

AUSTRALIA 'IS ISOLATED FROM MAIN ANGLICAN CURRENTS'

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

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

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

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

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

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

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

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

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

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

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

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

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

The Council believed in the "impossible possibility" —

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

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

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

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

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

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

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

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

"Four provinces have decided against, the ordi-

(To page 2) "Church Times" — England



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

Piper aircraft dedicated for BCA work

VENUE FOR LAMBETH?

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

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

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

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

"Church Times" — England

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

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

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

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

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

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

He now lives at Nuffield Village at Castle Hill.

He still conducts services

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

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

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

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

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

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EDITORIAL

WHAT DID HAPPEN ON THE THIRD DAY?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Notes and Comments

Discontent: Sign of a covetous society

"Few love God better than their goods," wrote John Bradford in 1553, and his observation remains true today.

But it is not only the love of what we possess that grips us, it is the desire to acquire more things, and the love of money.

Christians are as vulnerable as others to the blatant assault or the subtle cleverness of modern advertising.

It engages our attention and inflames our inborn propensity to covetousness.

Sometimes it creates a desire for things which are not only unnecessary but which, without the advertisements, would never be thought of.

Affluent Christians today are as likely as others to take for granted what earlier generations would have regarded as easy, or even sumptuous, living.

But we do not have to have wealth or luxury to love them, and there are signs that many Christian people are in danger of being hag-ridden by a passionate desire to acquire things, to travel, to keep up with fashion.

Contentment is a rare jewel of virtue in today's frantic

society.

C. S. Lewis wrote of George MacDonald: "He appears to have been a playful, sunny man, deeply appreciative of all really beautiful and delicious things that money can buy, and no less deeply content to do without them."

How much we need more people to exhibit that same spirit and example in our generation.

"Keep your life free from the love of money," said the writer to the Hebrews, "and be content with what you have."

Can we recognise to what extent we have gradually absorbed the values and thought-forms of insidious worldliness, and become envious and discontented as a result?

George MacDonald pointed us in the right direction when he wrote: "He who seeks the Father more than anything He can give, is likely to have what he asks, for he is not likely to ask amiss."

No Easter without Jesus Christ

Much of our current religious expression is man-centred with jargon expressions such as "Vote 1 — Jesus" or "Have a Jesus trip" or "Smile, God loves you".

Such sentiments replace the biblical emphasis on the centrality and authority of the Lord Jesus Christ with an emphasis on how man may be helped to find a more joyful, satisfying life.

Indeed men are encouraged to become Christians for what they will get out of it.

Certainly there is truth in such expressions, man does benefit from a relationship with Christ but this emphasis ought not to be the only or dominant one.

In such times it seems a pity to see the official Anglican Good Friday Service in Hyde Park choosing the theme of "Share this Easter with Jesus".

This surely is another example of the man-centredness that is characteristic of much evangelism.

We are encouraged to let

Jesus have some portion of our Easter — this is certainly a change in emphasis from the New Testament.

The Apostle Paul tells us that while we were yet sinners Christ died for us — Christ in that one great act reconciling ungodly man to God.

It is Christ alone who is the focus of Easter, it is His great triumph, it is His great work of salvation for sinners.

We can rejoice only because we are able to share in the benefits which Christ has won — we have hope only because we have died with Christ and been raised with Him.

Nothing in our life can merit God's approval; we can only stand before God in Christ Jesus.

Easter concerns Jesus Christ. He is everything — without Him there is no Easter.

We do well not to share Easter with Jesus but to be overwhelmed with thankfulness that Easter in any way involves us at all.

ABBOTSLEIGH

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

K. L. McCredie, Headmistress

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Christians often talk about having the mind of Christ. What do they really mean and how does it effect everyday life?

This matter is discussed by the Rev John Turner, General Secretary of the Church Missionary Society, NSW, in his third article in this series. This commentary is from Philippians 1:27 — 2:11.

Practical goodness should be Christian aim



The Rev John Turner

Last time we saw how St Paul talked about the possibilities of his death by martyrdom or of release for a continuing ministry.

Whatever might happen he wanted his friends at Philippi to be at one in the gospel.

He reminds them that there is "one spirit," "one mind" and that they are working "side by side".

Unity of course must always be dependent upon truth, but Christians today constantly need to remind themselves of the fact that they are "one in Christ".

Paul takes up a similar line of thought in Ephesians 4.

"Christians today should seek to build, on this same fourfold foundation, their endeavours to live lives of practical godliness."

This unity has as its object "the faith of the gospel" that is Christ will be glorified and the gospel proclaimed if Christians are presenting a united front to the world.

Those who are opponents of the gospel need not be feared for such unity will bring about a fresh sense of courage to believers in their stand for the truth.

Encouragement to harmonious and humble Christian living, 2:1-4.

Not only, says Paul, should there be unity in the church in the face of hostility from outside, but also to deepen the life of God's people. That is the thing that will gladden Paul's heart.

The Apostle makes this appeal on a fourfold basis:

"Encouragement to be united and courageous" 1:27-30.

"Encouragement in Christ, incentive of love, participation in the Spirit, affection and sympathy."

Christians today should seek to build on this same fourfold foundation their endeavours to live lives of practical godliness.

The fact that we are in Christ and motivated by Christian love together with the existence of pity and compassion should be deterrents from disunity should all contribute to the unity of purpose among God's people.

The great example of humility, 2:5-11.

The apostle now turns to that which is the main theme of this section of the epistle, the mind of Christ, the only real example of humility, Jesus.

He traces the humble journey of the Christ of God from his exalted position of equality with the Father to the degradation and ugliness of calvary.

We behold the one who is almighty God in hunger, in weariness, in pain and ultimately in death.

CHURCHMEN SEEK OVERSEAS AID RETAINED

Leaders of Australia's major churches met the Prime Minister, Mr Fraser, on April 7, to protest over a cut of \$21 million in the Government's overseas aid budget, the Melbourne "Sun" reported.

One of the delegations from the Australian Council of Churches, the Anglican Archbishop of Melbourne, Dr Woods, said before the meeting: "We will ask the Prime Minister that the \$21 million be included in the next Federal Budget".

Archbishop Woods said he could understand the Government's need to cut back spending and balance the budget, but "the Australian Council of Churches represents a great number of Australians who are sad that we should economise at the expense of much more needy people in Africa and Asia."

The Catholic Church, although not a member of the

council sent the Catholic Archbishop of Adelaide, Archbishop James Gleeson to Canberra with the other delegates.

The Victorian secretary of World Christian Action, Mr Murray Johnson, said before the meeting that he would like to think the delegates would be pressing "not just for the restoration of the \$21 million, but for an increase in aid."

He said the churches were concerned that "quality, as much as quantity, of aid be retained."

"A lot of aid goes on prestige projects such as airports," he said.

"This is necessary of course, directed to the very poor in countries such as Bangladesh and in northern Africa."

Last year the Labor Federal Government allocated \$386 million for overseas aid — an increase of 15.4 per cent on 1974.

The new Chinese constitution grants "freedom to believe in religion" and the right "to propagate atheism", Missionary News Service reports.

The revised charter, adopted recently at the National People's Congress in Peking, refers to religion in Article 28: "Citizens enjoy freedom of speech, correspondence, the press, assembly, association, procession, demonstration, and the freedom to strike, and enjoy freedom not to believe in religion and to propagate atheism."

Notably the new constitution does not grant the right to propagate religion.

Quote from "Christian Challenge" (a devotional magazine).

TRINIDAD REPORT

(From page 1)

character, to be held in England in 1978.

An alternative case for a conference of 250 bishops meeting with clergy and laity was also presented.

The Archbishop of Canterbury subsequently informed the Council that a Lambeth number of bishops to be invited had been left open.

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T. J. BLAND
Chief Executive Officer

He knew 'Jehovah' — but not Jehovah God

His jacket pocket always bulged under the weight of a much-used Bible, which he could bring into action with the dexterity of a wild west gunfighter drawing his six-shooter.

Whatever the subject under discussion, he could turn to an appropriate passage of scripture and so bring in a voice of "authority" against which I, with nothing better than my own opinions, has neither wish nor ability to contest.

That was the character of the man I met at my work, the man who brought me into the Jehovah's Witnesses in my early twenties.

From the start I recognised my new acquaintance to be a man whose faith held first place in his life.

Our friendship grew. I was soon a regular visitor to his home, often until the early hours of the morning.

It seemed that we went through the Bible from cover to cover. I had many doubts about the interpretations put on scripture by this sect, but some passages they interpreted bore an uncanny relevance to our present generation.

It was hard for me to resist the conviction that this was indeed "Jehovah's channel of communication."

Added to this I saw their strong faith, zealous activity and (apart from the inevitable exceptions) exemplary conduct.

I found that over a period of about 18 months I eventually turned my back on the historic teachings of Christianity to find, like so many others, a new identity in this sect. I was baptised in 1960. From then on I made the usual progress, eventually becoming a Servant (Deacon) in 1967.

We need to seek for the selfless mind of Christ, thinking not of ourselves but of others, the sacrificial mind of Christ, prepared to go to any extreme for the good of our fellows and the serving mind of Jesus, happy always to give any service that will be a help to others in the name of Jesus.

The object of my religion was to be obtained by my "works"; in Witness parlance this means primarily the winning of converts to the sect.

A former Jehovah's Witness, Mr John Bevans, relates here now he became associated with that group and how, later, through witness by Christians he turned to Christ as later did his wife, June.

This article is from "Good News from your Christian Friends" (see advertisement this issue), a pamphlet produced and distributed by a Christian group at Baulkham Hills, in Sydney.

The pamphlet sets out personal experiences of four couples who became associated with the Jehovah's Witness sect and who became disenchanted, to later become Christians.

TESTIMONY OF A MAN'S FINDING OF HIS IDENTITY

no less than six Jehovah's Witnesses in my congregation, of whom I was privileged to be one.

One day my mother and I visited a Christian girl called Sue.

She told of the blessings of life in the Lord Jesus Christ and spoke of the necessity of spiritual re-birth. I remember she used 2 Corinthians 5:17 "Therefore if any man be in Christ he is a new creature: old things are passed away; behold, all things are become new."

I had such vague ideas about the new birth that I could only listen enthralled; Sue was doing the witnessing. From then on I realised that whatever I had learned as a Jehovah's Witness, it was not the whole story.

The object of my religion was to be obtained by my "works"; in Witness parlance this means primarily the winning of converts to the sect.

I could see that there was someone else, like Sue, who knew the Lord, but for myself I felt no nearer to this experience than I had ever been.

However, I was aware that it existed and now longed to share in it, as I could see that it was truly God's way of reconciling sinners to Himself.

I was in prayer in my bedroom one evening. Barely

had I begun than suddenly I found I could not pray. It was as if my mind had been suddenly "switched off".

This was something that had never happened to me before in prayer. As I desperately struggled for words, my mind seemed to fill with a vision of the dark infinity of creation which gradually changed as what I can only describe as the glory of God filled it.

To try to convey this in words is quite impossible, but I caught in that vision the infinite gulf that exists between the Creator and such wretched sinners of flesh and blood as myself.

I marvelled that I should ever be living at all. I was at the end of all hope in myself. The holiness of God struck into my heart and condemned me for all that I was. I was lost and had no answer for the guilt of my sinfulness.

After some time (I have no idea how long) I rose from my knees quite shaken and conscious of tears on my face.

During the course of the next few days the answer to my problem was given. Every time I thought about my

experience in prayer it seemed to fade, while at the same time I found that Jesus was taking its place.

Not condemning, but living, loving, saving. He was quickly becoming my Jesus; Who else could ever span that gulf that separated God from man? Who else but God made flesh?

I knew then I had been made new in Christ Jesus. My life had acquired a new purpose, a new hope, even a new Saviour (for previously I was going to save myself — or so I thought). The Bible became a new Book, for I had never seen the half it now revealed to me.

1973 saw my eventual withdrawal and expulsion from the Watchtower Society. I feel no inclination to expose the details regarding those events except to say that I was invited to appear before their Elders to give some explanation of my change.

It was a privilege I was glad to accept, for it gave me an opportunity of testifying to my faith in Jesus Christ. I fear it meant nothing to them, but I pray that some

seed may have been sown on that occasion.

My wife June was also beautifully converted to Christ in February, 1974. This is something which, in my little faith, I would not have considered remotely possible a year before.

"The history of the Church of Jesus Christ on earth has been largely history of revivals."

"Humanely speaking, the Church of Jesus Christ owes its very existence to revivals."

"Time and again the church has seemed to be on the verge of utter shipwreck — but just then God has sent a great revival and saved it."

"There have been revivals without much preaching, there have been revivals with absolutely no organisation; but there never has been a mighty revival without mighty praying."

Dr R. A. Torrey, in an article quoted from "The Expository Times."

The trouble with feeding the hungry is that they get hungry again.

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'Christian country should base its economy on distribution of surpluses'

Sir,
Professor McLaurin ("Church Record", Feb 19), advises the clergy to stay out of politics and this is good advice because politics is the art of the thief, the swindler and the liar.

The learned professor says nothing is to be gained by attacking or defending any political party.
He further suggests that although a great deal of hardship exists in Australia, the way to cure it is to preach the Gospel to show that certain political and economic tenets are incompatible with Christianity.

At present, we have in Australia 1.5 million persons existing on or beneath the poverty level — while in Victoria alone 750 tonnes of flour or 11,250 bags made into loaves are sold as pig food or dumped on the municipal tip.

Prime Australian beef is exported to Russia at 17 cents per pound. Butter is exported for as little as 11 cents, eggs for 6 cents per dozen, while powdered milk cannot be sold overseas.

We live in a land which God blessed with vast natural abundance, but this abundance is thrown back in God's face.

A look through Exodus, Leviticus, Deuteronomy

Despite the fact that 50 per cent of all incomes are confiscated via all forms of taxation, every budget increases those taxes while at the same time government services — PMG etc — are drastically reduced.

It is a mistake to assume that tax money pays for government works or even the inflated salaries of the politicians — it does not, it simply meets the interest on government debt owed to private banks which are controlled from overseas.

Government, having little or no money, then borrows again, thus increasing the debt and levying extra taxation to cover the new debt.

A Christian country should base its economics on the distribution of surpluses as set forth in Corinthians II, chapter 8, verses 13, 14 and 15 — and not on a system of usury brought out of Babylon by the Jews.

W. G. STEEL,
Nunawading, Vic.

Letters TO THE EDITOR

Nehemiah, Matthew, Mark and Luke will reveal that usury or interest (synonymous terms) is forbidden by the Old and the New Testament as it contravenes the Mosaic Law and is entirely opposed to Christ's teaching.

Governments having the power to finance public enterprises through debt-free credit issued by Reserve and State banks, should not borrow at home or abroad money that they can create for themselves.

I do not want to labour the points concerning the evil work of those who control the world's finance, but I must point out that money as we know it, is a costless creation. Neither can I forget that Christ used violence but once — to drive the bankers, ie, the money-changers, out of the Temple.

Usury is a Machiavellian scheme that strikes at the very roots of liberty.

It is an anti-Christian trick, first taught to the Jews by their Babylonian masters.

It is a system which treats men made in the image of God, like so many pawns on a chessboard, to be used or discarded as best suits the policy of the player.

If Christianity is to remain a living creed and not to become a formality, then this atheistic unjust financial system must go.

Ordinance on church membership

Sir,
I wonder how many Anglican people in Sydney Diocese are studying the draft Ordinance on Church Membership as requested by last Synod. (Copies are available from Diocesan Offices.)

It is generally realised that the Ordinance, which Synod has requested be dealt with at its October session, proposes important changes in the concept of church membership in this Diocese.

How many realise, for instance, that the Ordinance proposes that from next January:

• To be a member of a congregation an application must be completed.

• Each person's membership will be determined, among other things, on the basis of age and frequency of attendance at divine service.

• Aged and infirm people who cannot now attend divine service, or who can attend infrequently, will be deemed to be not members of the congregation even though they may have attended regularly all their life.

• No person under the age of 18 years of age will be able

to be a member of any congregation.

• The minister and wardens of every congregation will be required to administer the Ordinance, annually revising the new congregational membership roll, adding the names of new applicants (if they fulfil the requirements), and removing the names of those who have not attended divine service a sufficient number of times in the past year for whatever reason.

• No pastoral discretion will be permitted to the minister and wardens. Thus they will have to eliminate as members people absent in excess of nine months even though their absence be due to such things as employment requirements, pursuing a course of study elsewhere, extended vacations, illness, missionary service, etc.

As an expression of a Biblical or Anglican concept of church membership, I'm mostly against the Ordinance. It would be helpful to know what others think.

(Rev) F. G. HANSON
Waitara, NSW

Good Friday Service misgivings

Sir,
I am writing to say that I still have a lot of misgivings concerning the Good Friday Service in Hyde Park, and I think it is time to seriously consider abandoning it altogether in favour of something else.

It cannot be denied that numbers are declining every year and I doubt very much whether the number in attendance this year reached the three thousand mark.

Clergy seemed to be conspicuous by their absence notwithstanding the multi-preferred by some, and there is evidence to suggest that some lay people only go out of loyalty to the archbishop.

The singing was very poor and half-hearted and I know of no evidence at all that this gathering attracts the unconverted.

Looking back over 30 years of active participation in Good Friday programmes, one cannot help but feel that we are going downhill fast in this particular area.

There may be some grounds for organising a separate Good Friday youth service, although there are at the same time some obvious objections to this.

It seems to me that the Central Methodist Mission idea of an ongoing programme for the whole of the afternoon and evening has much to commend it.

This pre-supposes some provision for catering and the obvious venue is either the Sydney Town Hall or the Opera House.

It would also be a wonderful thing if the choirs of the church schools could participate.

Let us hope that something can be done because as things stand Good Friday is the most inadequately catered for day in the whole of the Christian year.

L. K. WOOD,
West Pymble, NSW.

Need for a Christian presence in universities

A special service was held at St Andrew's Cathedral, Sydney, on April 11, at which the general director of the Overseas Missionary Fellowship, Dr Michael Griffiths, gave the sermon.

The service was attended by many academics and students from local universities.

Prior to the service, robed chancellors, vice-chancellors and principals were presented to the Governor of NSW, Sir Roden Cutler.

The service was conducted by the Dean of Sydney, Dean Lance Shilton, and the lessons read by Sir Roden and by Philip Barr, secretary, St Paul's College Students' Club.

The Archbishop, Sir Marcus Loane, welcomed all present, stating that he believed that such a service

emphasised "the importance today of a Christian presence in the universities and colleges."

Dr Griffiths based his sermon on 1 Corinthians 13.

He said: "You can be generous to the point of beggary and still lack love."

"You can display an asceticism which leads to martyrdom, giving your body to be burned; you may have a concern for humanity, an appreciation of the social aspects of the Christian Gospel; you may be dedicated to a sacrificial and radical discipleship, but though these things are much more than words and knowledge, they are still inadequate substitutes to offer for the genuine fruits of love."

Paul told the Corinthians that they were like babes, like



Michael Griffiths

a pack of kids, given gifts by their Heavenly Father and squabbling over who was going to have which.

Paul stressed that they should see that they loved one another — not fight over, or boast in, and glory over the abilities that God had given them.

"Love is the indispensable 'sine qua non', which alone gives worth to all other words and knowledge and religious activity," Mr Griffiths said.

"Today in the missionary situation, we are particularly

interested in education, describing our goals in terms of cognitive content — what we can know, and psycho-motive skills — what we can do, and behavioural changes — what we have become.

"We recognise that our academic thinking, and particularly our theological thinking, have tended to be heavily content-orientated," he said.

"We think much more on what we know and not enough on what we can do, and on what we can be."

FOL supports Broadcasting enquiry

The Festival of Light supported the decision of the Federal Government to conduct an enquiry into television and broadcasting, the Festival's director, the Rev Fred Nile, said this week.

A submission has already been forwarded to the Minister concerned, Mr Eric Robinson, and a further submission was being prepared, Mr Nile said.

Special areas of concern included the growing emphasis upon violence and sexual-orientated and indecent programmes.

A number of such programmes had been announced in recent months such as the ABC's "Alvin Purple" TV series, and the ABC's "The Naked Vicar" radio series, as well as the proposed frontal nudity scenes in "The Box" and the "rough" or more accurately crude sound of radio, during recent months, on 2JJ and now 872GB.

The recent surveys by the Broadcasting Control Board showed the great majority of Australians (75 per cent) were unhappy with the quality of TV and wanted controls maintained and enforced, Mr Nile said.

83 per cent wanted the TV time classifications maintained with children's-family-adult viewing.

Surveys should be taken to investigate the likes and dislikes of viewers, he said.

The present "rating surveys" only showed that a TV set was turned on to a particular station.

Viewers might be forced to watch the best of the bad programmes that were available or they could watch a programme that did contain some elements of entertainment but on occasions went too far and offended the viewers. An example was frontal nudity in "The Box" or the new ABC sex programme with intimate sex scenes, Mr Nile said.

The second area of concern related to the "independence" of the ABC, he said.

"Following the Festival of Light's confrontation with the ABC over the pederasty ABC Lateline programme it seems there is a battle being waged for the control over the ABC," Mr Nile said.

These forces included the taxpayer, Federal Ministers, Government Departments, Federal Parliament, ABC Board of Management, Australian Broadcasting Control Board or Worker Control by the staff association.

PERTH CATHEDRAL FINANCE PROBLEM

Members of the congregation of St George's Anglican Cathedral had committed themselves to raising another \$30,000 a year to get the cathedral out of its financial difficulties the "West Australian" reported on March 29.

The pledge represented an average of \$100 per person.

The decision was made at a special emergency meeting after the morning service, in which more than 150 people participated.

A resolution to continue the present level of activities was passed by a big majority. The meeting was called by the Dean of Perth, Dean John

Cornish, after it became clear that the cathedral would face problems in the next financial year.

Dean Cornish said that the budget would balance for the current financial year, ending on April 30.

But inflationary inroads into property incomes would produce difficulties next year.

The Spirit never lies dormant and idle within the soul: He always makes His presence known by the fruit He causes to be borne in heart, character, and life. — J. C. Ryle.

Elect men and women may be known and distinguished by holy lives. — J. C. Ryle.

The Anglican Diocese of Newcastle and the National Trust of Australia (NSW) are to launch a campaign for funds for the restoration and completion of Christ Church Cathedral, Newcastle.

The Bishop of Newcastle, Bishop Ian Shevill, and the president of the Trust, Mr V. H. Parkinson, said, the appeal would open on May 24.

A committee had been formed under the chairmanship of Mr John Peschar, of Newcastle, and the first donations had been received.

Christ Church Cathedral has National Trust Classified listing which means that, in the Trust's view, it is an essential part of Australia's heritage.

Campaign to restore Newcastle Cathedral

A feasibility study for the proposed work on the Cathedral has been prepared by Castleden and Sara, Newcastle architects.

They have advised that the restoration and completion is feasible in terms of structural stability, availability of tradesmen and materials, construction techniques and design considerations.

The work is planned in three stages: Restoration of the entire roof; completion of the transepts; and erection of the tower.

The present building was begun in 1882 to a design by J. Horbury Hunt.

Building work continued until 1893, but stopped then until 1902 when further work was done to a design by J. F. Buckeridge.

In 1909, F. G. Castleden became the architect and continued his association until his death in 1944.

The Vestries, East Ambulatory, Warriors

Chapel, flying buttresses and roof are all part of its work.

Bishop Shevill said this week: "The cathedral authorities hope that the launching of this campaign will draw attention to Newcastle, enhance its prestige as the sixth largest city in Australia and give support to the efforts being made to establish Newcastle's importance in the life of the nation."

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You mean to say CMS BOOKS. SHOP has been selling church robes all these years and I didn't know about it? I always get my clerical wear when I go book-browsing at the Bookshop.

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Hyde Park services



The Archbishop of Sydney, Sir Marcus Loane, addresses the crowd at the Anglican Good Friday service at Hyde Park, Sydney.

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'IT'S JUST NOT CRICKET'

The Bush Church Aid Society missionary at Leigh Creek, South Australia, the Rev Robert McEwin, here relates his experiences as a flying padre in part of the Birdsville Track area. The article is reproduced from the BCA magazine, "The Real Australian."



Out along the Birdsville Track — part of the area ministered to by Mr McEwin.

"Rain — no play." Match abandoned because of rain

That's not cricket! But is it cricket when in the area around Leigh Creek with its average rainfall of eight inches a year, six scheduled trips have to be cancelled because of rain and that in a four-month period?

While I am at it I may as well list a few other difficulties which surrounded an attempted trip (1200 miles) through Innamincka and Birdsville.

For over a week the temperature had been over 40 degrees Celsius (104 degrees on the old scale); the motor in the Rectory air cooler burnt out; an air block developed in the Rectory hot water system and whilst I was out on the track I had to spend 22 hours under a tree with a flat battery and there was also a punctured petrol tank! Do I hear you saying, "It never rains but it pours?"

Life under these circumstances is certainly varied and can be somewhat trying. You come to realise that Bobby Burns was right when he said: "The best laid plans of mice and men gang aft a'gley." However, man proposes and God disposes!

I realise that most of you who will read these words live in areas where roads are constructed and generally bituminised.

There's a good run-off and drainage for rain when it falls.

A little or a lot of rain really makes very little difference in your area. In our area things are different. We have the magnificent total of about eight kilometres of sealed road plus a little well-made gravel road.

The rest are strips of ground that have been graded till they are two or four grader blades in width and lots of them are just formed by traffic over the bare ground.

We get local rain and a few creeks run, we get more widespread rain and it covers thousands of square miles.

When this happens trips have to be cancelled and the diary rearranged. This isn't easy, for we have to plan a long way ahead.

A cancelled trip can mean that a feeling of frustration gets hold of you and a mood of depression and despair creeps on.

"Why does God allow this to happen to me?" you begin to think.

That's a very tempting reaction, especially as it could be some months before you can re-schedule that cancelled trip. What do you do instead of going on the trip?

Well, here is a group of CEBS leaders who have also been marooned — you play host to them or else you thank ha! ha! I have some more time to get ready for the next commitment.

But is that the end of the story? Is there no more to be said? Let me take you back to the time five months after we arrived at Leigh Creek.

At that time a flying group was formed to enable the 12 or 15 interested people to learn to fly.

It was put to me that maybe I should learn also. But why?

Obviously it's quicker by plane. It takes less than half the time of surface transport to cover any distance but it costs more!

And it is expensive to learn! Also if it was to be of any value, I had to go on to become the holder of a private pilot's licence and this would mean some 60 hours of instruction and several exams.

All the factors were carefully weighed, especially in the light of all the problems that were present. The idea of learning to fly seemed to press more and more strongly — it seemed that God was saying to me — "LEARN TO FLY".

• To page 5

THE KING'S SCHOOL PARRAMATTA

SCHOLARSHIPS 1977

An examination for the award of entrance scholarships will be held on Saturday, 31st July, 1976. Candidates must be under 14 years of age on 1st February, 1977.

Violet Macanish Scholarship

Covering free tuition, a grant of \$150 on entrance towards the cost of uniform and incidental expenses, and an allowance after the first term at the rate of \$90 per annum. In the case of boarders, a reduction may also be made in boarding fees.

Other scholarships available for award are:

Burton B Scholarship (for boarders) \$200.

B.B.C. Russell Scholarship \$150.

Applications for the scholarships must be accompanied by an entrance fee of \$3.

Entry forms and full particulars may be obtained from the Headmaster.

Entries close 21st May, 1976.

Mainly About People

VICTORIA
Rev A. Lewis from England (community Glorious Ascension) has been appointed to the AIM team parish at St George's, Flemington. To be commissioned by the archbishop on May 17, 1976.
Rev P. L. Williams, assistant curate St Columbs', Hawthorn, has been

appointed assistant curate St John's, Toorak, as from March 1, 1976.
Rev H. R. L. Bailey retires from active ministry as from May 31, 1976.
Rev E. K. Robins is Rural Dean of Melbourne City for a further three years.
Rev P. T. Hill is Rural Dean of Williamstown from March 1, 1976.

HMS ADMINISTRATION DIRECTOR

An important development in the re-organisation of the Anglican Home Mission Society has been made with the appointment of Richard Gribble (AASA), (ACIS) as Director of Administration.

Mr Gribble, a layman in his early thirties, was office manager and accountant of Country Club Shirts, before leaving for an overseas trip in 1973.

He spent two years abroad, travelling extensively

throughout Europe which included 3 months working in a kibbutz in Israel and 3 months working, studying at Dr Francis Schaeffer's L'Abri Community in Switzerland. He returned home through Canada and America.

Commenting on his appointment, Richard said he was looking forward with much enthusiasm to his new role.

GOVERNOR AT 100th ANNIVERSARY

The Governor of NSW (Sir Roden Cutler) joined with members of the Anglican Community at Dubbo, NSW, in celebrating the centenary celebration of Holy Trinity Church on March 21, the Dubbo "Liberal" reported.

The historic church, designed by famous Australian architect, Edmund Blackett, was filled at 10.30 am as the Bishop of Bathurst (Bishop E. K. Leslie) and the Rector of Holy Trinity (Father Gordon Morrison) greeted Sir Roden and Lady Cutler.

The address was given by Bishop Leslie, with Father Morrison the Eucharist Celebrant, assisted by the Rev Michael Bain and the Rev Lance Keogh.

After the ceremony Sir Roden Cutler was guest at a special centenary dinner at the Macquarie Club hosted by the RSL Sub-branch committee, Holy Trinity church wardens and vestry committee and the church restoration committee.

Guests at the dinner included the Deputy Mayor of Dubbo (Ald Eddie Meek) and the Talbragar Shire

President (Cr Robin Blekmore). The Governor was later conducted on a tour of the Western Plains Zoo by the chairman of the State Zoological Board (Mr D. C. MacLurean).

The curator of the zoo at Dubbo (Mr D. R. Butcher) said the Governor had shown particular interest in a section designed to house animals from Africa.

"We will eventually have varieties such as zebra, giraffe, elan, barbary sheep, camels and sitatunga, a small African antelope, in this section," Mr Butcher said.

Other members of the official party included Lady Cutler, Dr W. P. Crowcroft (Director of Patonga Park Zoo), Mr Pat Morton (former State Minister for Local Government and a member of the Zoological Board) and Mr John Mason, the Member for Dubbo.



The Governor of NSW, Sir Roden Cutler, talking with Corporal Barry Beddoes during an inspection before Cenotoph service at Dubbo — photo with acknowledgement to Dubbo "Liberal".

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ST PAUL'S TAMWORTH CELEBRATES CENTENARY

Almost 1000 worshippers packed St Paul's Church of England, West Tamworth, on March 22, for the church's inter-denominational centenary service, the Tamworth "Leader" reported.

Extra chairs were brought in from other churches and almost no standing room was left in the church.

The combined churches' choir of about 60 Tamworth singers and several Tamworth clergy took part in the service, which was organised by the Tamworth Ministers' Fraternal.

The Anglican Bishop of Armidale, Bishop Clive Kerle, in his occasional address to the huge congregation at the thanksgiving service said that Tamworth's history had a strong Christian theme.

"Tamworth is a city of living churches, with living congregations in touch with the life of the community at every point and providing many of its leaders in every aspect of its life," the bishop said.

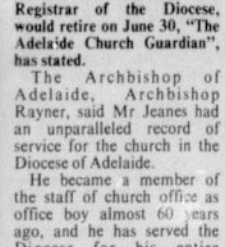
Bishop Kerle said the role of the church was to serve in the wider community and communities needed to acknowledge God.

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Mr Albert Jeanes, Secretary of the Synod of the Diocese of Adelaide, and Registrar of the Diocese, would retire on June 30, "The Adelaide Church Guardian", has stated.

The Archbishop of Adelaide, Archbishop Rayner, said Mr Jeanes had an unparalleled record of service for the church in the Diocese of Adelaide.

He became a member of the staff of church office as office boy almost 60 years ago, and he has served the Diocese for his entire working life.

He was appointed Diocesan Secretary in 1953, when the Bishop Bryan Robin was Bishop of Adelaide.

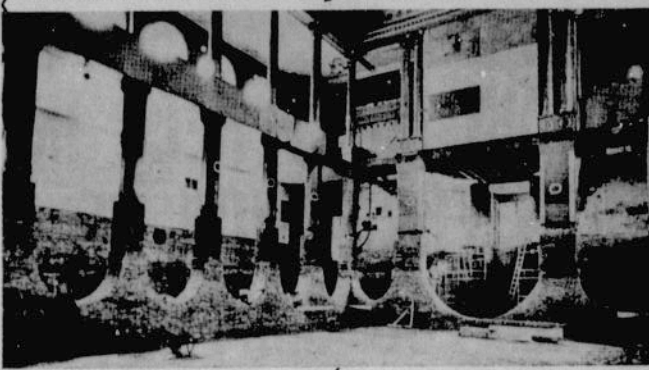
He had served in that capacity under three bishops or archbishops.

Dr Rayner said Mr Jeanes had been a dedicated servant of the church. He had given himself unsparringly to the many-sided task of diocesan administration, and occupied a variety of positions.

As well as Secretary of Synod and Archbishop's Registrar, he was Secretary of the Leigh Trust, Secretary of the St Barnabas' Theological College Council manager of

We are concerned about getting the reluctant outsiders into the Church, but when you and I know something of the glory of God, and when those others see that we are being "changed from glory into glory", they will come to us of their own accord as they have always come to such people. — M. Lloyd-Jones, Romans 3:2

Church builds upon foundations



ALL SOUL'S GOES 'UNDERGROUND'

All Souls, Langham Place, London, is being improved and extended to serve the needs of its huge congregation.

Work began on the restructuring scheme last May and since then the congregation has been meeting in the daughter church of St Peter's, Vere Street, under the ministry of the Rector, the Rev Michael Baughen, and the Rector Emeritus, the Rev John Stott.

Alterations on the church itself include replacing pews with moveable upholstered chairs, and building a bow-shaped chancel with a portable communion table which could be removed to provide space for orchestral, choral and dramatic performances.

But the main part of the work involves building an "underground" plant beneath

the church. This new area will include a hall seating 330 people, refectory facilities, tape laboratory and projection room, laid out around the distinctive inverted arches of the original foundations.

Of the £625,000 required for the scheme, £463,000 has come in already through, as Mr Baughen says, "sacrificial giving by ordinary Christians."

He believes this to be appropriate to what is an "investment in people rather than in building."

The church is due to reopen on November 2, appropriately enough, All Souls Day.

— "CEN News"

Retirement soon of Adelaide Diocese Registrar



Mr A. C. Jeanes.

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The Rev R. P. Upton, administrator of the Clarendon Children's Homes, Kingston Beach, Tasmania, and his wife, who is matron of the homes, look at plans for redevelopment of the site. Mr Upton said he estimated redevelopment costs to amount to \$450,000.

COUNCIL APPROVES YOUTH BOATSHED

The Youth Department has received official approval from Sutherland Shire Council concerning a new boat shed which it erected some 10 months ago upon its "Telord" property at Port Hacking.

The boat shed in question was erected after consultation with and approval by the National Parks & Wildlife Service. However, soon after its erection, it led to a serious confrontation with Sutherland Council because it contravened their Foreshores Development Policy.

The council ordered that the boat shed should be radically altered or demolished. This decision drew comment from the media, especially the local press.

The issue resolved around the location of the boat shed, part of which proved to be subject to council ordinances which was contrary to the opinion given to the Youth Department by the National Parks & Wildlife Service.

Commenting upon the matter, the Youth Director, Terry Dein, said, "We are grateful to God for the final outcome of this problem and value the prayers of many people who back us up when critical votes were being taken upon council."

"The matter proved to be a most difficult one for all parties involved. The council is generally sympathetic to the department's work, but was most concerned about the precedent that out boat shed would set. On the whole, members of the council were genuine in their attempts to reach a workable compromise. However, it was regrettable to know that some councilors felt that the Youth Department had deliberately attempted to bulldoze the council into an awkward position and thus, they tended to take a 'hard line'."

"This division of opinion on council led to serious tensions, and we are most grateful to those councilors who having carefully considered all aspects, supported our case and thus enabled council approval to be obtained."

The Sydney Diocese Youth Department boatshed, on the shores of Port Hacking, south of Sydney.



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Assurance by Wran — Labor not 'permissive'

The Premier of NSW, Mr Neville Wran, assured the NSW Council of Churches that there would not be a wave of permissive legislation under a Labor Government.

He gave this and other assurances at a meeting with the council on April 27.

On Sunday trading he gave his personal assurance he would not promote Sunday trading. "The nature of the caucus is such that it would vote against it," Mr Wran said.

The laws on abortion would not be extended under Labor. "The dominance of Roman Catholics within caucus will guarantee that," he said.

"I regard human life as the most precious asset we have, and I don't want to enter the philosophical argument

about when life starts. I'm certainly not in favour of uncontrolled abortion."

Mr Wran declared himself against any extension of gambling. "Poker machines were the worst thing ever to come to NSW," he said.

Mr Wran seems likely to attract opposition on his views on victimless crimes. "There is something wrong with stigmatising people who are vagrants or alcoholics or prostitutes or drug addicts," he said people often confuse

"legalising" with "decriminalising". (Mr Wran referred this matter to the Caucus Legal Committee some time ago and it failed to gain support on the question of prostitution.)

Mr Wran's meeting with the council was not without its difficulties. Rev Campbell Egan, Secretary of the council, had difficulty in getting the Labor leader to meet the council. It took a public complaint published in the Sydney Morning Herald and a telegram before Mr Wran agreed to meet the council. The former Premier, Sir Eric Willis, had met with the council on April 20.

REV ROBERT BUTTERS NEW ABM CHAIRMAN
The Australian Board of Missions, which along with the Church Missionary Society is part of the official missionary work of the Church of England in Australia, has elected a new chairman.



Mr Neville Wran



Rev Robert Butters

ON OTHER PAGES

- Notes and Comments — Page 2.
- Philippians — Rev John Turner — Page 2.
- Poverty Report — Page 3.
- Letters to the Editor — Page 4.
- On and Off the Record — Rev David Hewetson — Page 5.
- An Innocent Abroad — Don Howard — Page 7.

EDITORIAL CHANGE OF LEADERSHIP IN NSW

With all the political turbulence over the last twelve months, the recent State elections, Victoria's and New South Wales', were refreshingly subdued. The notable change of cause has been the defeat of the Liberal-Country Party Government in New South Wales.

The Liberals have nobody to blame but themselves. Last year, under the leadership of Mr Tom Lewis they squandered much public goodwill and projected an image of ineptitude. Sir Eric Willis, who is widely respected as an able leader, did not give himself enough time to rebuild the confidence and following they previously enjoyed. To call an election so soon was a serious political error and his party has paid dearly.

On the other hand, the Labor Party projected the image of a vigorous alternative with new ideas. The future will show whether this image is real or apparent.

The formation of another Labor Government leaves many suspicions that the recent experience under Labor in Canberra will be repeated. Many will remember the behaviour of certain Labor ministers which pushed Australian society closer to a Scandinavian model. The flood of pornographic imports, the serious decline of

standards in the media, especially the ABC, the infamous Family Law Bill, and the Government support for the radical wing of the women's movement are prime examples.

It is because of these memories and reported statements along similar lines by the new Premier of NSW, Mr Neville Wran, that his statements on these subjects are of interest to the christian community.

His meeting with the Council of Churches in NSW (a meeting he was reluctant to have incidentally) gave ground for hope that the hostility of christian groups to his Federal counterparts won't be repeated in NSW.

His assurances on Sunday trading will be welcome as will his criticism about the poker machines. It is hoped this means that the Government won't extend the opportunities to buy alcohol and certainly won't legalise other forms of gambling in NSW.

His statements on abortion are less hopeful. As the law stands now, NSW is the easiest State for abortion. What is needed is a tightening up of the laws, not an assurance that nothing will be done.

Another area which will need to be watched carefully is the administration of the Indecent Publications Act. If people with a very liberal interpretation of community standards are appointed then that law will become as meaningless as Commonwealth film censorship.

The most hopeful sign concerning the immediate future in NSW is that there is a strong group within caucus which is strongly opposed to the humanist line that has been so prominent in the public statements of so many Labor leaders in recent times. Mr Wran himself acknowledged this to the Council of Churches when he said the Labor caucus would not support a wave of permissive legislation. Let us hope for our community's sake that he is right.

Mr Wran begins his term as Premier with a strong sense of community goodwill, hopefully he will not destroy it. He also begins his term under a cloud of suspicion that he is another "trendy" itching to advance the cause of secular humanism. Let us hope he dispels that cloud by recognising his role as leader in a community that still supports and lives by historic christian standards.

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