

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

church life, church programmes and mutual problems with local clergy and other Christian workers.

The highlight of his trip will be a visit to Coral Ridge Presbyterian Church in Fort Lauderdale, Sheridan Baptist Church in Hollywood, First Presbyterian Church in Orlando and The Fourth Presbyterian Church in Washington.

In addition he will discuss community problems with social workers and visit a major hospital and learn first-hand the work of the chaplains.

'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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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 Religion at Jannali High Schools

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

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

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."

ON OTHER PAGES . . .

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- Youth in the Church — Rev Terry Dein — Page 3.
- On and off the record — Rev David Hewetson — Page 5.
- An innocent abroad — Don Howard — Page 7.

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, Mr 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.

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.

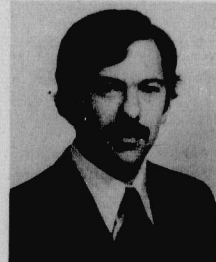
Others see anglicanism as a system of church life that has the benefits of protestant theology but the limitations of conservative, man-made structures which may have suited rural England before the industrial

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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Notes and Comments

DIALOGUE WITH OTHER FAITHS

How much should Christians engage in dialogue with representatives of non-Christian religions?

Perhaps this issue is not of paramount concern to Christians in Australia, but overseas, especially in Europe and the Third World, it is attracting great attention. There are twenty-five million Muslims in Europe, over a million in the UK. Recently the Bishop of Kingston-upon-Thames, the Right Reverend Hugh Montefiore (himself a convert from Jewry) expressed the hope that the Festival of Islam, being held in Britain this year, might provide an impetus for a better understanding between Christians, Muslims and Jews. He advocated some form of dialogue or discussion.

Last month, Dr J. B. Taylor, of the WCC Programme in Dialogue of People of Other Faiths and Ideologies, visited Australia, and he said, in a statement issued by the ACC: "The frontiers between faiths is no longer in the depths of schools of comparative religion in our universities, but it is crossed in many personal encounters, even in families across the world. The need for inter-religious reconciliation is clearly apparent in recent world events".

Earlier this year, a conference held in connection with the British Evangelical Alliance Commission on the approach to non-Christian faiths agreed to establish an evangelical research centre, where Christians can study the Islam faith and learn how

to work more effectively among Muslims. At the WCC Assembly at Nairobi last year a report was presented which vigorously supported a continuing programme of dialogue with other faiths and ideologies.

Many Christians are instinctively suspicious of such activities, especially when the WCC is involved. Such suspicion is not allayed by statements by Dr Taylor, a chief participant in these dialogues, when he says, in reply to the alarm often expressed by Christians at the appointment of Buddhists and Muslims in Vietnam and Bangladesh onto the field staff of the WCC: "It seems the most natural thing in the world to me. We must surely minister to all in the name of Christ and if there are Muslims or Buddhists who are gracious enough to join our team, then this surely is the best way to bring help to people in these countries where Christians are in the minority."

Nobody quarrels that the church should minister to all in the name of Christ, but surely it is possible for the WCC to get Christians to do it. Imagine a Buddhist or a Muslim working for the WCC and a recipient of aid asks him why he is doing this, what can he say? Would he say the love of Christ constrains him? What an opportunity lost to Christian witness! At the very point where aid is being delivered, you would have confusion as to the source and the motivation of such aid and ordinary

Continued on page 6

ABBOTSLEIGH

A competitive examination for two Open Scholarships will be held on Saturday, July 31st, 1976. The Scholarships are tenable for four years and open to under 13 years of age on November 30th proximo. Entries close on Friday, May 21st, 1976. Conditions and form of entry will be supplied on application.

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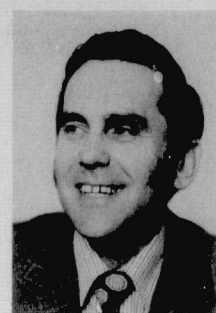
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"Frequently Christians can become very discouraged with their particular circumstances or the situation in which their friends find themselves. How we constantly need to remind ourselves that God is sovereign in every situation and can make all things serve His purposes."

Our reminder: God is sovereign

What is life all about? What are we really here for? Paul answers this age old question with words: "For to me life is Christ; and death gain." (Phil 1:21 NEB)



The Rev John Turner

1. All things work together for good. v 12-14

Paul's friends in Philippi must really have been dismayed to learn that this great Christian leader was now in a Roman prison.

So the Apostle writes to assure them that even these circumstances were contributing to the progress of the gospel, cf 2 Tim 2:9. "The gospel for which I am suffering and wearing fetters like a criminal."

How could these adverse circumstances be used by God? The answer is twofold. Firstly people in high places had come to hear about Jesus Christ.

"In a materialistic society where success is counted by status and possessions, even the Christian needs to sort his priorities from time to time. Like St Paul, we have received the gift of new life only through the grace of God in Jesus. Our lives, then, are to be spent as an expression of indebtedness to Him."

Secondly, Christians in Rome encouraged by Paul's example pressed on with witness and evangelism.

Frequently Christians can become very discouraged with their particular circumstances or the situation in which their friends find themselves.

How we constantly need to remind ourselves that God is sovereign in every situation and can make all things serve His purposes.

There is no one in history more than Paul who exemplifies this truth.

No love to the Apostle personally.

He says the motive was to increase the discomfort caused by the friction of Paul's chains.

It has been suggested that they perhaps had formerly been leaders in the church who had lost prestige or status when Paul arrived in Rome.

But the Apostle knew nothing of jealousy or personal resentment. The important thing to him was that Jesus was being proclaimed.

He knows he can count on the help that will come through his friends' prayers but more especially through "the help of the Spirit of Jesus Christ." (v 19)

Constantly in his writings Paul asks for the prayer support of his friends.

He certainly did not see himself as a superman but as one whose continual dependence was placed on the Holy Spirit.

His desire is that "he will not be ashamed" (v 20) but that Jesus will be honoured in

the Inner City, we too would be only too happy to come to meetings or services."

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Chief Executive Officer

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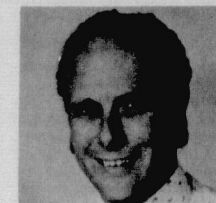
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A Sunday School stimulant. Ideal for your Youth Group

The Director of the Youth Department of the Diocese of Sydney, the Rev Terry Dein, in this article on "Plugging the switched-on generation into the cultural backwaters of the space age — or Youth in the Body of Christ", has sought to define ways by which today's youth may better contribute to the "life of the Body of Christ".

He seeks first to define the Biblical meaning of the term "Body of Christ" and then to discuss ways by which today's youth can best add their effort to Christian work in that they are in fact part of the "life of the Body of Christ".

YOUTH HAS CONTRIBUTION TO CHRISTIAN ACTIVITIES



The Rev Terry Dein

1. The church as the Body of Christ

"The body" metaphor is one of many in the New Testament to which the church of Christ is likened, eg the Bride, the Flock, the Building, etc.

Presumably, each metaphor has its particular value and thus, by implication no metaphor is completely satisfactory in itself.

Thus, we ought to beware of taking any one metaphor as being sufficient to reflect every truth about the church of Christ. Clearly, this is demanding far more than any metaphor can give.

However, having said the above, we should note that "the body" metaphor emerges as one of the dominant metaphors for the church in the New Testament and is, therefore, worthy of serious consideration.

In addition to this, this metaphor has acquired a particular popularity today which at times threatens to exclude the truths of other metaphors which have been overshadowed.



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The significance of the Body of Christ

• The unity of the Body in the Corinthian church was characterised by its factions and division.

Paul urges them to "agree" and to reflect their unity in Christ (1 Cor 1:10-13). The theme of unity is also strongly presented in Eph 4:3-6 and is an obvious implication of the Body image.

We should note that the unity in fact exists and we cannot detach ourselves from it and remain "in Christ" (Eph 4:3, 1 Cor 12:15).

• Diversity of Body members — each member of the Body has a contribution to make towards the life of the Body (Body-life).

This is of tremendous practical importance and is a teaching that emerged often, eg, Rom 12:4-6, 1 Cor 12:7, Eph 4:7, 1 Peter 4:10 and is

Paul's writings: In passing on to Paul's writings, it is interesting to note that the realities of the Body metaphor are present in Acts, eg, unity of brethren, mutual responsibility etc, although the term is not used.

Paul's use of the Body metaphor is many-sided but "the basic thesis to which they point is: The Body-metaphor is for Paul an image of the church which refers to our common dependence on Christ, joint partaking of His Spirit, interdependence on one another, unity in Christ, and responsibility for mutual service."

His use of the concept is quite clear in Romans, Corinthians, Ephesians and Colossians.

Before passing onto a discussion of these points, we should attempt to work out whether the Body metaphor is primarily a universal or local term.

Without excluding the universal use of the term, eg, He is the head of the body, the church (Col 1:18) it would seem that the main thrust of the term is local.

The way in which the metaphor is used, hands, feet, eyes, ears etc, seems to fit more readily into the local scene than the universal.

Thus, when considering the teaching thrusts of "the body" metaphor, we ought to relate it primarily to the local congregation.

"Interdependence of Body members — This truth emerges clearly from 1 Cor 12, eg v 7, 19-21, 22-26. Western individualism has twisted our actual activation of this truth. No Christian is a self-sufficient unit. We belong to one another."

dealt with at length in 1 Cor 12.

• Interdependence of Body members — This truth emerges clearly from 1 Cor 12, eg, v 7, 19-21, 22-26.

Western individualism has twisted our actual activation of this truth. No Christian is a self-sufficient unit. We belong to one another.

We cannot ignore the Body of Christ to which we belong and fulfil our spiritual ministry or grow to spiritual maturity.

We all need to minister to others.

We all need others to assist our understanding of God's Word.

We all need others to assist us in our Christian life-style.

Michael Griffiths comments concerning individualistic non-participating Christians:

"The spectator Christian who merely attends services is missing part of the gospel. He is a Christian insofar as his relationship to God is concerned, but not in his relationship to his fellow Christians."

His whole view of the gospel and the church is deficient.

He not only needs to sit under the ministry of the gifted pastor-teacher; he also needs the proper relationship with other members of the Body."²

• Maturity of the Body — Spiritual growth and development is the objective to which members of the Body strive. This goal is strongly laid before us in Ephesians 4:11-16.

It involves the exercising of our gifts for equipping God's people for ministry and for building up the body of Christ.

These in turn lead to unity in Christ and maturity in the faith. Verses 15 and 16 sum this up in a beautiful way.

• God's sovereignty over the Body — The very term "the Body of Christ" (1 Cor 12:27) implies that the Body belongs to Christ.

Membership into the Body is sealed by the Holy Spirit (1 Cor 12:13), gifts are given by the Spirit for the good of the Body (1 Cor 12:4) and the gifts are given as the Spirit wills (1 Cor 12:11).

Here we have gifts from God according to his sovereign acts of grace which are to work in the Body of Christ. We should delight in the sovereignty of God at work in his Church and be encouraged by such knowledge.

2. Youth in the church

In this section I want to consider some of the general characteristics of youth groups as they function within the local church.

These characteristics are not unique to youth groups, as we shall see, which only intensifies the total problem and demonstrates how guilty we all are of dividing the Body of Christ.

Problems: The following issues appear to be problems commonly identified with youth groups:

• Serious stratification: In the life of a congregation. Youth groups are amongst the foremost offenders in this area; youth consistently organise their activities purely along their own interests.

• To page 7

Anglican Home Mission Society



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After 120 years, the Society's ministry has broadened beyond the dreams of those who founded it. But we can't sit back and rest on our laurels. God is opening too many doors. And to follow His leading, we need the help and involvement of His dedicated people.

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Please pray for the work of the Society. If you aren't praying, then who is? Please support our Thanksgivings

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Enclosed is my contribution of \$..... towards the HMS 120th Anniversary Thanksgivings Appeal (donations are allowable deductions for tax purposes).
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Pregnancy Help Centre begun

Sir,
The Right to Life Association has recently opened a Pregnancy Help Centre at Strathfield.

This centre has been established in accordance with the aims of the Right to Life Association — ie, to alleviate the medical, social and economic conditions which might lead a woman to deny life to her unborn child.

The Pregnancy Help Centre is an expansion of the activities of Heartline, a telephone counselling service for pregnant women.

Pregnancy Help aims at helping all pregnant women, whether single or married, with problems associated with their pregnancies.

Pregnancy Help will aim to give to women all the support and assistance they may need and of which they may otherwise be deprived.

This assistance will be given both pre and post nately, as many difficulties often carry over after the birth of the child.

Assistance with medical and legal problems will be provided by panels of

doctors, lawyers, psychiatrists and dentists who have offered their services.

A register of volunteers will provide practical help, child-minding, transport and home help.

Pregnancy Help will also be a co-ordinating agency and it will seek out every type of care for the mother-to-be.

We will be paying special attention to migrant and Aboriginal mothers and to those with handicapped or retarded children.

A counsellor has been employed part-time and will be assisted by a group of volunteer counsellors and by a back-up team of social workers who have offered their services.

The Pregnancy Help Committee hopes that doctors, hospitals, welfare workers and all persons whose work brings them into contact with the pregnant woman in need of assistance will use our services, which are available to women throughout Sydney.

We are especially interested in assisting country girls who come to Sydney and need accommodation and a friendly helping hand.

E. O'SULLIVAN and M. GALLAGHER
Pregnancy Help Centre
PO Box 571
Strathfield, NSW, 2135
Phones 764 3980, 764 3780

Church aid to mentally handicapped

Sir,
As the brother of a mentally retarded person I was greatly impressed by the report of the

Letters

TO THE EDITOR

Church's combined school and hostel for the intellectually handicapped. Those inclined to deny the modern state — on both left and right — wings of political life — might care to contrast the stewardship of the Church in NSW with the work of the State in Victoria.

Last year in the Victorian Parliament the Minister of Health was asked to explain why a certain fashionable Melbourne restaurant was sited on land donated to the mentally retarded by a suburban council.

Originally the council resolved to sell this land, and donate the proceeds which were intended to attract a four dollars to one government building subsidy, realising in all at least \$90,000 in bricks and mortar for the handicapped.

This resolution was never carried out; instead the council introduced investors to the trustees for the retarded, and the land is now leased to an investment company for 99 years, as the site of a licensed restaurant.

The company formed by these investors raised \$80,000 towards the cost of the construction of the restaurant by mortgaging the 99-year lease.

In the first full year of the lease the company made an after tax profit of over \$60,000 while the retarded received about 50-60 cents per head, per week from the rent.

The Victorian Hospital and Charities Commission allegedly sanctioned this lease; a State MLA allegedly acted as a trustee, and the Minister of Local Government, at the

time, allegedly authorised the land transfer. The Victorian Minister of Health has allegedly endorsed the transactions. Unlike the children of Kingsdene the mentally retarded involved in this affair must, when orphaned, face the prospect of a bleak and distant institution. Thank God for the Church.

FRANK REES,
Belgrave.

Children and the Communion

Sir,
I would like to comment on the letter written by W. J. Graham, "Participation by Children in Communion" ("Record", April 1).

I strongly support W. J. Graham's views on participation of children in communion.

As a mother of five children, whenever I have attended a communion service with a child of pre-school age, I have usually brought him to the communion rails with me in the hope that he would feel included in this simple act of remembering and saying thank you.

If the child is having regular Christian teaching from school-age onwards, he must grow in understanding — if he is being sustained by the love and prayers of his parents.

I believe that to deprive him of the greatest act of wor-

ship is to treat him as less than a person.

Our Lord laid down no arbitrary age; only one great principle... "You must let little children come to me, and you must never prevent their coming" (Luke 18:16).

A child naturally trusts the one we trust if he feels secure in our love and he will naturally love the Saviour as a friend and helper because we do.

Why deprive him for so many years (from 5 to 14) while he stands on the outside looking in at an inner-ring of fellowship. His love will grow cold that way.

Our support for each other in the church surely rests on a sense of all belonging to Christ.

We alienate our children by excluding them from such a simple and beautiful act of worship that should only unite us more in love; all because they have not reached "the age of confirmation", attended confirmation classes, been interviewed by the rector, and made a personal and public declaration to be a committed Christian.

The present attitude of the diocese in excluding children from communion until 14 years of age seems to work against the real unity of a Christian family in society today.

(Mrs) H. G. HARVEY,
East Lindfield, NSW

Concern at Prayer Book 'fait accompli'

Sir,
We, the undersigned, are very concerned to hear that there is a proposal to print in quantity an Australian Prayer

Book before it receives the approval of General Synod.

Such an action presents the Church with a fait accompli and will prevent the whole Church from the opportunity of the fullest discussion and consideration of the book as a whole.

We urge General Synod members who, we understand, will be meeting in the various Provinces after Easter to request that such an action not be taken but that a draft Prayer Book be cheaply produced and forwarded to all members of General Synod.

(The Ven)
L. C. BAILEY,
(Chairman),
(The Revs)
D. H. HOORE,
(Secretary),
G. R. LAWRENCE,
D. M. ROLLS,
W. D. H. MCCALL,
(Mrs) E. SAVAGE,
(Members),
The Riverina
Diocesan Liturgical
Committee.

On Campus

Sir,
In reference to articles contained in the editions of "Australian Church Record" on March 18 and April 1, 1976, concerning evangelism on university campuses, I would like to make an observation on the situation, as I see it, at NSW University.

I have been at UNSW since 1975. I have been involved, in some way, in three organisations on campus, Christian Union (formerly Evangelical Union) Rev Jensen's Bible studies, and this year have witnessed Navigators work on campus. The evangelical activities of CU, in my observations, are very limited. Despite my fairly regular attendance at the CU lectures, I, personally, only heard of the "full-scale mission at UNSW" once in passing at a lecture. I was not aware of any increased activity apart from Navigators and Student Life on campus at the time stated for such a mission.

DAVID COY

Gardening Hints

I have never really been able to go along with the idea that "one is nearer God's heart in the garden than anywhere else on earth".

Apart from the dubious theology — the preceding couplet speaks of "the kiss of the sun for pardon", and I have always felt that my particular love of guilt needs heavier treatment than sunlight — I have always been rather dilatory in the old suburban garden plot.

Maybe it is my farming background; if you spend the whole week "gardening" on a large scale it is no fun to work on the homestead nature strip.

I have always felt that there were more important things in life than becoming the prisoner of a few square yards of dirt.

But no doubt gardeners will retort angrily that this is a cover-up for my own laziness. And no doubt they are right.

As a matter of fact it takes such a work of grace in me and such victory over my natural inclinations that perhaps after all I am nearer God's heart when I do actually get into the garden!

HORIZONTAL GROWTH

Suburban gardens partly account for the immense sprawl of the cities of the new world.

"New cities grow horizontally," says Max Harris, "old cities develop vertically."

On and off the record

— BY DAVID HEWETSON

(Florence would occupy a small corner of Adelaide).

This, he says, makes Australian society "bleakly uniform".

By contrast, a friend tells me that the Irish are such masters of the language because bad weather keeps them inside their homes and taverns talking to, or at, each other.

However, on the credit side for Australia, one perceptive observer claims that, like the Swiss with their mountains, we ease our urban tensions by owning a "nature substitute" and by indulging in sport (if only vicariously) and romping in the sea.

This is "the best antidote yet discovered by western man to the demons let loose by the division of labour and the sort of city life the division of labour has led to."

On this reasoning, if the Irish threw more clouds around they would throw less bombs!

Can city demons be exorcised by the hand of nature?

Certainly a loss of contact with nature seems to go hand in hand with increased secularism.

Bishop Neill, as usual, puts it well: "As long as man is close to the natural world, to the mysteries of the recurring seasons, of birth and growth and decay, he is in touch with immemorial sanctities, and is likely to have an awareness of something that man cannot create and on which he is dependent".

And, of course, there were the astronauts who seemed mostly to be changed by their journey and usually made more reflective or spiritual in their attitudes.

I suppose this is a testimony to what Paul says in Romans, Chapter 1 about the invisible God's everlasting power and deity being made visible to the eye of reason by the beauty and power of the creation.

Maybe men do not learn much of God from nature.

But they are reminded that there is more in creation than meets the eye, that God is there and that, being his creatures, they are accountable to him.

To learn more of him than this they must go to another garden, the one in which a rock tomb was emptied on the first Easter Day.

My contemporaries at Moore College will remember lectures on the appreciation of the English language, forewarned by those who had gone before, we waited breathlessly for the quote from John Ruskin in which he in turn quoted:

"Come into the garden, Maud, for the black bat, night, has flown. Come into the garden,

Maud, I am here at the gate alone."

Ruskin cleverly takes up the theme and applies to Mary Magdalen (Maudlin) and the one whom she met in the garden supposing him to be the gardener.

For if from one eastern garden mankind was evicted because of his choice of sin and its resultant death, in that other garden, with death so recently expelled, he is

Dr Alan Bryson, FAM President

The second annual State conference of the Australian Family Action Movement was held in Sydney on March 27.

FAM triumphed over all minor parties during the recent Senate election.

The AFAM national convenor, the Rev Fred Nile said: "We are very pleased that such a prominent community leader was willing to accept leadership of FAM and was elected unanimously by the state conference as the new state president for 1976-77."

The conference expressed its deep appreciation to the retiring state president, Mr

welcomed again to life and immortality. Certainly in that garden one is nearer God's heart.

And there nature, doomed never to find herself because of man's deflection, receives with man the promise that, freed from the shackles of mortality, she shall enter upon the liberty and splendour of the people of God. Maybe then even I shall be glad to be a gardener.

Brian Hunt, who has served for the past two years. Mr Hunt previously served as a national officer of the Gideon's Movement.

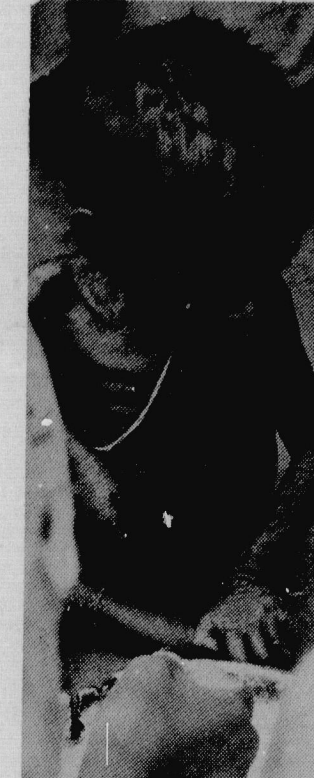
The new president is Dr Alan Bryson.

Dr Bryson is a medical specialist practising in Macquarie Street, Sydney.

Dr Bryson is very active in the Anglican Church and is also past-president of the Anglican Church League.

He is also a member of the Standing Committee of the Diocese of Sydney. Other elected FAM Officers include: senior deputy president, the Rev Fred Nile; junior deputy president, Mr David McGill; secretary, Mrs Margaret Austin; treasurer, Mr Jerry Fallon.

'HE HAD NOT ENOUGH STRENGTH LEFT TO CRY.'



Belal after 16 days of care

When little Belal was found he had been without any food at all for three days.

His arms and legs were emaciated, his hair was falling out, he had lost the will to brush away the swarms of flies. He had not enough strength to cry. He was dying.

After only 16 days' care at a Save the Children Nutrition Unit he was a different child. Grinning, singing, chatting, playing with toys.

Living. However little you can spare, it could mean the difference between life and death to a child. Can you think of a better way to put money to work?

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Eighty-two cents in every dollar you give to the Save the Children Fund goes direct to the helpless children of the world and only 18 cents is needed for advertising and running costs. That's probably the most efficient charity figure you can find.

Please find enclosed my Easter donation for the children of the world. Save the Children Fund, Box E181 PO St. James 2000 or call at 250 Pitt Street, Sydney.

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Address: _____

I enclose \$ _____

*Donations marked "Australian Children's Fund" for use in Australia are tax deductible.

SENATOR GUILFOYLE OPENS SCHOOL FOR HANDICAPPED

The Kingsdene Special School and Hostel for intellectually handicapped children, sponsored by the Church of England Homes, was officially opened by the Minister for Social Security, Senator Margaret Guilfoyle, on Sunday, March 28.

"I hope it will be a pilot that will show the rest of Australia how additional services can be given to children who have intellectual handicaps," said Senator Guilfoyle.

Kingsdene is a significant expansion of the 92 year old compassionate ministry of the Church of England Homes.

The school and the hostel — separate brick buildings in a landscaped, semi-rural



Senator Guilfoyle talks to one of the children at the Kingsdene Special School and Hostel at Carlingford, Sydney, after she had officially opened the \$1.2 million project. Kingsdene caters for 24 intellectually handicapped children — photo Worldwide Audio Visuals.

project was a symbol of co-operation between government, church and community.

Any government of which she was a part would always give special significance to the needs of handicapped

environment — have been built in Gibbons Street, Telopea, a south-western suburb of Sydney, about a mile from the Homes' administrative headquarters in Carlingford.

Kingsdene has school and residential accommodation for 24 boys and girls, aged between four and 12 years.

The children are at the school and hostel from Sunday afternoon until Friday afternoon, and they spend the weekend at their own homes.

Kingsdene has cost \$1,160,000, toward which the Australian Government has provided a subsidy of \$467,000 to date, plus four for one for the equipment in the school area.

The Archbishop of Sydney, Archbishop Sir Marcus Loane, who dedicated the buildings, said: "I feel immensely thankful that here in the Diocese of Sydney through the generous co-operation of the Church of England Homes and through the munificent help of the Federal Government we have been able to erect this school and hostel and see it in operation this year."

Senator Guilfoyle said the

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| Wednesday, April 21 — 8 pm | French's Forest Baptist Church, 617 Warringah Road |
| Thursday, April 22 — 8 pm | Ryde Civic Centre, Top Ryde |
| Friday, April 23 — 8 pm | Caringbah, St Philip's C of E, 402 Port Hacking Road |
| Sunday, April 25 — 10.15 am | Carlingford Baptist Church (2CH Broadcast Service), Cnr Pennant Hills Road and Alamein Avenue |
| — 7 pm | Roseville, St Andrew's C of E, 3 Bancroft Road |

These meetings arranged by:

The Katoomba Christian Convention (61 8657) and
The Bible Society in Australia
95 Bathurst Street, Sydney. (61 6862)

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

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LAND, KATOOMBA, 55' x 210'. Residential, all services, 1 mile station, near bus, views, easy building, \$6500. Contact R. Chambers, 31 Reserve Street, West Ryde. Phone: (Sydney) 85 1451.

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Background in nursing or child care an advantage. Challenging position — could lead to further promotion with development of the Homes this year. Pleasant surroundings overlooking beach near Hobart.
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'Complex world of Bible translations'

"Translating the Word of God"
by John Beekman and John Callow
Zondervan, Grand Rapids, 1974
pp 400

"Discourse Considerations in Translating the Word of God"
by Kathleen Callow
Zondervan, Grand Rapids, 1974
pp 100 — \$2.15

These two companion volumes initiate us into the complex world of Bible translations.

The work begins with an examination of pre-suppositions from which any attempt must commence.

It defends the platform of total inspiration and then takes up the question as to whether the translation will be slavishly literal, flagrantly idiomatic or lie somewhere between these extremes. The latter is advocated.

The problem of semantic, concept and discourse (ie context) analysis in translation is then exhaustively pursued with numerous justifications on all these levels for the moderately idiomatic translation method which the writers pursue.

The many translational problems of rendering the idiom, while remaining faithful to the concept, transferring the metaphors and similes, making modern sense of contextual allusions of a different historical era in a modern age are then dealt with, as are the problems of making explicit what is all too often implied in the biblical narratives where the connections have to be supplied by the readers to whom the material had been addressed.

The problem of the translation of rhetorical devices, the particular difficulties attaching to the Greek genitive, are among many other questions explored, as is also the problem of delimiting the translational unit.

When the contextual unit has been isolated, how is then to be evaluated and translated with due attention having been given to the question of coherence of thought and elevation of the prominent ideas within the passage?

This is the approach which is referred to as the companion volume on discourse.

'Confidence of a life touched by Christ'

"A Diary of Private Prayer"
by Pro John Baillie
Abingdon Press Limited
\$9.60

The revision and re-issue of John Baillie's "A Diary of Private Prayer" in this large print edition will provide strength and comfort to many people whose eyesight is inadequate to regular sized books of devotion.

The publishers are to be commended for offering to this neglected section of the community such a fine book of prayers.

This compilation is majestic in theme yet of simple vocabulary.

Dr Baillie does not waste his words; he focuses the petitions on a wide range of specific needs.

Note and comment — Dialogue with other religions.

Continued from page 2

people's views of Islam and Buddhism and their relation to Christianity could be seriously compromised.

The WCC mightn't like the seemingly endless criticism it gets, but surely they bring it on themselves by such needlessly provocative and unwise policies.

Getting back to dialogue with other religions, few would want to complain that dialogue with a view to evangelism would be desirable. Indeed, dialogue with a view to helping different communities to live in peace and harmony is also a very desirable goal.

But great care ought to be taken not to get so involved in dialogue that it is forgotten that these other faiths are in rebellion against the Lord God; that in the case of some of them, Judaism and Islam, they continue as an expression of the rejection of the Christ, who alone is The Way, The Truth and The Life.

Whilst not wishing to excuse the faults of the past, say the Crusades of the Middle Ages or the errors of the Imperialist era, Christians should not lose sight of the fact that dialogue without the ultimate conversion of the people of the other faiths in view is inadequate, misleading and ultimately unworthy of our Christian mission.

Another problem exists if the people representing Christianity, for that is the status of the WCC to other faiths, do not have a binding

But really, such qualities as these are nothing but the manifestation of the good that is in the human spirit as a result of God's common grace, whereby fallen man still retains some aspects of the Divine Image and is able to do many laudable things. Other examples might be the dedication to the cause by a communist, the zeal of the Jehovah's Witness, the compassion of a Red Cross worker and so forth.

This should not be confused with the special work of the Holy Spirit, which only comes through faith in Christ. When Christ is not known and accepted, the Holy Spirit does not do His special work of grace in the hearts of people and to

BOOKS

considerations. There is also a helpful analysis of the epistle to Philemon at the end of the first volume.

One is tempted to say that much of what is written is merely sophisticated commonsense in approach to the tasks of translation.

But in an age of a multiplicity of translations it may well be that books of this character, for all their semi-technicality, should be read.

The plain fact is that some translations are just better than others and these two books do us the very great service of showing what is involved in the criteria by which translations may be relatively assessed.

W. J. Dumbrell.

It is a book of a notable theologian whose devotion to Christ is evident on every page.

"O Thou who Thyself art everlasting mercy, give me a tender heart today towards all those whom the morning light brings less joy than it brings me:

- Those in whom the pulse of life grows weak;
- Those who must lie abed through all the sunny hours;
- The blind, who are shut off from the light of day;
- The overworked who have no joy of leisure;
- The unemployed, who have no joy of labour;
- The bereaved, whose hearts and homes are desolate;

And grant Thy mercy on them all."

One reads, here, not the bitterness and frustration of age and illness but the calm confidence of a life that is touched at its every point by the love and forgiveness of Christ.

B. Lawton.

Corrie Ten Boom's experiences in new book

"Tramp for the Lord"
by Corrie Ten Boom
Hodder and Stoughton
pp191

"Tramp for the Lord" is the sequel of "The Hiding Place", the story of Corrie Ten Boom's experience in a Nazi Concentration Camp.

Although not as powerful as "The Hiding Place", the book is very readable and consists of a succession of vivid anecdotes from Miss Ten Boom's worldwide ministry into which she was called at middle-age after the end of World War II.

"Tramp for the Lord" illustrates in a very practical manner, what living out the Christian life involves in terms of relationships with friends and enemies, the importance of instant obedience and the power of God to transform lives.

B. Dudding

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THE PM's resignation and an intensification of IRA bombing in London mark the Ides of March, while (weather-wise) Spring is not living up to earlier hopes following late winter's sunny spell.

At the same time, there is a feeling of optimism in the air — unemployment is down, the inflationary spiral has been checked — and the irrepressible English humour never fails to meet the need of the hour.

Public life here (and the situation seems by no means confined to England) appears to look in vain for a God-fearing leader.

How different to see the epitaph in Westminster Abbey to William Pitt, Earl of Chatham:

During whose administration in the reigns of

George the Second and George the Third

DIVINE PROVIDENCE exalted Great Britain

to a height of Prosperity and Glory unknown to any former age.

The emphasis in capitals is that of the Abbey; the sentiment is mine.

PREBENDARY Peter Johnston (ghastly title for a great bloke) spoke at Islington on the need for Christians in politics.

He quoted Lord Longford, a convinced RC:

"When one lectures on 'The Christian in Politics', one is not far from saying:

An innocent abroad



by DONALD HOWARD

i. A Christian in politics is better than other politicians;

ii. I am a Christian in politics, therefore I am better than, at any rate, most politicians;

iii. And it may interest you to know in what my special virtue consists."

As Brother Johnstone said, "We need to go deeper," and this year's Islington Conference has that deepening as its aim.

SECOND THOUGHTS are being entertained by many on the possible return of Billy Graham for an English Crusade in June, 1978.

One well-respected conservative evangelical told me that he was "almost praying" that it wouldn't come off.

A survey by "Crusade", a well-produced Christian magazine with a circulation of over 16,000, has shown outright opposition on the part of some prominent evangelicals, and considerable doubt by others.

At a recent Charismatic Renewal Conference which I attended (that should start the tongues wagging), one clergyman told me that

although he didn't want to see another Graham Crusade, he regarded the rise of the charismatic movement as a fruit of the earlier campaigns. This was said at the dinner table to a group of all shades of churchmanship, but there was not one dissentient voice.

Most of the criticism I have encountered is on pragmatic grounds (cost, little results last time, etc) and I find few who object (as I do) on the grounds of Graham's theology.

RURAL DEANERIES are much more active over here than at home.

At Hastings, several members meet regularly for an hour on the Hebrew text followed by an hour on the Greek. About eight men take a cut lunch and gather from 11 am onwards on the first Friday of the month.

Canon Laurie Moore, living in retirement at Winchelsea, took the Hebrew class. A sound doctrinal understanding, a warm devotional approach and a striking knowledge of Semitic languages made it a memorable occasion for me.

On the lighter side, after lunch one of those present (who included high and low) read from "Kilvert's Diary", the account of a 19th century English country parson.

It was a cold day and we were able to appreciate Kilvert's account of how his beard froze to his Mackintosh as he rode to afternoon service, smashing the ice in the font before being able to perform a baptism. Now reprinted, the diary, makes interesting and enjoyable reading.

SINCE the last letter, we have arrived at Ware, about 30 miles north of London in Hertfordshire, where we are enjoying hospitality at Christ Church Vicarage with the vicar and his wife, John and Betty Bourne.

John is chairman of the Church Society and has a very lively congregation. The other night I was able to go with one of the visitation evangelism teams, each consisting of two men and one woman.

Letters are sent out some time before and couples are expecting a call. As in Australia, there is a greater hunger for the Gospel than many of us realise.

CHURCHES HELP INDO-CHINESE REFUGEES HERE

Australian churches were playing a significant role in helping a group of the recently-arrived Indo-China refugees to resettle in Australia, an ACC spokesman said this week.

105 of the 800 refugees granted entry to Australia by the Federal Government were sponsored by the Australian Council of Churches, he said.

The first plane load of 365 refugees arrived in Melbourne on March 19 after a long flight from the extensive camps of Northern Thailand.

Sponsorship meant that the Resettlement Department of the ACC accepted the responsibility to find homes and jobs for these people and to help them resettle in their new country.

Several of the families had already been placed with the assistance of the Australia-Cambodia Association and the Buddhist Society in Melbourne.

Prior to their coming to Australia, the ACC had already been helping these refugees.

In 1975, the Council sent \$143,000 for refugee relief

and rehabilitation work throughout Indo-China, some of that money going to the work of the Church of Christ in Thailand within the camps of Northern Thailand.

In response to a special request from the Department of Immigration and Ethnic Affairs, the ACC had accepted responsibility for two Cambodian girls, 17-year-old Varna Suon and her 13-year-old sister Ly Suon.

They would live on a sheep property at Yea in Victoria — an area where there had already been a Cambodian influence, with a local

holiday house known as "Khmer Cottage" and a spot designated for a Buddhist temple — should the opportunity and need arise.

One member of the Resettlement Department staff, Mr Primo Mari, had proved to be a particularly valuable asset.

Mr Mari, who worked with Asian Christian Service in Vientiane, Laos, prior to coming to Australia, had valuable knowledge of the culture and life in Indo-China, and his Laotian wife, Buonthien, had been able to bridge the language barrier.

Defining youth's place in the Christian work

• From page 3

This offence to the Body is often equally encouraged by Women's Groups, children's work, men's work and even generation groups, eg, Mother's Union.

• **Isolation of stratas:** As each group do their own thing, there is a tendency to develop a total programme which they regard as adequate for their needs.

Thus, youth groups may programme for social, spiritual, mental and physical development by their members. The programme will be self-contained and isolationist by nature. Such isolation has serious consequences.

• **Insulation of stratas:** Isolation leads to insulation. Any group which develops a life that is largely contained within the group will also develop an indifference to the life of other groups (unless it hinders them!).

Thus a process of segregation begins which the stratification solidifies into unwritten but clear patterns, eg, no youth will attend mid-week Bible study, that's for the "oldies". The end result is a disaster as the Body of Christ is fragmented, communication between stratas break down and some think that it really doesn't matter!

These problems do not seem to need organising, they "just happen". This

indeed is what makes the problem not only serious, but subtle by nature, for if we are not careful we just slide into the pattern.

Some of the reasons for this pattern are clear. Things like poor group pressure, common interests and stratification in our society all cultivate the ease at which this unbiblical practice can emerge.

Among youth it is probably given further impetus by the size of youth groups in relation to the total congregation.

Where it is a relatively significant group they are more able to function under their own steam and meet their obvious needs as a group.

They are also a noticeable group and thus draw more attention to themselves and the patterns of life they develop.

It is also a fact of life that youth tend to be impatient of other points of view (especially if held by older people!), intolerant of conservatism (characteristic of older people!), critical of institutions (the security of older people) and find irrelevant traditions insufferable.

However, this does not justify such behaviour within the Body of Christ, it merely shows how human we are, and how sinful at that!

The Body of believers should function in a way which demonstrates the regenerated nature of its members for the gospel demolishes every human barrier regardless of its intensity (Gal 3:27-28).

There may be times when a stratified ministry is of value clearly it has advantages, eg, interest centres, intellectual development etc, but the moment such an approach to a particular ministry begins to become inflexible, entrenched, exclusive and oblivious to other christian brethren it is a threat to the spiritual well-being of the whole Body of Christ in that place.

The type of situation envisaged above is most common to youth work, it is a denial of our unity in Christ, it fails to acknowledge the diversity of spiritual gifts, it scorns out interdependence, and places itself beyond a balanced spiritual maturity.

The only hope is that God in his sovereignty will overcome our stubborn, sinful, self-centred organisations.

3. Some ways forward

Clearly, youth has a contribution to make to the life of the Body of Christ.

They have (a) vision, freshness of approach, (b) zeal and enthusiasm, (c) energy, (d) contemporary outlook, (e) capacity to encourage older saints by their example.

As to how we may practically inject these characteristics into the life of our Body, we must each work out for each situation has its uniqueness although many may share common problems.

Appendix:

1. Alan Cole, "The Body of Christ", p26.
2. Michael Griffiths, "Cinderella with America", p62.

ACC concerned at Korean repression

The Australian Council of Churches has written to the South Korean Ambassador expressing concern over the apparent new wave of repression of Christian leaders in the Republic, a spokesman said this week.

In particular, the letter asked for information on the present status of Professor Lee Wu Jung, moderator of Korean Church Women United; Professor Moon Dong Whan and Professor Ahn Byung Moo, previously professors at Hankuk Theological Seminary (who were refused permission to attend the WCC Nairobi Assembly), and the Rev Kim Kwan Suk, General Secretary of the National Council of Churches in Korea.

"These Christian leaders are reported to be among 27 prominent Korean church people and leaders of the political opposition arrested since March 1, when a Democratic Declaration to Save the Nation was read at an ecumenical service in Myong Dong Roman Catholic Cathedral in Seoul," the spokesman said.

The declaration demanded that freedom of speech, assembly and publication be returned to the people, that parliamentary procedures be restored and that the judiciary be independent.

A recent report had indicated that Professor (Ms) Lee was in hospital after nine days of interrogation without sleep.

After a visit earlier this month to Korea, a German church leader suggested churches overseas could help by giving financial help to special projects, and said that there should be more exchange of personnel.

ABBOTSLEIGH

A competitive examination for the Jubilee Scholarship will be held on Saturday, July 31st, 1976. The Scholarship is tenable for four years and is open to girls under 13 years of age on November 30th, proximo, who are daughters of Abbotleigh Old Girls. Entries close on Friday, May 21st, 1976. Conditions and form of entry will be supplied on application.

K. L. McCredie, Headmistress

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Mainly About People

SYDNEY

Rev B. J. Dudding will resign as Rector of St Paul's, Redfern, on July 22, 1976.

Rev G. Huard from London will become Rector of Redfern from July 23, 1976.

Rev J. S. Webb has been appointed Missioner BDM.

Rev K. G. Frewer, Curate St Michael's, Vauluse, has resigned to become a candidate with CMS.

PERTH

Ven M. B. Challen has been appointed Archdeacon of the Country Archdeaconry, in addition to his appointment as Archdeacon of Home Mission.

Rev M. Seymour has been appointed Rector of Northam from the end of May.

Rev D. Appleby has been appointed Rector of Whitford and will be commissioned on Tuesday, May 4 at 8 pm.

Rev J. D. Thorp has been appointed Chaplain to the

Mothers' Union and was to be commissioned at the Cathedral on Thursday, March 25.

Rev J. Watson will be commissioned at Esperance on Wednesday, April 21.

Rev R. Hill will be commissioned at Nollamara on Tuesday, April 27.

ADELAIDE

Rev E. W. Carnaby has tendered his resignation as Assistant Curate to the Rev A. W. Linton, Rector of St Matthew's, Kensington, as from January 27, 1976.

Rev E. S. Lang has been licensed as Assistant Curate to St Matthew's, Kensington.

Rev S. Langshaw has been licensed as Assistant Curate to the Rev I. W. Cox, locum Tenens of Holy Trinity, Adelaide.

Rev G. A. Gatenby is to be Inducted as Rector of Edwardstown-Ascot Park in St Francis of Assisi, Edwardstown, on April 21, 1976.

Conferences on Aust Prayer Book

A series of eight conferences will be held throughout Australia in April-May for General Synod members of the Church of England in Australia to consider the contents and shape of the Australian Prayer Book.

These conferences, to be held on a provincial basis, will be held in Townsville April 20, Adelaide and Sydney on April 22, Melbourne April 23, Perth April 24, Launceston May 1, Brisbane May 14 and Sale at a date to be fixed.

Members of the Prayer Book Production Committee and of the Liturgical Commission will address each conference and lead sessions explaining both the contents and the procedure for the Prayer Book to be introduced to General Synod in 1977.

A kit has been prepared by the Anglican Information Office, Sydney, distributors of the Prayer Book, containing reports of the two committees, together with all available revised forms of service.

Adventurous jobs with BCA filled

The Bush Church Aid Society was in the encouraging position of having all the missionaries needed to fill areas of responsibility with the society throughout Australia, the BCA federal secretary, the Rev T. J. Hayman, said this week.

He said that last June the society had advertised the need for missionaries to all friends and supporters.

Special and urgent prayer was then sought that men would feel the call of God to answer the challenge of the work of ministering in remote areas of Australia.

"The fact that all places have been filled means that there are 18 clergy from various dioceses now serving with the society", he said.

Some of the missionaries were working in areas which had been affected by the recent floods.

It is a little difficult to

realise that at Leigh Creek in South Australia, an area with an average rainfall of about eight inches a year, the BCA missionary — the Rev Robert McEwin — had in the last four months been forced to cancel six planned patrols of his area due to roads being cut by rain and floods.

Missioners in North and Central Queensland had had similar experiences, whilst the Rev David Eastway who was on his way to begin work for the society at Wilcannia, NSW, ran into rain 50 miles outside the town and so had a 'muddy' beginning to his ministry.

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FAMILY LIFE MOVEMENT'S NEW HEADQUARTERS

The Family Life Movement's "first home of its own" was inaugurated on Sunday, March 21, in premises originally owned by the London Missionary Society, at 41 The Boulevard, Lewisham, in Sydney.

Some 120 guests attended the function including the Mayor of Marrickville, Ald Frank Devine, the local Member for Marrickville, Mr T. J. Cahill, MLA, and the vice-president of the Family Life Movement Federal Council, Dr B. H. Peterson.

Special guests were the Archbishop of Brisbane, Dr Felix R. Arnott, the Federal Attorney-General, Mr R. J. Ellicott, QC, and the NSW Minister for Health, Mr R. O. Healey.

Also present were Justice Elizabeth Evatt, the Family Life NSW director, Mr John Robson, and the chairman of the NSW branch council, Mr John Jenkins.

The inauguration ceremony also celebrated the movement's "golden jubilee" of 50 years' existence, since it was established in 1926.

The meeting was chaired by Mr Jenkins who referred to the fire that destroyed the NSW and Federal offices in Sydney last July. The search for premises since then, he said, had led to the present site.

The official dedication was performed by Dr Arnott, who admired the literature, the courses and the counselling, carried out by the Movement, formerly known as the Father and Son Movement.

He said that, as a member of the Royal Commission on Human Relationships, he was aware of the effect that social change, the growth of cities and high-density housing had on society.

"Five factors have drastically changed our Society," he said. "Nuclear power, the pill, the computer, the couch (of the psychiatrist), and the



The Anglican Archbishop of Brisbane, Dr Felix Arnott officially opens the headquarters of the Family Life Movement, in Sydney, on March 21. Dr Arnott is a member of the Royal Commission on Human Relationships Seated (l to r) are: the Mayor of Marrickville, Ald Frank Devine; the Member for Marrickville, Mr T. J. Cahill, MLA; the NSW Minister for Health, Mr R. O. Healey; and the Federal Attorney-General, Mr R. J. Ellicott, QC — photo by Worldwide Audio Visuals.

predominance of the mass media.

"In the light of 'easy-divorce', we ought to make marriage more difficult than it is", he stated.

The value of the Family Life Movement's acceptance in the schools was praised, as well as its 50 years experience in such training and educational methods.

In closing his address, Dr Arnott said: "You cannot have a stable, family life, without spiritual values behind it."

Mr Ellicott praised the fact that there were still "people dedicated to helping others without thought for themselves."

"In this type of voluntary effort lies the answer to many of our social and welfare problems", he said.

"With freedom on the one hand, goes responsibility to the other — Responsibility to the other partner and the children involved. The need is for a balance between the two."

The Federal Government had contributed \$318,000 to the Movement over the years, yet new courses and aims for the Movement always mean that more funds could be used.

A vote of thanks to the two main speakers was given by Mr Healey, NSW Minister for Health.

He also voiced appreciation of the work done by the Family Life Movement.

Ramon Williams.

ARCHBISHOP SAMBELL GUEST AT HMS' ANNUAL SYDNEY FESTIVAL

This year's annual festival of the Sydney Diocese's Home Mission Society will be held at the Sydney Town Hall on Friday, May 7.

A spokesman for the society said the event would also be the society's 120th anniversary function.

Guest speaker for the evening would be the Archbishop

of Perth, Archbishop Geoffrey Sambell.

The archbishop, an authority on social welfare, was also described by the society spokesman as "an outstanding leader in the Australian church today."

He had represented Australia at the Anglican Consultative Council "the worldwide consultative forum on Anglicanism which meets in different

parts of the world every two or three years."

The archbishop's "world-wide perspective of Christianity" had been emphasised again recently when he had arranged for seven Asian and African missionaries to come to Western Australia as part of the "Celebration '75" programme, the spokesman said.

The society's festival this year would include well-known baritone Neil Williams who would share the spotlight with the Young World Singers, "regarded as one of the most exciting young Christian singing groups in Australia".



Archbishop Sambell

Appointments to ACC Queensland committee

The Queensland State Committee of the Australian Council of Churches has appointed the Rev L. G. Armstrong, Minister of Ann Street Church of Christ, Brisbane, as president for 1976-77.

The Rev Colville Crowe, Minister of the Toowoong Presbyterian Church, and the Venerable Bryan Ward, Minister of the Anglican Church, have been appointed as vice-presidents.

The Queensland State Committee is an autonomous Council of Churches in Queensland, having an affiliation with the Australian Council of Churches.

Member churches are: The Queensland Province of the Anglican Church; the Conference of the Churches of Christ in Queensland; the Queensland Congregational Union; the Greek Orthodox Church, Queensland District; the Queensland Conference of the Methodist Church of Australasia; the Presbyterian Church of Queensland; the Salvation Army, South Queensland Division, and Central and North Queensland Division; the Serbian Orthodox Church of St Nikolas; and the Brisbane Meeting of the Society of Friends.

'External course' results from Moore College

Moore Theological College, in Sydney, has released the names of successful candidates at this year's external courses conducted by the college.

Courses consisted of the Sydney Preliminary Theological Certificate (SPTC) Inter-varsity Fellowship Course and the Certificate in Theology.

Results were:

The Sydney Preliminary Theological Certificate:

Pass level: Mr R. W. Bolling, Mrs J. B. Burn, Mr D. Charleston, Mrs C. E. Dunn, Mr P. J. Harnwell, Mrs G. J. Jones, Mr R. J. Lewis, Mr P. L. P. Lim, Mr D. S. Marr, Mr R. C. McDonald, Mr M. E. Paull, Mr W. R. Porter, Mr A. H. Ramsay, Mrs C. Regan, Mrs L. S. Robinson, Mr S. W. Spratt, Miss G. J. Stant, Mrs R. Tandy, Mr T. R. White.

Credit level: Mrs M. T. Allen, Mr K. W. Boel, Mr K. Casey, Mrs O. R. Casey, Mr G. O. Crockett, Mrs M. P. Dickson, Mr J. L. Diesendorf, Mr G. K. Fell, Mr F. N. Gosling, Mr H. Harrison, Mrs M. A. Hotchkiss, Mrs M. Y. Y. Lee, Mr T. A. Lee, Mr A. L. Miller, Mrs L. Myers, Mrs J. A. McAllister, Mr W. K. Presbury, Mr G. Pritchard, Mrs H. E. Puckeridge, Mrs S. Tobin, Mr A. E. Tommerup, Miss J. A. Tutt, Mrs M. E. Vander Schaff, Mrs J. Whiting, Mr M. F. Wilson, Mr J. S. Woodward.

Second-class Honours: Mr G. A. Collins, Miss P. Copping, Mrs C. Duncan, Mrs H. J. Irvine, Mr G. Kent, Dr J. W. McMillan, Mr G. A. Wilson.

First-class Honours: Mr W. J. Bailey, Dr D. R. Collison, Mr I. F. Cooper, Miss M. Hastie, Miss E. A. Mathieson.

Inter-Varsity Fellowship Course:

Second-class Honours: Mr P. B. Paul.

The Certificate in Theology:

Pass level: Mr A. H. Ash, Mr E. W. Comyns, Mr A. J. F. Groening, Mrs S. M. Hotchkiss, Mr A. R. Hurse, Mr N. Hutchison, Mr B. F. James, Miss F. E. Lilley, Mr G. E. Orange, Mr P. Ross.

Credit level: Dr D. R. Given, Rev R. F. Hanson, Mr F. A. Hoskin, Mrs R. V. Meers, Mrs P. F. Shepherd, Mr D. R. Skelton, Mr L. J. Smail.

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AUSTRALIA 'IS ISOLATED FROM MAIN ANGLICAN CURRENTS'

Australia was still isolated from the main current of spiritual and intellectual life in the Anglican Communion, Mr John Denton said on his return from the third Anglican Consultative Council, in Trinidad.

Mr Denton, who is Registrar of the Diocese of Sydney, was an Australian delegate to the conference, held in March.

He posed the question as to why Australian Anglicans were so isolated from mainstream Anglican Communion life and thought.

It could be more than merely Australia's geographical distance from Anglican communities in other countries, he suggested.

Mr Denton said he considered his conference report would reflect opinion expressed by delegates representing Anglican Churches from 101 countries.

He answered the question: "What was the value of ACC-3? — The consultative process itself.

"Small delegations from the entire Anglican Communion (Burma was the only absentee, China was prayerfully remembered) allowed for full sharing of views," he said.

"The agendas were relevant and the report will reflect Anglican opinion and insight spiced by experts but

essentially the product of a group of fellow Anglicans striving for light upon the road."

The Council had been divided into four sections and agendas had been developed in four categories: Ecumenical Affairs, Church and Society, Ministry and Mission, and Evangelism.

Archbishop Sambel, of Perth, had chaired the section on Church and Society.

One of the important considerations of this section was the issue of violence.

The Council maintained that only in exceptional circumstances could violence be regarded as compatible with the Christian faith, but called on Christians to maintain fellowship with other Christians who take what to them is the unavoidable option of the violent overthrow of an oppressive regime.

The Council believed in the "impossible possibility" —

all races, cultures and classes held creatively in a single congregation and a single church as a sign of hope to the world.

Another Australian delegate, the Rev Maurice Betteridge, Federal Secretary of the Church Missionary Society, was in the Missionary and Evangelism section and made the final presentation of the report.

Missionary support was seen to be a cross-cultural exchange from newer to older churches as well as the established older to newer churches.

They also considered the problem of making the gospel relevant in different cultures and the consequent reformulation of Christian truth.

Third-world thinkers were concerned at the Western tradition and a call was made for the formation of an Anglican-wide Theological and Doctrinal Commission.

The section on Ministry faced the present position on the admission of women to the priesthood.

Mr Denton reported: "Seven provinces and the Church of South India believe that there is no theological objection to such a ministry.

"Seven other provinces have taken preliminary action which includes allowing women priests who visit these provinces to exercise their ministry.

"Four provinces have decided against, the ordi-

(To page 2) "Church Times" — England



Dedication of the Piper Cherokee aeroplane at Sydney's Bankstown Airport (left to right): Archdeacon R. C. Fillingham, the Rev C. J. Clerke, the Rev L. Daniels and the Rev T. J. Hayman.

Piper aircraft dedicated for BCA work

VENUE FOR LAMBETH?

Enquiries are to be made as to the possibility of holding the 1978 Lambeth Conference at Canterbury.

This was announced by the Archbishop of Canterbury towards the close of the recent meeting of the Anglican Consultative Council at Chaguaramas, Trinidad.

The Council, as reported, had earlier agreed by 40 votes to five that a traditional Lambeth Conference — to be attended by 440 bishops and 60 consultants and observers — should be held in 1978.

The accent of the meeting would be on two things, the archbishop declared: "On prayer and waiting on God, and on the understanding of episcopacy and training in the exercise of it." The meeting would last for no more than three weeks.

"Church Times" — England

A Piper Cherokee aircraft named "Len Daniels" was dedicated for service in the Anglican Parish of Menindee (NSW) by Archdeacon R. Fillingham, chairman of the Bush Church Aid Society Council, on Sunday, April 11.

The Rev Len Daniels was the first "flying padre" in Australia and began his church flying career with very few navigational aids in the early 1920's.

Mr Daniels has recorded his experiences in a book called "Far West".

He refers in the book to difficulties with authorities because of landings made in main streets of small towns, of hazards when landing on station properties and with passengers who wanted to do strange things during the flights.

Mr Daniels left Wilcannia in 1932 to become the Rector of Lithgow (NSW) until 1941.

After this he became the Rector of Kurrabung and served until 1959.

He now lives at Nuffield Village at Castle Hill.

He still conducts services

and maintains a deep interest in activities and service of the Bush Church Aid Society, with whom he began his flying career.

The Rev Chris Clerke, the BCA missionary at Menindee, will use the new aircraft to help his ministry in that vast parish.

The area includes centres as wide apart as Tibooburra, Pooncarie, together with Olary and Cockburn in South Australia.

The use of the aircraft is especially beneficial at the present time when floods have cut roads and made car travel difficult.

In this connection Mr Clerke is helping the Rev David Eastway, BCA missionary at Wilcannia, who cannot get to some of his out centres because of flooded roads.

ON OTHER PAGES . . .

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- Testimony of former Jehovah's Witness — page 3.
- Letters to Editor — page 4.
- BCA Padre's Trials — page 4.
- Book Reviews — page 6.
- An Innocent Abroad — page 7.
- Mainly About People — page 8.

EDITORIAL

WHAT DID HAPPEN ON THE THIRD DAY?

There is nothing new in the fact that some people teach that Jesus did not rise from death and the grave. That story has been put about ever since His death.

But it may be news to some readers that some of the people teaching that these days still speak and write about "the resurrection of Christ" and still call themselves Christians.

These people have two basic presuppositions. The first is that Jesus could not have been conscious, during His life, of the fact that he was God's anointed One, or "Christ".

Therefore, he could not have predicted His death and resurrection as the Gospels say He did — but these "predictions" have been written back into the text of the Gospels as if Jesus spoke of His bodily resurrection.

The second presupposition of these moderns is that they do not believe in miracles. This is a scientific age

and science has ruled out the miraculous. They reason that corpses do not return to life, and never have.

So the disciples of Jesus, unwilling or unable to believe that His life and influence were ended, developed an idea of resurrection and included it in their writings about Jesus and Christianity.

The references to the bodily resurrection of Jesus Christ, we are told, are not factual and historical references, but myths.

There are serious problems, even momentous difficulties, about this teaching.

For one thing, there is absolutely no evidence to support this view; in fact all the available evidence points to the conclusion that Jesus did rise bodily from death and the tomb.

Another point is this: the empty tomb gave rise to belief in the resurrection. We are not to think that belief

in a resurrection would empty the tomb in which Jesus' corpse had been laid!

Paul the apostle wrote that if Christ has not been raised (and clearly he means "raised bodily") Christian faith and preaching is vain and pitiable.

The combined testimony of the New Testament documents points to the resurrection of the body of Jesus, which bore the marks of His suffering.

It tells of Him speaking and eating, walking in company with his disciples, appearing in various places for several weeks before His ascension.

When people who call themselves Christians are teaching that the body of Jesus Christ mouldered to dust in a Palestinian tomb, it is time for us all to be alert and watchful for such false teaching, and to "test everything; hold fast to that which is good" (1 Thess 5:21).