

MAINLY ABOUT PEOPLE

GIPPSLAND
Rev K. L. South to be Honorary Secretary for the SPCK in the Diocese of Gippsland.

Rev A. Cox (deputy Registrar) is to be ordained to the priesthood at St John's, Bairnsdale, on 6th March, at 4.30 pm. Appointed part-time assistant to Parish of Bairnsdale and in charge of special area of Ministry at Nowa Nowa and Lake Tyers.

Rev D. McLeod (Nowa Nowa) is to be assistant curate at Cathedral Church of St Paul, Sale, as from 1st February.

Rev G. R. Reynolds (Bairnsdale) is to be assistant curate, Parish of Traralgon, from February.

Rev R. Carter (Traralgon) is to be assistant curate at St John's, Blackburn (Melbourne Diocese) from February.

CANBERRA-GOULBURN
Rev T. L. Wills, formerly Rector of Tumburumba, was inducted as Rector of Boorowa on 17th November last.

Rev J. Bowen, formerly Rector of Binda, has accepted appointment and will be inducted as Rector of Tumburumba.

Rev R. L. James, formerly Minister in Charge of Batlow, has accepted appointment as Rector of Binda from mid-December. He will be inducted at St James', Binda.

Rev J. G. Mason, formerly of the Diocese of Sydney, and more recently a scholar at the University of Durham, England, has undertaken the duty in the new area of Wannassa, ACT.

Rev J. H. Griffiths, Rector of Young, has accepted appointment as Rector of South Wagga Wagga.

Rev D. K. Turnbull, Priest in the Special District of the Holy Covenant, Belconnen, ACT, has been appointed Rector of Young from early January.

Rev C. R. Simon, Rector of Tarcutta, has been appointed Rector of Bodalla with effect from early January.

Rev R. D. Buckman, formerly Chaplain to British Forces in Germany, has

accepted appointment as Assistant Priest in the Parish of St Paul's, Manuka, ACT.

RIVERINA
Rev J. Abbott was ordained priest on Dec 21 at St Peter's, Leeton.

PERTH
Rev Canon J. Abraham became rector of the new parish of Leeming-Bullcreek on Dec 1.

Rev S. Misso has returned to take up a temporary appointment at the cathedral.

Rev D. Hill has been appointed chaplain to HMAS Leeuwin.

SYDNEY
Rev R. Harding, Curate Christ Church Gladsville has been appointed Rector of St John's Campsie from 3rd February.

Rev B. R. Nolesworth, Rector St Barnabas' Westmead has resigned to take up a position in Tamworth.

Rev A. H. Horrocks of BCA has been appointed Rector of St John's Rockdale from 27th January.

Rev M. Corbett, Master in Orders at Barker College has resigned.

Rev P. Marshall, Curate St Matthew's Manly will resign to begin study leave in the UK from 31st January.

Rev M. A. Youssef, Curate St Philip's Caringbah will resign to begin study leave in the USA from 13th February.

Rev J. Holle, Curate All Saint's Hunter's Hill has been appointed Rector of St Paul's Burwood.

ROCKHAMPTON
Rev P. H. Davies, Rector of Park Avenue has become Rector of Yass in NSW.

Rev G. Fryar has become Rector of the Dawson Valley from 27th November.

NORTH QUEENSLAND
Rev P. Moore was ordained Priest in St John's Cairns on December 19.

WILLOOHRA
Canon N. Shelby-James of Jamestown retired in December.

Rev A. King of Point Pearce has become Joint and Associated Rector at Port Augusta from 17th December.

Rev M. Sibly at present Associate Curate at Modbury in Parish of Tea-Tree Gully will become Rector of Jamestown in February.



Sir Eric Willis examines the specially leather-bound copy of the "Good News Bible" presented to him by the Secretary of the Bible Society in Australia, Mr Keith Williams.

Big response to Good News Bible

The Good News Bible is taking Australia by storm. In NSW alone 20,000 copies have been sold in the first week. Bookshops are ringing in for further orders of 500 and 1000.

The Good News Bible in Today's English Version is a Bible Society translation and publication, and is just one of the 1577 languages into which the Bible in whole or part has been translated.

There are three major projects the Bible Societies are supporting this year. They are the continuing translation programmes of the Scriptures into Arabic, French and Chinese. These three, like the Good News Bible, will be common language translations — the market place language that communicates to all classes and sub-cultures. The cost of this translation work for the Bible Society this year will be \$US29,645.

When you, like Sir Eric Willis, read and enjoy the clarity of your Good News Bible please give a thought to those who are still patiently waiting in other parts of the world for a copy of the Bible, and help the Bible Society speed them on.

PREPARATIONS FOR MELBOURNE REACH OUT

A multi-pronged evangelistic thrust is underway in three areas of Australia. Building on the experience of the recently-completed Vancouver (Canada) Reachout, the Australian ventures will involve community surveys, congregational assessments, training in personal evangelism and blanket media coverage. A series of four to six day rallies will conclude the Reachouts next September and October.

The key to the success of the endeavour, however, will be what transpires between now and those public meetings, says the Rev Norman Pell. The Australian Baptist clergyman, international co-ordinator of Leighton Ford Reachout developments, is heading up the programme in his native land.

Commenting on his first-hand observation of the Vancouver Reachout, Pell states that many of the significant breakthroughs occurred during the period prior to the

public meetings. He cited the large number of Christians who were trained and active in personal evangelism, the success of the telephone blitz in contacting unchurched people, and the phenomenal impact of the media exposure. In four days, Ford had 13 hours of prime television and radio time and an estimated audience of a million. In the Pacific Coliseum, 29,700 heard Ford with 450 responding to the evangelist's invitation to receive Jesus Christ.

Leighton Ford's wife, Jean, sister of Billy Graham, spoke to some 800 women and 120 of them made commitments. The Australian Reachouts are in the hands of local committees and closely related to community congregations, Leighton Ford, chairman of LCWE, has been invited to assist in the closing media phase and concluding area-wide rallies in Northern Tasmania, Canberra, and Melbourne.

Australia Day convention
The Australia Day Convention for the Deepening of the Spiritual Life will be held at St Matthew's Church, The Corso, Manly, on 31st January, 1977.

Sessions will be held at 1.30 pm, 2.45 pm and 4.15 pm. The Speakers will be Bishop John R. Reid, Chairman of the Katoomba Convention and widely travelled Bible Teacher, and the Rev Perry Smith, the Minister of the Five Dock Methodist Church.

A special invitation is extended to Fellowship and Youth Groups. Afternoon Tea is provided, and Cold Drinks will also be available.

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Bishop John Reid

BILLY GRAHAM SPEAKS AT NAIROBI

Evangelist Billy Graham spoke to more than 50,000 people at a rally held in Nairobi's Uhuru Park on the 13th anniversary of Kenya's independence — a national holiday. People walked great distances to attend. One 16-year-old boy hitch hiked from Mt Kenya. He had read about the meetings and said, "I want to live forever."

People sat on the grass, wearing a variety of colourful dress, the hot equatorial sun first bright then covered by heavy clouds. Kenyans had been praying for good weather. One hour after the meeting closed, the rains came, but not until hundreds had walked forward to publicly indicate that they were placing their faith in Jesus Christ as Saviour. The meeting was videotaped by Voice of Kenya Television for broadcast throughout the nation the following Sunday.

The outdoor evangelistic rally was sponsored by the Pan African Christian Leadership Assembly (PACLA), a gathering of nearly 800 Christian leaders from 43 African nations who met in Nairobi's Kenyatta Conference Centre, December 9-19. They had invited Mr Graham to attend the conference and to speak to the Assembly on the subject "The Bible in the Life of the Leader" and also to preach at the outdoor evangelistic rally on Independence Day.

As the PACLA meetings continued it was stated that this is not the formation of an ongoing organisation but a one-time event to help implement the proclamation of the gospel through the churches and existing African Christian associations. John Wilson, co-ordinator of PACLA, said, "This is a seeking Assembly, that we may seek the will and purpose of God in Africa in our time."

The Pan African Christian Leadership Assembly came out of a felt need expressed by African Christians during the July, 1974, International Congress on World Evangelisation held in Lausanne, Switzerland. African church leaders began to plan a way whereby Christians from across Africa could meet and work together for the evangelisation of their continent.

According to PACLA programme director, Michael Cassidy, the Assembly had four basic programme goals: to build into Africa a network of Christian relationships based on Jesus Christ that will survive no matter that happens politically, to face issues before the Church in Africa, inspiration and renewal, and evangelisation — taking the gospel to every corner of Africa.

Plenary papers, discussion groups and workshops focused on issues before the Church in Africa, such as "A Theology for the African Context", "The Bible — Our Guide", "Developing Leadership Goals in Church and Nation", "Political Systems and the Church", and "Syncretism — Its Causes and Cure".

In his opening address entitled "Why PACLA?" the Reverend Gottfried Osei-Mensah, chairman of PACLA and executive secretary of the Lausanne Continuation Committee, said to the Assembly: "We should resolve before the Lord that the unevangelised people of Africa will yet hear the Good News, presented to them in all its purity, power and relevance — as much as possible freed from its foreign cultural trappings."

Discussion of the European influences upon African theology and the Church, political issues such as violence in areas where people are experiencing oppression, and issues of black theology were part of the PACLA agenda. There were strong feelings expressed but there was also a sense of oneness that was larger than the differences. Regardless of differing political opinion, there was a common burden for the evangelisation of Africa.

Speakers and discussion leaders included Mr Sam Oduka, a Nigerian businessman who is president of

the Association of Evangelicals of Africa and Madagascar; the Reverend John Gatu, of Kenya, vice-chairman of the All Africa Conference of Churches; Commodore Philemon F. Quaye, Ghanaian Ambassador to Liberia; Dr Abd-el-Masih Istafanous, director of the Bible Society in Egypt; and the Reverend John Stott, Rector Emeritus of All Souls, Langham Place, London.

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the Rev John Baxter walks behind the representative of the local bushfire brigades at Mt Riverview on the Blue Mountains. This was one of the many funerals of Granville victims held within a few days of the accident.

— Photo courtesy "Sydney Morning Herald"

CHURCH FELT CRASH LOSSES

The Granville rail disaster which claimed over 80 lives made a dramatic impact on Christian congregations as well as upon the community.

Anglican ministers in the NSW Blue Mountains area spent several hectic days ministering to bereaved and injured.

One conducted six funeral services within a few days.

Several congregations lost key members, at least one of whom was reading his bible when the crash occurred.

It appears that the 6.09 am train from Mt Victoria left the line and struck an overhead bridge support at Granville, in Sydney's western suburbs.

The bridge fell on the train, causing 82 deaths and injuring nearly as many.

Ministers agreed that although tragic losses were suffered by many families, there had been positive indications of God's providential care.

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— Photo courtesy "Sydney Morning Herald"

ABC proposals: protest by FOL

The Australian Festival of Light and church leaders are gravely concerned about steps to "de-religionise" the ABC Religious Department to give "equal" coverage to communists, humanists and atheists. A similar move previously suggested by Senator James McClelland met with protest throughout Australia, and was then dropped.

A new move has resulted from a Seminar conducted by present ABC Religious Department Federal Director, Rev James Peter, which was held in Sydney on December 7-8, 1976.

A hand-picked group of 22 were present. Of these 14 claimed to be Christians, 1 Jew, 1 Moslem and the rest were atheistic humanists or rationalists. Some of the "Christians" described themselves as "Christian Humanists" and appeared to be willing to "sell out" to the atheistic humanists. Despite requests, there were no representatives officially of the mainline denominations. Those present were there on a personal basis only.

The Seminar moved that the ABC Religious Department be changed to the Department of Religion and World Views so that greater

attention could be given to those groups who didn't believe in God and therefore were not a "religion."

This had not appeared to be a hindrance in the past to the Department which frequently has humanists on programs and in a television series prepared by the Department, had given a half-hour program to communist leader Jack Munday.

Father Kevin Burton, director of the Sydney Catholic Communications Centre, who was present as an individual at the conference said: "The composition of the seminar was not representative of the vast majority of Australian Christians. It was non-reflective of listeners and viewers."

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EDITORIAL

Uniting under the Pope

Newspapers have headlined that some English churchmen have agreed that the Pope should be the head of a united Church of England and Roman Catholic Church. It is a storm in a teacup.

Some years ago after Dr Ramsey, former Archbishop of Canterbury had met with Pope Paul VI, these two agreed to set up a joint commission of Roman Catholic and Church of England theologians to consider matters which divided the two churches. The Roman Catholics included some prominent liberally minded theologians while the Church of England members were mostly Anglo-Catholic but at least one evangelical was included. The joint commission has made two formal reports, one on the Lord's Supper and the other on the Ministry and this is its final report on the Authority in the Church. The report begins well with the affirmation that the creation of fellowship is God's eternal purpose and this fellowship is in the local church and that authority in the Church is a gift from God for the purpose of strengthening and perfecting fellowship.

The report defines the local church as the diocese under its Bishop. This was doubtless true in the early days of the Church when the Bishop's diocese consisted simply of a small town but it is quite untrue of the Dioceses of the Anglican communion today, which are huge either in area or in population, and sometimes in both. It is quite impossible for members of such a "local church" to know one another or to know their bishop personally. It is therefore a palpable error to regard the diocese and its bishop as the "local church", for a

"local" church in which its members have no possibility of knowing one another or indeed of knowing their minister (ie the bishop) in any personal way is a falsification of terminology. But once this is recognised the rest of the report falls away without basis. For instead of placing the responsibility (and therefore the authority) for maintaining the fellowship in the minister and congregation, it places it in the Bishop, who is at a distance from the congregation and so cannot exercise the authority and episcopate (a favourite word in the report) envisaged. Moreover, it is notorious that episcopally governed denominations (eg Roman Catholic, and Orthodox) have not in fact been conspicuous in maintaining true doctrine, in which all true christian fellowship is based.

Finally the report deals with the supervision of bishops by a chief bishop. Instead of this supervision of the faithfulness of the local minister resting in the spiritual insight of his congregation and his fellow ministers in the locality, the report places it in the bishops of important sees, and in particular in the Pope. The primacy of the Pope is defined in terms of assisting the fellowship of the local church and is confined to this, and so a completely new concept of the Papal role is issued from the commission, a role not likely to be accepted by Paul VI, for example, as it contradicts the doctrine and practices of the papacy for over a thousand years. The Roman Church regards the Pope's office as that of a ruler exercising jurisdiction. The laity's part is to obey from the conscience without questioning. The

most famous expression of this doctrine is in Pope Boniface VIII's Bull *Unam Sanctam*. "It is altogether necessary to salvation for every human creature to be subject to the Roman Pontiff." This was in 1302, but it is still the doctrine of the Church of Rome. The First Vatican council in 1870 endorsed it. "All the faithful of Christ must believe that the Roman Pontiff possesses the primacy over the whole world... This is a doctrine of Catholicism: truth from which none may deviate without loss of faith and salvation." And the Second Vatican Council stated only a little more than ten years ago: "Only through the Catholic Church of Christ, the universal aid to salvation, can the means of salvation be reached in all their fullness." In view of this entrenched tradition, it is not likely that the Roman Catholic Church will take much notice of the findings of the commission, nor can members of the Church of England who place the word of God in Scripture in the position of supreme authority, unite with a denomination which has not modified its teaching about transubstantiation, or the mass or prayer to the virgin Mary, or purgatory, or auricular confession, or penance and such like. These doctrines which the Church of England rejected at the reformation as plainly contrary to the Scriptures have not been modified one iota in the teaching of the Roman Catholic Church. The scholars who have composed this report may find, as they make their way to a common sheepfold of their own creation, that if they were to look over their shoulder, few of the sheep are following them!

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NOTES & COMMENTS

The Vatican conflict in Italy

Critics of the Roman Catholic Church in Europe often say "Where Rome is known best, she is loved least". Harsh, though it sounds, it is largely true and in the City of Rome it is especially true.

The left-wing municipality of Rome has ordered the nuns who work under the leadership of the famous Mother Teresa to vacate the building where they currently care for 50 destitute people on the excuse that the building is needed for office space. The Council admits that it has no alternative shelter for the 50 destitute men who will be turned out on the streets.

This cruel action reveals the continuing battle between the growing power of the Left in Italy and the Vatican. It arises from the chronic instability of Italian Party politics. The Parties supported by the Vatican simply cannot govern effectively.

Why does Italy have the largest Communist Party in Europe? Has the Vatican used its opportunities in the past to work adequately for social justice? Sections of the Press have charged that the Vatican owns a quarter of the City of Rome and has made profits from the city's expansion without much concern for the poor.

The 50 destitute men over whose heads the present conflict rages, would say that the City Council does not care about the poor either.

If there is true piety in Rome, it is not easy to find. Visitors would be rather surprised to find on the Via del Corso in Rome a Banking House called the Bank of the Holy Spirit. The temptations and dangers of property ownership affect Churches in Australia also, but none of them has quite gone so far as to open a Bank of the Holy Spirit.

Protest against injustice and a caring society

The protest against injustice and man's inhumanity to man is so much greater than it used to be that not even the professional pessimist can deny that some things do actually get better in Society.

Protest campaigns will never fully achieve their goal. We still have a long way to go.

Fancy a man, whatever we may think of him, being held in gaol for 12 months and still not brought to trial. And he has the hide to criticise the Russians!

The difference is that this matter will, I hope, be put right here in Australia whereas in the dictatorships, there is no such likelihood.

The average citizen can make ours a more CARING Society. Quite some time ago, the English Press reported that an elderly man had been dead for seven months in his London flat before anybody bothered to enquire what had become of him. One of his neighbours told the coroner: "I used to say 'Hello' to him sometimes, but others did not even do that." "Around here, nobody wants to know anyone else." That's inner city life for you. You can't call that "human behaviour" by any standard.

A caring society needs more than Government money to pay for social services. People have to make a caring society. It is a plain fact that the Christian Church is the biggest factor in Australia in organising practical, caring compassion. We must be just as much concerned about injustice as we are about social service. Church people are stronger on social service because it is easier to do and much less controversial.

PROTEST

From page 1
Father Burton said: "It is important to hundreds of thousands of people throughout Australia who support and view religious programs that they become aware that the future of the religious department, if these resolutions go through, is in jeopardy, and to make known their views to the Commission."
The Rev Campbell Egan, secretary of the NSW Council of Churches (also present) said humanists and atheists wanted the privilege of being irreligious, but also having the opportunity of contributing to religious programs. It is akin to people opposed to sport seeking resources within the Sporting Department of the ABC to criticise sport.
The Rev Bernard Judd speaking on another suggestion made at the seminar said: "As to readings from

the Bible, a proposal to include Bertrand Russell's works in this segment was only dropped for the political reason that, at the moment, it would cause a great outcry. I suggest you write to the ABC Chairman, 145 Elizabeth Street, Sydney and let him know what you think about all this."
"As it is, Humanists, Marxists and atheists already have an extensive opportunity to express their points of view in many ABC programs such as Lateline and on 2JJ, virtually to the exclusion of any orthodox Christian point of view," said Festival of Light Director, the Rev Fred Nile.
"Australia is still a majority Christian country. A recent Gallup Poll (May 1976) indicated that 72 per cent of Australians believe in Jesus Christ as Saviour of mankind and 76 per cent believe in God who is the Creator and Ruler of the entire universe." Programming on the ABC should generally reflect that view," he said.
Mr Nile said: "The Festival of Light has made the following requests to the ABC Commissioners.

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ON & OFF THE RECORD

BY DAVID HEWETSON

MISSION UNLIMITED

"The God who is in control of history is himself uncontrollable," says Max Warren in his latest book. The book is one of the "I Believe" series, edited by Michael Green and published by Hodder and Stoughton (Recommended price \$7.95).

Max Warren takes the interesting line of claiming that Jesus is himself the Great Commission. He is sent and he is the Message and also its Herald. Warren goes on to show how this is spelled out in the New Testament, and in the history of missionary expansion, and how it may be spelled out today.

In the New Testament there is an exclusive demand held in tension with an inclusive one: the uniqueness of the one, true, almighty God and of his revelation of himself in Jesus Christ is set alongside a love as 'indiscriminate' as the rain and sunshine, as far reaching as the uttermost parts of the earth.

REGIONS BEYOND

In sixty-eight pages Max Warren gives us the "bittersweet story of how the great commission was carried out" in the nineteen hundred years between the New Testament and our own time.

He takes us in one chapter from the fall of Jerusalem to the fall of Rome; in another up to the fall of Constantinople; from the ships of the European explorers to the sinking of the Russian fleet by the Japanese in 1905; from man in flight to man on the moon! He takes us on mission out from the Bible lands to the 'regions beyond' and after asking important questions about whether 'Caesar can be Christian', he leads us right up to St Augustine's mighty (and enduring) vision of human and divine societies in his book "The City of God".

As Augustine wrote the vandals were at the gate. All that he knew of civilisation was doomed. But for him "God is the unchangeable Governor as he is the unchangeable Creator of mutable things, ordering all events in his providence until the beauty of the completed course of time . . . shall be finished, like the grand melody of some ineffably rare master of song."

The uncontrollable God was still in control, and the darkest hour of human history (as successive ages conceive it) is no final obstacle to the Great Commission.

RELUCTANT REVOLUTION

There is the greatest contrast in the isolationism that Warren describes in his second chapter and the imperialism he notes in his third. Islam had so pinned down and contained the West that for hundreds of years it became a "cultural and religious island". This produced great triumphalism within (and also great arrogance) together with great suspicion and hostility towards those outside.

The Islamic world in particular and wild foreign regions in general were seen by Europeans more as the Anti-Christ than the world for which Christ died. For any change to take place a Copernican revolution in thinking was necessary. As so often this was ushered in by technological advances. A break-through in navigational techniques made possible Apollo-rocket-like probes into the uttermost parts of the earth.

But so long had European eyes been shielded from things outside that they were almost myopic. Europeans had to package the new world in their own trappings before it even became remotely visible to them. And this process was even applied to the free and liberating Gospel of Christ to such an extent that it would take centuries to recognise and begin to outgrow it; and it is still a sore point in relationships between Western and third world churches today.

TODAY AND . . .

In the sixty years from human flight to space travel revolutionary things have happened and many of them in connection with the main theme of Max Warren's book.

He notes the Frankenstein's monster of industrial society and the way in which it has made all moral judgements so much more difficult to make. He notes the unification of the world, Ecumenism, Pentecostalism, etc. And he also notes that although the West is experiencing something of an ebb-tide in Christian faith, he will not permit us to throw in the towel and call our world 'post-Christian'.

In the last section Warren looks at the obeying of the Great Commission today and tomorrow. This involves a discussion of the movements and influences of our time; and it is done, says Michael Green, by one with "a cool head, a warm heart, and a ready pen." A thought-provoking book.

AFES ELECTION

The General Committee of the Australian Fellowship of Evangelical Students, meeting at Emmanuel College in the University of Queensland, has just appointed Mr A. D. McCarthy, BA, BD, ThL, DipRE, MACE, as its next full time General Secretary. Mr McCarthy will take up this position in October. Since Mr Ian Burnard retired as General Secretary in May 1976, the position has been held by Mr Bryan Cowling in an honorary capacity. He will continue in that capacity till September 30.

Tony McCarthy has worked with the AFES since 1969 as Staffworker for the Australian Teachers' Christian Fellowship, then Sydney

residential Staffworker and since 1975 as Brisbane residential staffworker. His new role will involve co-ordination of the ministry of AFES in all states, the development of Bible study resources and leadership training programmes, as well as the promotion of the AFES purpose, namely student evangelism, amongst the eighty Christian Fellowships and Evangelical Unions affiliated with AFES.

At the same General Committee meeting, four new staffworkers were appointed. Laurel Hannaford (South Australia), Jill Stewart and Richard Pawsey (Victoria) and John Carter (Queensland and Northern New South

Donations received

We acknowledge the following donations which have been received since our previous issue:

Wales. The names of new staff to be appointed in Sydney and Perth will be announced soon. Digby Hannah (Melbourne) and Russell Bartlett (Adelaide) who have worked with AFES for the past four years were reappointed for a further twelve months.

Dr Ken Manley, lecturer at the NSW Baptist Theological College, and an editor of the Journal of Religious History, was elected the new chairman of the AFES.

vision, and I replied that I thought that television in general and the BBC in particular and the Religious Broadcasting Department of the BBC especially, had provided the devil with the greatest opportunity he'd ever had in the whole of human history."

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WOMAN PRIEST CHANGE LIKELY — RAMSEY'S VIEW

The retired Archbishop of Canterbury has called the approval of women to the priesthood in the Episcopal Church "a very big break with tradition", but something the church can learn to live with.

The Rt Rev and Rt Hon Lord Michael Ramsey of Lambeth, the 100th Archbishop of Canterbury, addressed himself to several key issues during an interview while visiting Seabury-Western Theological Seminary in Evanston, Ill, late last year.

He emphasised he was speaking personally, since he no longer is spiritual leader of the Anglican Communion.

"There have been some strong arguments against the ordination of women to the priesthood," he said, adding that he had been particularly disturbed by the "women's lib" approach of some.

"The question isn't about human rights," he said, "but whether God wishes to call women to share in the Church's priesthood."

But, he said, the move to ordain women in the Episcopal Church and several other Anglican bodies has not been the only startling change the church has faced this century.

"If we feel it to be a disturbingly big change we have to be honest with ourselves in recognising that there already have been very big changes which we have accepted."

He cited the scientific study of scripture and the church's approval of birth control and family planning.

It is doubtful that many Anglicans would want to return to old methods of biblical study or bans against contraception, he said.

But the day of the big, wealthy parish is over, he warned.

"I think that in America the age of religious prosperity — meaning churches with big congregations and a lot of financial support — shows signs of ending," said Bishop Ramsey, who has visited the United States some dozen times. "And," he added, "I sense in America a bit of anxiety about the future."

Seminary enrollments, on the other hand, are growing by leaps and bounds and the retired archbishop said he was glad that schools in England and the United States are getting back to basics.

"I think that in the training of a Christian priest there are three paramount things: the study of theology, the life of prayer and the study of the world around us."

"Now, from time to time, one of those elements has been emphasised, rather at the expense of the others. In the last decade the phase of secular Christianity implied a great deal of study in the world and not nearly enough attention to a life of prayer."

"I believe that now our seminaries — both in England and in America — are getting back to a balance of these three factors."



Former Archbishop Ramsey gestures to emphasise his point during the interview in Evanston, Illinois a few weeks ago.

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



IDENTIKIT PICTURE OF THE WANTED MAN (Metropolitan police art department)

Lord Caiaphas, the high priest, has issued a statement charging the followers of Jesus with stealing his body during a temporary "lapse" by the guards on sentry duty at the tomb. Usually reliable sources report bribery of the guards to make this story stick. His grace was unavailable for comment. All police leave has been cancelled in an all-out effort to track down the "dead" man.

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

(Excerpt from P. 1 of "Good News" — Easter, 1977)

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P. 3 — Gospel editorial, and challenge to the reader, thoughtful cartoon.

P. 4 — Bible Society ad, TEV excerpts, overprinting space (for orders 1,000 and over) — can also be used for church stamp.

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A CLEAR DIOCESAN HISTORY

To review a book written by an Archbishop about the history of his own diocese, based on lectures sponsored by his Church and published by his official information service, may seem as an exercise altogether unnecessary.

What could such a book be but a recital of the steady progress of the denomination and a catalogue of its virtues? Just such a volume, but of more impressive proportions, was produced by Cardinal Moran at the end of the last century. He wrote in honour of the rise of the Roman Catholic Church in Australasia from a position of servitude to a status of positive triumph.

His example was followed, with more modesty and less scholarship, by representatives of other Churches. For many years, religious history in Australia was self-satisfied, introspective — and largely separated from general Australian history. It was not wholly the fault of the ecclesiastics. Part of the blame for the separation

life would have been dominated by the ordinary layman. This supposition would be strengthened by the strong feeling of equality in Australia, of the layman Jack being as good as his clerical master.

Yet this has not really been so. Religion, in its organised form, requires a good deal of local leadership. And nineteenth century Australia, with its predominantly working-class population, was poorly equipped to provide it — as the weakness of local government in Australia today confirms makes all too clear. This meant that the

clergy at the end of each chapter.

Dr Loane divides his subject into periods and deals with the characteristics of the clergy in each of them. There is the period of the convict chaplaincy, first the early men, Richard Johnson and Samuel Marsden, and then the more numerous lesser fry up to the later 1830s. With relatively few men to cope with, Archbishop Loane can give a good deal of attention to each, and especially to the controversial Samuel Marsden. But he does not give a potted biography of the disputatious and energetic Senior Chaplain.

He does not attack him as a flogging magistrate, or praise him as a pioneer of the wool industry or as the founder of the mission to New Zealand. He notes these things. But what he does do is put him in his context as a colonial clergyman of his time. Marsden was an extraordinary, and often a less than admirable man, but he can be only judged by comparison with his fellow

A review by Kenneth J. Cable, Associate Professor in History and Head of the Department of Ecclesiastical History in The University of Sydney.

clergy of Australian history consists of a study of the way in which basic ideas and patterns of action, were brought from the Homeland and then adapted to Australian conditions. Many historians are now giving their best attention to this kind of problem.

The aspect that concerns the Archbishop is the school of churchmanship within the Church of England known as the Evangelical or, less accurately, the Low Church school. This is a mode of churchmanship that, in one form or another, has been evident throughout the history of the Church in the diocese of Sydney and has been in a dominant position for most of the time. Dr Loane's purpose is to discover why this is so.

Essentially, this is what his book is about — the transmission of a tradition. He finds the key in the succession of the clergy of Sydney diocese.

The earliest clergy were Evangelicals because of their object of the moral reforma-

tion of the convicts. Later, a recruitment pattern was established — with like attracting like — and to this was added a strong Evangelical education at Moore College for the native-born.

As far back as 1974, Mr Wran has been in favour of legalising many acts which have previously been restrained by the law. The Sydney Morning Herald of November 18, 1974 says: "Mr Wran outlined the Labor platform on civil liberties — from providing a community voice where free ways are developed to homosexuality, prostitution, vagrancy, pornography and drunkenness."

"On pornography, Mr Wran said, put simply, the Labor platform was: 'If you are old enough and you want to read a bit of porno, you should be entitled to it.'"

Mr Nile said: "Although we favour humane treatment for drug addicts, alcoholics, homosexuals and prostitutes, it is important that this be done in the context of a law that does not promote these activities, or distract from the anti-social nature of them."

"It may sound very humanitarian to say legalise everything. But such a glib reply to such important and far-ranging issues does not take into account the grave social implications that such acts could have on society."

"It is important for the State Government to realise that it is just as important to protect the civil liberties of the vast majority of people against such things as sodomy, as it is for the vocal minority who are striving to have it legalised."

"To give the Government imprimatur to anti-social acts by legalising them is a disservice to parents who may well feel that because homosexuality and prostitution have been legalised it is far less safe for their children to leave the home."

"In all of this discussion, one thing stands out very clearly — the need for a spiritual revival, with the proliferation of the terrible weapons that are now being created throughout the world," he stated. "The human race itself is in jeopardy. Spiritual power is the answer."

Recognising that Sweden has at times been critical of US policy, Graham said the Bible. The press conference lasted for an hour and a half, with some lively exchanges with Swedish newspaper, radio and television reporters. There were a number of questions on the subject of christians protesting against governments, if it is felt the governments are following wrong policies. Graham said Christianity progresses under all forms of government, and each individual must decide his own actions. But he said: "I think there comes a time when we protest moral evil, of course. We protest social injustice, of course."

Professor Leahy briefly placed the present Irish crisis in historical perspective. The present Protestant majority in Northern Ireland traces its ancestry largely to those Scottish settlers who were "planted" by King James I in the early 17th century. The area planted had for long been particularly unruly, and the introduction of loyal Scots was a political expedient.

Thus Protestantism was introduced on a large scale for political reasons — the settlers were given a good part of this territory because they would be loyal to the

Wanted views on crime

"There is a great need for all decent-minded people to express their views as strongly as possible at the forthcoming State Government Seminar on victimless crimes, or they will wake up one day soon to find the whole moral basis of society swept away by permissive legislation and replaced with a vacuum without moral or legislative restrictions or controls", said the Rev Fred Nile, Director of the Australian Festival of Light recently.

Mr Nile was commenting on the State Government Seminar to be held at the Seymour Centre on February 24-27, 1977, to consider so-called victimless crimes. The Seminar will cover drugs, homosexuality, prostitution, vagrancy and drunkenness. Papers will be presented at the Seminar by a variety of speakers with differing viewpoints, including Dean Lance Shilton, Rev Ted Noffs, Rev Fred Nile, Mr Lex Watson etc and overseas speakers as well.

Some people believe that the State Government's Seminar will be a fruitless exercise because, irrespective of the outcome, both the Premier, Mr Wran and the Attorney General, Mr Walker have made up their minds to legalise such things as homosexuality and drug usage, thus bowing to the persistent minority lobbies pressing for legalisation.

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WHAT A WORLD!

by Lesley Hicks

These long summer holidays have their own special flavour for families. It is compounded of drowsy heat, flies and mosquitoes, hot car journeys for swims to cool off, followed by equally hot journeys home again (unless one's affluence extends to a home pool); frantic packing for going away, then mingled joys and boredom — family togetherness which can be relaxed and precious, or tense and irritating beyond endurance.

Holidays have a way of showing up the essential quality of a family's corporate life and relationships. When the members scatter for their weekday routines of work, school or whatever, and have their separate existences for a large slice of each day, they may be better able to stand each other for the times they are together. Mothers of the very young don't have those breaks, and need lots of resilience to cope with the unending demands. Holidays likewise throw us all together, for better or for worse.

Season of "Goodwill"

The secular celebration of Christmas, for all its alcoholic bonhomie and talk of goodwill, can be catastrophic for families. I can think of one couple whose relationship came badly unstuck one Christmas.

Family conflicts, especially in-law trouble caused by those duty-bound Christmas visits, intensified tensions till their quarrel was blazing like a bushfire, and I at one stage had literally to come between them to intercept a blow. So much for the season of goodwill!

Well, thank God, that marriage is now well on the mend, as I believe any troubled marriage can be, if, like this couple, both

husband and wife surrender themselves and their relationship to God, and desperately seek His help in making their marriage work.

Without this surrender, there are situations in which holidays are unbearable — weekends bad, long weekends worse, the so-called "holy days" of Christmas and Easter disastrous, while annual leave could set the scene for murder or suicide, or divorce at the very least.

An Extended Family Holiday

Our (nuclear) family of five is part of an experiment in a wider "family" venture these holidays — a camping

tour with a total of twenty fellow-Christians, ten adults, ten children. With an age range representing every decade from 0-10 to 50-60, our large party leaves little scope for boredom, even on long hot car journeys, and there is much rich fellowship and sheer good fun. But we have been in enough testing situations already to realise that without generous rations of tolerance and humility, the tensions that could fracture a nuclear family could wreck our big mixed "family" too, just as they can ruin relationships within a church.

Time seems to stretch ahead endlessly to the young. Our young son told his friend that we were going away camping for "months and months". Heaven forbid! Camping has its delights, for sure — not even the mosquitoes could spoil the brilliance of the night sky in the Warrumbungles, or the unforgettable first sight of those spiky volcanic peaks silhouetted in the sunset as we entered the national park.

We unwisely ventured on a hike to the foot of the extraordinary Breadknife rock formation in heat that grew fiercer as the day went on. We learnt the limits of our endurance of the heat and thirst and the exertion of a climb that was almost too much for some of the

members of our party. But as the less fit hikers struggled on from one patch of shade to another, we were helped by the tougher and fitter ones, and there was a mutual love and consideration — and no recriminations — that gives a sweet memory of a day that could have been nightmarish.

So for better holidays, it's back to the same old requirement — please Lord for all of us, more of your supernatural love — "patient and kind, not jealous or conceited or proud, not ill-mannered or selfish or irritable; keeping no record of wrongs, not happy with evil, but happy with the truth." (1 Cor 13:4-6). With this kind of love in control, holidays, and indeed all our days, can be holy days, rich in real relaxation. Thank you, Lord!

PROTEST MOVE: NEED IN ULSTER

Speaking to an audience at Calvin Theological Seminary, Grand Rapids, Michigan, last October, Rev Fred S. Leahy, who lectures in Systematic Theology in the Seminary of the Reformed Presbyterian Church of Ireland in Belfast, expressed the opinion that in the present tragic situation in Northern Ireland the two-thirds Protestant majority should take the initiative in an endeavour to heal the division and bitterness which had marred the life of the Province, especially during the past decade.

They should recognise the distinction between their legal, democratic right on the one hand and their Christian obligation and responsibility on the other.

Prior to the partitioning of Ireland in 1921 the Protestants were 1/5th of the population. Since then they have been 5% of the southern population and 2/3rds of the northern population. One possibility which the northern Protestants should consider more carefully was that of a federal relationship in which the north would have powers similar to a state in the United States while Ireland as a whole would continue to have close economic and cultural ties with Britain.

In such a solution there could be guarantees that would safeguard the interests and liberties of all the people. This solution would immediately do two things: it would remove the present wound and mistrust from Irish affairs and would isolate the Irish Republican Army (the ruthless, Communist-infiltrated group which has been responsible for incalculable anguish and suffering) by depriving it of any remaining sympathy from the northern Catholic minority and so making it much easier for the British and Irish authorities to deal militarily with this sinister organisation.

Professor Leahy briefly placed the present Irish crisis in historical perspective. The present Protestant majority in Northern Ireland traces its ancestry largely to those Scottish settlers who were "planted" by King James I in the early 17th century. The area planted had for long been particularly unruly, and the introduction of loyal Scots was a political expedient.

Thus Protestantism was introduced on a large scale for political reasons — the settlers were given a good part of this territory because they would be loyal to the

Crown. The native Irish of the area were in many instances dispossessed and naturally resented the settlers — a resentment which expressed itself in the Scottish Calvinists in the rebellion of 1641.

The tension thus created in the north of Ireland was accentuated when in 1916 rebellion broke out in Dublin and quickly spread until in 1921 Britain withdrew from 26 of Ireland's 32 counties.

At that time the northern Protestants, who had never identified with the south and who regarded themselves as British, armed themselves and prepared to resist with force any attempt to sever them from the United Kingdom. Britain responded by partitioning the country and finally the south became an independent, sovereign Republic. But the Roman Catholic minority in the north identified with the south and remained restless, striving for a united Ireland.

Despite the present violence, at least 80% of the people in Northern Ireland, regardless of religion, have continued to live peacefully together, condemning the terrorist groups in both sides.

The speaker stressed that those "Protestants" and "Catholics" who were involved in terrorist activities were not devout people and their respective churches had no authority over them. It was a gross oversimplification to see the present struggle as a religious war: the basic conflict was political. It was also a conflict between those who upheld law and order and those who had a vested interest in the overthrow of society.

That was why he believed that the Protestants with their greater spiritual enlightenment and Reformed heritage, had the responsibility of taking steps which could restore peace and isolate terrorism. They might have to accept a lower standard of living in the short term; but if they really believed in the sovereignty of God they should be prepared to trust Him.

The alternative to such a constructive approach was not only prolonged violence but the ultimate weakening of Protestant influence in Ireland as an evangelising force. Once that credibility was lost, it would take a generation or more to recover.

Professor Leahy stressed that this was his personal view and he appealed to Reformed Christians in other lands to pray for their brethren in Ireland so that God's will might be done.

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lay with the secular historians. They were concerned with the development of Australian institutions and the Australian life-style. But they did not believe that organised religion was one of these institutions or an essential part of this style of life. And the religious historians did little to enlighten them.

But times have now changed. Any general history of Australia will try to cope with the existence of religion within its structure. Any serious and wide-ranging study of religion is made against the background of Australian history.

To study religion in this way is to ask questions that the older generation of church historians never thought of asking. In a way, they are quite secular questions — questions about the way in which people lived, and thought and acted. But, then, religion is about people, ordinary human people. And these are people who, while living in

As in the case of education, this is not at all to say that earlier historians neglected the clergy. But they were concerned with particular and outstanding clergymen — pioneers, builders, administrators, major saints or notorious sinners.

They simply assumed the existence of the average, run-of-the-mill parson, who served his God and his people unobtrusively in his parish. Yet these are the people who, perhaps, mattered most of all in the history of Australian religion.

Here we come to something of a paradox. It is generally agreed that, throughout its history, Australia has been a pretty secular and materialistic kind of society. It was not founded, or afterwards populated, by people inspired by high ideals; it has not produced many major theologians, or thinkers of any kind. It has never been a very spiritual kind of society.

So one would be inclined to suppose that its religious

Churches in colonial days were lacking in a sufficient number of energetic, well-educated laymen to give direction and initiative to the necessary expansion of institutional Christianity. The burden and the responsibility fell, therefore, to the clergy. They had to organise, to direct — and to think. And this applied, not just to the high ecclesiastical dignitaries, but to the ordinary working clergyman. It is not at all surprising that recent historians have begun to look quite hard at the Australian parson.

This is where Archbishop Loane's book comes into the picture and why it is important. *Hewn from the Rock* is a study of the clergy of the Anglican diocese of Sydney, chiefly in the nineteenth century, with a brief glance at those of the diocese of Melbourne. It is not an anonymous study — it does not concentrate on "groups" of clergymen — nor is it a seeing mass of names — there are carefully drawn up lists of

Marsden an extraordinary put in context of his time by Archb. Loane

clergy. And Archbishop Loane does just this.

Hewn from the Rock passes from the clergy of the convict period to those of the period of free migration. Much of this migration was assisted by the State. And this was true for most of the clergymen of the time.

These men were concerned with building up the Church in a free society, a Church as similar as possible to that which they (and their people) had known back home. So, under the leadership of the first (and only) Bishop of Australia, William Grant Broughton, they paid a good deal of attention to "Churchmanship", to ideas about Church authority and doctrine — matters which were exercising the Church at Home and which seemed to solve some problems for the Church in colonial Australia. But these were quite narrow things.

As Australia exploded into activity and prosperity after the Gold Rushes, the Church and its clergy faced a rapidly changing colonial world. This was the time when new dioceses were created, new parishes were set up, clergy were recruited on a voluntary basis — and paid on a voluntary basis.

To meet the new demands, the Church began to train its clergy in its own theological colleges, drawing more and more on the native-born. Here, the Archbishop extends his study into the far more vigorous and populous colony of Victoria.

So here we have, within a brief space, a clear attempt to look, for the first time, at the professionals within the Church of England in Australia, at the average clergymen. In so short a book, Archbishop Loane cannot elaborate his theme, but he can — and he does — demonstrate it.

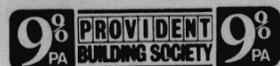
But the Archbishop is concerned also to demonstrate something else. For it is not his purpose to describe who the clergy were, and how they lived — and to leave it there. He is aware, as most modern religious historians are, that

"Hewn from the Rock" by Marcus Loane (Anglican Information Office, Sydney, 1976)

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Rev Billy Graham

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

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Scottish reformer's life still gripping

The Life of John Knox by Thomas M'Crie
Free Presbyterian Publications
292pp. Price £1.80 UK
Paperback Edition

It is almost 405 years since John Knox died and a number of works on the great Scottish Reformer have recently appeared.

Few of these, however, can add to the classic biography written one hundred and fifty years ago by Dr Thomas M'Crie. M'Crie may have lacked the benefit of recent research into the birth and early life of Knox, but his careful research combined with a warm sympathy for the man and his cause has produced a biography which deserves its continued popularity. This is the first paperback edition.

This is the story of a mighty man of God whose life was shaped through the fires of affliction and whose preaching changed the face of Scotland. When many years for a new outpouring of the Spirit in our day, the reading of such a gripping biography will do much to provide encouragement and the desire to pray that God will raise up more such men.

— J. G. Geddes



detail has been given about certain situations. This defect has been far outweighed by the ability of the writer to tell of twenty years of service with all its frustrations, hard work, tears and sacrifice and through it all the all sufficient power and over-riding care of the God whom she served.

Joyce Humphreys

Artistic doyen of preachers

"The Nature of Angels" by Alexander Whyte
Baker Book House, 1976
paperback reprint
pp221 SUS2.95

Alexander Whyte was a Scottish preacher and biographer. This volume is a collection of papers, unpublished at the time of his death and brought together by his wife for an edition produced first in 1930.

It consists of eight addresses all of which deal "with the relation of the human spirit to those great hierarchies which dominate the unseen world."

The title and the extraordinary cover in no way suggest that this is likely to be an engaging book. You turn to it flippantly, almost irritably and then surprised, you are swept irresistibly into a study of Socrates or the Arian controversy. This is far from being a fantastic book; it is the reasoned statement of a wise man, simply written, full of profound insights.

Alexander Whyte speaks so clearly and passionately on such subjects as the birth and death of Jesus, on the nature of man, on the subject of prayer and faith, that one realises how much he lived the themes of which he wrote.

His imaginative insight is nowhere more apparent than in the delicate treatment of Mary and Joseph. The Scripture passages alluded to abound with possibilities but the directions taken are not offensive. The story is told with such care and tenderness that we conclude these may have been Mary's experiences — and even if they were not the clear emphasis of the Biblical narrative is not forced. Here an artist is at work; what a pity the publishers did not provide a more suitable cover.

William Lawton

Need for warmth in families

"Birth of a Family" by Clair Ibister
Nelson

The endearing family picture on the cover of Dr Ibister's newest book, "Birth of a Family", portrays much of what the author is trying to get across to her readers — namely, the importance of a warm, caring relationship between all members of the family, the need for the involvement of father as well as mother in the bringing up of the children and — something she stresses more than

once — the importance of laughter.

The book is thoroughly scientific, yet written in language and in a spirit that makes sense to all of us. Here is no cold theoretician, but a woman with a heart who can enter into the feelings of people — the despairing new mother; the father who feels the new baby has moved into first place in his wife's affections; the mother exhausted by the 24-hour care of young children; the woman who wants to work outside the home (she says "it does a great deal for a woman's morale to have her own money"); the adolescent who, under the influence of advertising, films and TV, finds it hard to know what is normal; even the baby whose jaws and tongue are tired from sucking.

Dr Ibister deals exhaustively with pregnancy, labour, breast feeding, the adjustment to a new baby and family planning. In a section on drugs and medication during pregnancy she says, "The substances that a pregnant woman really has to take precautions about are nicotine and alcohol", and goes on to describe their effects on the unborn baby.

There is a great deal in this book for fathers, both expectant and actual. From his father a son learns how to behave towards other people, and a daughter's image of her father determines her attitude to men.

Again and again, Dr Ibister stresses the importance of the marriage relationship. She says that marriages which fail do so mainly because of failure of communication, failure to meet each other's needs through ignorance rather than deliberately. They rarely fail primarily for sexual reasons. "Take stock, and see how well you are meeting your husband's needs before you decide he is not meeting yours."

The book is not only very readable but admirably set out, with full index and glossary.

Mary Bloomfield

Opportunity is always knocking

"Make It Happen! Turning Problems into Opportunities" by Ernst G. Schmidt
Introduction by Robert H. Schuller
1976, 111 pp
\$6.35 (Hardcover)

The reader will readily identify himself in the pages of this book. Every chapter deals with common negative aspects of life, e.g. Tension, Estrangement, Fear, Insecurity, Death, Failure. Ernst G. Schmidt, a Lutheran pastor, shows how these potential negatives can be turned into actual positives. His philosophy can be summed up in the opening words of his first chapter, "Opportunities in Adversity".

"There are no difficulties in life — only opportunities. There are no disappointments in life — only opportunities. There are no problems in life — only opportunities."

The above illustrates the lay-out of the text. There are nineteen short chapters, and in most of them the writer refers to an incident in the Scriptures to drive home the positive truth of the subject in hand.

This book speaks in a refreshing way of God's sovereign power. It contains "faith-building" material. The positive message in this book is greatly needed today. At \$6.35, the book would seem over-priced. If there is a paperback edition, this will

William Lawton

ensure a greater number of readers.

Keith Morley

Ethics and all that

"A Kind of Freedom" by Eileen N. Mitson
Pickering & Inglis Ltd
London
169 pp Paperback
"Not By Light" by Olive L. Groon
Pickering & Inglis Ltd
London
128 pp Paperback

Although written by different authors and taking different story-lines, these two books are very similar in style and intent.

While neither could in any way be regarded as "heavy" reading, they do fill a need in the area of Christian literature.

Each is similar to popular "romantic" novels in its approach and story-line, but differs markedly from such novels by taking a positively Christian approach to moral problems.

Their easy-to-read style should appeal to many people looking for light, pleasant reading in a Christian vein.

Christine Brain

Prayers in mod form

"Prayers we have in Common, International Consultation on English Texts," 2nd Revised Edition, SPCK 1975, 28 pp — \$2.15

With the liturgical changes that are taking place in the English speaking world the development of common texts of the Lord's Prayer, the Creeds, portions of the Communion Office and the Canticles are most desirable.

The form of the Lord's Prayer will be familiar to those who use Sunday Services Revised although the petition in SSR, "Lead us not into temptation" has now become "Save us from the time of trial".

The Apostles' Creed is similar to the SSR form and the Nicene Creed to the Australia 1973 form. As one makes comparisons with various orders of service available in our own country and with the forms earlier produced by the English Liturgical Commission one wonders why all the fuss.

It is interesting to notice how many of the older more traditional words are creeping back with the translator's comments that there was "some dissatisfaction with this phrase" but "no better alternative has been suggested". If the only reason "daily bread" was retained in the Lord's Prayer was because it identified with "a world where so many are hungry" then I question what we are really about in this work of revision.

It is to be hoped that this insistence for change is coming to a halt. The removal of archaisms is essential to modern worship but please, do we have to be confused every time we say the Creed and the Lord's Prayer?

The changes are hardly momentous.

When the translators say of the line in the Creed "He descended into hell" that it "has been subject to various interpretations" how am I helped to have been required to speak in some revisions about "Hades" and now obliquely just "to the dead". Perhaps ambiguity is necessary here but ambiguity seems increasingly to be a characteristic of modern worship. At almost 10c a page this is an expensive book.



AN INNOCENT AT LARGE

By DONALD HOWARD



BRING THEM BACK ALIVE

The survey showed remarkable parallels in churches of varying racial, social and geographical features — but there is no mention of a new prayer book.

THE ABSOLUTE AUTHORITY of the scriptures was common to all. There was also emphasis on active evangelistic outreach and an expectation that the Lord would do great things within their fellowship.

Other features were a spirit of love and joy; missionary zeal (both in financial support and people going out); absence of the prima donna complex and the intimacy of a family relationship.

Even in rapidly growing memberships, every effort was made to maintain close personal contact.

NOTHING OF IMPORTANCE took place in any one of the churches without prayer.

Some had half-nights of prayer, there were prayer breakfasts and retreats, daily or weekly prayer meetings.

Personal experience in several English churches has shown us that even where the exposition was deficient the Lord was adding to praying churches.

This is not to detract from the need for sound preaching, but the Lord does answer those who hunger and thirst after righteousness.

Happy the people with a sound pulpit ministry whose prayer life is consistent.

EVERY CONGREGATION in the "Crusade" survey had an evangelistic outreach. Sometimes it was carried on individually, or through small groups or with visitation teams.

Again we have found that churches where "blessings abound" always seem to major on outreach in the local community.

One scheme in a parish where I worked was based on a "lead letter" by the vicar to known nominal Anglicans who were non-churchgoers.

This said a visit was planned for their home and visitors were invariably well received.

Several homes had members who later showed evidence of conversion; others were "searching the scriptures" or attending church.

CENTRAL IN PREACHING, in the educational programme and in all ministry and training was the Bible.

"WHAT ARE THE CHURCHES LIKE?" is one of the first questions Australian Christians seem to ask those home from abroad.

It depends upon the churches one visits.

Having tried everything from a charismatic to a week to High Mass at St Peter's (something like an Anglican cathedral service with all the stops out), we at least saw some variety.

NOT, MIND YOU, that one needs to go outside Anglicanism for variety — far from it.

There's little uniformity left these days, more's the pity. "We're having Series 10," quipped one vicar as we arrived at one London church for MP.

What followed would have made a non-conformist blush. The service started from nowhere in particular and ended where it began.

A FREE KIRK FRIEND on vacation took his family to the local C of E. He reckoned that if the preaching failed to edify, at least the liturgy might rectify some of the loss.

Half-way through what passed for the prayers, there was a break when those present started greeting fellow worshippers in rather boisterous fashion.

"Is the service over already, daddy?" asked one of his wee laddies. Before the father could explain, the vicar's voice could just be heard announcing the next hymn.

It was an appropriate choice: "Jesus calls us o'er the tumult."

WHAT GIVES LIFE in churches? What makes the difference between one congregation which is vital and another which seems dead?

Not, it would seem, an emphasis on liturgical reform. England's "Crusade" magazine surveyed 17 churches throughout the UK and America which showed abundant evidence of spiritual growth.

Queensland reformed society future

Last June the Principal of the Queensland Bible Institute, the Dean and the Dean of Women resigned their positions in the Institute. Along with them went one part-time lecturer and the Campus Supervisor.

A few days later all but four of the students left because of dissatisfaction with the situation presented to them by the Board of Directors.

The central issue was the consistent application of Protestant Reformation theology by the faculty, and the Principal's expression of this through his articles in Present Truth Magazine.

For some time before this eruption a group of Reformed Christians in Brisbane had worked at the formation of the Reformed Society of Queensland as a means of promoting the Reformed faith.

The climax of the year was the Summer School held in the Wynnum Gospel Hall, to which 50 or so people came from as far afield as Mt Isa and Geelong. The fortnight of lectures on Jesus Christ, the Way, the Truth and the Life, was conducted by Revs Paxton and Goldsworthy, assisted by Robert Brinsmead. At all its schools the TEPA team seeks to develop and refine the concept which it had established at QBI of an integrated curriculum and an integrated theology of Christian existence.

As TEPA enters 1977, finances permit the full-time employment of only one of the team. Nevertheless, the opportunities are boundless and it is hoped that before long a growing support will enable all three to be fully supported. The plans for this year include:

1. The commencement of the writing of a series of short theological works for the layman.

2. A visit to the NSW central coast sponsored by the Baptist Reformed Church.

3. The first stage of a theological education

programme to be conducted at St John's Church of England, North Ryde (Sydney), from March 7 to March 20.

4. Autumn, Spring and Summer Schools of Theology in Brisbane.

5. Short Winter Schools at Mt Isa and Townsville.

Essential to the concept of TEPA is the balance between active ministry and concentrated theological study and research. The team members realise that the quality of material presented is of primary concern.

The team concept has also involved a distinctive approach to theological education which seeks to demonstrate through teaching method as well as content the integration of Christian thinking demanded by the revelation of God in Christ.

The Reformation Society, though formed in Brisbane, seeks the promotion of New Testament Christianity throughout Australia. Already regional representation has been established in Sydney, Melbourne and Mt Isa.

Although it has no formal relationship with Present Truth Magazine, the RSQ enjoys the close co-operation of this very significant journal. Geoffrey Paxton continues his writing ministry for Present Truth and travels widely in Australia and the USA lecturing at schools and seminars held by the Australian Forum and Present Truth.

Information of the activities of RSQ and TEPA may be had from the Secretary, Miss J. Fullerton, 99 Howard Street, Rosalie, Qld, 4064.

WORLD VISION LOOKS AT CULTURE

Only the Third World pastor knows how to transmit the Gospel of Christ through his own culture.

That is how an Anglican clergyman saw the question and Christ and Cultures at the World Vision Pastors' Conference, which has just ended in Fiji.

The Ven Edward Subramani, from Fiji, who chaired the National Organisation Committee, said that the Church in the Third World was in danger of having traditional cultural patterns re-imposed on it by theorists from the West who had decided that it was a good idea.

"How far do you want us to go?" asked Subramani. "Do you want us to begin eating one another again? We are grateful for the missionaries who have brought the Gospel, but we need to be free to work out its implications in our present situation."

The director of World Vision Pastors' Conference is Dr Sam Kamaleson from India. He told the Conference: "When I came to Christ, thank God I didn't lose my Indian-ness. It becomes a relative absolute and Christ becomes my absolute absolute. Then I am free to relate to others."

Another delegate at the Pastors' Conference was Dr Siore Havea, a Tongan Methodist, who said: "This Conference has opened up the Bible; it has opened up a new level of fellowship in Christ."

The ministry of the whole South Pacific Christian Church will be enhanced and complemented, individually and collectively through the Pacific Conference of Churches, said Dr Havea.

When asked to describe the impact of the Conference on the pastors, he said: "To answer that, you need to sit in their discussion groups

People were expected to be saved and were being saved, weekly and even daily.

There was "a holy expectation" whenever the congregation gathered as people wondered "who would be next".

In other words, where people "continue steadfastly in apostolic doctrine and fellowship, in fellowship and prayer," the Lord is pleased to repeat His work of Act 2:47.

THE CHARISMATIC COMMUNE mentioned above is established (yes, even the Penties have their establishment!) in three Victorian houses adjoining one another in a large city.

There are flats for families and a large section for single people who live together and go out daily to work or study.

We saw the movement in its strengths, and (let's be honest) in its weaknesses, but our overall impression was one of longing to see in our own fellowships much of what we saw there.

WHAT WOULD SOME of us do, for example, if we received a cable asking us to meet a druggie at the end of his tether when he flew in from Nepal?

Most Sydney clergymen would pass the buck to Home Missions.

One such case was welcomed in, not to be preached at, but to be loved.

When we saw him he was like the man from Gadara, "sitting, clothed and in his right mind", with a steady job and lovely Christian wife.

EACH LORD'S DAY a community lunch is held — not only for the "inhabitants", but also for those attending services.

In contrast to many such functions that our churches have, a high proportion remains for what is truly a fellowship meal. Diligent elder visitation is obviously an important aid in making all feel that they belong.

In his atmosphere, those with problems and questions on spiritual matters feel free to share with others.

Main weakness of the commune appeared to be a lack of emphasis on the Word in everyday activity.

We were disappointed when in the commune not to have any Bible reading or prayer even once daily.

Of course, this complaint could often be levelled at many of our get-togethers also.

under the coconut trees and be able to understand their language. They are excited."

Many of the 260 pastors, including deaconesses, were from village-level ministries. The idea was to involve as many as possible who are normally isolated from pastoral conferences.

Some had never flown in an aircraft before. Many had no formal theological training. They came from 8 island nations, representing Protestant, Anglican and Catholic backgrounds.

There have been 108 Pastors' Conferences and this one in Fiji was jointly sponsored by World Vision of Australia and New Zealand, from special funds contributed for the purpose.

Large cracks have appeared in the great dome of the cathedral in Florence, Italy, an architectural and engineering masterpiece that dates from the fifteenth century.

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SYDNEY ANGLICAN STAMP SOCIETY

Membership open to anyone with church affiliation. Beginners to serious collectors. First meeting for 1977, 5th February then 1st Saturday of every second month. All Saints Hall, W. Lindfield, 10 am to 4 pm. Come and go as you please. Visitors welcome. Enquiries: Rev N. Galding. Phone: 84 5729.

AUSTRALIAN CHURCH RECORD, FEBRUARY 3, 1977 — 7

MAINLY ABOUT PEOPLE

SYDNEY
Rev E. J. Emery has resigned as Acting Rector of Ashbury as from 27th February, 1977.
Rev B. Black has resigned from St Pauls, Carlingford to become Rector of Blackheath as from 15th February, 1977.
Rev K. N. Wray will retire as rector of East Lindfield as from 30th June, 1977.
Rev B. Dudding will resign as Acting Rector of Kangaroo Valley as from 28th February and go to the Diocese of Willochra.
Rev Douglas Parker is now curate at Nowra as from 19th December, 1976.

MELBOURNE
Rev D. J. Conolly has resigned from Incumbency of St James, East Thornbury to Incumbent of St John's, East Malvern. Date of induction to be announced.
Rev A. Richardson from Asst Curate St Peter's, Box Hill to Incumbency, Church of the Epiphany, Hoppers Crossing. His induction by

Granville's disaster

From page 1
"We had to face up to what we believe and preach," he said.
"There was no doubt that both here and in other areas, those who had their faith firmly grounded in Christ proved the power and certainty of the Gospel in their experience."
Chaplains and social workers were called to the City Morgue where they worked around the clock until the night after the accident.
As each family or relative came, chaplains assisted with form-filling and later accompanied those making identification.
One chaplain said there was a feeling of "unreality" amongst many.
There would be a great need for counselling and follow-up in future weeks, particularly amongst those affected by depression.

the Archbishop will be on February 7 at 8pm.
Right Rev O. H. W. Shand has accepted appointment as Chaplain to the Mothers' Union.
Rev J. Stewart has accepted appointment as Rural Dean for the Rural Deanery of Frankton taking effect from 1st December, 1976.
Rev R. D. Thompson is on leave for a period of three years from February 14th to take up appointment in the parish of Kununurra, Western Australia.
Deaconess D. Alfred was commissioned as Head Deaconess in St Paul's Cathedral on December 21st, 1976.
H. H. Alder (Trained Woman Worker) retired December 31st, 1976.
Rev H. Scott died 20th November, 1976.
Rev H. E. Fawell retired from incumbency, Christ Church, Geelong as from 14th May, 1977.
Rev. C. D. Maling retires April 10th, 1977.

WANTED

From page 5
clearly. The onus of proof that the law should be changed, stands firmly upon the shoulders of those who wish to change it; and that is an intensely important point that Mr Wran and Mr Walker should take great notice of before they take a thoughtless step which will lose them favour in the eyes of those who put them into power — a power which hangs by a very slender thread of only one member", Mr Nile said.
To help involve concerned members of the public, the Festival of Light has sponsored four preparatory Regional Seminars on so-called "Victimless Crimes":
1st February, 7.45pm, Pennant Hills Community Centre.
8th February, 7.45pm, St Matthews Anglican Church Hall, Manly.
15th February, 7.45pm, Concord Baptist Church Hall.
22nd February, 7.45pm, Carlingbah Baptist Church Hall.
The Regional Seminar leaders will include Mr E. L. Dearn LLB, Rev Fred Nile, Rev Bernard Judd, etc.
For further details contact the Festival of Light Office — 61 6078.

Laos puts pressure on church
Religious liberty in Communist-ruled Laos is being curtailed, claim Vatican sources.
Catholic schools, orphanages, residences, and churches have been taken over by the government and religious education has been eliminated.
Two of the six Catholic churches in Vientiane, the capital, may still be used for weekly services, the sources say.
About 34,000 of Laos's 3.3 million people are Catholics. Most of the population is Buddhist.
Only two of Vientiane's eighty-seven Buddhist pagodas remain open.

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Canberra women's convention



Over four hundred delegates of the Christian Women's Convention Movement attended an International Conference in Canberra last month. The Conference was held at the Australian National University on the weekend beginning December 3. Among the speakers were Rev Stewart Dinnen of WEL, Tasmania; Mr Roger Collins, a psychologist, and Mr Bruce Upton, National Public Relations Director for the Bible Society, spoke on Communication and Decision Making. Mrs June Bosanquet, retiring editor of "Christian Woman", spoke on the subject "Every Woman a Communicator".

Anglicans in Canada

An appeal to the million members of the Anglican Church of Canada for loyalty and stability following the recent ordination of six women to the priesthood has been made by the Coalition for Apostolic Ministry (CAM).
CAM — the authors of a manifesto last year opposing the ordination of women — make their appeal in a public statement released recently and urge:
"Even though these ordinations cannot be accepted by many of our number, yet we do not believe that they should lead to schism... For some it will be all too tempting to abandon the Church out of sheer disillusionment. Yet it is essential that Christians practise their calling not merely as individuals but as faithful members of a specific Christian community.
"Some may feel constrained to seek such a community in some other part of the mystical body of Christ. Others hesitate and agonise... others will stay and run the risk of appearing to acquiesce in what has happened. Still others may corporately try to maintain a continuing Anglican witness apart from the present structure of our Church and risk sending yet further the robe of Christian unity."
But, while hesitating to censure any of the means adopted by troubled Anglicans to "bind up their wounds", the statement counsels that the matter should be left to the judgement of the Holy Spirit and the test of time.
"If this development is of God, it will gain acceptance not only within the Anglican family as a whole but in all communities which cherish the apostolic ministry," the statement claims.
"If it is not of God, it will surely fail... but our love for Christ and his Church is such that we believe our Anglican loyalty will prove worthy so long as we keep our eyes fixed above ecclesiastical strife and on the one true priest — Jesus, the author and finisher of our faith."
The canonical changes involved in the ordination of

Laos puts pressure on church

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US DEAN FOR 1977 LECTURE
The Very Reverend Francis B. Sayre, Jr, Dean of the National Episcopal (Anglican) Cathedral in Washington DC will deliver the Olivier Beugin Memorial Lecture for the Bible Society in Australia during October, 1977. The Lecture will be given in Canberra, Melbourne and Perth.
Francis Sayre has been Dean of Washington for the past 25 years. He is acknowledged as one of the most significant Christian leaders in the United States. During this American Bicentennial year he was named "Clergyman of the Year" by the Religious Heritage of America Society.
Dean Sayre, grandson of President Woodrow Wilson, is one of 11 people born in the White House. Earlier this year "Time" magazine commented, "He has preached to Presidents, helped bury them, prayed with them and counselled them. He has opened the Gothic chasms of his Cathedral to Methodists and Billy Graham."
A compelling speaker, the Dean is welcomed to pulpits of many denominations. In July, 1976, he preached to a congregation of 4000 at a Bicentennial Service. Among the worshippers were Queen Elizabeth II and President Gerald Ford.
The Bible Society inaugurated the Olivier Beugin Memorial Lecture in 1974. It is named for the late Dr Olivier Beugin, General Secretary of the United Bible Societies from 1949 to 1972.
Lecturers to date have been, the Reverend Dr Kenneth G. McMillan of Canada (1974); Professor E. M. Blaiklock of New Zealand (1975) and Mr Malcolm Mugeridge of Great Britain (1976).

US DEAN FOR 1977 LECTURE

The Very Reverend Francis B. Sayre, Jr, Dean of the National Episcopal (Anglican) Cathedral in Washington DC will deliver the Olivier Beugin Memorial Lecture for the Bible Society in Australia during October, 1977. The Lecture will be given in Canberra, Melbourne and Perth.
Francis Sayre has been Dean of Washington for the past 25 years. He is acknowledged as one of the most significant Christian leaders in the United States. During this American Bicentennial year he was named "Clergyman of the Year" by the Religious Heritage of America Society.
Dean Sayre, grandson of President Woodrow Wilson, is one of 11 people born in the White House. Earlier this year "Time" magazine commented, "He has preached to Presidents, helped bury them, prayed with them and counselled them. He has opened the Gothic chasms of his Cathedral to Methodists and Billy Graham."
A compelling speaker, the Dean is welcomed to pulpits of many denominations. In July, 1976, he preached to a congregation of 4000 at a Bicentennial Service. Among the worshippers were Queen Elizabeth II and President Gerald Ford.
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SU STAFF CHANGES

The ANZEA Regional Council of Scripture Union has announced a number of staff changes associated with its work in Australia, New Zealand, Asia and the Pacific.
The Council has accepted with regret, the resignation of Mr John Robinson, Secretary to the ANZEA Council for the past twelve years and Manager of ANZEA Publishers Limited since its inception in 1969. Mr Robinson will be entering the ministry of the Anglican Church in the Diocese of Sydney early in 1977.
The Revd David Chan will become the ANZEA Regional Secretary from 1st February, 1977, and will retain his present role as Secretary for East Asia, based in Singapore.
Mr David Claydon, in addition to his present position as Australian Federal Secretary based in Sydney, will become Acting Associate Regional Secretary with special responsibility for the Pacific area.
The Board of ANZEA Publishers Limited has appointed Mr John Waterhouse, as Acting Co-ordinating Editor, as Acting Manager of the publishing programme.

BIBLE SOCIETY'S CHARTER

The Government of Mozambique has granted a charter to the reorganised Bible Society. The new directors of the Society include the Anglican Bishop of Lebombo, the Right Rev Dinis Sengulane.
The supply of Bibles and New Testaments in the territory is nearly exhausted, and the Bible Society of Mozambique is now seeking permission to print or import new ones. A definitive reply has so far not been forthcoming from the Book Institute — the Government agency which establishes priorities for all published materials in Mozambique.
Paper is said to be very scarce, and the Ministry of Education has been given top priority for the publication of textbooks and school manuals.
Another obstacle raised by the Book Institute is that the Bible Society had given authorisation, during the

Reduction from UK
The number of missionaries from Britain has declined by nearly a quarter in the past four years, according to figures just published in the 1977 edition of the "UK Protestant Missions Handbook."
The actual comparative figures quoted in the handbook show that at July 1 last year there were 4592 serving missionaries with the 82 societies who supplied information.
The 1972 figure was 5507 from 78 societies, but the decline is greater than these figures reveal because the 1972 figure did not include missionaries serving with the United Society for the Propagation of the Gospel and the Salvation Army, which would have accounted for at least a further 1000.
By contrast only the Leprosy Mission, among major societies, declined to provide statistics last year. In 1972 they recorded 100 serving missionaries.
Two large groups are excluded from these figures Operation Mobilisation and the Brethren missionaries associated with the magazine "Echoes of Service", currently totalling, between them 1300. They are listed in the handbook under literature and support agencies.
If they are included and the adjustments made to take account of societies whose details were not recorded in 1972, the resulting figures show a decline from nearly 8000 in 1972 to just over 6000 last year.
Women still outnumber men in the mission field, but only just. Whereas in 1972 they accounted for just under 60 per cent of the mission force, last year their share had dropped to 53 per cent.
Despite the decline in the number of missionaries the cost of keeping them overseas has risen by nearly 60 per cent from just under £17 million a year in 1972 to more than £26 million last year.
The missionary fall-off has been uniform across the world, except for countries like Uganda, which had nearly 200 missionaries in 1972 but now, as a result of President Amin's anti-British campaign, has only 72.
"UK Protestant Missions Handbook", compiled by P. W. Brierley (Evangelical Missionary Alliance, £1. — C.E.N.

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WOMEN'S WORLD DAY OF PRAYER

On March 4, 1977, in a great symbol of religious and cultural unity, millions of women throughout 200 countries will throw down their typewriters, mops, and pens and join in the Women's World Day of Prayer (WWDOP).
This is the fiftieth anniversary of Women's World Day of Prayer in Australia.
For the first time ever, the special service used throughout the world, was drawn up by women in a communist country.
The group of women, including a medical doctor, a director of a hospital for handicapped children, three psychologists, three theologians and three church workers in the German Democratic Republic (East Germany) prepared the service.
In explaining this year's theme "Love in Action", the drafting team said: "We hope the voices of many Christian women in the German Democratic Republic can be heard in solidarity with the voices of women in all the world as we pray together on Friday, March 4, 1977, that God will enable our love to become action!"
The Women's World Day of Prayer will begin at the International Dateline in the Pacific at sunrise over Tonga and finish at sunset on St Lawrence Island off the Coast of Alaska (30 miles from the Arctic Circle).
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No 1628 FEBRUARY 17, 1977
PRICE 25 CENTS

QUEEN WILL ATTEND CATHEDRAL SERVICE

Her Majesty Queen Elizabeth II and His Royal Highness, the Duke of Edinburgh will be present at Morning Prayer on Sunday, March 13, at 10.30 am.

The Royal couple will arrive earlier that morning in Sydney on the Royal Yacht "Britannia" and proceed to Sydney Square where they will be welcomed by the Lord Mayor and Lady Mayoress.

It is anticipated that Sydney Square will be crowded with people to greet her.

The Service will be telecast by the Australian Broadcasting Commission (Channel 3) throughout Australia providing an excellent opportunity for many Australians to witness the fine example set by our Sovereign in acknowledging the King of Kings.

Invitations are being sent to civil, Diocesan and Cathedral representatives. Entrance to the Cathedral will be by ticket only.

Special music composed by John Antill, Michael Hemans and Laurence Bartlett will be included.

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Dr Coggan to visit during March

The Archbishop of Canterbury, the Most Reverend and Right Hon Donald Coggan, will visit Australia March 6-18, 1977. This will be his third visit to Australia, but his first, however, as Leader of the Anglican Church.

Archbishop Coggan is paying a pastoral visit to share in the normal life of the church. He particularly requested to meet as many small groups as possible and therefore civic ceremonies and public meetings have been kept to a minimum.

He became Archbishop of Canterbury and Primate of All England in 1974 after serving as Bishop of Bradford and Archbishop of York.

In October, 1975, the Archbishop of Canterbury made a "Call to the Nation" in which he called on Britons to stem Britain's "drift towards chaos".

practical ways to solve Britain's ills.

A compilation of the letters to the Archbishop has now been drawn together as a book by John Poulton, called "Dear Archbishop".

The book is due to be released to coincide with the Archbishop's Australian tour.

Archbishop Coggan is in his own right a prolific author. His latest book is "Convictions".

Mrs Coggan will accompany the Archbishop on his tour.

Prior to arriving in Brisbane to start the Australian tour, Archbishop Coggan will formally inaugurate the new Provinces of Papua New Guinea and Melanesia.

As a result of the "Call" scores of discussion and action groups have spread across the country seeking

"In God's eyes there is no such thing as a pluralistic society; all life is under His sovereign control. The Queen integrates the Church with the State and God with the people.

"Like the Queen, we all need God's grace to declare in our public life, our family circle and our personal witness that we too acknowledge Jesus our Saviour as Lord of Lords and King of Kings."

"The Queen stands for the importance of family life at a

"The impartiality of its non-party political authority is a strong guarantee for true democracy and a bulwark against destructive polarisation.

"The monarchy acts like an anchor in the midst of many challenges enabling us to resist the pressures from fundamental philosophical and political novelties which could disrupt our whole way of life.

The Service was attended by members of the Royal Commonwealth Society and other associated organisations and by the Consul-General for Britain, Canada and New Zealand.

The first lesson was read by the President of the Royal Commonwealth Society, Mr Peter Crosthwaite, the second lesson by the Governor of New South Wales, Sir Roden Cutler.

In his address the Dean of Sydney, the Very Rev Lance Shilton, said: "I disagree with some who consider that the monarchy is anachronistic and irrelevant to this 20th century, claiming that Australia would more easily mature into nationhood by becoming a republic.

"The monarchy also stands for the integration of Christianity into daily living. Godless philosophies, such as secular humanism, endeavour to separate the sacred from the secular and religion from life by relegating Christianity to a little corner for those religiously inclined so that the rest may go their own secular way without any interference from those who might moralise about duty to God and duty to one's neighbour.

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