

# Schism in US possible over women priests

The schism in the Anglican Communion which many people have predicted would arise from the admission of women to the priesthood may now become a reality, at any rate in North America.

This was stated in a front page story in the January 14 issue of the Church Times published in London. The report continued:

Plans for a "continuing Anglican province" for North America were announced in Hollywood, California, recently by Canon Albert J. duBois, a former General Secretary of the American Church Union.

He declared that those who followed last year's decision of the American Episcopal Church to accept women priests had in fact created a new Protestant sect. This "sect", he alleged, possessed a ministry that was no longer universally acceptable to the world's Christians.

Canon duBois announced that the plan was being offered by an organisation called Anglicans United, successor to Episcopalians United, a movement dedicated to the maintenance and preservation of the

Catholic and apostolic heritage in the Anglican tradition.

Canon duBois, as international co-ordinator of the movement, has already been in touch with potential supporters in this country, as well as with interested bishops, clergy and laity in six other Anglican provinces elsewhere in the world.

"We are not founding a new Church," the Canon declared. "We are not leaving the Episcopal Church as constitutionally established in the USA; we represent the loyal remnant — the others have left us."

He expressed confidence that a new episcopate would be established and said that he had received support for such a move from active bishops in the Episcopal



Canon duBois

Church, from retired bishops and from bishops in other provinces of the Anglican Communion.

Canon duBois said that there were precedents for establishing "parallel jurisdiction" of bishops — not only in the earlier days of Christian witness, but in the more recent actions of the Episcopal Church in consecrating new bishops in such areas as Spain, Portugal and the Philippine Islands in order to provide ministrations for those unable in conscience to accept the actions of the Church already established in those countries.

On the American scene, Canon duBois stated that the first step was to ascertain the number of parishes and individual Churchmen who would be prepared to reject last September's decision of the General Convention to admit women into the priesthood. So far he estimated that at least 50 parishes were ready to do so.



Conferring before an illegal ordination service in Washington, DC, on September 7, 1975, were, left to right, Lee McGee, Bishop George W. Barrett, Alison Palmer, Dianne Tickell and Betty Rosenberg.

## Proposal to broaden ABC religious department

The beliefs of humanists and people of non-Christian faiths could come within the scope of religious programmes broadcast by the Australian Broadcasting Commission from next year, according to a report.

An ABC seminar in Sydney recently recommended to the commission that its present Religious Programme Department be expanded to deal with other faiths and world views.

The seminar brought together 21 people from Christian, Jewish, Muslim and humanist positions.

Their virtually unanimous recommendation to the ABC was that its structure and programme should give "positive recognition" to the pluralist nature of Australian society.

They suggested an expanded Department of Religions and World Views to present radio and TV programmes on: Christianity and other traditional religions, modern religious movements, other world views (such as humanism), and moral issues in society.

The recommendation will go to the commissioners early this year. If — as seems likely — the plan gets staff support, the commission may approve changes in religious programmes, perhaps from this year.

Present religious programmes are not exclusively Christian, but the ABC department does not have a mandate for programmes with a positive expression of "non-religious" views and beliefs.

Its current policy is to treat "beliefs held concerning a supernatural being (or beings) and the activities which such beliefs engender".

In effect, religious programmes have been able to deal with humanist views only if they were presented as criticism of a religious belief, the report concluded.

## CHRISTMAS 1835 STYLE



Sunday, December 19, saw a recreation of Christmas in the pioneer days of Sydney at a Carols by Candlelight Service at St Peter's Church of England, Cook's River (St Peter's). The Congregation was dressed in the costume of the day in which the church was founded — 1835. St Peter's is the oldest church south of Sydney Town, the present church being completed in 1839. The costumes were made by the women of the congregation in an attempt to duplicate what a Christmas service might have been like in 1835.

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## A year of decision

This year promises to be one of great importance for the Church of England in Australia. Later this year General Synod will meet to make decisions on the proposed prayer book. It seems that most people are anxious that this does not become a controversial matter and thus frustrate and perhaps even destroy the work of the Liturgical Commission.

In any event the decision on this will have a basic influence on the life of the church for many generations to come.

It seems likely that some proposal will come before the Synod on the question of the ordination of women. As the Primate said last year any change in the historic practice of male only ministry will take a long time to work through the system, possibly 25 years. What is fairly certain is that any move to introduce change from the status quo will provoke bitter argument and deep division. The Church would do well to hasten slowly on the matter or it may find the price too high for whatever

benefits it may obtain, if any.

Besides the General Synod, 1977 will see the appointment of a new Archbishop of Melbourne and also a new Primate. Both positions, especially the former, are of enormous importance. The church needs men of stature but more importantly men of Biblical perspective and men who have a heart for evangelism.

If 1977 is a year of important decisions at the top it will also be important for the hundreds of congregations struggling to maintain their existence in the face of difficulties not of their own making. Since the War the composition of the population of Australia has altered radically. Millions of non-English people have immigrated and settled in areas which previously supported strong Anglican work. The consequent redistribution of population, especially in the suburbs, has meant that many parishes, once strong, are struggling under the pressure of high overhead costs and falling attendances.

## EDITORIAL



On top of this there is the continuing problem of inflation. Stipends, interest rates and continuing development costs are causing many churches to face the prospect of amalgamation or the development of team structures. Such problems need to be faced at the Diocesan level. They simply will not just go away.

Whatever the decisions of the General Synod, unless the Church acts to relieve the pressures building up at the local level, in the long run such decisions may prove to be as irrelevant as moving the deck chairs on the Titanic.

# NOTES & COMMENTS

## The Church Record, 1977

We are very grateful to the many subscribers who have made donations to the ACR's Appeal. As everybody knows, the pressures of inflation have effected Christian work at all levels. Perhaps few areas would have been hit as severely as that of publishing. Not only are there strains on the cost side but since money is tighter advertisers and subscribers find it hard to maintain levels of expenditure. In these circumstances it is particularly gratifying that people are being so generous. May we urge readers who are not as yet subscribers to share in this appeal?

During 1977 we are planning a number of new features for the Record. One which we think will be of interest will be a Questions and Answers column. We are fortunate to have the services of some of Australia's leading experts in theology, Biblical studies, Church History and related subjects who have agreed to write for us. We invite readers who have questions on Christian topics to write and we will refer the questions to the appropriate expert for an answer that will be of approximately 200 words in length.

We also welcome as a regular contributor to the paper Mrs Leslie Hicks. She will be writing in a column entitled "What a World!". Our aim this year is to so develop the paper so that within the limitations of size we shall provide the best news coverage, the most helpful features and the strongest editorial policy of any religious paper in Australia.

The Church Record has always been concerned to be a Christian paper, expressing the Biblical viewpoint on church and community matters within an Anglican context. Always our overriding interest is the glory of God and the advancement of the gospel. We earnestly seek the prayerful support of our readers in this Christian ministry.

## Acknowledgement of donations

We are pleased to acknowledge the following donations to our appeal and express our thanks for their generosity:

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# ON & OFF THE RECORD

BY DAVID HEWETSON

## MISSIONS — OUR "STRANGE" TASK

Doing some homework for the CMS Summer School set me to cleaning the rust off my theology of mission. When missionary ideas first came to me as a young man it never occurred to me that there was such a thing.

Like most of my contemporaries I simply accepted the idea that every Christian had to be related at some level to missionary work, every young Christian had at least to consider the possibility of missionary service.

### THE FOUNDLING ADOPTED

What I did not realise, of course, was that former generations of missionary-minded Christians had fought a pitched battle with the missionary inertia of the Protestant Churches and won it. They were so successful that by my time it was mostly taken for granted.

Dr J. K. Brouwer of the Reformed Church of the Netherlands said in 1950 that once missionary work, though the legitimate child of the Church, was abandoned by the Church. Now the one-time foundling is again adopted and beloved. Well said and certainly as true of Anglican missions as of any other.

It seems to me that missionary endeavour often begins in the convictions of certain individuals rather than in long and reflective study of theology. Being a "pressure group", they agitate or get on with the job and usually bring down upon themselves the disapproval of the ecclesiastical status quo. They defend themselves, sometimes well, sometimes badly, sometimes with shallow and expedient arguments, sometimes with more thoughtful Biblical ones.

The Anglo-Saxon world has been very active in missionary work. The Continental Churches have been more active in thought (it would have been good if they could have shared of their particular insights a bit more). In one sense the convictions came first, though not unrelated to some reading of the Scriptures. Controversy drives the exponents of mission back to their Bibles — then the theologies emerge.

### PAULINE PRECEDENT

Our founding fathers might well have taken comfort in the fact that it was the Spirit of God who convinced the

apostle Peter that he should go and share and share the gospel with Cornelius and this, no doubt, gave him the necessary arguments with which to defend himself before his more conservative brethren and convince them of the legitimacy of the task.

They might have taken further comfort in noting how much material there is in the Epistles of Paul devoted in a sense to a defence of the mission to the nations which was by then well underway.

The very "strangeness" of mission might, says Johannes Blouw, be part of its essential shape. It is "a sign of and a summons to the world to come", "a phenomenon which is so impossible that it is always in danger of losing its own nature".

### KILLING WITH KINDNESS

And it is always in danger of losing its nature, as, of course, is the church itself. If forces hostile to mission at home or abroad can not spike its guns, all kinds of dilatory influence can so easily infiltrate it. Curiously enough, one such influence is the apparently helpful suggestion that all of the church's activity is "mission".

This suggestion arose in one sense from a laudable but easily misunderstood attempt to remove the distinction between "Churches" and the "Missions" that they set up in unevangelised areas. Unfortunately the removal of the strange and distinct quality of missionary endeavour usually has the effect of robbing it of its most essential meaning.

As Bishop Stephen Neill has rightly observed "If everything is mission, nothing is mission". To return to our earlier analogy, the church's mothering of the erstwhile missionary founding can easily turn into "smothering".

The "strange" and disturbing quality of missionary endeavour is a very important way of helping us reassess all our priorities. "Missionary work reflects in a unique way, particularly in its passing of boundaries in space and spirit, the very essence of a church as a church" (Blouw).

Just as Paul's apostleship continually shook and disturbed the status quo, so missionary endeavour is our antidote against the evils of self-centredness and parochialism, parasitic growth that can sap the church's life. For "the church that lives to itself will die by itself".



# WHAT A WORLD!

by Lesley Hicks

"See how these Christians love one another!"

A friend who knows his way round the Bible more than somewhat asked me recently if I could help him locate that quotation; he was puzzled that he couldn't find it.

"Acts," said I confidently, and started riffling pages. Half an hour and one concordance consultation later... readers can see how they get on, if they like!

Never mind for now where it comes from: how true is it today? Some have used it with heavy irony, applying it bitterly to some of the more ghastly conflicts of the past and present; and bloodshed and burning of the Reformation and counter-Reformation period; the infighting within and between denominations at the time various breakaways took place; the present situation in Northern Ireland.

But how do we Christians fare here in the infant year, 1977? Many of us are carefully taught, highly trained in critical appraisal of the Biblical orthodoxy and

evangelical soundness of those around us, Anglicans or otherwise. Sure, we love those who love us, who share our particular line of conviction. But how often do we find ourselves in a rich shared fellowship with those outside our usual circle? Our critical reservations often get in the way.

Schaeffer suggests one simple test of love; our willingness to say to individuals or groups of fellow Christians whom we have judged harshly "I'm sorry — sorry for what I've done, what I've said, what I've written". The issues in doctrine or belief or practice which cause the differences are not the ugly thing, but the lack of love. "The bitter, bitter things that are said by true Christians in the midst of differences".

### Division by Label

I am troubled today by the differences between those of us who classify ourselves as "charismatic" or "neo-pentecostal", and those of us who reject that sort of interpretation of the way in which the Holy Spirit works. Sometimes I hear unloving condemnations of one group by the other that must give old Scribe tape great satisfaction. There is a tendency to zero in on the negatives, the "but's", the worst features one can find in the doctrines or practices of the other group. Labels help in the condemnation and rejection process.

Because in some cases open breaks have occurred, a result in other churches is a sort of conspiracy of silence — an avoidance of sticky issues like the mention of

"tongues" or miraculous healing lest they prove divisive. If our love-supply was adequate, and truly the fruit of the Holy Spirit, our churches could cope with an openness about these matters without risk of explosion.

### Barriers Down, Barriers Up

The charismatic renewal, or call it what you will, has swept through the world-breaking down denominational and social barriers of all kinds, but leading to the erection of new ones. At times, in many groups there is an exciting observable oneness, such as the Holy Spirit drawing Roman Catholics back to the Bible, and into prayer groups with evangelical Protestants — something very beautiful, incredible twenty or a hundred years ago.

Yet now we have a new sort of exclusiveness on the part of those whose experience of the Holy Spirit's work is, or is not, along "charismatic" lines. Parties have formed, like it or not, I find some of the most significant expressions of these party divisions lie in the content and flavour of tape libraries, bookstalls of recommended books and, of course, our various January conferences. I would dearly love to mix them all up thoroughly — speakers, audiences, tapes, books, worship sessions — the lot, so we could all listen to gifted teachers of differing points of view, and read the different books and share fellowship and be truly enriched.

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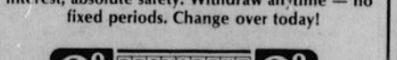
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### Recommended Reading

Besides Schaeffer's "The Mark of the Christian", his "The New Super-Spirituality" is instructive and relevant. Try also David Watson's "One in the Spirit", Peter Gillquist's "Let's Quit Fighting about the Holy Spirit" and Catherine Marshall's "Something More". Don't worry about what side of the "charismatic divide" they come from — read them anyway!

### Elusive Quotation

Well, how did you get on with that quotation? You're right, of course — it's not from the Bible at all. It's Tertullian, an early Christian writer, circa 160-220AD. He meant it sincerely, not ironically. How marvellous it would be if our contemporaries were moved to exclaim in genuine wonder "See how these Christians love one another!"

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# STUDIES IN MATTHEW 6

## No. 4 "DO WE CHOOSE TO BE ANXIOUS"

### Matthew 6:25-34

These words, on the lips of Jesus, would be utterly reprehensible unless He was indeed the Son of God. To compare the complexity of our lives with the carefree flight of a bird in our garden or the silent beauty of a lily would appear to be extremely naive.

The knowledge of impending death as a result of sickness, the uncertainty and confusion of thought which so often characterises a parent's attitude towards an adolescent son or daughter, or the inevitable exam which the student must face are all

unsuitable soil for the seeds of anxiety. Is Jesus really trying to transport us away from these real issues and fill our mind with pleasant images from the world of flora and fauna? Not so!

It would be easy to adopt some of the tenets of the Eastern religions and deny the seriousness of life. But if we did this we would be missing the point of Jesus' words. Far from pointing us away from these issues Jesus is wanting to come into our lives and enable us to get them in perspective. He speaks as One who came into this world. He knows what it is to be "anxious" of life. What does our Lord mean us to believe and do as a result of these words?

The real meaning of the end of chapter 6 is only seen when we take note of the other details in the rest of the chapter. Verses 1-18 point to right attitudes in our religious affairs. Verses 19-24 indicate that money must be used in God's service, God must be central, not material things. And as if to further stress the point Jesus raises the issue of anxiety, or care, relating to our lives.

The statements leading up to vv25-34 are concerned about "laying up treasures", "Having a sound eye", "serving two masters" and Jesus is building on these remarks. He is discussing a right relationship towards God, the issue is "treasures in heaven". In close connection with Jesus says, "do not be anxious about your life". This is not the preaching of some general religious wis-

dom, nor a word of consolation and encouragement to disciples oppressed with earthly cares.

Much rather, this is a protest against any form of an earthly mindedness (the concern for riches as we'll see the anxiety about poverty).

The thrust of vv25-34 is how to find security. Jesus is not saying that we need not or must not think at all about our life. He is saying that we should not care about the maintenance of our life or body solely by means of food or clothing. Our existence is not safeguarded by food and clothes which, of themselves, are no guarantees of the maintenance of life.

What does maintain our life? Why, a right relationship with God is the only thing which can do this. Matthew 16:26 has Jesus saying a similar thing. "For what will it profit a man if he gains the world and loses his life". The issue is the saving of life.

"Life" to Jesus is more than the biological phenomenon. It has a significance going beyond everything else. That is why it is foolish to think that the temporal/earthly death of the body is the worst thing that can happen. We must rather fear Him who can destroy both life and body in hell (Matthew 10:28).

The eternal destruction of life and body is therefore the reason for life's being "something more" than food and the body's being more than clothing. Food and clothes cannot guarantee eternity (Luke 12:15), only a right relationship with God can do this.

So the Person who spoke these words is addressing them to people with "cares" about life. Indeed, even as He spoke the evil shadows of the Crucifixion were already being cast. "Tomorrow" for Jesus meant death. Therefore, knowing who it is who speaks these words, and the personal application they received in His own life, we should be all the eager to imitate Him. He "became obedient unto death" (Philippians 2:8) and as such showed Himself to be the true Son of God. Jesus is the perfect example of "seeking first God's kingdom and His righteousness".

This right relationship with God is spoken of in the following manner. Acknowledging God as "our heavenly father", yielding to the authority of His "kingdom" (God's kingly rule) and seeking God's righteousness. Seek this, that is, seek God and you will be kept forever. Reject God and we will lose forever.

This study of recycling might well extend to alternative means of energy, seeing that there is such acknowledged overabundance in nature, quite inexhaustible while the solar system continues; but meanwhile let us concentrate on the simpler problems close at hand, in promoting recycling to reduce excessive waste.

Evangelicals denounce programme. Britain's Evangelical Alliance, embracing more than 700 churches and other groups, has sharply denounced a "Manual of Technique for Deprogramming Technicians" that claims the alliance actively counters the "menace of the cults" and is a good recruiting ground from which to get de-programmers (persons who use force and psychological techniques to extricate others from offbeat religious groups).

Alliance executive Gordon Landreth says his organisation "utterly condemns the practices recommended in the manual" (kidnapping, torture, fees of \$4000). The manual is published by a virtually unknown group and may be a spoof.

In Pakistan there is now a response to the Gospel and already this year, there have been more than 400 baptisms, an increase of 100 on last year. Cassette playback machines can be found everywhere and so there is a means

of outreach which is being used as much as possible. The local church is increasingly becoming involved in outreach work, but there is still a need for qualified workers from New Zealand, United Kingdom and Australia.

The need is for teachers, especially Bible teachers. There is also the need for teachers in social work, medical work and agriculture. Builders would also find plenty to do. "More than 5 million people in this area have not even heard the name Jesus", said Rev Bashir Jiwan. "We need your help and support, so that our people will hear, and be able to carry on the work themselves".

From amongst the National Christians, there are those in training, both men and women. One is attending Ridley College, Melbourne, while another is in Singapore. One of the young women is doing a special Youth Work Course in Singapore, with another young lady applying for training next year.

Doctors and nurses are the most serious shortages experienced in the land. In one area, where three medical clinics formerly operated, now there is only one. Meanwhile the response to the spiritual work is "hopeful and encouraging". The two largest ethnic groups are the Chinese and the Kadazans. Amongst both groups there are those coming forward for training, and many reaching their own people already. Four boatmen, now working as catechists, trained in the

Rev M. Betteridge, CMS Federal Secretary; Rev Bashir Jiwan of Pakistan; and Miss J. Wedge, a former missionary in Pakistan.

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This article is the last in a series of four articles by the Rev Jim Ramsay, Curate-in-Charge of Holy Trinity, Bexley North, Sydney.

So the Person who spoke these words is addressing them to people with "cares" about life. Indeed, even as He spoke the evil shadows of the Crucifixion were already being cast. "Tomorrow" for Jesus meant death. Therefore, knowing who it is who speaks these words, and the personal application they received in His own life, we should be all the eager to imitate Him. He "became obedient unto death" (Philippians 2:8) and as such showed Himself to be the true Son of God. Jesus is the perfect example of "seeking first God's kingdom and His righteousness".

This right relationship with God is spoken of in the following manner. Acknowledging God as "our heavenly father", yielding to the authority of His "kingdom" (God's kingly rule) and seeking God's righteousness. Seek this, that is, seek God and you will be kept forever. Reject God and we will lose forever.

This study of recycling might well extend to alternative means of energy, seeing that there is such acknowledged overabundance in nature, quite inexhaustible while the solar system continues; but meanwhile let us concentrate on the simpler problems close at hand, in promoting recycling to reduce excessive waste.

Evangelicals denounce programme. Britain's Evangelical Alliance, embracing more than 700 churches and other groups, has sharply denounced a "Manual of Technique for Deprogramming Technicians" that claims the alliance actively counters the "menace of the cults" and is a good recruiting ground from which to get de-programmers (persons who use force and psychological techniques to extricate others from offbeat religious groups).

Alliance executive Gordon Landreth says his organisation "utterly condemns the practices recommended in the manual" (kidnapping, torture, fees of \$4000). The manual is published by a virtually unknown group and may be a spoof.

In Pakistan there is now a response to the Gospel and already this year, there have been more than 400 baptisms, an increase of 100 on last year. Cassette playback machines can be found everywhere and so there is a means

of outreach which is being used as much as possible. The local church is increasingly becoming involved in outreach work, but there is still a need for qualified workers from New Zealand, United Kingdom and Australia.

The need is for teachers, especially Bible teachers. There is also the need for teachers in social work, medical work and agriculture. Builders would also find plenty to do. "More than 5 million people in this area have not even heard the name Jesus", said Rev Bashir Jiwan. "We need your help and support, so that our people will hear, and be able to carry on the work themselves".

From amongst the National Christians, there are those in training, both men and women. One is attending Ridley College, Melbourne, while another is in Singapore. One of the young women is doing a special Youth Work Course in Singapore, with another young lady applying for training next year.

Doctors and nurses are the most serious shortages experienced in the land. In one area, where three medical clinics formerly operated, now there is only one. Meanwhile the response to the spiritual work is "hopeful and encouraging". The two largest ethnic groups are the Chinese and the Kadazans. Amongst both groups there are those coming forward for training, and many reaching their own people already. Four boatmen, now working as catechists, trained in the

Rev M. Betteridge, CMS Federal Secretary; Rev Bashir Jiwan of Pakistan; and Miss J. Wedge, a former missionary in Pakistan.

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A Committed Young Christian willing to test and prove his vocation by serving as a  
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Suitable for a University graduate or similarly qualified young man, seeking practical experience and training. Enquiries and applications to the Rector, Rev Gordon Robinson, 34 Ocean Street, Bondi, 2026. Phone: 389 9834. Full or part-time position, depending on applicant's training and ability, with stipend and conditions negotiable.

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# TAKING A TRIP

(or, what the guide books don't tell you)

by Donald Howard



Small kangaroo purses are welcome gifts. You can grade the price according to your wishes.

Australian and State offices in our capital cities have useful information books. Whenever I spoke, there was always someone wanting to know about aborigines (you'd think we were over-run). It was a help to know the necessary figures, so take a few statistics with you.

And if you're showing slides, people are of more interest than things. Family shots, church groups, friends, picnic and holiday scenes are a winner every time.

**WHETHER EN ROUTE** or in the old Dart, there's some top-rate Christian accommodation for tourists.

Bangkok's Christian and Missionary Alliance Guest House is in a quiet area, has air conditioning, en-suite bathrooms and an excellent table.

Add to this the management of the Robert Gunthers, reasonable tariff and delightful company, and you'd be flat out finding better.

Don't be worried about the political situation; things have to be really bad to affect the tourist.

In addition, Mrs Gunther can give bargain-hunters all the advice they need.

The address is 28/2 Pracha-uti Lane, Pradipat Road, Bangkok 4. Cables go to "Parousia".

**FOR LONDON**, the Foreign Missions Club (under new management) is very reasonable for those not looking for Hilton standards.

It's in the Islington area at 20-26 Aberdeen Park, London N5 2 BJ. Book ahead as the club's fame is spreading round the world.

In Paris, The Evangelical Alliance Mission (TEAM) has a modern unit available, provided you've booked.

Ed Friedman, a genial American, is the man to contact at 7 Domaine du Chateau, 91380 Chilly Mazarin.

It has the drawback of being some distance from the city, but is quiet and reasonably priced.

**FOOTNOTE:** Travellers in Britain can purchase a guide to Christian holiday homes for all the British Isles.

**ON ARRIVAL IN ENGLAND**, make a few padded bags your first purchase (this tip from an experienced globetrotter).

Simply bung in books, cards and other printed material as you collect (unless you're strong-willed) and send them home as printed matter at reduced rates. The Post Office will supply a price card.

London Tourist Board supplies details of walks, apart from the organised ones advertised.

Guide folder in hand, it's amazing how little-known lanes yield secrets not known by many a Londoner.

**BAG-SNATCHING AND PICKPOCKETING** are sufficiently common in some places to make precautions necessary to protect one's passport and do-ray-me.

The best money belt for men that I've seen is known to tourists as the "Podger" belt, after its inventor. It consists of the pockets and belt of an old pair of shorts worn next to the skin - cool, comfortable and efficient. So don't throw those old duds away, trim them with the scissors and it's London to a brick that you won't be touched for money.

There's enough to help smooth the road. Happy travelling!

PS: Just to be safe, take a few antibiotics with you for tummy troubles.

## Advocate of social gospel

Controversy can be aroused over anything on earth, but it is surprising to find the social gospel regarded as E. C. B. MacLaurin regards it.

An unsocial gospel is unmercifully condemned in Matthew 25, and to love one's neighbour as one's self is stressed as essential in both testaments. Mr MacLaurin (in company with Malcolm Muggeridge and numerous others) apparently equates the social gospel with "a redistribution of wealth through socialism", showing that he is not yet acquainted with the fundamental concepts of social science.

This lack of acquaintance he also shares with communists and all brands of socialists. Socialism means Stateism, ie governmental control, in some form or other. The social gospel, on the other hand, means the abolition of all forms of injustice and social inequality, liberty to the captives, and good news for the individual.

Justice, equity and liberty are three aspects of the same thing, ie observance of the natural rights of every individual. In the promised reign of the Messiah, about which we so frequently sing in church with our lips but not our understanding, "he will keep the simple folk by their right, defend the children of the poor and punish the wrong-doer" (Psalm 72), ie the oppressor.

The institutional Church of England, particularly since the Reformation, has officially and energetically main-



tained the inequalities and privileges of the mighty, especially what is euphemistically called the "private ownership of the earth" which was given free by the creator to the children of men.

The duty of every Christian, however is to dedicate himself to the social gospel - "that ye break every yoke". Liberation, not socialism, or any other ism, is the social gospel taught throughout the Bible and ignored by the institutional church.

**Recycling - a Christian duty**

Promotion of recycling is a Christian duty, for it conserves resources for the assistance of others including posterity. It follows the precept of nature itself, the whole of which is a continual process of recycling. The industrial revolution and age triggered off a period of wasteful extravagance, of which we appear to be reaching a peak. From excessive packaging to

W. A. DOWE, Lakemba.

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Box 124, Post Office  
Petersham, NSW, 2049  
Telephone: 560 3866

## GLEBE ADMINISTRATION BOARD ST ANDREW'S HOUSE SYDNEY SQUARE DEPOSIT PLAN FOR ST ANDREW'S HOUSE

The Standing Committee of the Diocese of Sydney has authorised the Board to accept deposits of \$500 or more where:-

- (a) the deposits are moneys being Church trust property held by Diocesan Church organisations, by Churchwardens, Church Committees, Parish Councils and others, or
- (b) the deposits are made by persons who are entitled to take part in, or be counted for the purposes of a quorum at a Vestry Meeting under the Sydney Church Ordinance 1912 (as amended.)

Moneys may be deposited at call or for a fixed term. Where moneys are deposited at call, twenty-four hours' notice for repayment must be given. Interest will be paid at normal market rates which will be quoted, on request, when moneys are about to be lodged. Some may be willing to assist the Church by nominating rates of interest lower than we have quoted. The moneys deposited will not be secured but will be used only to reduce loans obtained from other Lending Institutions and thus assist the Diocese generally.

At present the rates are as follow:-  
At call - 9% per annum.  
30 days - 9 3/4% per annum.  
90 days - 10% per annum.  
180 days - 10 1/2% per annum.  
1 year - 11% per annum.

If your Parish or any of your Parishioners are qualified and able to assist, please ask them to call in person at the office of the Board at St Andrew's House, Sydney Square for further particulars. Alternatively, they may telephone the Board (2 0642) and ask for either Mr Stacy Atkin or Mr Tom Hansen. A similar invitation to deposit funds with the Board is extended to all Church organisations.

A. J. DAIN, Chairman



"Metres, Schmetres! ... Just get the darn thing finished!" CANADIAN CHURCHMAN

## CHILDREN'S AND YOUTH EDUCATION OFFICER

The Board of Education Diocese of Sydney is seeking a clergyman or lay-person for the above position. The successful applicant will be responsible for the provision of training for those who are teaching children and youth in parish education programmes and for the offering of consultative help to parishes. Opportunities will be available for this person to participate in editorial and other aspects of the Board's work. Applicants should have teaching qualifications and experience in working with children or youth. Theological qualifications would also be an advantage. The position is one which requires energy, initiative, willingness to work in a team and a deep commitment to the Christian education of children and young people.

Enquiries should be made to:

The Rev T. Wallace, Acting Director  
Board of Education  
511 Kent Street, Sydney  
Telephone: 26 6428

# CLASSIFIED ADVERTISEMENTS

Classified advertisements may be left at the office or phoned to 61 2975 up to noon 10 days before date of publication. Charge is 10c per word with a minimum charge of \$2.00.

## Interstate Services

PERTH: St Alban's, 423 Beaufort Street. Services 8.30 am and 7.30 pm. Rector Bryan F. Hall. All welcome.

COORPAROO: St Stephen's, Brisbane. Cnr 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 Goodwin.

## Wanted

WANTED: 100 more students to enrol in C of E Bible College. Full Bible course by correspondence anywhere. Full details from Registrar, PO Box 41, Roseville, NSW, 2068.

WANTED second-hand copies of the "72" service. Phone: 456 1285.

## For Sale

CONCRETE BLOCK MAKER  
Makes blocks, slabs, edgings, screen blocks, garden stools 8 at once and 96 an hour. \$180. Ideal self-help projects. Send for leaflet. Department: C.R. Forest Farm Research, Londonderry, NSW, 2753.

FOUR SETS OF STAINED GLASS WINDOWS. Motifs include "Light of the World" and Matthew, Mark, Luke and John. Sale due to demolition. For information phone 696 9487 or 898 2027.

## Accommodation To-Let/Wanted

TO LET, furnished flat, suitable couple, \$20, including electricity. Close transport. 33 Herbert Street, Dulwich Hill. Phone: 562 2076.

HOUSE FOR SALE, Wentworth Falls, 2 bedroom cottage. All cons. Land approx 7m x 65m. Subdiv approved. Choice site overlooking lake. Phone: 44 3668 (Syd).

## Positions Vacant

WANTED Men and women are needed to go and record the gospel for cassette presentation in the languages and dialects of those tribes which have never heard a compiled Bible. Training course is essential. The task requires mobility, trust in the Lord for His supply, guidance and enabling — it also requires that they be free of family ties.

\*Make your life really meaningful.  
\*Support workers are also needed.  
\*Dedicated, concerned people are invited to write for information to

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Phone enquiries: 81 9243  
Written applications to:  
Administration Manager  
Anglican Youth Department  
511 Kent Street, Sydney, 2000

PART-TIME COOK, Deaconess House. Reliable, Christian woman required to cook for 70. Monday to Friday, 2 pm to 4 pm. Phone: Mrs Hewitt between 10 am and 3 pm, weekdays. 81 1172.

ORGANIST/CHOIRMASTER required for Holy Trinity C of E, Kingstford. Two manual pipe organs. Sunday services and choir practice. Please contact Rector, 346 1424.

GT SISTERS interested in geriatrics required for part-time night and day duty. References required.

Beth Shean Nursing Home  
Hurlstone Park  
Phone: 55 3218

# Link between John Newton and Australia

"Letters of John Newton" published by The Banner of Truth Trust (p191)

John Newton would have claimed nothing for himself beyond the fact that he was a sinner saved by grace. His conversion was indeed among the most remarkable that English history records.

The story of his life before and after that experience has all the elements of tragedy, romance, and, at last, God's sovereign guidance and blessing. He was the friend of William Cowper and with him wrote the Olney Hymns.

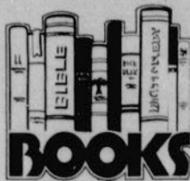
His name is still widely remembered chiefly as the author of several hymns which rank among the best in our language. But as a leading member of the second generation of Evangelicals after the great spiritual awakening in the 18th century, his own special contribution to that movement was in the form of letter writing. This made him an outstanding counsellor and director of souls.

This edition of Newton's Letters is a selection. Seventeen of the thirty-nine letters chosen were originally published under the signature Omicron or Vigil; the rest were included in *Cardiphonia*. There is an excellent five-page introduction which helps to set Newton and his Letters in the context of the Evangelical Movement.

The Letters themselves deal with practical holiness, and though written to individuals in the 18th century, are in a style that makes them timeless in application and in spiritual value. There is more solid wisdom, phrased in a style of pellucid clarity, in Newton's Letters than perhaps in any modern manual on the higher life or personal holiness.

Church people in Sydney owe a great deal to John Newton. It was largely through his efforts that Richard Johnson was appointed as Chaplain of the First Fleet. Newton never ceased to encourage Johnson in his lonely outpost and to assist him by every means at his command. As one who now lives 200 years after the Letters signed Omicron were first published (1774), I am a devoted adherent of John Newton and warmly commend this selection of his Letters, to all who would come to grips with plain, strong, experimental New Testament religion.

M. L. Loane



Common Prayer should drive those of us concerned with liturgical change to consider more seriously the history and theology that underlies our denomination.

In a superb article on "The Liturgical Work of Cranmer", Ratcliffe makes this acute observation: "Cranmer was the master, or rather the creator, of English liturgical style, because he had apprehended the nature of worship". It is that theme of worship which pervades the whole book. Whether the discussion is of the Roman eucharistic prayer of the 2nd Century or of Cranmer or of Richard Baxter here is a collection of studies that must make us examine the fundamental questions that liturgical change is posing.

William Lawton

## "Good, clear exposition" — Packer

"Thirty-Nine Articles" by D. B. Knox AIO Publication

Thoughtful readers will welcome the republication of this book, first issued in the Christian Foundation series in 1967. The first chapter has been thoroughly revised in order to set the discussion in the context of the current status of the Articles in the Anglican Communion, and in particular the Form of Declaration and Assent Canon, 1973, passed by the General Synod of the Church of England in Australia.

It would perhaps have been helpful to identify this canon which is quoted on page 7 and to have contrasted it with the form of assent required by the English revised canons of 1969.

This book is "good clear exposition", Dr Jim Packer has said, and he has warmly commended it as an admirable defence of propositional revelation. Dr Knox writes with clarity and charity. He is well aware of the problems which a document of the Sixteenth Century must inevitably face if it is to speak to the Twentieth Century. The great value of the book is that it gets to the heart of the issues.

The Articles clearly reflect that view of the Christian Faith which the Anglican Reformers held. They received the whole Bible as God's word written and sought to state clearly and definitely what the Bible asserted to be true. It is precisely because the Articles seek to summarise the Scriptural doctrine of Salvation that they are not just a period piece, but, like the creeds, provide a valuable and concise summary of biblical truth.

It is melancholy fact that the Articles along with the Book of Common Prayer and the Ordinal have, in the complex history of the Church of England, been used at times as a coercive instrument which failed to

capture the loyalty of all who were to become "non-conformists". But that is behind us and in an age of liturgical change we welcome the fact that the thirty-nine Articles are to be included in the new Australian Prayer Book.

Too often they have been either ignored or politely sneered at. This will not do. The Articles wrestle with central and serious theological issues. It was never more important that the church should have a well-informed laity who understand the issues raised by the Articles and can translate them not into religious slogans but into effective Christian witness to the truth of the Gospel and the wonder of divine love.

This is not a book for casual skimming. It is worth careful reading and could well form the basis of a useful series of parish discussion groups.

Maurice Betteridge

## Spurgeon heir of the puritans

"The Shadow of the Broad Brim" by Richard Ellwood Day Baker Book House, 1976 236 pages, Price \$US3.95

This outstanding biography of Charles Haddon Spurgeon was originally published in 1934. It has now been issued as a paperback.

There is so much in this book for modern day preachers to reflect upon, from sermon craft to the theology of building plans. It is a fascinating and inspirational account of the Baptist preacher who occupied the great Metropolitan Tabernacle pulpit in London for almost 40 years. Day reveals the life-long physical weakness and "dreadful moods of depression" of Spurgeon as well as his greatness.

Day contends that Spurgeon was "completely fashioned by the Puritans." He says: "How completely Spurgeon was shaped by the Puritans is the theme of this entire book." (P 123) "Their outlook became his outlook in all points." (P 124) Men such as Müller, Knox, Whitefield, Wesley and Calvin are discussed.

This biography is written in a flowing, readable manner and does not get bogged down in endless detail and trivia as some biographies do. Most enjoyable!

Donald K. Wilson

David Hewetson

## Moving and Fascinating biography

"Evelyn Underhill (1825-1941) An Introduction to her Life and Writings" by Christopher J. R. Armstrong Mowbrays, 1975 pp305, UK6

My introduction to Evelyn Underhill was through her meditations on the Creed which she called "The School of Charity".

For the first time, I read of St Teresa, of the Cross, of St Teresa, of the Lady Julian of Norwich, of Meister Eckhart.

From that book came one statement that for me expresses Evelyn Underhill: "We add to the philosopher's concept of creation as the work of Divine Mind the saints' knowledge of creation as the work of Divine Charity; and of every soul stirred by that charity, however humble its individual part, as a fellow-worker with God". In Christopher Armstrong's biography is a gripping imaginative study of this English mystic.

The account is punctuated by reference to those who demonstrated that remarkable attraction of Roman Catholicism in its mystic, its almost gnostic, appeal that so strongly intrudes.

It is full of what her mentor, Arthur Waite called "iridescent clouds of doctrine". In this book one steps into the world of occult and magic, of romanticism and medievalist belief — cloisters, chapels, plaster statues and all.

As a piece of history, it is an invaluable study; as the account of one person's pilgrimage it is moving and poignant. Mysticism is not the only theme of the book; Evelyn Underhill's convictions about the historical foundation of Christianity become increasingly more apparent. There are times when I cannot recognise the Christ of her earlier writings but then I doubt if he is the Christ of her maturity. This is a moving, well-written book you will find hard to put down.

William Lawton.

## Japanese Christian's story

"The Wind is Howling" by Ayako Miura (autobiography) Hodder \$2.90 recommended

A Japanese writer certainly introduces one to the unique world of Japanese thought (and the footnotes help the reader to catch the various subtle references to local culture).

Mrs Miura is a very proficient writer, having won a National competition in 1964 and having written a great deal since for magazines, television, etc. She suffered from Tuberculosis for 12 years and during that period she was converted to Christ.

Her book tells the story of three remarkable young men who were in love with her (not all at once!) and two Pastors who played a big role in her understanding and accepting of her trials. The great courtesy with which these people dealt with each other and the unselfish con-

Christine Brain

# AUST COLLEGE OF THEOLOGY RESULTS

The Australian College of Theology has announced the following examination results for its class list of 1976:

PRIZES AWARDED  
John Forster Prize  
Elizabeth Alice Nevatt, New Zealand.

Hey Sharpe Prize  
Trevor William Edwards, B.A., Moore College, Sydney.

F. A. Walton  
Jill Parker, B.Ag.Sc., Melbourne.

Th.Schol. (Scholar in Theology)  
Pass Th.Schol. (In alphabetical order)  
Bollantine-Jones, Bruce Albert, B.D., Th.L., Unattached.

Hogarth, Jonathan Foley Stewart, Unattached.  
Lenthall, Raymond Arthur, Melbourne.  
Millar, Edward John Michael, B.A., Th.L., Unattached.

Pass in individual subjects only  
Old Testament  
Ballantine-Jones, Bruce Albert, B.D., Th.L., Unattached.

Dean-Jones, Keith Michael, B.A., Dip.Ed., Newcastle.  
Farrer, Ralph David, Th.L., Unattached.  
Lenthall, Raymond Arthur, Melbourne.

New Testament  
Brain, Peter Robert, Th.L., A.A.S.A., Unattached.

Hogarth, Jonathan Foley Stewart, Unattached.

Dogmatics  
Hogarth, Jonathan Foley Stewart, Unattached.  
Lenthall, Raymond Arthur, Melbourne.

Liturgiology  
Hogarth, Jonathan Foley Stewart, Unattached.  
Millar, Edward John Michael, B.A., Th.L., Unattached.

Pastoral Theology  
Doyle, Graham Thomas, Riverina.

Th.L. (Licentiate in Theology)  
First Class Honours  
Edwards, Trevor William, B.A., Moore, Sydney.

Crawford, Peter Campbell, B.Ec., LL.B., Ridley, Melbourne.

Darling, Barbara Brinsley, B.A., Dip.Ed., Ridley, Unattached.

Webb, Barry George, B.A., Dip.Ed., L.Th., Moore, Unattached.

Nevatt, Elizabeth Alice, Private, Unattached.

Second Class Honours  
Bales, Janet Catherine, Ridley, Unattached.

Hudson, Timothy Edward, D.E., Moore College.

Waugh, Rosemary, B.A., Dip.Ed., Moore, Unattached.

Taylor, Peter Lindsay, B.A., LL.B., Moore, Unattached.

Fraser, Phillip Nelson, B.A., Moore, Sydney.

Sears, Eric John, B.Sc., Ridley, Nelson NZ.

Dean-Jones, Keith Michael, B.A., Dip.Ed., St John's, Newcastle.

Mirington, Robert Norman, Ph.D., M.Sc., Moore, Sydney.

Tym, Malcolm Geoffrey, Ridley, Melbourne.  
May, Daphne Jean, Moore, Unattached.  
Lloyd-Jones, David John, B.A., Private, Unattached.  
Culver, Frederick Lloyd, B.A., B.D., Private, PNG.  
McInnes, Raymond John, St John's, Melbourne.  
Pitt, John Matcham, B.A., Moore, Unattached.  
Tong, Herbert Sia-Kong, Ridley, Sabah.

# BOOK ON CHILDREN OF GOD RELEASED

The Anglican Information Office, Sydney, has released a booklet on the cult called "The Children of God", warning parents and young people of the dangers of getting involved.

The booklet was prepared in response to requests from clergy and parents for information about where the sect came from and what they believe. It gives the personal background of David Berg, known as "Moses", and some detail of the findings of the Charity Frauds Bureau of New York State which investigated the group in 1973.

The booklet quotes Australian Christian youth workers as saying that most young people drawn into the movement are "naive" and ignorant of its real teachings.

A new Census Bureau report indicates that if current trends continue, 17 per cent of America's population will be 65 or older by the year 2030 (the figure is 10.5 per cent now).

Th.A. (Associate in Theology)  
First Class Honours (In order of merit)

Parker, Jill, Private, Melbourne.

Bruce, David Anthony, DCE, Unattached.

McGuinness, Helen Tudor, Private, Canberra, Goulburn.

Arunamayagam, Annamany, West Malaysia, Woods, Wendy, Church Army, Unattached.

Harding, John Kingsley, Church Army, Sydney.

Shalders, Janet Rosemary, Private, Melbourne.

Smith, Peter, GBRE, Adelaide.

Walker, Dierdre Bette, GBRE, Brisbane.

Second Class Honours  
Maduram, Virginia, West Malaysia.

Low, Sidney Dutton, DBE, Adelaide.

Monaghan, Helen Mary, Anglican Youth Dept, Sydney.

Atfield, Elizabeth Helen, CBRE, Brisbane.

Chan, Ooi Fong, West Malaysia.

Hall, David, DBE, Adelaide.

Hawkins, Timothy Michael, Anglican Youth Dept, Sydney.

Evans, Adrian Hellier, DCE, Melbourne.

Maduram, Lily, West Malaysia.

Dickson, Marjorie Phyllis, DBE, Adelaide.

Powell, Ian Roderick, Anglican Youth Dept, Sydney.

Rees, Gordon Lester, Anglican Youth Dept, Sydney.

Just, William Frederick, Church Army, Sydney.



Exploring the needs of the mentally handicapped, particularly children, is the theme of a new documentary film produced by Pilgrim Films for the Church of England Homes, Sydney. This picture shows a staff member playing with one of the students at Kingsdene Special School and Hostel at Carlingford, near Sydney, which was one of the locations used in the film. The film "So Much to Give" is narrated by Anne Deveson, who talks with parents about their problems with their handicapped children and interviews specialists working in the field.

## Film made on Anglican work with handicapped children

A 30 minute colour documentary film just released in Sydney has been produced to encourage a better understanding by the community of the needs of the mentally handicapped.

The film, "So Much to Give", which was made by Pilgrim Films, has as narrator Anne Deveson, well-known television personality who is currently a member of the Royal Commission into Human Relationships. It runs for half an hour and provides a tenderly revealing insight into many aspects of the help being given to these children and their parents.

"So Much to Give" was commissioned by the Church of England Homes — who recently opened the Kingsdene Special School and Hostel at Carlingford, a western suburb of Sydney, where intellectually handicapped boys and girls aged from four to twelve years spend five days and nights a week and return to their own families at weekends. Kingsdene, which cost \$1,160,000 was subsidised 63 per cent by the Commonwealth Government. With a trained staff Kingsdene has quickly settled into its role as a helpful and compassionate extension of the almost century-old Christian ministry of the Homes.

While the film includes the activities at Kingsdene its work embraces the work of related organisations such as Marsden Hospital, other schools and suburban play groups. As well as exploring the needs of the mentally handicapped Anne Deveson talks with parents about their problems with their handicapped children and interviews specialists working in this field.

The message of the film, despite some inevitably poignant sequences, is predominantly one of hopefulness. It shows how children can be taught and encouraged by patient, dedicated teachers to overcome many of their handicaps. It depicts the children in happy association with each other, both in school work and at play, and one sequence shows how, as adults, some handicapped people are able to share the work bench in such activities as metal manufacturing and carpet spinning.



A scene from the new documentary film "So Much to Give", showing children at the Kingsdene Special School for the mentally handicapped, using special traffic lights installed within the school grounds, used to teach the children rules of the road. The film, which is narrated by Anne Deveson reveals insights into many aspects of help being given to the mentally handicapped. "So Much to Give" was produced by Pilgrim Films for the Church of England Homes, Sydney.

# MAINLY ABOUT PEOPLE

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

## Big response to Good News Bible

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

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

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

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

## PREPARATIONS FOR MELBOURNE REACH OUT

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

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

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

## BILLY GRAHAM SPEAKS AT NAIROBI

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

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

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

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



Billy Graham

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

The Pan African Christian Leadership Assembly came out of a felt need expressed by African Christians during the July, 1974, International Congress on World Evangelisation held in Lausanne, Switzerland. African church leaders began to plan a way whereby Christians from across Africa could meet and work together for the evangelisation of their continent. According to PACLA programme director, Michael Cassidy, the Assembly had four basic programme goals: to build into Africa a network of Christian relationships based on Jesus Christ that will survive no matter what happens politically, to face issues before the Church in Africa, inspiration and renewal, and evangelisation — taking the gospel to every corner of Africa.

## ISRAEL TO PREVENT FILM

Mrs Mary Whitehouse last week welcomed reports that Israel has become the latest country to refuse facilities for making a film about the sex life of Christ to Mr Jens Jorgen Thorsen, the Danish film director.

And she revealed that she had earlier informed the Israeli Embassy in London that she had heard Mr Thorsen was on his way to Israel in an attempt to make the film there.

Mrs Whitehouse, who has led the campaign to prevent Mr Thorsen from making his film in this country, told the *Church Times* that the embassy had been "both helpful and cagey," but that she had felt the matter was in good hands. She expressed delight at the report that the Israeli Government would not allow Mr Thorsen to make the film there and added: "All power to them."

The report, from Jerusalem, quoted an Interior Ministry spokesman as saying that information had been received that Mr Thorsen planned to make the film in Israel, but that this would not be allowed by the Government — a decision taken to prevent offending the feelings of Christians both in Israel and abroad.

Mrs Whitehouse said she thought that it was unlikely that Mr Thorsen would attempt to enter Britain. But she was sure he would not give up the fight and that he would look for other places in which to make the film. If he succeeded, the next question to be faced would be that of the film's entry into this country.

Church Times

No 1627 FEBRUARY 3, 1977

# CHURCH FELT CRASH LOSSES

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

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

One conducted six funeral services within a few days.

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

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

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

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

There were several incidents of people missing the train, regulars changing their reservations only a short period before the accident, and one man remaining in a rear carriage because he was late on board.

The Rev John Baxter of Blaxland buried six victims within a few days, most of them young people.

"What has impressed me through it all has been the tremendous impetus given to our local congregations in their concern for one another," he said.

"Elders have been ministering to those in the churches and also to outsiders who have been affected.

"Their visiting the people was on their initiative alone. "We are now looking at future pastoral care as we assume responsibility for

families left without a husband and father.

"These things to me have been amongst the positive results.

"At the same time the tremendous sense of loss to church and community has not yet been fully felt."

One minister returned from holidays when the smash occurred.

He was the Rev Ray Bomford of Springwood.

Mr Bomford said that

were usually on the train did not go down that morning." He said there had been increased attendances at church on the following Sunday and people had been most responsive to the message of the gospel.

The majority of passengers on the train came from Emu Plains and the Lower Blue Mountains.

The rector of Emu Plains (the Rev James South) said that the congregation was confronted with the realities of truths which were perhaps too easily accepted.

"At least two others who

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

— Photo courtesy "Sydney Morning Herald"

## ABC proposals: protest by FOL

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

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

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

The Seminar moved that the ABC Religious Department be changed to the Department of Religion and World Views so that greater attention could be given to those groups who didn't believe in God and therefore were not a "religion."

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

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

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## Australia Day convention

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

Sessions will be held at 1.30 pm, 2.45 pm and 4.15 pm.

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

A special invitation is extended to Fellowship and Youth Groups.

Afternoon Tea is provided, and Cold Drinks will also be available.



Bishop John Reid

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