in an Anglican church and dedicated." He thanked the Anglican authorities for allowing the table to be placed in their church.

Cathedral holds intensive weekly Bible studies

Weekly lunch hour Bible studies every Thursday and Friday are a feature of St Andrew's Church Cathedral ministry to people working in the heart of Sydney during the current six months.

To promote an informal atmosphere, the upper and lower Chapter House is being used and people are bringing their lunch to eat while coffee is provided.

The Bible-teaching ministry is being shared by John Reid, Brian Telfer, John Chapman, Alan Nichols and David Hewetson, all of whom are experienced expositors of God's word.

The Thursday studies begin at 12.10 pm and the first series by Brian Telfer is entitled, "Faith at Work — studies in James" and ends on March 9.

Alan Nichols then takes up "The Death and Resurrection of

Jesus" until April 13. John Chapman follows with studies on Romans 1 to 8 until June 1. Alan Nichols has the final Thursday sessions on the Sermon on the Mount, ending on July 13.

The Friday studies begin each week at 1.10 pm. John Chapman opens with Romans 9 to 16 which ends on March 10. Alan Nichols takes up "The Death and Resurrection of Jesus," ending on April 14.

David Hewetson follows with "Final Instructions — 1 and 2 Timothy," which ends on June 2. The final series by Archdeacon John Reid covers Genesis 1 to 11 and ends on July 14.

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N.S.W. C.C.E.S. appoints officer

The NSW Council for Christian Education in Schools has appointed Rev Bernarr H. Stevens as full-time Liaison and Research Officer to formulate proposals in religious education in schools.

Until he took up the appointment, he was a minister of the Methodist Church and a secondary school teacher at Watlie Park in Victoria.

This appointment is for 12 months and has been made possible by special financial support received from among the council's membership, which includes the major Protestant denominations and all Anglican dioceses in the State.

Mr Stevens' academic qualifications are a BA degree (Sydney), during which he undertook a major sequence in education, and a post-graduate B. Litt (in Education — New England). For two years he has been a member of the Australian College of Education.

From his wide experience of the education systems of both NSW and Victoria, Mr Stevens will bring to the task extensive knowledge as a basis for the work he began for the council on February 7.

As a result of his efforts, in developing the needed resources for the council's consultation with other churches and educational authorities, it is hoped to submit proposals on religious education to the NSW Department of Education and the State Government by the end of 1972.

DEATH OF BISHOP MOYES

Right Rev John Stoward Moyes, 88, Bishop of Armidale from 1929 to 1964, died in Hornsby District Hospital, on 29 January.

He was born in Adelaide in 1884 and was educated at St Peter's College and the University of Adelaide. He was ordained in Adelaide and was a chaplain with the 1st AIF. He held three parishes, being rector of St Bartholomew's Norwood and Archdeacon of Adelaide when he was elected to Armidale.

In 1954 he became the first Freeman of the city of Armidale and in 1960 the first Deputy Chancellor of the University of New England. He was awarded the CMG in 1962.

Bishop Moyes had far-ranging interests and will be remembered as a distinguished preacher, a missionary, a fearless leader on social issues and one who had a great love for all things Australian. In his generation, he played a very considerable part in the life of the Australian Church.

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Bishop Dain meets with Graham team in USA

Congresses have helped increase world impact of gospel of Christ

Bishop A. Jack Dain, an assistant bishop of Sydney, left on 19th November for a trip which took him round the world. He returned to Sydney on 17th January and in an interview for the Church Record early in February, he spoke of the time he spent in the USA.

gism in Japan, Hong Kong, Ceylon, India, Pakistan and Thailand all happened as a direct result.

The second and even more remarkable result in some degree, has been the fact that in Singapore every second day, the afternoon was left clear so that people working in similar fields could meet together.

The theologians met together and all the folk engaged in literature met together. Out of those consultations have come some very significant developments.

A big conference on literature in Singapore 18 months ago has led to a great deal of co-ordinated evangelical strategy in the field of Christian literature. But I think of even greater significance has been the area of theological development.

First of all, what we call TAP (Theological Assistance Program) and then TAFTE (The Association for Theological Extension). This latter is the program through which theological colleges can reach out and by their staff going out one night a week into big cities within a 20-50 mile radius, they are quadrupling the number of people they are touching.

In the Bible Medical and Missionary Fellowship we have already seconded five of our finest missionaries to do nothing else but this work.

Now these are things which flow from a congress on evangelism and it's good to realise that it's not just the addresses that are given, it's not even the warm, spiritual atmosphere that you enjoy. It is the little seed that is sown and the workings of the Holy Spirit in joining people together that I think are really significant.

Now we met recently on this

trip to discuss whether in fact it might be God's time.

Dr Graham had gathered together a representative group of people not officially related to this work but just people who are in the life of the church.

All I think I could and should say is that whereas two years ago we were deeply concerned that we should not stop what was a movement of the Spirit that was already going on in wider circles, I think that now we all felt that the time may well be ripe in two or three years.

Because listening to people from all round the world, one of the tragedies that seemed to come through was the fact that at the present time there is an appalling vacuum in spiritual leadership.

(Continued page 2)



Bishop Jack Dain seated at his desk after the interview.

News in brief

An American Indian has been elected a bishop in the Episcopal Church, reportedly for the first time. Suffragan of the South Dakota diocese is the Reverend Harold S. Jones, 61, of Good Shepherd Mission, Fort Defiance, Arizona.

Fearing that its passage would turn California into a Sodom and Gomorrah, the state's assembly rejected a bill that would have

legalised all sexual conduct between consenting adults.

There are 242,000 Anglican children of school age in the diocese according to Sydney's Board of Education. 950 lay teachers plus clergy, deaconesses and parish sisters are attempting to provide religious instruction for this number but the board wants to train at least 700 more lay teachers.

Declining strength of church institutions

The capture of the Jesus movement by the established Churches and a strengthening of local ecumenism at the expense of national interest are two main examples of declining strength of church institutions in American church life.

This was the view of Dr Robert J. Marshall, president of the Lutheran Church in America

when he met with staff of the Australian Council of Churches in Sydney earlier this month.

Dr Marshall said that although the Jesus movement was Christianity "on their own terms" for youth, it followed a fairly traditional pattern and could be characterised as the

latest wave of American revivalism. He believed that, like previous revival movements, it would eventually be taken over by the Churches.

"There seems to be a close connection between the Jesus movement and the developments in other youth movements. There is a similarity to the occult movement, a similarity with the

drug scene in the use of language and it is enthusiastic, ad hoc, and charismatic," said Dr Marshall.

Dr Marshall said that, to some extent, the Jesus movement was a reaction to the social action emphasis among young people, produced by the economic slowdown in American society and the withdrawal from Vietnam.

"But we also believe that an American 'generation' now only lasts for about four years, and each new generation rebels against the previous youth generation," he added as a significant reason for the development of the Jesus movement.

Discussing — ecumenical co-operation in America, Dr Marshall said that people were more interested in ecumenism at a local level than ever before, but that this did not carry through to the national level.

The Lutheran Church in America is a member both of the National Council of Churches in the USA and of the World Council of Churches.

Dr Marshall said that a recent survey had shown that the "trust level" of the American people in national organisations had dropped significantly. The survey included attitudes to large companies, labour unions, Government bodies and the churches. While the churches had improved their position relatively, they had still suffered a loss.

"What is eating away at both the ecumenical organisations and the denominational churches is a disaffection with institutions. Organisations serving a single purpose are more vital and more likely to command support than our comprehensive organisations."

"Twenty years ago, the greatest single force in Protestantism in America was the National Council of Churches, but now the strength is not in inter-Church co-operation, but in the non-denominational movements."

WCC LEADERS VISIT AUSTRALIA

Thirty executive and staff members of the World Council of Churches visited Australia this month to attend the 1972 general meeting of the Australian Council of Churches.

Their Australian visit followed a meeting of the 19-member Executive Committee of the World Council in Auckland, New Zealand.

Among the visitors to Australia were three of the six presidents of the WCC, Mrs Kiyoko Takedo Cho (Japan), Rev Dr Ernest A. Payne (UK), and Bishop Alphaeus Zulu (South Africa).

Other executive members include Dr M. M. Thomas (India), Metropolitan Nikodim (Russian Orthodox Church of USSR), Earl of March (UK), and General T. B. Simatupang.

The executive committee is responsible for implementing policy decided by the central committee of the world church body. Its members are appointed

from among the official delegates of member Churches to the five yearly assemblies.

There are more than 250 member Churches of the council, including five Churches in Australia.

The delegation also included the general secretary of the WCC, Dr Eugene Carson Blake, the director of the Commission

on World Mission and Evangelism, Dr Philip Potter and a number of other senior staff members.

Most members of the delegation visited Sydney and Melbourne between February 14 and 21.

They participated in the 25th general meeting of the Australian Council of Churches, held at the University of Sydney, and in a number of public meetings and church services in both capital cities.



Five members of the World Council of Churches Executive Committee who were among those who visited Australia. (Left to right): Bishop Alphaeus Zulu (Anglican—South Africa), The Right Hon the Earl of March (Anglican—U.K.), Mrs Janet Wesonga (Anglican—Uganda), Rev Dr Eugene Carson Blake, General Secretary (Presbyterian—U.S.A.), and Dr M. M. Thomas, chairman of the Central Committee (Mar Thoma Syrian Church, India).

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