

Mainly About People

ADELAIDE
Rev T. R. Fleming, Rector of St Barnabas', Croydon, with St Edward's, Kilkenny, has tendered his resignation as from 17th May, 1976.

Rev P. G. Anson has resigned as Minister-in-Charge, Kidman Park-Flinders Park, as from 28th February, 1976. Mr Anson has accepted the Parish of Loxton, Diocese of the Murray.

Rev D. B. Thornton-Wakeford has been appointed Minister-in-Charge of the District of Kidman Park-Flinders Park and was admitted to his new charge on 2nd March, 1976.

Rev R. F. Steele, formerly Rector of All Saints', Colonel Light Gardens, has been issued a General Licence to officiate within this Diocese.

Rev I. J. McDowell has tendered his resignation as Rector of the Parish of Angaston, as from 31st May, 1976, consequent upon his acceptance of the offer of the Parish of All Saints', Colonel Light Gardens. Mr McDowell will be instituted on 4th June, 1976.

Rev G. E. Martin has been Licensed as Locum Tenens of All Saints', Colonel Light Gardens, until 1st June, 1976.

Rev G. A. Gatenby is to be instituted as Rector of Edwinstown-Ascot Park, in St Francis Church, Edwinstown, on 21st April, 1976.

Rev G. L. Dent is to be admitted as Minister-in-Charge of the District of Elizabeth Downs on 26th March, 1976.

Rev M. C. Chittleborough, formerly of Papua-New Guinea, has been issued a Permission to Officiate.

ST ARNAUD

Rev A. Algreen-Ussing has been appointed assistant Minister.

Rev G. A. Bulled of St Paul's Bendigo has been appointed assistant Swan Hill.

Rev G. A. Stephenson of Wedderburn/Boort has been appointed Rector of Charlton.

Rev D. J. Stevens of Chilton has been appointed assistant St Peter's Eastern Hill, Melbourne.

Rev J. W. Stewart of Swan Hill has become Vicar of Merbein.

BENDIGO

Rev R. H. Wood has been appointed St Paul's Bendigo.

Rev G. L. Dent of St Mary's Woodend has become Minister-in-Charge, St Catherine's Mission District, Elizabeth Downs, Adelaide.

BALLARAT

Rev D. Pullar has begun a six month experimental ministry in the Parochial District of Kaniva.

Rev J. Buderus has left the Diocese to pursue his studies in Melbourne where he will assist in the Parish of Christchurch, Brunswick.

Rev J. Bishop has been Licensed as a Chaplain to the Bishop.

SYDNEY

Rev A. F. Donohoo — Rector of Leichhardt — is at present Locum Tenens of Cook's River.

Rev B. Seers — Chaplain-in-Charge of Missions to Seamen in Port Kembla, is to become Curate-in-Charge of Merrylands West.

Rev J. R. Buyan — from Newcastle Diocese, became Curate at St James', King Street, Sydney, on 15/2/76.

Rev G. L. MacRobb — has become Warden, Church Army Training College, Belrose (29/1/76).

Rev N. A. R. Bissett — from South America, became Curate-in-Charge at Flemington on 22/2/76.

Rev D. K. Moffatt — Curate at Christ Church, St Laurence, is to become Rector at Enmore with Stanmore.

Rev Canon A. H. Funnell — who resigned as Rector of Pymble as from 29/2/76, will be Locum Tenens at Pymble.

Rev E. W. Fisher-Johnson — will resign as Rector of Richmond on 1/8/76.

Rev E. J. Storey — resigned as Curate-in-Charge of Flemington on 10/2/76.

Rev W. Newton — from Diocese of Willochra — will become Rector of Riverstone.

Rev J. R. Greenwood will become Rural Dean of Randwick upon the resignation of the Rev K. R. LeHuray.

Rev R. J. Tidball will become Rural Dean of Hornsby upon the resignation of the Rev A. W. Setchell.

Rev R. P. Muers — Curate of Hornsby became Curate at Castle Hill, as from 1/2/76.

Rev J. W. Foran — Curate at Dural became Curate at Penrith as from 1/2/76.

Rev L. A. Straw — resigns as Rector of Rose Bay on 5/4/76 and will become Rector of French's Forest.

Rev Canon C. N. Steele — resigns as Rector of Sutherland on 30/4/76 and will become Rector of Sutton Forest.

PERTH

Rev S. V. Weare has been appointed Associate Minister to Nedlands.

Rev R. Hill from Derby, England, has been appointed Nollamara.

BATHURST

Rev G. L. Wainwright, from Rector All Saints' Dunedoo, Diocese of Bathurst, to Rector St Ambrose, Gilgandra in the same diocese.

Ceremony of appointment for new Deaconess House principal

Miss Margaret Rodgers, BA, ThL, was instituted as principal of Deaconess House, Sydney, on Thursday, March 4.

The special service in the Deaconess House chapel was conducted by the Archbishop of Sydney, Archbishop Sir Marcus Loane.

Miss Rodgers has taken over as principal from Miss Mary Andrews, who retired recently after 25 years' service in that position.

Also instituted at the same service were Miss Rodgers' two assistants. They are Miss June Horne, Th Schol, and Mrs Catherine Hewett, Th L.

Miss Horne has been appointed as assistant to the principal and college bursar, and Mrs Hewett as assistant to the principal.

Assisting the Archbishop at the service were Bishop D. W. B. Robinson, Bishop of Parramatta, Archdeacon R. Fillingham, newly appointed general secretary of the diocese's Home Mission Society and chairman of the Deaconess House Committee of Management, and The Rev Alan Blanch, rector of St Barnabas', Broadway, and college chaplain.

The chapel was crowded with family and friends of Miss Rodgers and her two assistants for the service, and many deaconesses from Sydney Diocese also attended.

Three Medical Mission sisters from the USA — Sisters Loretta Whalen, Miriam Therese Winter and Mary Elizabeth Johnson — have begun a singing tour of Australia for Force Ten.

In a press interview in Sydney on arrival they referred to their singing as "praying", in that "prayer is basically something that should permeate the whole attitude of the person, in their communion with God".

Their Order, known as the Medical Mission Sisters, was begun in 1925 and serves through medical and hospital work around the world.

The sisters wear conventional clothing, having come out of the traditional habit of the church in 1967.

Their present headquarters in Philadelphia, where the three met and formed their group to minister in song.

In Australia, Force Ten is a joint action of Australian Catholic Relief and the Australian Council of Churches.

Visit organiser the Rev Stan Stewart of the Presbyterian Church at Warrandyte, Melbourne, said the tour was aimed at challenging people to commitment but not necessarily to become involved in the humanitarian programme known as Force Ten.

"The LP records produced by these singers sell equally well amongst Protestant as well as Roman Catholic bookshops", he said.

Sister Whalen maintains communication links between the 695 members of the Order, through cassettes, videotapes and newsletters.

The composer of the group is Sister Winter, who recently completed a Master of Religious Education degree at a Canadian Baptist university.

Sister Johnson served for 17 years in Pakistan, before handling the administrative work in the Sisters' American headquarters.

Previous visits have included Canada, USA, Africa and Venezuela. Their gold record, "Joy is Like the Rain" has already sold more than 15,000 copies here in Australia.

— Ramon Williams

Sisters regard songs as prayer



The Medical Mission sisters who have begun a singing tour in Australia are (left to right) Sisters Whalen, Winter and Johnson. — Worldwide Photos.

Medical Mission sisters to sing for Force Ten

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CARINYA GIRLS HOSTEL OPENED BY ARCHBISHOP

Carinya Girls' Hostel, the latest activity of the Anglican Home Mission Society, was officially opened and dedicated by the Anglican Archbishop of Sydney, the Most Rev M. L. Loane, KBE, on Sunday, February 29.

About 300 people, including Federal, State and local government representatives, attended the service.

Carinya Hostel, at Hurstville, will accommodate eight girls who need special care and guidance. They will live at the hostel, go out to work, and be helped to find their own answers to their problems in an atmosphere of Christian love and concern.

"We are not just going to put a roof over their heads," the Rev Bill Payne, BSc, HMS Director of Welfare, said during the service. "By what is done and said here, they will come to know about Jesus, the God Who loves them and gave Himself for them."

Mr Payne emphasised that the whole Church was involved in the work at Carinya — not just the hostel staff.

"Carinya needs people who will help in finding employment, people who will accept

towards the costs of establishing Carinya. This gift brought the amount raised over the years for HMS work by the Auxiliary to \$15,000.

the girls, visit them and invite them home, people who will pray for this place and give money for its upkeep — but above all, people who will give the girls the opportunity of a new and positive experience," he said.

"God knows, they have had plenty of negative experiences."

Mr Payne paid tribute to a large number of people, including the HMS Ladies' Auxiliary and the late Mrs Denman, who had worked so hard for many years to make Carinya (an Aboriginal word meaning "happy home" or "safe dwelling place") a reality.

During the opening ceremony, Miss Burton, representing the Ladies' Auxiliary, presented the Archbishop with a cheque for \$500



At the opening: Archbishop Loane signing child's autograph, on the right is Archdeacon Fillingham.



Back exterior of Carinya Girls' Hostel.

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Testimonial dinner held for Bernard Judd

The Rev Bernard Judd was farewelled as Secretary of the Council of Churches in NSW at a special dinner held at the Concord Baptist Church on March 18.

Tributes were given by Hon Milton Morris, MLA, Archdeacon Fillingham, and Rev R. R. Smith, President of the Council.

All spoke of Mr Judd's work as Secretary over 20 years. His informed guidance of the Council, his tenacious representations to Governments over the years and the important contributions to public debate on behalf of the Christian cause.

Mr Judd was recognised by the Queen with an MBE in 1973.

In reply Mr Judd gave an address in which he outlined his views on the role of the Council and the principles that have guided him in his work.

He said, "By acting in concert through the machinery of the Council of Churches the Churches can achieve results which not even the largest of them could accomplish alone. The Members who serve on it must always remember that the Council

is a Council of Churches — not of any one Church.

"We have achieved far more by persuasion and patience than by trying to make everyone conform by hitting those who differ with a ready-made club called the Constitution."

"We must adhere to the Constitution but where differing emphases emerge patient persuasion will serve out total cause better than a

ready-made club."

"On Christians and politics he said, 'The State has a duty to protect the community from the exploiters. The Church must not evade its duty in this regard. The watchdog aspect.'

"Are Christians the only citizens who do not have a right to proclaim their viewpoint and seek to persuade their fellow citizens to accept the distinctive insights of the Christian Gospel for the benefit of the entire community?"

"Talk about Christians imposing their standards on society is utter rubbish. You cannot impose standards. You have a duty to present a point of view. It is up to the community to decide whether or not it will accept that viewpoint. Christians are taking much more interest in the issues of Christian Social Witness and are becoming more articulate."

"They have a right and an inescapable duty to seek to persuade their fellow citizens even if no one else was to do so. The fact is that just about everyone else is doing so."

"Of course, the exploiters don't like being denounced and balked in the pursuit of their prey. They call those who dare to unmask them by what are supposed to be ugly names. 'Wowsers' is the old-fashioned term but it has long ago lost its cutting edge. When it was first used, many years ago, those who took a strong stand on Christian Social Witness issues appropriated the term for themselves. That took the intended sting out of it."

"ALP fellows have said I was a Liberal agent. Equally, unperceptive Liberals have said I was an ALP agent. I lost no sleep about such stupid misunderstandings. Only a Government is worth commending or criticising because only a Government can do things. The Opposition can only oppose."

Mr Bennett added that the message would be presented to children by means of PUPPETS. A puppet show will be staged every hour, depicting a Jungle Doctor story. The puppets will present the facts of sin and God's answer in Jesus Christ. SU will also be handing out 20,000 trick cards to

SCRIPTURE UNION OUTREACH AT ROYAL EASTER SHOW



Scripture Union takes up the challenge and the opportunities at the Royal Easter Show again this year. From the 9th to the 20th April, a stand will be located in the Manufacturers' Hall. This is the third year that Scripture Union has been at the Royal Easter Show.

Announcing this, the General Secretary, Norm Bennett said, "One hundred people will be manning the stand during the 10-day period. Co-ordinator of the outreach this year is Geoff Bullock. Personnel staffing the stand are drawn from NSW Beach Mission teams."

"The Easter Show provides the opportunity for contacting a broad cross section of the community. Many of those who attend the Easter Show are the same people who are on holidays at camping areas up and down the coast at Christmas time."

"Hundreds of thousands of children stream through the gates of the showground as well. It is to these people that we seek to present the Gospel of Christ and we yearn for them to read the Bible for themselves."

Mr Bennett added that the message would be presented to children by means of PUPPETS. A puppet show will be staged every hour, depicting a Jungle Doctor story. The puppets will present the facts of sin and God's answer in Jesus Christ. SU will also be handing out 20,000 trick cards to children. These will involve the children in reading a Bible passage, in answering questions about it and challenging them to continue to read the Scriptures.

"For TEENAGERS AND ADULTS, a street theatre presentation will be held every hour in the evenings," Mr Bennett said. An able team of performers led by John Tong will stage their lively production, showing that God is present in our everyday world. They will also hand out follow-up literature to those who watch.

The SHOW STAND will be attractively built and decorated with bright lights and lighting effects. It will have a Jungle Doctor theme and snakes (made of paper!) will be on sale. With every sale, a free copy of the Scripture Union Notes will be given away. There will also be books and records on sale.

Mr Bennett emphasised that more workers would be needed at the show stand. If you are available for a morning, afternoon or evening, please contact David Bates, Scripture Union Office, 290 1944.

EDITORIAL

THE EASTER GOSPEL

Easter is at the centre of the Christian faith. St Paul wrote to the Corinthians that, "he declared to them as of first importance that Christ died for our sins in accordance with the Scriptures, that He was buried and that He was raised again on the third day". These were the terms of the gospel he preached.

In days when there is so much emphasis on ecumenism, liberation and social action as primary Christian concerns, it is healthy to be recalled to the truly biblical gospel of Easter.

The great events of Jesus' death and resurrection are the foundations of the Christian gospel. It is on the basis of the death and resurrection of Jesus that men can be forgiven and reconciled to God and be liberated from the slavery of sin.

It is on the same basis that there is any hope for lasting rapprochement between the warring factions of society, the overcoming of racial prejudices and the establishment of a just society.

The root of human ills is to be found in the corrupt and selfish nature of man and any solution, which does not deal with this, will only be temporary and limited in its effects. If one problem appears to be repressed, it will sooner or later reappear in another way.

True social justice is the fruit of repentance, as John the Baptist reminded the multitudes who asked, "and what shall we do?" (Lk 3:10 f). He told the questioners to share their resources (coats) with others and act justly toward them.

The one thing that will begin to change human nature

is the gospel of the judgement and grace of God in Jesus Christ. When a man realises God will judge him, when he experiences the forgiveness of Christ and the renewing power of His Spirit he will begin to live and behave differently — less selfishly and more justly.

This then can provide a firmer basis for a better society and world. Renewed people who understand the nature of mankind, will live differently and by virtue of an enlightened mind will promote truer solutions for the ills of society and the world.

However, the first concern of the Christian is to bring men into touch with the living Lord, whom to know is eternal life.

There is no other way whereby man can be saved, and without this all else is ultimately lost.

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Malcolm Muggeridge and his wife Kitty will visit Australia in October to deliver the "Olivier Beguin Memorial Lecture", for The Bible Society in Australia. The lectures will be given in Canberra, Sydney, Melbourne and Adelaide.

Mr Muggeridge will also address rallies organised by the Festival of Light in all States except Tasmania.

While in Perth he will give the "Sir Robert Menzies Lecture" at the University of Western Australia.

Notes and Comments

World population and the christian mission

Last Sunday the population of the world reached four thousand million people. It was only 15 years ago that the population was three thousand million. It is predicted that the figure will double in the next 35 years.

It is widely believed that under the pressures of such growth the world will become ungovernable. Certainly the decline of democracies around the world suggests that countries living under these pressures are turning to dictatorships to try and cope.

The problems of feeding, housing, educating, supplying medical treatment, employing and providing energy are such that many experts are predicting a collapse of civilisation as we have known it.

Such uncontrolled expansion offers a challenge to the Christian Church. Not only to come to the aid of those in physical need but to supply the spiritual food that only Christians can provide.

Whatever else may happen to the teeming millions, one thing is certain; each and every one will stand before Christ to give an account of his or her life.

The Bible teaches that every person is guilty and in need of forgiveness. Nobody has any justified expectation of salvation unless he has accepted Jesus as Lord and Saviour.

This places the Christian Church under enormous pressure — how shall people believe and be rescued unless they hear, and how shall they hear without a preacher?

The church's obligations to Evangelism is ever more urgent. Support for Evangelism at home, and especially overseas, should be increased.

The churches, both in their local manifestation as congregations and as denominations, should question whether they are allocating sufficient resources to the task of missions.

Shouldn't there be some relationship between the growth of resources and people engaging in Evangelism and the growth of numbers to be evangelised?

After all, if Christians don't do it, nobody will; the same is not true with the social needs.

Holiness and love

"The Christian has to practise both God's holiness and God's love."

"Anything that an individual Christian or Christian group does that fails to show the balance of holiness and love of God ... is a caricature of the God who exists."

Francis Schaeffer in "Mark of a Christian."

CORRECTION

In the last issue it was reported that Bishop C. Kerle would be taking a holiday prior to taking up his new appointment at Pymble. This was incorrect; the Bishop will be continuing in Armidale to the end of May. Our information came from an official Diocesan source.

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"We cannot over-emphasise that the God who calls men to faith in Jesus will continue to uphold them and care for them until His good work is completed."



Love: 'first fruit of Spirit'

This article on Philippians 1:1-11, is the first of a series by the Rev John Turner, General Secretary of the Church Missionary Society, NSW.

The Epistle to the Philippians is one of that group of New Testament letters known as the prison epistles — that is, documents which Paul wrote from Rome during his first imprisonment in that city.

Many Biblical commentators have referred to the letter as the "happy epistle" because of the Apostle's repeated emphasis on the joy of the Christian life.

One of these commentators, the late Canon Guy King, called his commentary "Joy Way".

1. Servants and Saints, V1-2

The writers Paul and Timothy refer to themselves as servants of Christ Jesus.

These men had been companions on Paul's second missionary journey when the gospel had been planted in Philippi.

They were men who gladly described themselves as "bond slaves" of Jesus acknowledging His com-

plete Lordship in their lives. The letter is addressed to the saints at Philippi, the first church founded on European soil (Acts 16:11-40) and a group of Christians who had a very special place in the affections of the Apostle Paul.

"To possess the mind of Christ should indeed for every man show marked results in life and character."

2. Fellowship Confidence Joy and Prayer V3-11

These are the four keywords of this paragraph. Paul is first of all thankful to God for their partnership in the gospel.

How the church today needs to see that type of apostolic fellowship between its members and also in their relationships to those who might be called to leadership.

Fellowship with the Philippian church had not ceased with Paul's departure from that city but had continued up to and including the period of his imprisonment (V5, 7).

Paul expresses his great confidence that the sovereign God who has called this church into being will go on with His work of building it up until Jesus comes.

We cannot over-emphasise that the God who called men to faith in Jesus will continue to uphold them and care for

them until His good work is completed (V6).

The prayer of the Apostle for the Philippian church is significant (V9-11).

He prays first of all for their love to abound.

The first-fruit of the Spirit is love (Gal 5:22) and the Apostle sees it as the very foundation upon which a Christian community should be built.

This is first a love for Jesus as Saviour, Lord and God, and proceeding from this, a love for one another (V9). This love will result in knowledge.

If we really love Jesus we will want to learn more about His character by studying His word.

A further result will be seen in their ability to judge or discern things correctly in different situations.

Then the Apostle prays for their minds that they might always be able to choose the best (cf 1 Cor 2:16).

To possess the mind of Christ should indeed for every man show marked results in life and character.

As far as the individual is concerned he must be "sincere" or "pure", ie, transparent.

In the eyes of others he should be "without offence", meaning that he should not give his brother an occasion to stumble.

Christians will want to live this type of life as they seek constantly to be ready for the "day of Christ" (cf 1 Jn 2:28).

Finally, Paul prays that they might "be filled with the fruits of righteousness" (V11), that is the fruits of Christian living as set out in Gal 5:22-23.

This prayer for the Philippian church should indeed be our prayer for ourselves and for the churches of which we are members.

We should constantly be asking God that there might be growth of our love for Him resulting in greater knowledge of His purposes and a more able discernment of His will, together with the evident results in Christian living as we confidently look forward to "the day of Christ".

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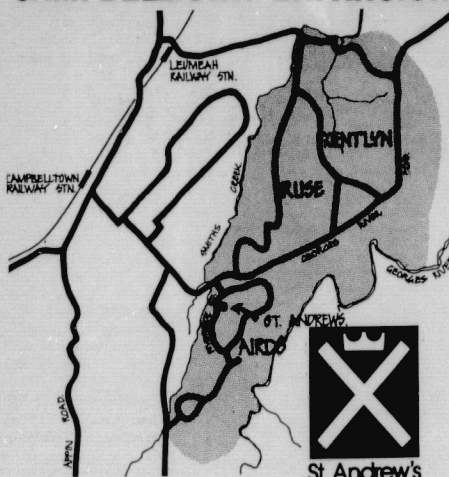
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T. J. BLAND
Chief Executive Officer

CAMPBELLTOWN EXPANSION



This diagram shows the new Parish of Ruse, Airds and Kentlyn, situated at Campbelltown, on the outer metropolis of Sydney.

CHURCH'S EFFORT TO KEEP UP WITH METROPOLIS

A new Anglican parish has been started in the Campbelltown area, south of Sydney, in an effort to keep up with an expanding metropolis.

The Rev Donald Anderson has taken up appointment of the Parish of Ruse, Airds and Kentlyn, in the Campbelltown area.

The rector of Campbelltown, the Rev Geoff Chandler, together with the parish council and in association with the Sydney Diocese's New Areas Committee, decided last year that a new parish was needed to cope with expanding population.

The New Areas Committee director, the Rev J. Livingstone, agreed that his committee would accept responsibility for funding and directing the first new parish for that area.

Mr Anderson began his ministry there some weeks ago at the invitation of the Archbishop of Sydney, Archbishop Sir Marcus Loane.

The new parish is about five kilometres east of Campbelltown and incorporates the three suburbs of Ruse, Airds and Kentlyn.

The City of Campbelltown is some 53 kilometres south of Sydney and traces its official history back to 1820, when it was established as a settlement by Governor Macquarie.

The district, however, had earlier been explored by George Bass in 1795.

The settlement was first known as Airds and was named by Governor Macquarie after his wife's family estate in Scotland. He later changed the name to Campbelltown in honour of his wife's maiden name.

The NSW State Planning Commission had prepared extensive development plans for the area, the Mayor of Campbelltown, Ald R. A. Barton, said recently.

He believed the planned development for Campbelltown and nearby Camden and Appin areas to be "the largest development of its kind in Australia and possibly in the world."

In 1972, Campbelltown's population was 38,000. A document produced in 1973 by the SPA and called "The New Cities of Campbelltown, Camden and Appin Structure Plan", envisaged a projected population of that area to be 83,000 this year, 186,000 by 1981 and 225,000 by 1991.

A large modern rectory is being built on land at Airds leased from the NSW Housing Commission. Most of the main roads in that area pass close to the site.



"This is not about road deaths. It is about a personal 'death' in which the reader can participate", says the Rev Michael Hill, at present lecturing at Moore Theological College, Sydney.

In it, Mr Hill writes about Easter often being referred to as a "past event which we look back to with thankfulness for the expression of God's love found within it — but which has little or no direct consequence for the present ..."

He goes on "... this 'death' in which we participate, is part of the change from 'living in the flesh' to 'living in the Spirit'."

EASTER MEANS DEATH

"Easter means death of the 'flesh'. It is not surprising that the work of Christ in dying on the Cross should effect such a change. It was a work of atonement (or making at one)."

The title of this article might conceivably lead the reader to expect an article about the rising road fatalities during the Easter weekend.

This article is not about road deaths. It is about a personal "death" in which the reader can participate.

Traditionally at Easter we speak about the "Atonement" and all that it means.

Very often the full significance of the Easter event is passed over with a phrase or two about "Christ dying for our sins."

Very often it is spoken of as a past event which we look back to with thankfulness for the expression of God's love found within it — but which has little or no direct consequences in the present, even though it may be relevant on the Day of Judgement.

This is not the attitude adopted by the New Testament writers.

The New Testament is rich in words and imagery that give to us the significance of the meaning of Christ's death and resurrection.

Among other things it calls attention to the representative nature of Christ's death.

As He was our representative it is something in which we participate.

"We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life" (Romans 6:4).

Paul's argument in Romans is careful and at points, complex, but the basic notion is clear.

This "death" which we participate in, is part of the change from "living in the flesh" to "living in the Spirit".

The "flesh" in this instance is that "dimension of the human personality through which sin attacks."

More particularly it is that desire to justify oneself before God.

This attitude finds its extension in the desire to justify oneself before men. The flesh sees itself as grounds for boasting.

Easter means the death of "flesh".

It is not surprising that the work of Christ in dying on the cross should effect such a change.

It was a work of atonement (or making at one).

To adopt the attitude which is marked by the phrase "living in the flesh" not only

cuts one off from friendship with God, it markedly damages one's relationship with our fellow man.

Since this attitude makes the self the most important element in all personal relationships it is not different in kind to that lawless spirit which may also be labelled "living in the flesh".

This is the spirit which ignores or derides the laws of God and the laws, rules, and conventions of men that are intended to order and protect people within the working of society.

The "oneness" which is the benefit of the atonement is something which is observable in all our lives.

We can know the inexpressible joy of oneness with God, by casting ourselves on his mercy and claiming the forgiveness found in Christ — or we can know the barrenness of being in the isolation of "self".

We can also know when the "flesh" is not dead by the instances in our own lives when the "self" counts against "others" in the relationships we have formed.

It is at these moments that we need to appropriate for ourselves the death of Christ and claim not only His forgiveness but His victory as well.

It is at these moments that

we can participate in a real way in the atonement.

It is at these moments (among others) that the atonement can become a present and eternal experience and Easter a present reality.

There is a tension here. A tension which, in the end, the New Testament does not resolve.

Paul speaks both as though we were dead to the "flesh" and as though it still plays a part in our lives.

The tension is partly resolved by recognising that in the Easter event is found, "the condition to which we are called" and "the certainty with which we await eternity."

1. James D. G. Dunn, Paul's Understanding of the Death of Jesus, in "Reconciliation and Hope", (ed) Robert J. Banks, Paternoster, 1974, p128.

2. Gunther Bornkaum, "Early Christian Experience", SCM, 1969, p77.

3. Ibid.

Anglican Church League Conference

The first conference of the Anglican Church League for 1976 will be held on Friday, 30th April, at 8pm in the Church Hall of St Mary's Convent North in Brays Road, Concord.

The subject is church membership — and two speakers will consider the Anglican practice: What we say, and, what we do.

Dr Broughton Knox will speak on The Theology of Church Membership, and Mr Gerald Christmas will present the situation as it is now, and how the Synod Report and the proposed Ordinance relate to the Scriptures on the one hand and accepted attitudes on the other.

questions and an invitation is extended to all interested persons to attend.

I have sometimes met people who have said: "Trusting God is a beautiful theory, but it won't work." But praise God, it has worked, and it does work.

There will be time for

— Hudson Taylor.



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BOOKS

Christian, Humanist views contrasted in new publication

A new book released on March 17 called "Humanism — The Big Lie", contrasts Christianity and Humanism.

The publisher's blurb says: "Christianity's main ideological enemy in Australia is not atheism but Humanism."

"This book is a Christian commentary on the Humanist Manifesto, and it reveals Humanism as the big lie in that it completely fails to explain human nature and human aspirations."

"By contrast, living Christianity has a total world view which has a realistic attitude to human nature and offers a satisfying spiritual experience."

The book was written by the Rev Clive Harcourt-Norton, MA (Cantab), STM Anglican Minister at St Peter's Mortdale in the Diocese of Sydney.

He has also served in the Diocese of Chelmsford in England and the Diocese of New York.

He has made a special study of Humanism and other ethical and theological issues.

At St Peter's he has implemented an extensive community service outreach based on a Christian ethic of concern.

The book is simply set out with the official Humanist Manifesto on the left hand page and the Christian answer to it on the right hand page.

It covers such questions as: religion, human independence, life here and hereafter, ethics, progress and change, science, the individual, sexuality, civil liberties, democratic society, separation of church and state.

There is also a selection on common ground, and a series of study questions.

"Humanism — The Big Lie", which is published by

the Anglican Information Office is available from bookshops throughout Australia and from Anglican Mail Order, 507 Kent Street, Sydney, 2000. Recommended retail price is \$1.25.

Busy time for 'Jungle Doctor'

"Jungle Doctor's Casebook" "Jungle Doctor Sees Red" "Jungle Doctor Pulls a Leg" "Jungle Doctor attacks Witchcraft" "Jungle Doctor's Crooked Dealing" by Dr Paul White Paternoster Press

What, not more Jungle Doctor books?

No! Just the old ones revamped in paperback form, but . . . before you shrug off reading any further, let me ask —

When did you last read a Jungle Doctor book?

Had I been asked that I would have had to answer . . . about twenty years ago!

When I started in to read these, I found them most

The Rev Clive Harcourt-Norton, author of the new book, "Humanism — The Big Lie", released on March 17 by the publishers, the Anglican Information Office. Mr Norton is seen standing outside the Humanist House, Sydney. The book contrasts the Humanist Manifesto with the Christian life. See item this page — photo courtesy Worldwide Audio Visuals.

refreshing and recognise the skill the author has to capture your interest and, at the same time, skilfully weave in spiritual teaching.

However, it is the younger generation that will profit most by reading these books, and with this thought in mind, I persuaded a young fifteen-year-old friend, to read some of them.

Here are her comments: "Jungle Doctor's Casebook" — a lot of short stories, doesn't interest though easy to read — should be read before others in the series as it explains who the characters are.

"Jungle Doctor Pulls a Leg" and "Jungle Doctor Sees Red". Didn't think I'd like these, but ended up finding

them very enjoyable (use of African terms a little confusing at times). Each book is a complete story, quite exciting.

"All three suitable for 12-14 age (I think)."

I agree. These books deserve our enthusiastic promotion amongst today's younger teens."

Owen Shelley

"Anyone who has loved truly and profoundly will testify that suffering is integral to genuine love."

From an article in "The Expository Times" by Professor Norman Pittenger, of King's College, Cambridge, England.

Australian Hymn Book Committee report — 577 hymns re-examined

Since the publication of the Second Report in 1973, the Australian Hymn Book Committee has been working with gathering momentum to complete its task, and it is expected that within three months the text of the book will be with the printer.

The committee's aim is that the Hymn Book will be published in time for the inauguration of the United Church in Australia (June 22, 1977), and the meeting of the General Synod of the Church of England in Australia (September, 1977).

The editing of the hymns in the main body of the book is now complete: 577 hymns having survived rigorous re-examination in the light of their spiritual and literary quality, denominational usage, and continuing usefulness in the worship of modern congregations.

Of the hymns about 21 per cent date from about 1900.

1699 AD: 27 per cent were written 1700-99 (the proportion being swollen by 36 of Isaac Watt's hymns, and 57 of Charles Wesley's).

Twenty-four per cent were written 1800-99; and 28 per cent have been written 1900-75 — indeed, about 17 per cent of the whole collection consists of hymns written since the Second World War.

The last figure gives the lie to any impression that the writing of hymns of good quality is no longer possible.

"The committee has had no special bias towards modernity for its own sake, and recent hymns have had to survive the same sort of critical appraisal as any others," a spokesman said.

With the completion of this task the work was now in progress of arranging the hymns in order, and providing indexes.

The music editing committee was working on the final details of the musical arrangements, and it was expected that their work will be completed by the end of April.

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Letters

• From page 5

Graduate writes on student actions at UNSW

Sir,

As a graduate of the University of NSW who was deeply involved in the EU during my time at university and who has maintained a continuing interest and contact since I left, I feel strongly impelled to comment on your somewhat ill-constructed article "Rise of New Groups at Universities" (March 18 issue).

The entire drift of the article could lead someone not familiar with the actual situation to draw implications which are totally unwarranted. The problem is that much of the material, while factually accurate, is not placed sufficiently in context for its real significance to be apparent.

Let me therefore try and give some background to one or two matters raised in the article:

(1) Phillip Jensen is quoted as saying he was more warmly received by Navigators and Student Life than AFES. It ought to be pointed out that the roots of difficulty in relationship between the CU and Phillip are to be found in circumstances which lay behind Phillip's appointment — in the sensitive and seldom spoken area of ecclesiastical politicking.

The CU leadership, particularly this year, has made considerable efforts to co-operate with Phillip in the exercise of his ministry. At least four of the study groups he is mentioned as being involved in are run in conjunction with the CU as part of the AFES study course.

(2) AFES, like many Christian organisations, has found difficulty coping with inflation, and last year one staff worker was laid off. At this stage its financial situation could hardly be described as desperate.

It should be noted, though, that staff workers play a different role in AFES to that of Student Life and Navigators. Their role in AFES is purely that of stimulators, advisers and providing pastoral care. Staff workers in the other groups have a much more directive role and the extent of autonomy which AFES grants its local affiliates has been a significant factor in the inability of the various groups to co-operate more closely.

(3) The Roman Catholic Chaplain spoke at the CU public lecture. Should this be so surprising? The only limitation on speakers is that they be able to sign the doctrinal basis — as he was prepared to do. Indeed, I find it encouraging that increasing numbers of Catholics now feel free to participate in the work and witness of EU's and CU's and this is a development which is by no means restricted to UNSW.

(4) I am aware of neither any pressure within the CU to play down doctrinal differences nor internal turmoil over questions of politics and liberation. There may have been some discussion of these topics by CU members. I fail to see how that qualifies as "turmoil".

I feel as a whole that the article was singularly unfortunate and has done little to promote Christian fellowship and unity at the University of NSW.

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An innocent abroad

by DONALD HOWARD

"Oh, to be in England, now that winter's there!"

Not quite what the poet said, but expressive of our feelings.

Having been initiated in Cooma, we've had no real problem here. In fact, the winter (apart from a few rough patches) has been quite pleasant.

FIRSTLY, a stay in the tropics in December en route was probably taken at the most pleasant time of year.

For those travelling via the Far East, we can thoroughly recommend the guest house conducted by the Christian and Missionary Alliance in Pracha-ut Lane, off Pradipat Road, Bangkok.

Here we had excellent accommodation, good fellowship, and first-hand contact with people who had many years of missionary service in Thailand.

Our daughters were fortunate to meet Mrs. Morse, whose family has been published in the Reader's Digest and in a recent book release.

As a result they were able to journey to Chiang Mai near the northern Thai border and see the work firsthand.

Bob and Peg Gunther supervise the guest house which is run as a service to Christians but pays for itself. Significantly, the cable address is "Parousia".

ARRIVING at the Foreign Missions Club in London, we were recovered and were seeing the sights — into the city via Wesley's Aldersgate Street, past Wren's mighty monument of St Paul's and there was Nelson casting a single eye over his square.

One of the advantages of being a winter tourist is the freedom one has in visiting the "musts". We had an excellent guided tour through the Tower, a casual look through Madam Tussaud's, and when looking over Nelson's "Victory" at Portsmouth, our family group had the ship to itself for much of the time.

We did strike London's worst freeze for more than a decade, and the thickest "pea-souper" since the 1950's. The fog occurred on the day we bought a second-hand car in West Sussex. At least it was comforting to learn that many London motorists didn't know their whereabouts either.

I alighted to direct the car when turning in a dead-end, before the fire was brought under control it had spread to the roof of the flat above the professor's house. No one was injured.

Professor Barclay said later: "I heard a dull thud and then my wife told me that a boy had set fire to the garage". He also said that he did not think he had been the target of a sectarian attack.

— CEN NEWS

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— CEN NEWS

and I thought, "If those lights disappear, I'm done!" Happily we didn't part company.

At one stage we found ourselves on the way to Dover, and later through a break in the gloom caught a glimpse of Spurgeon's Metropolitan Tabernacle. It appears we crossed the Thames at least three times.

Finally (after a roadside prayer), we made it home.

SERMON tasting is not calculated to build believers up in the faith, but it was encouraging in London to find vital, warm congregations both within and without the Anglican fold.

The same is true elsewhere. Canterbury Cathedral now has a regular morning congregation of 400, and the increase is not subtracting from local churches.

At Toplady's old church in Broadhembury, Devon, congregations have increased in the morning, and evening attendance is up from an average of four to more than 50.

Here at Hastings there is a movement of the Spirit at Emmanuel, and when I preached at a local Baptist church there was again a responsive body numbering about 60 on a cold winter's night.

It may well be that the Lord is setting the fire which needs only the spark of Revival to sweep the land once more.

FARMHOUSES seem the place to stay when touring — both for economy and food aplenty.

Our first (so far the only) trip was into delightful Devon, with two nights at Broadhembury. Four hundred years ago the farmhouse was a Chapel.

The village is reached in part along a dirt road and Toplady would have no difficulty finding his whereabouts today. Except for a discreetly placed war memorial and a letter box set into one thatched home serving as a post office, it must be as it was in his time.

The local squire owns the 700-year-old pub, all but three of the houses, and also appoints the vicar.

HANGING in the porch of the parish church (built 1259) is this notice:

"This has been the home of souls for 20 generations of Broadhembury men and women. The

Word of God has been preached, the sacraments have been administered, and the way of everlasting life has been made plain for 700 years."

Strolling down the lane afterwards, an old lady came to the door of her thatched cottage. "Would you like to come inside?" she asked, so in we went to learn the history of the building and to see the old baker's oven set in the wall beside the gigantic kitchen fire.

Well, the move on diet is not confined to southern shores.

Under the headline: "Tubby tars told to get themselves shipshape", London's "Daily Telegraph" has told of a naval move to counteract the tendency of the sedentary matelot to become "plump around the Plimsoll line".

A captain explained that weight was a major problem as nowadays "sailors sit goofing at radar screens while years ago they were hoisting anchors and boats by hand and scrubbing wooden decks."

On top of this, a Christian cancer expert, Denis Burkitt, has drawn attention to the findings of a retired naval surgeon, Captain Thomas Cleave.

Cleave has pointed to the value of fibre such as bran in the diet.

Lack of roughage is now known to contribute to coronary heart disease, gallstones, appendicitis, obesity, haemorrhoids and varicose veins.

If you're still fit after reading that pile of complaints, it's time to reach for the muesli (and to lock up the sugar).

LIFE in the local parish has many parallels and some differences for one trained in Australia.

When the cold spell hit us, I had eight funerals in two days — six of them on the Friday. The only reason there were no more was that it was impossible to handle them.

Undertakers here still intrigue me as the pallbearers travel in the hearse seated beside the coffin. One of the innovations noticed at the crematorium (as coldly impersonal here as anywhere) is that mourners choose the music. At least this is "preferable to the souped-up dirge we generally encounter at home."

You can imagine my feelings at the first funeral (that of an old soldier), when the family marched in to "Onward Christian Soldiers" played by a Sally brass band. It certainly brightened the atmosphere.

fraternal of inner city clergy."

He said the Council of Churches did not have any Catholic representation.

"The proposed organisation would include 50 per cent lay people," he said. Mr Arthur said objectives of the organisation would be to be a strong united voice of the church.

"It could also deal with issues such as Christian education in State schools, relationships with the media and common problems," he said.

CHURCH GROUPS MOVE CLOSER TOGETHER

Melbourne's Anglican and Roman Catholic churches were preparing to combine in the biggest joint worship project in Australia, the Melbourne "Age" reported.

Congregations of the two denominations were being urged to share a series of four common orders of service over the four weeks of the Lent season.

The services — the first of their kind — had been drawn up by the ecumenical affairs commission of the two churches.

The project was being backed by the Anglican Archbishop, Dr Woods, and the Catholic Archbishop, Dr Little.

It was the first stage of a major programme to promote closer co-operation in worship between the churches, the "Age" reported.

The Anglican and Catholic ecumenical affairs commission began work on the services last June. About 3700 copies had been printed.

The project would culminate in a major joint service between the churches on Palm Sunday, the last Sunday before Easter, to be led by the two archbishops.

Mainly About People

TASMANIA

On St Matthias' Day, February 24, the Bishop ordained the following in St David's Cathedral.

To the Priesthood:

Rev A. S. Colyer, to be in charge of the Parish of Avoca-Fingal and Cullenswood under the direction of the Archdeacon of Launceston.

Rev P. R. Elder, who will assist in the Parish of St Mark-on-the-Hill, Launceston.

To the Diaconate:

Rev G. A. Jones, to be Assistant Curate in the Parish of Howrah.

Rev D. E. LeRossignol, to be Assistant Curator in the Parish of St John, Launceston.

Rev E. L. LeRossignol, to be Hon Assistant Deacon in the Sorrell-Richmond Parish.

The Bishop has announced the appointment of the Rev W. Holmes as Rector of the Parish of Latrobe. Mr

Holmes is at present Rector of the Parish of Kojonup in Western Australia.

MURRAY

Rev R. Wood, previously assistant at Mt Gambier has been appointed Locum Tenens of the Parish of Manum Mt Pleasant.

Rev P. Anson, Minister in charge of Kidman Park, Diocese of Adelaide from 1972, was instituted as Rector of Loxton on March 2.

Rev R. Anker has recently returned from service in the Diocese of New Guinea and was inducted Rector of the Parish of Waikerie on March 1.

GIPPSLAND

Rev L. W. Biggs, formerly Rector of Poowong/Loch, was inducted as Rector of Drouin Friday, March 12.

Rev E. G. Watkins, at present ITIM Chaplain in Tasmania, will be inducted as Rector of Lakes Entrance (Diocese of Gippsland) during April.

TERRY DEIN FOR OVERSEAS

The Youth Director of Sydney Diocese, Rev Terry Dein, will leave for a three-month study tour of youth work in North America and Europe in early June. While on tour he will be examining several areas of youth work.

These will include Christian camping, church youth programmes, inner-city youth work, youth hostels and current trends within both denominational youth work and the parochial movement. He will spend approximately seven weeks in North America including three weeks at Canadian camps, and five weeks in Europe, most of which will be spent in England.

Commenting upon the proposed tour, Mr Dein said, "It has been of considerable concern to Youth Council that no Youth Director has been overseas for some 13 years in order to undertake any systematic study of youth work. The rapid changes within the youth scene would seem to indicate that such a

tour is necessary from time to time.

Thus, Youth Council felt that the situation required serious attention, and after careful evaluation it was decided that I should be sent on a study tour this year. It is hoped that information gleaned from overseas developments in youth ministries will stimulate the ministry of the Youth Department and thus enrich youth work within the whole Diocese."

Mr Dein will be returning in mid-September with his wife who hopes to join him in England at the end of August.

CLERGYMAN ON ROTARY TOUR

The Rev Michael Hamaty, Curate in Charge of Canley Heights with St John's Park (NSW), has been selected as a member of a team to visit the United States of America.

The team is a Group Study Exchange Team sponsored by Rotary International.

Mr Hamaty, together with the other five team members will speak at Rotary clubs, schools, churches and other organisations.

During the seven-week schedule beginning April 24, Mr Hamaty hopes to study American family life, discuss and assess

SYDNEY

Rev G. A. Taylor has resigned as Rector of Lalor Park as from May 2, 1976.

Rev D. E. Langshaw has resigned as Rector of Mona Vale on June 4, 1976, and will become Rector of Naremburn as from that date.

Rev K. J. Hewlett has resigned as Curate at St James', King Street, Sydney, on 31/3/76 and will become Chaplain at the Alfred Hospital, Melbourne.

Rev R. F. Sharwood, from Diocese of Brisbane, will have leave of absence from that Diocese for not more than three years from the date of his appointment (22/3/76) as Curate at St James', King Street, Sydney.

Rev G. McG. Simpson resigned as Curate at Eastwood on 22/2/76 to become a CMS Candidate at St Andrew's Hall, Parkville, Victoria.

Rev E. L. Barnes, from the UK, holds the Archbishop's Authority to officiate and resides at Greenacre.

Rev K. F. Rogers, from the UK, being in Sydney between 20/1/76 and 20/3/76 (residing at Holsworthy), held the Archbishop's Authority to officiate. He has now returned to England.

Rev J. R. LeHuray has resigned from Denham Court with Rossmore (as Rector) and will become Rector of Kingsford from 6/5/76.

The new classes resulted from meetings by local

Church groups organise scripture



Pastor Phillip Mews, and his wife, Dianne, help students at Jannali, NSW, with their enquiries through the Religious Education classes. Non-denominational instruction is endorsed by the schools concerned, as well as the Combined Churches Association. Some of their students include: (l to r), Julie Tolliday, Wendy Rodger, Vanessa Dick, Donald Bishop, Fred Jensen and Peter Ross.

Classes in Religious Education have been started at Jannali NSW Girls' and Boys' High Schools under auspices of the local Combined Churches' Association.

Conducting the classes are Pastor Phillip Mews and his wife, Dianne — a trained high school teacher.

Both have been trained in Bible College and both believed there was a need to help high school students with their questions about religion.

The new classes resulted from meetings by local

Classes in Religion at Jannali High Schools

parents and clergy which resulted in the decision that "something had to be done" about religious instruction at schools.

The Principals of both high schools have co-operated in the project, while the Combined Churches Association "acts as an advisory board — and the syllabus must be approved by all concerned."

The Scripture Union book "Teaching Over-13s" is the basis for the syllabus. The book is said to "approach spiritual teaching in relation to everyday activities and way of life."

Subjects for discussion include God and the Bible, Existence of God, Character of God and How Can Man Know God?

— Ramon Williams

BIBLE COLLEGE CELEBRATES 60TH ANNIVERSARY

Sydney Missionary and Bible College, situated in Badminton Road, Croydon, NSW, this year celebrates its Diamond Jubilee.

Dr Michael Griffiths, General Director of Overseas Missionary Fellowship based in Singapore, has been brought to Australia specially for the occasion. Dr Griffiths will speak at College-sponsored services on Sunday, 4th April, at St Giles Presbyterian Church, Hurstville, at 9.30 am and at St Barnabas', Broadway, at 7.15 pm.

He will also be guest at the Annual Missionary Day on college campus on Saturday, 10th April. Both sessions, at 3 pm and 7.15 pm, will be

open to the public with a special youth emphasis in the evening session.

FIRST STUDENTS RETURN

Later this year in August, as part of the Jubilee celebrations, former students will attend a residential "Back to College" weekend. Among them is expected one student from the initial 1916 year, Mr J. Jago, from Waitara, NSW.

Rev Howard Green, Principal of the College,



Dr Michael Griffiths.

believes the visit of Dr Michael Griffiths will make a significant impact on college students.

"Apart from public gatherings, we have invited Dr Griffiths to conduct a week's special ministry on campus. This will provide the 74 full-time residential students with the opportunity for missionary challenge at the deepest personal level," Mr Green said.

"In 1975 we commenced evening classes for part-time students because we realised many young people were wanting deeper grounding in the Bible and its doctrines. We have been encouraged by

some who have transferred to full-time training after being exposed to the challenge of full-time service for the Lord. I know Dr Griffiths' experience in overseas mission work, especially with the Overseas Missionary Fellowship, will challenge many to this avenue of service," Mr Green concluded.

A further session has been arranged for those involved in Bible and Theological College Education when Dr Griffiths will give an address titled "Bible and Theological College Education in the Light of the Contemporary Mission Scene."

Chesalon extensions opened by Bishop



Extensions at the Chesalon Nursing Home at Harris Park, were officially opened and dedicated by the Bishop of Parramatta, the Right Reverend D. W. B. Robinson, BA, on Sunday, 7th March. About 200 people attended the service.

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Premier praises Festival of Light: 'not as noisy as humanists'

The Premier of NSW, Sir Eric Willis, paid a tribute to the Festival of Light during question time in Parliament on March 25.

Speaking in reply to Mr M. Singleton (CP Clarence) Sir Eric said that Festival members were "not as noisy as the radicals and the humanists."

Mr Singleton had asked the Premier if the Festival committee organised rallies which attracted large groups of people throughout NSW.

He also asked did that indicate the concern of many people "regarding the standing of personal discipline and behaviour."

"Will the Premier pledge the Government's support for the aims and objectives of the Festival of Light organisation?" Mr Singleton asked.

Sir Eric Willis said his attention had been invited on a number of occasions to the activities of the organisation known as the Festival of Light. He was aware of the fact that this organisation has attracted large groups at the meetings it had organised.

"Indeed I have attended such meetings and have been most impressed not only with the things that have been done and said by the organisers of

those functions but also by the sincerity of the large numbers of people who have attended the gatherings, Sir Eric said.

"In my opinion this has indicated that a large proportion of the community — sometimes called the silent majority — is concerned

insist upon their view being pushed to the fore.

"However, I know that they hold their views sincerely.

"I am of the opinion that these people constitute the majority of the community.

"I do not want to be provocative about this, but I simply mention the fact that they are not as noisy as the radicals and the humanists," Sir Eric said.

He said: "I want to make it quite clear that the Government I have the honour to lead stands fervently for the unchanging and unchangeable standards that have stood us in such good stead for centuries in regard to morality, decency, and the things of which the Festival of Light is today a prominent advocate.

"If the radicals who sit on the other side of the House are anxious to change those standards, I admire them for saying so.

"When the Leader of the Opposition suggested changes in our attitude to homosexuality, prostitution, obscenity and things of that sort, he was voicing only the views of those who are the radicals in the organisation to which he belongs, and of the so-called avant-garde types in our community who believe that the traditional standards by which our society has stood for so many centuries should be changed."

Bishop Short dedicates Chesalon extensions



Bishop Short talks with new South Coast Home Mission Society representative, Mr Eric Fellgate, outside Chesalon's extensions.

The Bishop of Wollongong, the Rt Rev K. Short, dedicated and opened extensions costing more than \$366,000 at Chesalon Nursing Home at Woonona on March 21.

The General Secretary of the Home Mission Society, Archdeacon R. Fillingham, and home chaplain Rev R. Beard addressed the 200 guests and patients.

The new extensions, which comprise service areas, chapels and wards, increase the home's capacity from 40 to 50 beds.

Archbishop Coggan visit

The Archbishop of Canterbury, Archbishop Donald Coggan, will visit Australia at the invitation of the Prime Minister, Dr Frank Woods, from March 5-18, next year.

It will be Dr Coggan's third visit to Australia, but his first as Archbishop of Canterbury. He was last here in April, 1970, when he made a 10-day visit to Sydney.

Dr Coggan, 66, who became Archbishop of Canterbury and Primate of All England in November, 1974, will arrive in Sydney on March 5, 1977.



Archbishop Coggan

He will leave Australia on March 18 to spend five days in New Zealand, followed by three days in Fiji.

Evangelicals' identity crisis —

Dr Jim Packer

Evangelicals, before they can give the Church of England the vision and the lead that it needs, must first resolve their crisis of identity.

Dr Jim Packer made this observation during an address at the London public meeting for supporters of Latimer House, Oxford (the evangelical Anglican research centre).

Speaking in St Peter's Church, Vere Street, Dr Packer, who is chairman of the council of Latimer House, said that within evangelicals' "real unity of belief", different stances reflected the legacies of the Reformation — and the evangelical revival.

The "Protestant" ethos centred on purging the national church, resisting Roman Catholicism, retaining the 1662 Prayer Book because of its value for teaching, and fighting in debate to defend these priorities. The more peaceful "pietist" outlook concentrated on evangelism and the upbuilding of individuals, and the spiritual renewing of congregations, and evaluated worship forms and patterns of church life wholly as means to these ends.

Evangelicals were noticeably of one kind or the other, said Dr Packer, and now that their backs were no longer to the wall there was a danger that the two "parties" would fall apart, each pursuing its vision in a way with which the other could not fully identify.

But evangelicals today, he stressed, should be finding an identity which held together both sets of values.

EDITORIAL EVANGELICAL UNITY

Dr Jim Packer, in an address reported in this issue of the Church Record draws attention to what he calls a crisis of identity among evangelicals in Britain.

He identifies two recognisable wings; those reflecting the controversies of the reformation and those reflecting the evangelical revival with its emphasis on evangelism and spiritual renewal. Dr Packer calls on evangelicals to seek to hold both sets of values together.

Evangelicals in Australia have a similar diversity of opinion. The differences express themselves not so much in what they believe as an attitude to the structures of the Church of England.

It would be difficult for a person to be recognised as an evangelical if he didn't accept the full and exclusive authority of the scriptures, the doctrine of justification by faith alone, the propitiatory sacrifice of Christ on the cross, or who didn't hold to the doctrine of the priesthood of every believer as distinct from the belief in some priestly clerical class, etc.

Evangelicals believe in the absolute necessity for personal conversion and emphasise the personal dimension of the Christian life through the discipline of prayer, bible study, fellowship with other Christians and the holy communion. They are, or should be, passionately concerned to promote evangelism in every possible way.

The tensions between evangelicals today do not revolve around these questions but matters concerning the denomination and its structures.

All evangelicals value the heritage of the Church of England, its reformed protestant theology and its liturgy which is so permeated with the thoughts and words of scripture.

However some see the structures which were evolved to express these things as being almost immutable.

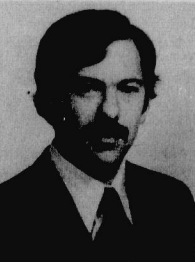
Others see anglicanism as a system of church life that has the benefits of protestant theology but the limitations of conservative, man-made structures which may have suited rural England before the industrial

revolution but is inadequate to cope with modern situations. Some even think anglican structures are a positive inhibition to evangelism and Christian growth.

Herein lies the tension between the two emphases. Some evangelicals believe in and defend a view of clerical authority that elevates the episcopate and the rector while others see the minister as a "playing coach", a member of a team where the lay people are encouraged to share in the ministry of the local church and in the decision making.

It would be a tragedy of major proportions if evangelicals, with such a rich heritage behind them and with so many shared convictions did not resolve these tensions.

There is a compelling need for all evangelicals to listen to one another, to discuss and study together so that out of such fellowship the best elements of our heritage and the best insights of later study will produce a vigorous and purposeful evangelicalism which will be appropriate for today.



The Rev M. Hamaty

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'Share with Jesus' theme for Easter

The theme for the 1976 Anglican Good Friday Service to be held in Hyde Park, Sydney, is "Share this Easter with Jesus".

The idea behind the theme is to encourage Sydney-siders to think beyond the Easter Show, the Easter Bunny and Easter Eggs, to the originator of Easter — Jesus.

The Service, which last year attracted thousands of people, this year will feature the well-known Green Valley Children's Choir, which has been invited by the Israel Ministry for Tourism to sing in Bethlehem on Christmas Eve.

The choir, made up of children from the Green Valley area in Sydney, has sung before thousands of people and has made several

LP recordings, and has previously travelled overseas to perform.

The major address will be delivered by Archbishop Sir Marcus Loane.

NOTICE

The Annual Meeting of shareholders, Church Record Ltd, will be held on April 27, at 4.45 pm at Room 311, 160 Castlereagh Street, Sydney.

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