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Bishop walks out of Council Racism and WCC grants debated at Limuru

The Bishop of Mashonaland (Rhodesia), Right Rev J. Paul Burrough, walked out of the Anglican Consultative Council at Limuru, Kenya, after the Council had voted in support of the WCC grants to anti-racist groups. He said that the resolution made it impossible for him to take any further part.

Fifty-three delegates representing the world Anglican churches met at Limuru, 20 miles from Nairobi, from February 23 to March 5. Australia was represented by the Archbishop of Perth, Rev E. D. Cameron (Federal Secretary of CMS), Mr R. T. St John (Registrar, Brisbane diocese) and Miss Irene Jeffreys, of Adelaide.

The average age of delegates was 56 and about half represented non-white races. Miss Nancy Chan, a youth delegate from Sabah, is a graduate in arts of the University of Tasmania and well-known to many Australian Anglicans. She, together with Irene Jeffreys and delegates from Nigeria and the United States made up the only women on the council. Bishop Alf Stanway represented Tanzania.

The Limuru Conference and training centre provided an excellent meeting place and delegates experienced a sense of close fellowship which is usually absent from larger conferences.

They met each day for Morning Prayer and after a short break, Holy Communion followed, using the rite of a different province each day. Dr Geoffrey Sambell of Perth used "Australia '69" one morning and he was assisted by Rev Don Cameron.

This first meeting of the new Anglican Consultative Council was dominated by the question of racism but behind that lay the deep tensions between the developed and the underdeveloped, the rich and the poor nations.

Although, like Lambeth, the ACC has a purely consultative function, its resolutions are likely to be pressed for a long time to come as having some moral authority.

Its major resolutions were in the three areas of racism, the ordination of women and Christian unity. On racism, one resolution supported the WCC program on racism "on the understanding that the grants will not be used for military purposes." A long

statement was also approved, supporting the WCC program but recognising that some, equally opposed to racism, believe that the grants under the WCC program were mistaken. Both resolutions were strongly opposed by the Archbishop of Capetown and the Bishop of Mashonaland, among others.

By 24 votes to 22, the council decided to accept the action of any bishop who, with the approval of his province, decided to admit a woman to the ministry.

It also said that it would encourage all provinces to continue in communion with dioceses which accepted women priests. The Archbishop of Canterbury was among those who voted against it. The Archbishop of Perth, in a strong appeal, drew the council's attention to the work being done on this question by a number of commissions since Lambeth 1968. When this work is completed the Anglican Communion would have firmer ground on which to rest a decision, he said.

On questions of unity, the Council declared that the English Anglican-Methodist union plan to be theologically adequate, despite Professor J. N. D. Anderson's plea to the contrary. It called for full communion with the Church of South India, the Churches of Pakistan and North India and the Church of Lanka when it is established. It welcomed steps taken towards unity in New Zealand. It also called

for an improvement in WCC communications.

The section of the council devoted to mission and evangelism offers understanding of these concepts which starts from biblical foundations and when the full report of the council is published, this section will undoubtedly receive considerable attention.

The ACC elected its officers and a standing committee. The Archbishop of Canterbury is president. As chairman the council elected Sir Louis Mbanefo, from Nigeria, and as vice-chairman Mrs Harold C. Kelleran, of the USA.

The other members of the Standing Committee are: the Rev E. D. Cameron (Australia); Bishop R. S. Dean (Canada); Mr Martin Kaunda (Zambia); Prof J. N. D. Anderson (England); the Rev R. T. Nishimura (Japan); Mr J. C. Cottrell (New Zealand); and Bishop G. C. M. Woodroffe (West Indies). It also appointed Bishop John Howe with acclamation to the post of secretary-general, which replaces that of executive officer.

MISSIONARY BUDGETS EXCEEDED

Two of our Australian missionary bodies whose year ended on 31 December last are praising God that their missionary targets for 1970 have been more than met. They are the Australian Board of Missions and the South American Missionary Society.

Rev Victor Roberts, General Secretary of the Australian Association of S.A.M.S. told the Record that \$476 was given over

and above the budget of \$32,000. The 1971 budget has been set at \$38,000 and later this year two new candidates, Rev Richard and

Mrs Majorie Andrew, will go to South America to join the growing team of young Australians already working there with S.A.M.S.

The Australian Board of Missions accepted a budget of \$487,000 for 1970, 124 per cent higher than anything previous. This amount was given, with a surplus of a few hundred dollars.

The new Chairman of A.B.M., Bishop Donald Shearman, told the Record that it was a great encouragement to him to come to office without the need to face all the problems of a deficit.

He specially commended the diocese of Riverina, which gave some thousands of dollars above its budget, despite the severely depressed state of the primary industries on which the whole diocese depends. No diocese in Australia, the Bishop said, was outstandingly down in its giving.

The diocese of Tasmania gave \$14,946 to A.B.M. which covered the budget and even exceeded the extra sum added for "missionary hardship."

The A.B.M. in South Australia reports buoyant giving too, Adelaide gave a record of \$37,988 to the budget and \$2,051 came in for non-budget funds. Among leading givers were St Columba's Hawthorn (\$1,658), St Andrew's Walkerville (\$1,418) and St David's Burnside (\$1,275).

The diocese of the Murray gave \$4,164 and \$68 to non-budget funds. Leading givers were Christ Church Mount Gambier (\$676) and St Augustine's Renmark (\$417).

Willochra diocese gave \$3,297 and \$246 to non-budget. Leading givers were St Thomas's Port Lincoln (\$615) and Ceduna parish (\$299).

The whole State gave \$45,450 to the budget and \$2,365 to non-budget funds. It was the largest sum ever for A.B.M.

The province of Victoria gave \$133,576 to the budget and marginal gifts of \$3,540. Diocesan giving was (marginal gifts in brackets): Melbourne \$70,975 (\$2,289), Ballarat \$21,731 (\$132), Bendigo \$11,765 (\$255), Gippsland (\$5,294 \$264), St Arnaud \$6,547 (\$400) and Wangaratta \$17,264 (\$200). Largest givers in Victoria were All Saints' Geelong (\$2,794) and St John's Camberwell (\$2,292).

We in Australia can thank God that missionary giving is being sustained in the face of the opposite trend in New Zealand, Canada, the U.S.A. and the U.K.

"Oh Calcutta" supporters picket Adelaide church

When Rev Lance Shilton, rector of Holy Trinity, Adelaide, led public protest in Adelaide against the performing of "Oh Calcutta," opponents with placards demonstrated outside his church one Sunday night recently.

The news that the nude sex revue "Oh Calcutta" would be staged in Adelaide has created a wave of protest which has resulted in more than 16,000 people signing a petition to the Attorney-General, Mr King, to have the revue banned.

Mr Shilton has emerged as the leader of Christians and other concerned people in the community who have formed a Moral Action Committee. He called for Christians to ask for God's guidance in a day of prayer on March 7 and thousands met in churches throughout the State.

Adelaide newspaper columnists John Miles in the "Advertiser" and Helen Caterer in the "Sunday Mail" came out strongly against the presentation of "Oh Calcutta."

ta" and radio commentators Neil Adcock, Father Bob Hailstone and Father John Fleming opened their "talk back" sessions to listeners, the majority of whom made it clear that they felt "Oh Calcutta" would be corrupting and harmful to young people and others who were immature.

Then came the counter-attack. The "Australian's" arts writer Max Harris unleashed a verbal bag of tricks in what he called "a cool look at the facts for the history books."

In an emotional attack on his fellow writers John Miles and Helen Caterer, he bewailed the fact that the South Australian "social laboratory" of "personal and literary freedom" was being

ruined by "a wowsler backlash."

Then Adelaide theatre producer Colin Ballantyne came out against all censorship and announced he was organising a counter petition, which he said would be signed by 100,000 people.

He organised a protest outside Holy Trinity Church on the following Sunday night and about 40 people watched while others stood in the drizzling rain outside the church with banners saying "B'ots and Banning Go Hand in Hand," "Atheist Foundation of Australia — tax the churches."

The rector and a number of the congregation came out and talked with the demonstrators and after making their points, in-

vited them in for coffee. Some of them came.

Scarcely a day has passed without a television interview press article or talk or debate in which Lance Shilton has taken part.

He has emphasised strongly the Christian viewpoint that "love your neighbour" is more important than "doing your own thing."

A committee, formed after 300 people attended a public meeting at Holy Trinity to protest against "Oh Calcutta," presented a petition signed by thousands to the Attorney-General.

He has said that nobody under 18 will be admitted but that on the script he will not ban the revue unless it proves to be obscene in actual presentation. He has since conferred with the Police Commissioner to make sure that police will be there on the opening night and other performances.

This has put the task of censorship on to the police and many people feel that this is undesirable.

At the centre of the action Lance Shilton has not spared himself. This dynamic evangelical preacher is no "cloistered cleric," or bigoted wowsler.

Sex is not a taboo subject at Holy Trinity and 100 young couples attending marriage counselling lectures are helped to discuss all aspects of it freely and without embarrassment.

The church has an outreach in the community with its hospital visiting, education programs and Bible studies which go to overseas countries as well as other churches.

Lance Shilton is a Melbourne man, a graduate of Melbourne and London universities and Ridley Theological College. He holds degrees in philosophy and theology. He has written four books and has visited many countries including Russia and East Berlin in three overseas trips.

At present the Moral Action Committee is considering further moves in connection with "Oh Calcutta." It will then turn to positive action to improve other moral standards which are concerning many people in the community.



Opponents of the protest and atheists outside Holy Trinity Church.

HE IS RISEN — HALLELUJAH!

The really triumphant Christian hymns are the Easter hymns. The others are not necessarily gloomy (though in passing, Christian congregations have often shown a positive genius for making the most thrilling Christian message sound dull when sung). But it is the Easter hymns which sound out the joy and the triumph of Christ as no other hymns do.

Through the centuries the faithful have delighted to praise God at the top of their voices when they have thought of the resurrection of their Lord.

For the first disciples this was the most natural thing in the world. Unless the picture the gospels give us is woefully wide

of the mark the little band of Jesus' followers was hopelessly dispirited at the end of Good Friday.

Their devotion to Jesus was not the tepid, sickly thing that

Canon Leon L. Morris, Principal of Ridley College, Melbourne, is a graduate of the universities of Sydney, London and Cambridge and is a New Testament scholar of international repute.

often calls itself Christianity these days. For him they had left homes, friends, occupations, everything. For him they had become a band of itinerants, wandering round Galilee, listening to Jesus as he proclaimed the Kingdom, and even doing a bit of it themselves. For him they had put up with the opposition of the Pharisees and the chief priests and of the good religious folk in general. They had been so sure of him that they had done this, not in a spirit of grim resignation as those who must put up with a harsh fate, but in joyful surrender. They had met and responded to their Lord. For him they counted all things well lost.

AND THEN HE DIED

The malice of the Romans made a combination which he apparently could not resist. So he died on a cross. And the bottom dropped clean out of their little world.

It took a lot to convince them on that first Easter Day that he really was alive. Like Paul's Corinthian friends of a slightly later date they held firmly to the commonsense view that "Dead men don't rise." Some women said they had seen him, but the lordly males dismissed the first resur-

rection stories as nothing more than women's talk.

But then others (including men) and yet others saw the Lord. Eventually it became clear to all the little group that Jesus was indeed alive. The greatness of their first despondency was now the measure of their joy. No wonder at all that they were gripped by the resurrection and that it formed the centre of their preaching.

And it didn't stop with them. As that generation passed away the next caught the same truth, that Jesus was risen, and made that the heart of the faith. And so did the next and the next.

Of course there have always been doubters. Mostly they have come from outside the Christian Church, and they have felt that their opposition to the resurrection was part of their opposition to the Christian system as a whole.

But in recent years sometimes it has been professing Christians who have assured us that "the bones of Jesus remain in the soil of Palestine." Often great scholars find difficulty with the resurrection story. They prefer to think of a "spiritual" resurrection and they speak of a change in the hearts and outlook of the disciples.

Are we to say then that the Church has been mistaken hitherto and that now at last we have the rights of the matter? Are we to say that the Church, built as it was on the preaching of the resurrection, was erected on a flimsy foundation?

Here everything depends on whence we derive our views. If we are to say that it is only those things which commend themselves to the modern mind that are acceptable and that we must build up our doctrine on the basis of what seems to us most likely to have happened, that is one thing. But if we are to let the evidence decide the point that is quite another. Of course in practice we cannot separate these absolutely. But for all that there is a difference between those who stress the way things look to us and those who emphasise the evidence. When we do look at the evidence we are shut up to the resurrection. That is what all our accounts are about.

The main point they make is that God is in it. He raised his Son, as the New Testament writers never tire of telling us. If he has done this, then it is not for us to lay down what he must have done or how he must have done it. It is for us rather to accept his intervention for our

salvation and to rejoice in the victory thus wrought over death and hell and every evil thing. Hallelujah!

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EDITORIAL

Where it all begins

The death of the Son of God on Calvary's cross made that spot, that event, the focal point of universal history.

The Incarnation finds its focus in the cross. Because of it, the resurrection and the ascension occurred. By means of the great work of redemption wrought upon the cross the salvation of all sinners became possible. Beside the great work upon Calvary, all events in history became insignificant.

In this generation we have become tired of human oratory attaching to great events "This is the greatest moment in human history." God's incomparable love for man shown at Calvary silences all other achievements.

We find the uniqueness of Calvary not in the event but rather in the Person who died there for us. There, God was in Christ, reconciling the world unto himself. He who knew no sin, became sin for us.

Human history finds significance as we see it leading to Calvary and proceeding out and away from it. Calvary alone gives meaning to all man's hopes and ideals. Without the focus on Calvary, meaning is distorted and hope becomes blurred.

Yet Calvary does not stand alone but in close relation to the resurrection which took place on the first Easter morn. "The God of peace ... brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant." The Bible here proclaims the inseparable relation between the cross and the resurrection. The shedding of blood was the new covenant ratified by the mighty power of God in raising him up who could not be held by death.

Christ's death at Calvary as the covenant substitute for sinful men was a never-to-be-repeated event. We have been commanded to proclaim this saving event to mankind "till he come." Men learn that they are sinners at the foot of the cross. Men will find their lives come into focus and take on meaning and hope as they find the Christ who died in their place.



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EVANGELICAL VIEWPOINTS

The Resurrection

If there is a peculiarly Evangelical view-point on the subject of the Resurrection, I am not aware of it. I hope that what is said in this article would be acceptable to all who claim orthodox Christian belief.

In considering our Lord's resurrection, it is important to realise that it is not, in the normal meaning of the words, merely historical. History, as it is now understood, sets out to explain and connect past events in purely naturalistic terms. (The approach of the sciences is similar.) The miraculous is excluded, simply because it cannot be fitted within such an approach.

However, it must be stressed that the truth of our Lord's resurrection rests on strictly historical foundations — the empty tomb and the appearances to the disciples. Of course, these can be explained naturalistically — for example, a stolen body and hallucinations — and only the willing response of faith makes the historical evidence give certainty.

Notice here that the empty tomb is the one fact on which all the gospel records agree unanimously; and it seems implied in the fifteenth of 1 Corinthians. Not only does Paul list burial as one of four facts — death, burial, raised on the third day, seen by witnesses — in a way that implies the emptiness of the tomb (the apostle expresses himself unnaturally if he means only that burial set the seal on death, as in "dead and buried"); he also says "was raised on the third

day," and this "dating" of the resurrection seems to exclude any mere spiritual survival of death.

On the other hand, it is not so easy to fit the accounts of the risen Lord's appearances (to disciples, believers, only, notice) into a harmonious whole. Vital as these are, they serve as a basis for the true interpretation of the empty tomb; thus they serve as the basis for the believer's assurance that his experience is of the risen Jesus, not self-delusion.

But without the empty tomb, the appearances can establish nothing about the truth of Christ's resurrection.

As to the nature of our Lord's body after the resurrection, it is impossible to speculate surely. It has flesh and bones (Luke 24:40); can take food (Luke 24:43); is able to be touched, and carried the scars of the passion (Luke 24:40, John 20:27. But

"Those dear tokens of his Passion" "Still his dazzling Body bears" outruns the Scriptural evidence.

Also, our Lord's body did not decay in the tomb (Acts 2:31).

Richard Hooker, although not directly handling this point, shows why "even when his soul

forsook the tabernacle of his body, his Deity forsook neither body nor soul. If it had, then could we not truly hold ... that the Person of Christ was buried ... for the body separated from the word, can in no true sense be termed the Person of Christ ... The very Person of Christ therefore, for ever one and the self-same, was only, touching bodily substance, concluded within the grave, his soul only from thence severed; but by personal union his Deity still inseparably joined with both" (Ecc. Pol., V:52).

In this, the sinless Christ differs from us sinners whom he saves. Our salvation is certain but in a sense incomplete — we still sin, and are still subject to disease and hurt, and to death. ("Faith-healing," so-called, is a Scriptural truth, but not a necessary right, almost anticipating the final resurrection).

Yet mortality and decay do not have the last word. We look forward to the resurrection of the dead at the day of Judgment (On all this, see Romans 8:19-23).

Of what this is to be like we again cannot speculate surely. Christ's resurrection is the guarantee, and in some way, the foreshadowing of ours (1 Corinthians 15:20-23).

What can be said is that then the Creator's workmanship which was very good (Genesis 1:31) will by his own work as Saviour be brought to a higher perfection than it could have known had not His creatures' rebellion marred it for a season.

AUSTRALIA SENDS THREE OBSERVERS TO HONG KONG

Three Australians will attend the next meeting of the Council of the (Anglican) Church in South East Asia as observers. It is the first time observers have been invited from Australia.

The observers are Mr John Denton, Registrar of the Diocese of Sydney, and Secretary of



Mr John Denton

General Synod; Bishop Graham Delbridge, Assistant Bishop in the Diocese of Sydney, and Secretary of the Missionary and Ecumenical Council of General Synod; and Rev Cyril Manuel, Secretary of the Anglican Missionary Council in Western Australia.

The meeting will be held in Hong Kong from April 26 to 30. Original plans for a meeting in Manila were changed because of political unrest.

Delegates to the council will come from Korea, Taiwan, Hong Kong, the Philippines and Malaysia.

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Make it a Date — 1st May, 1971

On my path

Have you ever had to eat your words? I have. Awful, isn't it!

We blew in to the monthly meeting, to be greeted with polite murmurs of "How are you?"

I was feeling particularly on top of the world that day, and opened my mouth a little wider than usual. Added to which I had my bright red suit on, and that always steps up my morale a bit!

"Full of beans," I replied airily. "As a matter of fact, I don't think Christians should get sick at all!"

The following month I was away — with a sore throat! Anticlimax plus some salutary humiliation!

At the same time, let me add some qualifying comments. What I really mean I suppose is that people — and especially Christians — should never get sick unnecessarily, nor make a lot of their ailments. This does happen, and perhaps I have a "thing" about it. So I have to watch two tendencies — bragging (as above) and an unloving and critical attitude. Both are sinful.

I believe we have to avoid being so terribly busy that we have no time to take stock of ourselves and our habits and program. We suffer no loss and may gain immeasurably by having a long, unemotional and objective look at ourselves and our doings. This should be done in an attitude of prayer and openness towards God, that his Holy Spirit may impart to us the wisdom we need in our assessment.

Do we honestly believe that

the Lord Jesus came to give each one of us abundant, overcoming, overflowing and victorious life? Then are we being cheated — or cheating ourselves?

Is there a bit of grit in the machine which is meant to run

By Margaret

smoothly, efficiently and purposefully? And I don't mean the kind of grit that Daniel had!

Are the parts becoming worn out prematurely? Does the machine get adequate rest? Is it fed with the right stuff? Is one of its springs too tense?

You can substitute any other word for machine, if you like. Call it musical instrument, or even orchestra.

For harmony should be the desired result.

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At Easter we focus on the risen, triumphant Christ. Distance is one of the greatest single hindrances to making His victory known in the remote parts of Australia. You can help provide the money to overcome the problem by entering the National Fund Motorthon. If Motorthon Mileage Cards are unavailable in your area, contact the NATIONAL HOME MISSION FUND, 135 BATHURST STREET, SYDNEY 2000.

Notes and Comments

New president

Canon T. G. Mohan has been elected president of England's Church Pastoral Aid Society, a signal honour for one who was formerly Secretary of the Society.

Canon Mohan is well-known in Australia and to Australians. Archbishop Mowll made him an honorary canon of St Andrew's Cathedral in 1956 and he is still remembered in Sydney as a warm and approachable man with an unforgettable charm and gentleness. He is at his best when expounding the Scriptures with the open Bible in his hand.

The CPAS is in the forefront of evangelical work and witness in England. Its patron is the Queen and its Vice-Patrons are the Archbishops of Canterbury, York and Sydney and Lieutenant General Sir Arthur Smith.

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RELIGION WITHOUT WRAPPINGS

"While wrestling with one of those cellophane hermetically sealed packages of bacon..." The stuff is there, all right, but awfully hard to get at! The duty of the Christian is to proclaim the gospel... but so often it is obscured in "a jungle of organisations, of leaflets." We need officials, programs and

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ACC needs re-structuring

Grassroots resistance to World Council of Churches programs in the USA brought about demands in 1969 for a re-structuring of the National Council of Churches. The plan proposed might be adopted with advantage by the Australian Council of Churches.

The plan envisages a less centralised structure wherein the Council would adopt only those WCC programs which had direct denominational support in this country.

At least such a plan would avoid programs being imposed upon denominations who are not consulted as to whether they will support them or not. It could create a much larger volume of moral and financial support which is lacking at present.

At present the ACC suffers from the fact that member deno-

minations give it token support financially and in the significance attached to the selection of delegates. They will never give of their best until there is a feeling of involvement at all levels in the denominations.

This kind of involvement will not be forthcoming while the present tenuous affiliations are maintained. As the ACC is constituted now, any claim to speak for its member denominations is meaningless. Its pronouncements have only that force that individuals care to give them.

Stirring trouble

Uninvited and unannounced, Bishop C. E. Crowther dropped in on Sydney for a few days in March. The news media said that he is an assistant bishop of California.

An Englishman, he was made Bishop of Kimberley in South Africa in 1965 when he was 35 years old and he was expelled from South Africa in 1967. Judging from his television interviews, he is a highly articulate crusader who is clearly shocked to find that most Australians do not share his views.

He proclaims with the monotonous regularity of the professional propagandist that Australians must wake up and refuse to accept sporting teams from South

Africa. He even promised that he would try to come back later this year and help make things unpleasant for the South African Rugby team that will be touring Australia.

Perhaps someone might get the message across to Bishop Crowther that we have lashings of bishops and assistant bishops in Australia, most of them quite articulate too. And although we no doubt seem to him to be "benighted colonials," we are quite capable of stirring in a just cause.

Mr P. F. Lucock, MP, who is also a Presbyterian minister, said in Federal Parliament on 16 March that Bishop Crowther was sowing "the very seeds of hatred" in racial discrimination that the rest of the world was trying to overcome.

Chain letter

The chain letter is so blatantly fraudulent that it comes as a shock to find one circulated by and among Anglican ministers.

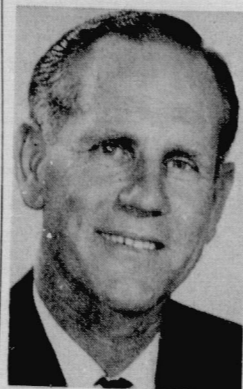
The current one contains the names of ministers of Grafton, Sydney and Warragamba dioceses and is for circulation among ministers only, promising each of them \$8,000 if they keep the chain intact.

It does not mention that there would have to be 180,000 ministers in Australia for even the first group of four names to get their \$8,000.

One minister on the list from Sydney said that he had received about \$3 and hadn't heard about chain letters before. He said that working out the arithmetic of it hadn't occurred to him.

Easter Keswick at Atherton

A Queensland Tropics Keswick Convention is on this coming weekend, 8-12 April at the Atherton Show-ground. It is the eleventh Tropic Convention, presenting the Bible message of victorious Christian living.



Rev Geoff Bingham

The chairman of the convention is Rev A. Traves of Binda and he is supported by a committee of ministers and people of the churches of North Queensland.

The program includes a civic welcome, a youth rally, a missionary rally, an outing on Lake Eacham, open air services, attendance at local churches and an open Communion service.

The visiting speakers are Rev Geoff Bingham, an Anglican and principal of the Adelaide Bible Institute and Mr G. Francis, director of crusade for Christ and World Missions. Both are prominent convention speakers in Australia and overseas.

NEAC: PROGRESS REPORT

From all parts of Australia and beyond, applications for the National Evangelical Anglican Congress, Monash University, August, 1971, are flowing in. At 22 March, 130 men and women are registered.

A minimum of 300 is sought, a maximum of 500 can be accepted. We would urge all intending applicants to send in their forms and deposit of \$10 now to their State Correspondents.

The academic world is on vacation during the Congress 23-28 August and it is hoped that many will be at the Congress from the schools, colleges and universities.

Members of synods and General Synod, leaders in evangelical societies and parishes, are urged to make it their business to be present.

With a total budget of \$7,000 for overheads and with just under \$3,500 as yet in hand, all evangelical people and church vestries are asked to consider making a generous donation to the Budget funds without delay.

The parishes are also urged to assist or sponsor at least two members coming to the Congress from the parish. This can be regarded as a good investment for the church and the Gospel.

The third area of giving we commend to our friends is that of being a share partner: those who cannot themselves attend can act as sponsor to someone who could and should come but lacks the money. By writing to

your State Correspondent, you can be put in touch with a person who would value your sponsorship. Many students are in this category.

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LETTERS

Wrong impression

The front page of the February 25 issue of your newspaper carries the news item, "Adelaide Gift to the Murray", in which article is conveyed the impression that a cash gift of \$49,530 has been made. This is quite misleading to the reader who is unfamiliar with the circumstances of this transaction, and I would be grateful if you would allow me the space to set the matter in its proper perspective.

First, the sum of \$49,530 is not a gift, but represents the total value of assets transferred to the Diocese of the Murray and is made up as follows:

(a) The transfer to the Diocese of the Murray Home Mission Fund of loans owing to the Anglican Home Mission Society as at 31st March 1970, by Churches now forming part of the Diocese of the Murray amounting to \$32,280.

(b) The transfer to the Diocese of the Murray Home Mission Fund of Church sites owned by the AHMS in the Diocese of the Murray, of a book value of \$17,250.

Secondly, the transfer of the above assets represents an equitable distribution of funds and property which have been built up over a period of years for the work of the Church in areas of scattered population, the bulk of which now comprises the Diocese of the Murray and which prior to March 31, 1970 formed part of the Diocese of Adelaide.

Certain of the sites mentioned above were sold prior to

the transfer being effected and a relatively small amount of cash was involved in the actual transfer.

A further point of interest to readers will be the matter of the

Appeal for the Diocese of the Murray sponsored by the Bishop of Adelaide for the sum of \$40,000 to be used in the setting up of the Diocese of the Murray. To date, the sum of \$6,000

has been subscribed to the appeal, including a cash gift made by the Standing Committee of the Diocese of Adelaide of \$1,000 and another by the Diocese of Willochra of \$250.

(The Rev) I. J. Scott,
Registrar,
Murray Bridge SA.

Are we reading the signs of the times?

Rev Stan Gaden's letter (25 Feb.) focuses attention on the confusion of many, both within the church and outside of it. Little understanding seems to exist concerning the climactic days of our crumbling, explosive world-system.

Yet the system climaxes the greatest Christian missionary effort ever witnessed on earth. We might ask what evangel can be offered to man after the great rejection?

Revelation gives us two messages of warning of the end period. "Fear God and give glory to him, for the hour of his judgment is come." (Rev. 14:7). Of this evil system of lawlessness, apostasy and paganism we are further warned, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven and God hath remembered her iniquities." (Rev 18:4-5).

We now find churchmen, not merely joining demonstrations, but leading and organising, using the methods of strife, wrath, hatred and emulations; four of the catalogue of forbidden actions listed in Galatians 5:19-21. "They which do such things shall not inherit the Kingdom."

The prophets certainly assure us that this present disgusting system must be swept aside before that which we desire and have prayed for for near 2000 years can be set up. Why then

should we strive to retain this system? It has run its course.

Our Lord spoke of this time of world tribulation indicating the signs saying: "And what I say unto you, I say unto all, Watch." (Mark 13:37). Could it be that so many are confused because of our spiritualising literal facts and directions?

Edgar Annabel,
Caramatta, NSW.

South African attitudes

In your issue of January 14, you have a letter from Jack Horner, who is apparently in favour of the terrorism launched from Zambia and Tanzania against South Africa.

Mr Horner's reference to the slave trade is absolutely correct. However, not by any stretch of imagination can that trade be linked with the attitude of the South African Government towards its people. The Government is concerned with security, health, education and services, and in these channels its record is good.

As you know, there is a case before the World Court in connection with the South African administration of South West Africa. In this connection, the South African team has offered

to arrange a plebiscite with United Nations co-operation, to obtain the opinion of the people — Hereros, Ovambos, Germans, Afrikaners, English — this the World Court has turned down as it recognises that South Africa would not have made such an offer were it not quite convinced that it has the support of its African people.

As you know, I am an Australian who has been working as a missionary in this country for quite a number of years.

(Bishop) S. C. Bradley,
Cape Town, South Africa.

in methods of communication, congregational participation, special outreach services and the like.

It would be helpful if a copy of any original order of service was supplied (returnable if requested) together with any relevant comments as to its suitability.

My report will be in general terms and will not name or identify any particular parish.

(Rev) Milton Myers,
42 Cumberland St,
Caramatta, NSW, 2166.

Waiting to see

I have been waiting to see in the Church Record a reference to the imprisonment or deportation of Anglicans and Methodists from South Africa for opposing apartheid, which they consider to be opposed to Christ's teachings.

On the other hand, over the years I have seen many approving references to the Dutch Reformed Church and the Church of England in South Africa, both of which are equivocal at least in their attitude on this matter.

As an Anglican layman I am distrustful of the rationalistic systems elaborated by the followers of Aquinas, Calvin, Zwingli, etc. I try in these matters to picture what my example, Our Lord and Saviour Jesus Christ, would have done.

Do you think you could arrange for one of your contributors to exercise his learning and imagination to outline for us what Jesus, if he was on earth today in the flesh, would say to the various leaders in South Africa on this issue.

L. Boyd,
Kingsgrove, NSW.

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The cross

HOWARD GUINNESS SHOWS THAT CALVARY'S CROSS PROCLAIMS GOD'S LOVING INVITATION — "REBELS ARE WELCOME."

On October 14, 1735, John Wesley at the age of 32 embarked on The Simmonds at Gravesend for Georgia where he hoped to become a missionary. His diary on that day contains these words:

"Our end in leaving our native country was not to avoid want (God having given us plenty of temporal blessings), nor to gain the dung or dross of riches or honour; but singly this — to save our souls; to live wholly to the glory of God."

To save our souls, John Wesley had discovered his own cross in counting "all thing but loss (rubbish) for the excellency of the knowledge of Christ Jesus" his Lord, but he had not yet discovered Christ's cross with its finished work. His Christianity at that time was largely self effort — "to save our souls; to live wholly for the glory of God" — and his failure in Georgia showed him the impotence of this self effort despite its exalted aim. Nearly three years later when home again he discovered one day after much agonised searching that the inner meaning of the cross was in what Christ had done for him.

His diary for May 24, 1738, reads:

"In the evening I went unwillingly to a society in Aldersgate St (London) where one was spoken — 'It is finished.' Then

work only ceased with his death at the age of 88.

The finished work of Christ is the very heart of the Christian faith. When our Lord had hung upon the cross for six hours and the great darkness of the early afternoon had lifted, he gathered all his remaining powers of mind

with a whispered prayer, "Into thy hands I commend my spirit," he died.

Just before this climax a strange thing had occurred in the temple nearby. The veil of the sanctuary had been split in two by an invisible hand and the closed and barred way into the Holy of Holies had thus been removed for ever.

The Holy of Holies (a room 30ft x 30ft in area and 60ft high) was to the Jews symbolic of God's presence, and the huge double curtain (veil), so heavy that it took six men to carry it, was symbolic of the way into God's presence closed to sinful man.

Only once a year on the Day of Atonement was anyone allowed inside the Holy of Holies and then it was the high priest who, acting for the people, performed a ritualistic cleansing of himself, and, attired in special robes of pure linen, entered this inner sanctuary.

He carried with him the blood of the sacrifice just offered for his own sins and the sins of the people, and brought out to the waiting people the assurance that God was a forgiving God. This was conveyed to them vividly when all their sins were confessed by the high priest as he laid his hands on the head of a specially chosen goat which was then led away into the desert and never seen again. "Their sins and their iniquities will I remember no more." (Hebrews 10:17).

The message of this ancient ritual was clear: Men were shut out of God's presence because of their selfishness, lust, pride and scepticism, and the double curtain before the sanctuary said quite clearly, "Trespassers will be prosecuted."

When Christ died that curtain was ripped in two from top to bottom thus proclaiming to the world that "the Lamb of God" had carried away the sin of the world and the way had been made open for rebellious men to approach a holy God, not once a year through a substitute, but at any time for themselves.

The old warning notice had been taken down and a new one erected. It said quite simply — "Rebels are Welcome." (Matt 11:28).

The risen Master is still saying this.

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THE WAY TO THE CROSS



— Israel Tourist Office photo —
Party of five Sydney ministers on the Via Dolorosa, the traditional way that Christ took to the cross. Visiting Israel in February as guests of the Israel Ministry of Tourism are, left to right: Revs Jonathon Boyle (Presbyterian), W. D. O'Reilly (Methodist), Paul Stenhouse (Roman Catholic), G. N. Chambers (Baptist), Canon D. W. B. Robinson and Mr Peter Chapman (escort).

reading Luther's preface to the Epistle to the Romans. About a quarter before nine while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the low of sin and death."

St Paul's experience — "He loved me he gave himself for me" — was now true of him and was to be the driving force that sent him riding up and down the three Kingdoms for 50 years in all weathers and amidst great hardship and dangers. His object was not now to save his soul but to share the knowledge of Christ's finished salvation with his fellow countrymen. And this

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Books

A pleasure to read

DARWIN AND HUXLEY IN AUSTRALIA, by A. J. Marshall. Hodder and Stoughton, 1970. 142 pages. \$4.50.

Professor Jock Marshall, who died in 1967 at the early age of 56, wrote this book in 1946, revised it in 1960, but, because of the pressure of work at Monash University where he was Dean of Science, left it unpublished.

When a zoologist writes a book about two other zoologists one expects a technical treatise, but this is far from being a book for

the specialist. It is a most fascinating account of the adventures and experiences in Australia a century ago written with insight and reflecting, incidentally, the character of its author who distinguished himself as a scientist, writer, soldier, and explorer and who, as Russell Drysdale says in his foreword, displayed in his life "an enduring, uncompromising honesty and deep humanity."

The book is excellently produced and I found it so pleasant to read that I could not lay it down until I had finished it.

—T. T. Reed

THE POWER TO BLESS, by Myron C. Madden. Abingdon, 1970. 159 pages. \$3.50.

The first part of this book deals with the way in which the experiences of childhood condition the growth and behaviour of any individual. The second deals with how to approach the problems so caused, and outlines the pastor's role in making God's blessing effective.

The book has many insights of immense value to anyone involved in a counselling ministry. —D. Meadows

Charles Davis travels

CHRIST AND THE WORLD RELIGIONS by Charles Davis (Hodder and Stoughton). 157 pages. \$4.25.

Charles Davis was a prominent theologian in the Roman Catholic Church. His decision to leave that Church three or four years back caused a great stir. Quite apart from the aim of this book "to outline a formal structure of religious faith, including the faith of Christians, which allows for religious plurality," it is interesting by the way to notice the direction in which this author has travelled.

Dialogue with other faiths has been part and parcel of the ecumenical agenda for some few years now. One result of the Second Vatican Council was the establishment of a Secretariat

for Non-Christian Religions. Charles Davis' book is written with this general context. He rejects the generally orthodox position of Hendrik Kraemer who emphasised the exclusiveness of Christianity. Davis can see no reason why Christians should not recognise the existence of genuine prophets outside the Judeo-Christian tradition. Faith in Christ does not imply that Christians have nothing to learn religiously from other traditions, nor does it imply that other religions have no function in God's providential ordering of history.

As with all similar approaches to other religions this line of argument cuts the nerve of orthodox missionary endeavour. B. E. Hardman.

Ex-missionary heads Tasmanian mission dept.

Rev Brian Horwood, a former superintendent of the Lockhart River Mission, has been appointed Director of the Overseas Department of the diocese of Tasmania. He took up his appointment late in March.

As a layman, he worked in the diocese of Carpentaria at Lockhart River, at Thursday Island and finally as Diocesan Registrar. He then trained at St John's College, Morpeth and was ordained in 1967. He has been rector of Evandale in Tasmania since 1969. The Overseas Department co-ordinates many aspects of the work of missionary bodies in the diocese. The previous Director was Rev Mervyn R. Stanton who has become rector of All Saints' Hobart.

Sydney integrates its youth movements

Youth Director in the Diocese of Sydney, Rev James Doust, has announced combination of all the diocesan youth work into one organisation.

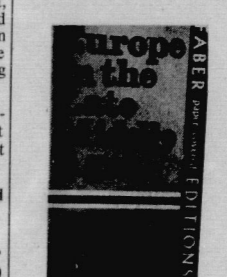
The Youth Department was set up by Archbishop Mowll in 1943 to develop, encourage and co-ordinate all youth work in the diocese. The first director was Rev Graham (now Bishop) Delbridge.

As a result of lengthy negotiations between the Youth Department, the Girls' Friendly Society and the Church of England Boys' Society, it has been agreed by the directors, executives and councils of the three departments to enter into a combination arrangement Mr Doust said: "Ultimate aim of the reorganisation of the three departments is that together we should share a joint ministry to the youth of the diocese."

Office space in the CENEFF Building, 511 Kent Street, Sydney, has been altered to provide for one central youth department, a separate Camp Howard office, and a new Camping Shop. Mr Maurice Richardson, a parishioner of St Stephen's, Penrith, has been appointed manager of the shop.

Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:



EUROPE IN THE LATE MIDDLE AGES, Eds. John Hale, Roger Highfield and Beryl Smalley. Faber, 1970. Paper covered edition. 521 pages. \$4.45. This large and clearly-printed paperback brings to the student of late medieval history (1300-1534) the whole of Europe from Scotland to Russia in one absorbing volume.

The book has many insights of immense value to anyone involved in a counselling ministry. —D. Meadows

SHORT NOTICES

ST MARK'S REVIEW, No. 63. Feb. 1971. Canberra. 53 pages. 60c. "Structures and Change in the Church" is the theme of the four well-knit papers in this issue. The first three bring out the tensions and the resistance to change within existing structures while Mr Mul-lane's on the New Zealand unity scheme gives details of one attempt to deal with some of these. A satisfying issue with 18 pages of book reviews for good measure.

THE HOLY SPIRIT by Arthur W. Pink. Baker, 1970. 193 pages. \$54.95. A valuable study of the work and function of the Holy Spirit, steeped in the Scriptures. Each of the 32 chapters provides material for a powerful sermon.

TWICE FREED by Patricia St John. Pickering and Inglis, 1970. BENEATH THE SURFACE by Marion Savage. Pickering and Inglis, 1970.

These three novels are for the 12 to 15 years group. **Twice Freed** is the best. It is an exciting story of a young slave and his desire for freedom which he ultimately finds in Christ.

Beneath the Surface illustrates the need for Christ to break through our facades and show us the hopelessness of relying on ourselves. **Trudy and the Family** has too much emphasis on what Trudy does rather than on what God can do.

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The British and Foreign Bible Society invites applications for a new post with the Society in Australia. Interested persons may apply for details to the Commonwealth Secretary, c/o National Distribution Centre, P.O. Box 120, Sydney, N.S.W., 2212.

The appointee will be required to promote the distribution of Scriptures by churches and Christian groups throughout Australia. He or she will be required to live in either Sydney or Canberra, as determined by the Commonwealth Council.

Applications, including full details of qualifications and experience, together with the names and addresses of three referees, should reach the above address no later than 30th April, 1971.

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Mainly About People

Rev Denis B. Ryan, in charge of St Martin's Blackhurst (Sydney) since 1967, has resigned from 5th April because of ill-health.

Rev Graham Defty, of CMS Western Tanganyika since 1966 has been locum tenens at St James South Canterbury (Sydney) since 1st March.

Dr Laurence Fleming, has resigned the bishopric of Norwich and will be installed as Dean of Windsor on 16th July.

Canon William Fenton Morley, vicar of Leeds since 1961 and chairman of the commission which produced the Morley Report on the pay and deployment of the clergy in 1967, has been appointed Dean of Salisbury.

Right Rev Ian Shevill, Secretary of the United Society for the Propagation of the Gospel since 1970 and formerly Bishop of North Queensland, has also been appointed an assistant bishop in the diocese of London.

Rev Richard J. Coates, Superintendent of the Irish Church Missions, has been appointed vicar of Little Abington, Cambridge.

Mr Bruce Bryson, Immediate Past President of the Baptist Union of South Australia has been appointed President of the Adelaide Bible Institute.

Right Rev David Hand, Bishop of New Guinea, is spending April in England and is in the diocese of Norwich over Easter.

Rev Francis H. Palmer, vicar of Holy Trinity, Cambridge since 1964, has been appointed Principal of Ridley Hall, Cambridge from 1st July. He is a graduate of Wycliffe Hall, Oxford and a former chaplain of Fitzwilliam House, Cambridge.

Rev Raymond C. Weir, rector of St Alban's Lindfield (Sydney) since 1966, has resigned the parish from 31st May and has been appointed rector of St Clement's Mosman. He was curate of St Clement's 1949-50 immediately after ordination.

On 25th February in St David's Cathedral, Hobart, the Bishop of Tasmania ordained the following: (priests) Revs Norman H. F. Cocks, Russell H. Carnaby and Peter A. Kearney; (deacon) Mr Brian K. Gibson who has been appointed curate of St George's Burnie.

Rev Ernest G. Beavan, rector of Hamilton (Tasmania), has been appointed rural dean of the Central Deanery.

Rev Trevor G. Cowell, rector of Stanley (Tasmania) since 1966, resigned the parish from 16th February.

Rev Ronald W. Edwards, rector of Christ Church, Claremont (Perth) since 1967 was collated archdeacon on 11th March in St George's Cathedral.

Rev Benjamin Wright, rector of Naremburn (Perth) since 1967, has been appointed rector of St James' Moorea from 21st April.

Rev E. S. John J. Ewer, chaplain and tutor of the Society of the Sacred Mission, Adelaide, since 1966, has been appointed Anglican chaplain of the University of Western Australia, Perth.

Canon Wilfred G. P. D. Painter, rector of East Fremantle (Perth) since 1957, will be inducted rector of St Mary's West Perth on 21st April.

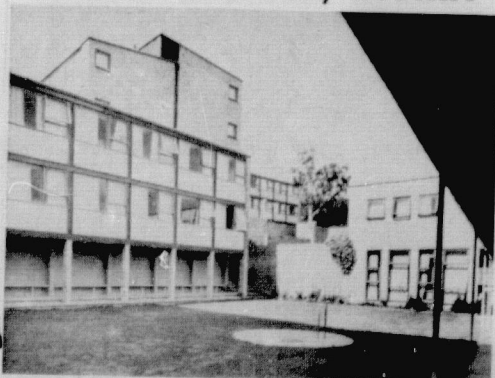
Mr J. F. (Ian) Jamieson, who has had property management experience in Mauritius and East Africa, has been appointed Diocesan Property Management Officer, Perth.

Rev John Williams was inducted to the parish of Watin (Bunbury) on March 28.

DANGER

Are you sheltered, curled up by the world's warm fire?
Then your soul is in danger;
Your ease is the ease of the cattle.
Your place is down in the mire.
Then out to some field,
Out to some battle.

CHRIST COLLEGE, HOBART



Modern buildings at Christ College, Sandy Bay.

Hon Walter A. Bethune, Premier of Tasmania and a prominent Anglican, opened handsome additions to Christ College, University of Tasmania last Saturday, April 3.

The history of Christ College takes us back 125 years when Bishop Nixon founded Australia's first tertiary education institution at Bishopsbourne 30 miles from Launceston in 1846. It survived only ten years but in 1870 the College was re-established in Hobart.

In 1929 it was refounded as a combined theological college and residence for university students in the old Holy Trinity Hobart rectory.

It moved to Sandy Bay when the University of Tasmania was

Rev Canon Robert E. Davies who spent his entire ministry since 1926 in Bunbury diocese, died on February 8 last. The funeral service was held at St Mary's Bussellton where he had been rector for 21 years (1934-55). He was 74.

Rev Allen W. Quee, CMS Secretary for South Australia has been licensed as curate of St Matthew's Kensington (Adelaide).

Rev Andrew M. King was ordained priest by the Bishop of Adelaide in St Peter's Cathedral on March 7 and was licensed as curate at St Peter's Glenelg.

Rev Peter H. Davies, rector of St Andrew's, Longreach, since 1969 and Rev Kenneth W. Raff, chaplain of St John's Hospital, have been made canons of St Paul's Cathedral, Rockhampton.

Rev L. Max and Mrs Pengelly, formerly of the diocese of Gippsland, have begun work as cottage parents at the Roelands Native Mission Farm near Bunbury, WA.

Deaconess Sheila Payne, of Moe (Gippsland), has been appointed in charge of the parish of Boolarra-Yinnar.

Rev Andrew McCartney, vicar of All Saints' Mitchell (Brisbane) since 1967, has been appointed vicar of Moorooka.

Rev Canon J. Vernon K. Cornish, rector of St Matthew's, Sherwood, since 1966, has been appointed rector of St Luke's, Toowoomba (Brisbane).

Mr Arthur Goswell, a Northmead business man and warden of St Paul's, Carlingford (Sydney) has been appointed Lay Secretary of the committee of the Church of England Homes.

SPRINGWOODSTOCK 1971 WITH TEDD SMITH

A special weekend on the communicating arts has been arranged by the Billy Graham Evangelistic Association and the Youth Department of the diocese of Sydney with Tedd Smith as the guest.



Mr TEDD SMITH

Mr Smith, RCA recording artist and Billy Graham's crusade pianist, will be in Sydney over Easter with other members of the Bill Graham team.

Before joining the Billy Gra-

ham team, Tedd Smith was conductor of a 75-voice chorale, a 5-piano ensemble and several vocal groups heard on radio in Canada.

He will stay here over the Easter weekend April 9-12 to visit the special "Springwoodstock" house party at Blue Gum Lodge, Springwood.

Other speakers at the weekend will be Clifford Warne, Graham Wade and Richard Begbie. (APS)

Methodists withdraw from Canberra R.I.

"For reasons best known to themselves, all Methodist Ministers in Canberra have withdrawn from teaching in high school," says a report in "Echo," official organ of St Andrew's Presbyterian Church Canberra.

Canberra Presbyterians have strongly supported their minister in going on with weekly religious instruction, together with Anglicans and Roman Catholics who are also maintaining their weekly periods.

The "Echo" comments: "As well over half the Presbyterian scholars in high schools are completely out of touch with the Church, withdrawal from the schools would mean that those who need religious instruction most would receive none. They would go out into the world

without the slightest idea of what the Christian Faith means and would be handed over to paganism.

"Churches fought for years for the right to enter the schools. Now some of them are throwing away that which was won for them by concerned Christians. It's a great pity."

hot line

Round-up of church press comment

Six copies of the CHURCH TIMES fell on the desk a week or so after the end of the British postal strike.

Unlike the Church of England Newspaper and the English Churchman, four copies of the Times carried news on the front page of the proposals to close four theological colleges — Kelham, Tyndale Hall, Bristol, Lichfield and St Chad's, Durham. But now Kelham has been given a reprieve and Tyndale Hall and Clifton, evangelical colleges at Bristol have been ordered to amalgamate.

The 900 students who met under the banner of the Australian Inter-Varsity Fellowship at the ANU in January were matched by 11,000 from all over the USA and Canada who met at the University of Illinois, according to Christianity Today. Together with students from 70 foreign countries, they sang,

prayed, talked and listened together about "World Evangelism: Why? How? Who?" That's university students for you!

In Melbourne's See, Archbishop Woods tells how impressed he was when in East Africa in January, "by the part being played by unpaid lay evangelists all over East Africa."

Brisbane rector's dilemma

Rev Aubrey A. Bale, rector of St Peter's Gympie, Q., wrote a very long letter to the March issue of the Brisbane Church Chronicle strongly supporting the Bishop of Adelaide's stand against those who are clamouring for change.

Mr Bale trained at Kelham and has been 38 years in the ministry. With the exception of four years as an AIF chaplain and a short stint in England, he has spent most of those years in Queensland parishes.

Like many others of all shades of opinion who have long served their Lord in the work of the Church of England, he is distressed by many of the changes taking place.

Two paragraphs near the end of his letter and his final sentence will help many to share his strong feelings:

A few years ago, at Sacred

Synod, the question of evening Celebration was brought up for discussion. A petition from the prayer leaflet of the Confraternity of the Blessed Sacrament was read out. It ran something like this, "Let us pray for the speedy end to the scandal of evening Communion." Do we now pray, "God, with regard to my prayers from that leaflet please make the following amendments. Delete the word 'end,' and substitute 'establishment,' and delete the word 'scandal,' and substitute 'laudable practice,' Amen." Do we write to all those who we prepared for Confirmation, and tell them that although we commended fasting Communion as a fitting devotion to our Lord, that devotion is no longer necessary. We, at least many of us, have in time past thought little of the Diocese of Sydney because they had evening Communion. Have we written to apologise to them, admitting they were right?

"You are only aping Rome," they said to the advocates of fasting Communion. "We are not aping Rome, we are giving our Blessed Lord the reverence and devotion that is His due." Yet, when Rome gave up fasting Communion, many who had formerly upheld it, rushed to follow Rome's lead. Was there sincerity?

... Let us know where we are going, and not just where we have come from.

Crossword prizes

Book prizes for Bible Crosswords numbers 29, 30 and 31 have been posted to: Mr J. H. Ely, Revesby; Mrs E. J. Tuckson, Merrylands; Mrs D. R. Dillon, Woolahra; D. L. Delaney, Woonona; Mrs M. Anderson, Seven Hills and John Hunter, Kogarah.

Good Friday Service



"The Christian Folk," three girls from Turramurra who will feature in the Diocesan Good Friday Service in Hyde Park, Sydney.

Dr Marcus L. Loane, Archbishop of Sydney, will give the main address at the service.

Several other people will speak on the relevance of their own ex-

perience of the Christian Faith for today's problems.

TV personality Roger Climpson will give the Bible reading and Billy Graham's soloist George Beverly Shea will sing.

The Good Friday Service will be the final unit of a diocesan-wide "Christ Cares" campaign.

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