

Mainly About People

SYDNEY
Rev A. W. Setchell, Rector at Hornsby will retire on the 31st January, 1976.

NEWCASTLE
Rev J. J. Sherlock, formerly Rector of Molong, Diocese of Bathurst, was instituted Minister-in-charge of West Wallsend on 10th July.

ADELAIDE
Rev A. B. Williams, Rector at Edwardstown-Ascot Park has resigned, effective 13th October, to become chaplain, Repatriation Hospital, Daw Park.
Rev H. H. Morrow, Minister-in-charge, Finton-

Seaton, has been appointed director of the Social Welfare Department of the Diocese, in succession to Miss F. J. MacLennan from 1st January, 1976.

Rev D. G. W. Crispe, has been issued a general licence to officiate in diocese.

NORTH QUEENSLAND
Rev A. T. B. Haines, Rector of West Mackay, died on the 29th July. He was 84 years.

Rev S. Williams was ordained in Ayr on August 24th.

RIVERINA
Rev B. J. O'Donovan has been appointed Rector of Broken Hill from November.

Anglican clergyman threatened over his views on blacks

The Church of England Minister at Boggabilla, the Rev Ivan Ransom, was threatened recently, following his submission to the House of Representatives Standing Committee on Aboriginal Affairs.

The calls came following Mr Ransom's evidence in which he described Boggabilla as a "slum of Goondiwindi".

The committee took evidence from Mr Ransom and residents of Toomelah aboriginal mission.

In his submission, Mr Ransom suggested subsistence farming for the people of Toomelah.

He said there were few long-term employment opportunities at Boggabilla. Afterwards, he was praised by the committee as putting forward the only concrete proposal they had seen to that stage.

One phone caller said: "I'll get you, you nigger lover".

The other call was obscene and abusive.

Mr Ransom said he had notified the police, who were investigating.

"I have not taken the threats seriously, and I am continuing my work", he said.

"I expected there might have been a bit of white backlash. There has been some complaints about my description of Boggabilla as a 'slum of Goondiwindi', but that was purely in the context of work opportunities."

"What I said still stands. There are very few opportunities for anyone, black or white, to get a job in the area, especially with the economy in its present state".

Mr Ransom said that many Boggabilla people had misunderstood his original remarks.

However, he had received support from many quarters, some of it quite unexpected.

— Goondiwindi Arcus

Greek Orthodox Church severs links with Rome

The Greek Orthodox Church has broken off relations with the Roman Catholic Church in protest against the latter's naming of a new bishop for the United Church in Greece.

The announcement was made recently by Archbishop Seraphim, Primate of the Church of Greece.

Since the death of Bishop Hyacinthe, Uniat Metropolitan of Greece, the Orthodox Church had sought to persuade the Vatican to leave the post vacant in the interests of improving relations between the Greek Orthodox Church and the Roman Catholic Church.

However, on July 28, Pope Paul VI named the Rev Anargiros Printesis as the Bishop for Catholics of the Byzantine rite (Greek).

Archbishop Seraphim said that this decision was contrary to the spirit of co-operation which had come to characterise relations between the two Churches.

— "Church Times"

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An art exhibition from Papua New Guinea to aid the Bible Society was organised recently by Grace Bros (department store) of Chatswood, NSW.

The exhibition was aimed at raising funds to help provide the people of Papua New Guinea with scriptures — both printed and in Braille — in their own languages.

The store's public relations officer, Mrs Perkins, travelled throughout Papua New Guinea collecting items, Ansett Airlines flew them down freight-free and Grace Bros Removals packed them free.

There were 200 people at the official reception to mark the opening of the exhibition including Mr L. F. McGinty, Minister for Housing in NSW.

He paid tribute to the society for providing Scriptures to local councils and recalled how, as Mayor of Willoughby, he had presented 1500 Bibles at naturalisation ceremonies.

The State Secretary of the Bible Society, Mr Keith Williams, said: "Tradition

ART EXHIBITION AIDS PAPUA NEW GUINEA

and culture are important to the development of Papua New Guinea, but so is the Bible.

"It is the Book upon which the new independent nation can be built."

"It is the foundation for the nation."

He went on to say that the first Bible House was opened in Port Moresby

more than 20 years ago, and since then had continued its vital work in that country.

He said: "Braille Scriptures are given away free to the blind, and printed Scriptures are subsidised so that they are available at a price the people can afford to pay and so bring blessing to many."

At the Bible Society Grace Bros exhibition (left to right): Mr Vincent Eri, Consul General-Elect for Papua New Guinea, Mr Keith J. Williams, NSW State Secretary of the Bible Society in Australia, Mr L. F. McGinty, Minister for Housing in NSW, Mrs Perkins, Public Relations Officer for Grace Bros Chatswood, and Mr John Andrew of PNG. Mr Andrew is presenting a book published by Sogeri High School in PNG to Mr Williams.

AUSTRALIAN 'FIRSTS' AT WCC ASSEMBLY

Two Australians will make history at the Fifth Assembly of the World Council of Churches to be held in Nairobi, Kenya, from November 23 to December 10, this year!

• The Rev David M. Gill, a minister of the Congregation Union of Australia, and currently a member of the WCC staff, is the first Australian to be responsible for the organisation of a WCC Assembly.

Mr Gill is Executive Secretary for the Fifth Assembly.

• Professor Charles Birch, Challis Professor of Biology at Sydney University, will be the first natural scientist to address a WCC Assembly when he delivers his presentation on "Creation, Technology and Human Survival" in Nairobi this November.

Professor Birch has been specially invited by the WCC to introduce Section 6 of the Assembly — "Human Development".

Professor Birch has been vice-chairman of the Church and Society Department of the WCC since 1970.

In a recent interview, the Rev David Gill predicted that the four issues which would have "high-visibility treatment" at the Fifth Assembly would be the role of women in church and society, "Mission and Evangelism", the food crisis and the future of the ecumenical movement.

The visible church is, always in danger of neglecting the doctrine of Christ's second advent.

— J. C. Ryle.

\$100,000 DAMAGES AWARDED TO ENGLISH LAYMAN

Sir Cyril Black, one of England's leading Christian laymen, had been awarded \$100,000 damages following publication of a book in the USA allegedly defaming him, the "English Churchman" has reported.

The newspaper said the book, published in 1969, allegedly portrayed Sir Cyril "as a most evil person engaged in perversions of various kinds and guilty of practices of an unspeakable nature."

Sir Cyril had instituted proceedings in the Supreme Court of the State of New York claiming damages for libel and the improper use of his name for a commercial purpose, and an injunction against further publication.

The "English Churchman" reported that "the matter came before the court on June 3 and 4 when the defendants agreed to settle the case on the basis of a judgement for damages against them, jointly and severally, of one hundred thousand dollars, and public apologies by them in open court which were made by

them in the presence of the judge, jury and the public."

The defendants were named as Maurice Girodias, David Young and Spencer Lambert.

Sir Cyril had expressed his intention of donating to various charities the damages which he received, the newspaper said.

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Evangelical from India is here to promote aid fund

Dr I. Ben Wati, the secretary of the Evangelical Fellowship of India, is visiting the Diocese of Sydney from September 13 to October 10 for the Archbishop of Sydney's Overseas Relief Fund, and for the Turramurra-Wahroonga Inter-Church Council.

The Evangelical Fellowship of India's Committee on Relief has received several donations from the Overseas Relief Fund for its relief and refugee work in India and Bangla Desh.

After school in Schilong, he graduated BA at St Paul's College, Calcutta, and went to the United States, where he graduated BD from Northern Baptist Seminary, Chicago, and MA from Wheaton College, Illinois.

He was granted an honorary doctorate from Wheaton. After lecturing for four years at Jorhat Bible College, Assam, he was appointed full-time secretary in 1953 to the newly-formed Evangelical Fellowship of India.

A commission to carry out a comprehensive study on questions relating to marriage is being set up by the Adelaide Diocese of the Anglican Church.

This was announced recently by the Anglican Archbishop of Adelaide, Dr K. Rayner, when he opened the second session of the Twenty-ninth Triennial Synod at the St Peter's College Memorial Hall.

Dr Rayner said: "There can be no doubt that the institution of Christian marriage has been seriously under attack in our society, and there are many pressures upon the sanctity and permanence of the marriage bond."

The commission's terms of reference include:

- The implications of the Family Law Bill.
- Recommendations on the preparation to be given to couples desiring Christian marriage.
- Whether any requirements additional to those provided by the Australian Marriages Act should be expected of couples desiring marriages with the rites of the Church.

- To make recommendations on the involvement of the Church in the field of marriage guidance.
- The places where marriages should be solemnised.

Dr Rayner added: "When the commission has made its report, my hope would be to release it for general discussion in the Church."



Dr I. Ben Wati

The EFI has been responsible for organising pastors' conferences, has carried out an extensive literature and Sunday School programme, and has been the channel for direct relief work.

During his Sydney visit, he will speak in the Missionary Hour at Synod, will launch the Archbishop of Sydney's Overseas Relief Fund for 1975 in St Andrew's Cathedral lunch-hour service on October 1, and will spend the four Sundays of his visit preaching in churches in the Turramurra and Wahroonga areas.

Overseas Relief Fund Sunday this year is Sunday, October 5.

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Church schools will be an issue at Sydney Synod

The Synod of the Diocese of Sydney, which meets next week, has before it a number of motions relating to Church schools.

The Standing Committee will present an ordinance which will have the effect of reconstituting the councils of a number of Diocesan schools to give them a greater degree of independence from the Diocese.

One standing committee member told The Record the main purpose of this ordinance was to avoid the situation where a school was able to give the impression that it was acting in the name of the church as a whole when raising money. The ordinance will provide that a school can only obtain finance equal to the value of its assets.

The ordinance is seen by many to be a consequence of the difficulties experienced with SCEGGS in Sydney. The ordinance appears to give the schools greater independence of Synod in the proposed reconstitution of the school councils.

In recognition of the importance of the church schools issue to the forthcoming Synod, the Anglican church league last week held a pre-Synod conference, where a number of speakers

discussed the philosophy and practice of Christian education. The Rev John Baxter, rector of Glenbrook, presented a paper on the need for "parent controlled" schools in a secular community where so much of the educational experience is anti-God.

He said that as educational philosophy in the State system diverged more and more from Christian principles, the need for an academically sound, yet basically Christian alternative became of greater importance.

He conceded that the problem of costs was very real but rejected the charge that the children at his school at least were part of an elite. In fact he said there were very few wealthy families with children at Trinity, many parents make very great personal sacrifices to send their children there.

The conference was the largest for many years that the ACL had organised. About 100 people crowded the hall at St Bedes, Drummoyne.

CHURCHES CONGRATULATE PAPUA NEW GUINEA ON INDEPENDENCE

On behalf of its twelve member churches, the ACC Executive Committee last week telegraphed the Prime Minister of Papua New Guinea, Mr M. Somare, offering "congratulations on independence and good wishes for the future."

A telegram was also sent to the Rev Kingsley Gegeyo, General Secretary of the Melanesian Council of Churches, stating "The ACC Executive Committee rejoices with you in achievement of independence and pray God's blessing on your Nation and Council."

The Melanesian Council of Churches is the ecumenical council of Papua New Guinea.

KESWICK CONVENTION HELD IN TANZANIA

More than 110 people shared in this year's Keswick Convention held at Arusha in Tanzania.

Most delegates were full-time residents, while others visited from the township of Arusha and from Moshi (85km away), reported Mr Hugh Prentice who attended the conference with his wife, Dorothy.

Important Melbourne election

The Archbishopric Election Board, comprising twelve members, which is responsible for electing Melbourne's next Archbishop will be elected when the current Melbourne Synod goes to the polls on October 6th.

Archbishop Woods is due to retire not later than 1977 and the election of this Board is a matter of concern to many people.

Hugh Prentice is a lecturer at Kongwa Theological College, Tanzania.

About one third of the 110 were children, who enjoyed an excellent 'beach mission' type of programme each morning.

Daily Bible readings were led by Bishop Maxwell Wiggins (CMS NZ) from Mwanza on Lake Victoria.

He expounded Paul's letter to the Ephesians. He stressed the richness of the life that Jesus planned for His people as all shared in fellowship and co-operation together.

"This was the 13th Keswick Convention in Tanzania, and we praise God for the heritage of 100 years of this movement."

• Photo on page 5.

Split in NZ church

The church union issue has split the Anglican church in New Zealand right down the middle. Six Diocesan Synods have recently voted on a plan for union with other Protestant Churches.

The voting was 411 for and 411 against. Some observers believe this is the end of the matter and that union cannot proceed, but the Bishop of Waipapu, the Right Rev Paul Reeves has suggested that some Dioceses might take independent action.

He said, "If the General Synod does say yes to Church union the Waipapu Diocese has a strong mandate to press for other things which might summon up our concern. That is to push out into an age which increasingly is less denominational and more ecumenical that at least seeks to relate church to the world and the community in a united form, so that together the churches may achieve something whereas separately we are fragmented and without our credibility."

No one can really say that if the plan for union is not passed the issue will be dead. Many of us will be looking for other ways such as ordination which we might share in common with the other churches and get a ministry which has accreditation in all the negotiating churches and get some form of regional government so we can tie up all those co-operating parishes which now are starting to concern us very much."



Some of the young people who shared in a Festival of Light vigil outside the Wynyard Newsagency this month. Left to right, Beth Ducey, Anna Vanderloos, Paul McPhee and May Irwin.

Humanists deny basic freedoms to Christians: Archbishop

The Anglican Archbishop of Sydney, the Most Rev M. L. Loane, last week issued a statement accusing Humanists of denying basic freedoms to people with a Christian viewpoint. The statement related to proposals for the abolition of the ABC Religious Programmes Department and withdrawal of statutory obligation to broadcast religion.

The Archbishop said: "The attack on the ABC Religious Programmes Department and statutory time for religion on radio and television seems to have come from a minority group motivated by Humanist principles."

"The number of avowed Humanists in Australia is so small that their magazine is about to cease publication for lack of support. By contrast, on an average Sunday some three million adults and children go to church in Australia. What other group in Australia can muster that kind of number?"

"The people of Australia, and especially the broadcasting audience, are being seriously misled by a vocal minority which is hostile to the Christian viewpoint. They are trying to deny Christians a right to be heard, just because they have a different view. This is a denial of democracy and its fundamental freedom of speech."

"The audience ratings for the ABC Religious Pro-

grammes indicate wide acceptance. This substantiates the view that a Government radio and TV network should continue this service to an important segment of the national audience."

"On the question of statutory time, it is important for people to understand that this is not necessarily given to the Churches as a free voice for them, but ever since the inception of broadcasting in this country it has represented a guaranteed segment of time for a discussion of religion and ethics in the midst of commercial broadcasting. It is a quality-of-life issue, and the present Government in Canberra has more than once indicated its support for quality-of-life issues to be put before the people."

The Australian Council of Churches also called for the retention of religious broadcasts:

"Just as there are within Australia sections of the viewing and listening population who desire programmes on sport, theatre, music, talks, etc, there is a considerable section that desire specifically religious programmes."

"Our understanding of 'religious programmes' is that they deal directly or indirectly with beliefs, practices and experiences relating to God and the world of the transcendent."

We believe in genuinely free and public discussion and exploration of the whole of human experience, and further believe that in a pluralist society, the churches cannot and do not have any monopoly in such discussion and exploration."

We recognise that there are sections of the community, who desire to give particular expression to views on moral and ethical issues as seen from a humanist or other ideological standpoint. We claim however that this does not detract from the validity of religious programmes."

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Notes and Comments

Civil funerals and the church

The Synod of the Diocese of Canberra and Goulburn recently voted to approach the General Synod to authorise civil officers to officiate at funerals.

It was stated there that this was "for people who don't go to church except for funerals".

This suggestion raises some important questions of principle and pastoral wisdom. How it is expected that the General Synod can authorise a civil officer? It may be that the intention behind the motion was for an approach to be made to the government to authorise civil officers along similar lines as the civil celebrants for weddings. But then what business is it of the State to create services and employ people to inter bodies?

Already there are alternative non-Christian services available to people. There is the Masonic service, the RSL often likes to conduct a type of service for its members. In these cases the clergyman often has to wait around till they have concluded so he can conduct the service of Christian burial. In a free society it is open to anybody to devise and conduct a ceremony of interment. It may be that the undertakers could create a secular, non-religious service for people who felt a Christian ministry inappropriate.

However we question the wisdom of the church initiating such alternatives. It is undoubtedly true that the majority of funerals clergy are called upon to take

are for non-church attending people yet it is an opportunity to offer Christian ministry.

Why should the church seek to limit this opportunity? Why should the church be seen to encourage alternative ways of dealing with the problems of death and the need for comfort when the church alone has the truth and resources in the gospel to cope with these things?

One of the real problems for clergy in the ministry to the bereaved is that the present service assumes more about the deceased than is possibly true and seeks to comfort people on the grounds of promises that can only apply to committed Christian people. There is a real need for a new service, with enough alternatives to allow clergy to officiate without any conflict of conscience.

The custom of calling the minister may be a carry over from earlier days, it may not represent a deliberate desire to accept Christianity but it is an opportunity to offer comfort, to preach the gospel and to establish contacts which otherwise might never happen.

It would appear that the NSW Parliament was moved to take action aimed at doing something to check the flood of pornography in this State.

In recent Council of Churches' Reports the subject of pornography has been dealt with in a separate section and in 1973 the Council published a booklet, "The Menace of Pornography".

Some 45,000 copies of this have been circulated throughout NSW.

The new Act replacing the former Obscene and Indecent Publications Act, 1901, is called "The Indecent Articles and Classified Publications Act" (Act No 32 and Regulations - 1975). It appears to be an effective if not an ideal way of dealing with the flood of pornography in NSW.

It respects the policies of most political parties to allow adults to "see, hear and read what they like" but still protects those who don't want to have pornography forced upon them.

The new Act is divided into two separate areas - one covering publications and the other covering "indecent articles", which include obscene toys, novelties, etc. displayed and sold

The fifth in a series of six studies on Colossians by the Rev Victor Roberts, rector of St Mark's Church of England, Northbridge, NSW. This study is from Colossians 3:1-17.

If things are getting you down, the Christian remedy is for Christ to lift you up.

In his letter to the Christians in Colossae in Asia, the apostle Paul reminded them that because they have been "raised with Christ" they are to:

- "Seek the things that are above" (3:1), and
- "Set their minds on things that are above" (3:2).

Christ is literally our source of life. One day He will appear again and will vindicate our faith and trust in Him and bring us to share the glory that is His (3:3-4).

In the meantime we must "seek" Him and "set our minds" on Him.

The word "seek" here means to strive for something with a view to obtaining and possessing it.

To "set our minds" on something means to be determined and intent on allowing nothing to distract us or turn our minds away from it.

These characteristics and attitudes of steadfast obedience to Christ should be in evidence in the life of every Christian.

Paul outlined to the Colossian Christians three practical ways of doing this.

- Put to death earthly things (3:5-7)

Because the Christian's life is now totally centred on

CHARACTERISTICS OF THE "NEW LIFE" IN CHRIST

Christ he must "put to death" the things of this world that would pull him away from Jesus. Paul even listed the things that have to be "put to death":

- Immorality, impurity, passion, evil desire and covetousness.
- We should keep in mind as we read this that the teaching of Christ and His apostles was not given in some pious, religious backwater, totally unrelated to life.

It came in the thick of a life and society that knew little about purity and Christian morality.

These words speak with power to our contemporary situation.

Paul warned that the practice of these things will bring down the wrath of God upon us. The Christian must "put to death" earthly things.

- Put away the old ways (3:8-10)

The person who has been "raised with Christ" must put away those undesirable characteristics that are features of a non-Christian way of life.

Paul again listed those things that must be put away:

- Anger, wrath, malice, slander and foul talk.

He further pointed out that Christians, of all people, must "not lie to one another". Jesus is the truth and the



The Rev Victor Roberts

Christian's whole life and existence is bound up in Him. Lying is incompatible with a profession of faith in Christ who is the truth.

In Christ we receive a new nature which is, day by day, being renewed in knowledge that will bring out in us the characteristics of the Christian life.

Part of that whole process of renewal is the putting away of the old non-Christian ways.

- Put on the new ways (3:12-17)

Just as there are things that the Christian must shed from his life, so there are glorious positive characteristics that he must put on.

Each of these qualities has to do with personal relationships: how we are to relate to one another and live together.

Paul listed these glorious characteristics that the Christian is to put on in this way: compassion, kindness, lowliness, meekness and patience.

These qualities will lead to that most desirable attitude of "Forbearing one another" in the context of the love and forgiveness that comes from Christ.

Forgiveness and openness of spirit are essential characteristics in genuine Christian relationships.

The willingness to express love in forgiveness is a distinctive mark of the person whose life is centred on Christ.

Paul further pointed out to the Colossian Christians that, above all these things, they must "put on love".

Love is that strong and durable bond that holds people together in the beauty of harmonious relationships.

The apostle's final exhortation is to "let the peace of Christ rule in you" and "let the word of Christ dwell in you richly."

The peace that Christ purchased for us on the cross is to be the peace that controls and governs our relationships with one another.

Notice also that it is the "word of Christ" that is to dwell in us as we share our lives together as Christians.

True and enduring Christian fellowship is possible only as we corporately live under the word of Christ. Our ministry to each other is based on that Word (3:16).

Paul closed this section of his letter by pointing out that our aim in life as Christians is to do everything in the name of the Lord Jesus and in a spirit of thanksgiving to God the Father (3:17).

The building in which these are held is often referred to as the "House of God".

Our Sunday gatherings are commonly referred to as "Divine Worship" or "Divine Service".

The building in which these are held is often referred to as the "House of God".

It is the strong contention of this writer that the misuse of these two terms, "Worship" and "House of God" is the root cause of a lot of our problems when it comes to planning church buildings.

Let us look at these briefly:

- (1) "Worship" in the New Testament

What needs to be understood is that the doctrine of "Worship" changes from the Old Testament to the New as a result of the priestly work of Jesus on the cross, offering Himself for our sins.

In the Old Testament, an Israelite went to a special place (the Temple) at special times (Passover, Day of Atonement) to perform special sacrifices (animals, grain etc).

The Psalms are full of references to going up to the Temple to worship God.

Now when we turn to the New Testament we are aware that a dramatic change has come over the Biblical concept of "Worship".

Two key passages are: (a) The discourse of Jesus with the woman at the well, in John's Gospel, Chapter 4.

"present your bodies as a living sacrifice ... which is your spiritual worship" - literally "your logical service".

What is worship, for Paul? It is the totality of a Christian's life - 168 hours a week - 365 days per year.

Each Christian as a priest offers a sacrifice to God - not a dead beast but a living body, his own - in obedient surrender - this is the New Testament doctrine of worship.

In fact, an investigation of the key words of worship in the New Testament "Proskuneo", "Leitourgia" and "Latrei" shows that the term "worship" is never used of a Christian gathering.

The only possible reference is in Acts 13:2 where we are told "while they were worshipping the Lord and fasting ...". But this verse is no help either way as it does not tell us what "worshipping" means in the context.

What then is a church building? Simply a convenient place for the "House of God" to meet in - to keep off the rain and

the dwelling place of God with His people.

God was pleased to localise His Presence in the Temple as a sign of the uniqueness of the chosen people amongst whom He dwelt.

Now, of course, there were no church buildings in the New Testament times.

Nevertheless, the term "House of God" is used theologically in the Epistles.

This expression occurs in seven main references (Gal 6:10; Eph 2:19, 1 Tim 3:15, Heb 3:6, 10:21, 1 Pet 2:5, 4:17) and in each case it is the body of believers who are the "House of God".

This is beautifully defined in Hebrews 3:6: "We are his house if we hold fast our confidence and pride in our hope".

Once again then, it is misleading to call a building the "House of God", for this detracts from the fundamental New Testament teaching.

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Bishop from Singapore on visit



Bishop Chandu Ray speaking at the Sydney Banquet of the Haggai Institute. Others at the head table (l to r) are: General J. Huwae, Betty and Don De

Vos, Dr John Haggai, Bishop Ray, Dr E. H. Watson, Mrs Chandu Ray.

Bishop Ray had many speaking engagements during

his brief visit from Singapore, including the 7 pm service at St Andrew's Cathedral, on Sunday, September 14. — Photo courtesy Ramon Williams.

"TEMPLE", "HOUSE OF GOD", AND CHURCH ARCHITECTURE

There is an old adage in architectural circles that "form follows function". That is, we should think through the function of a building before we begin to draw and plan.

That seems obvious enough. But this raises the key question:

What do we believe we are doing when we come to church on Sunday (or whenever)?

We must answer this question before we put pen to drawing paper, instead of just continuing hackneyed patterns.

That is, what we build should reflect our theology of why we come together as Christian people.

Therefore at this stage we will examine theologically two terms which are most used in connection with church buildings. These are: (1) Worship, (2) House of God.

Our Sunday gatherings are commonly referred to as "Divine Worship" or "Divine Service".

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What then is a church building? Simply a convenient place for the "House of God" to meet in - to keep off the rain and

the dwelling place of God with His people.

God was pleased to localise His Presence in the Temple as a sign of the uniqueness of the chosen people amongst whom He dwelt.

GOOD RESPONSE TO SCOTT MEMORIAL FUND

Over \$33,000 has already been given to the "Bibleman" Fund to honour former NSW General Secretary of the Bible Society in Australia, the Reverend Alan F. Scott.

"Many people have responded to the challenge of this Fund, for which we say 'thank you'," said Mr Keith Williams, NSW State Secretary of the Bible Society. "They have taken the opportunity to demonstrate their faith in the Word of God as a life-changing book, as well as honouring the memory of a wonderful man in the Reverend Alan Scott."

The Fund is providing financial backing for the translation of the Old Testament into Pidgin for Papua New Guinea ... an investment in the future of this very new nation. Provision is also being made for the supply of 800,000 Scriptures on the "Life and Teachings of Jesus

The demand for Scriptures in these two lands, which were particularly close to Mr Scott's heart, is ever-increasing and the need must be met, Mr Williams said.

Zaire's Catholic Churches threatened

KINSHASA, Zaire — President Mobutu Sese Seko has threatened to close down all Roman Catholic churches in his country. A baptised Catholic himself, Seko has charged the church with "continually opposing (the government's) official policy decisions".

— World Vision.

here, in fact there are only two: teaching and fellowship, whereas in the Greek "the breaking of bread and the prayers" are sub-categories of fellowship. Verses 44-45 tell us of the sharing of their possessions, which was a product of their great joy and fellowship.

• In the Pastoral Epistles the place of prayer, preaching and the public reading of Scriptures are recurring themes (1 Tim 2:1, 2:8, 4:13f, 5:17, 2 Tim 2:2, Titus 1:9, 2:7, 3:9).

• There is another illuminating insight in 1 Cor 14:26: "When you come together, each one has a hymn, a lesson, a revelation, a tongue or an interpretation."

This would appear to indicate that in the Corinthian church at least, there was a great deal of congregational participation in the meeting.

• Of the place of the Sacraments in New Testament church life, we are again faced with so little material.

There is not one recorded baptism in a church setting — all the recorded baptisms were rather in the context of on-the-job evangelism.

Concerning the use of the Lord's Supper we know a little more.

There are occasional references to the "breaking of bread" (Acts 2:42) but although we may assume this to be the Lord's Supper it is not absolutely clear.

The only really explicit reference is in 1 Cor 11:17-34 where Paul is correcting divisive aberrations which had crept into their celebrations.

Enough to say that the meal of the Lord's Supper, however wrongly they may have practised it, does appear to be a regular activity when they assembled "as a church" (1 Cor 11:18).

What can we distil from these

few passages? If Christian assembly is not for "worship" what is it for?

The two basic thrusts appear to be for teaching and fellowship, although it must be understood that "fellowship" is a wide-ranging category including prayer, the Lord's Supper mutual exhortation and encouraging, sharing of admonition in psalms and hymns and spiritual songs (Col 3:16).

If then the purpose of the church assembling together is primarily for teaching and fellowship, we must ask ourselves:

"Do our church buildings and practices facilitate or detract from the fulfilling of these functional goals?"

In most churches we could probably answer: "In part they help and in part they hinder," but it would appear to me that taking the standard of church buildings as a whole that there is great room for improvement.

Briefly then, here are a few suggestions which flow from our understanding of why we meet together:

- Semi-circular or three-sided seating.
- Individual chairs allowing for the formation of study groups in the service.
- Use of overhead projectors and other teaching aids.
- Congregational participation in prayer and sharing times.
- Flexible building design to allow small study rooms to be partitioned off.
- Integration of pulpit and table into body of the church instead of being architecturally separate.
- Minister to stay in the building instead of going to shake hands at the back door — the congregation feels it has to shake his hand and soon everyone is "out in the cold".

THE 4TH ANNIVERSARY of the SYDNEY MESSIANIC FELLOWSHIP will be held on Saturday, October 18th at 3 pm in the Newtown Baptist Church, Church Street.

GUEST SPEAKER: Rev Milton Myers (Rector of St Andrews, Summer Hill)

PROGRAMME: Musical Items by the Christian Women's Convention Choir. Leader, Mrs Colson.

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C. R. JAMES
Chief Executive Officer

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AN 18

ARCHBISHOP SEEKING ABORIGINES' ENQUIRY

The Anglican Archbishop of Sydney, the Most Reverend Marcus Loane, supported the call for a Royal Commission into Aborigines with the widest terms of reference.

In a letter to the Attorney General, Mr. Enderby, he said: "I express the hope that such a Royal Commission would take into account in the most serious way the decisions, preferences and convictions of the Aborigines themselves."

He forwarded to the Attorney General a letter from Oenpelli Town Council in Arnhem Land outlining the difficulties, damage and violence which have broken out in the town because of the easy availability of liquor from a store just outside the town limits.

Despite promises to solve the problem and promises to install local police, no action has been taken. The Town Council forecast: "As a direct cause of drunkenness, school attendance has fallen from a possible 200 to 48. There is increasing likelihood of Aboriginal-European violence in the vicinity of the border store which could involve some of the many visitors camping

the river crossing, as well as mining company employees. The morale of Aboriginal and European population at the station is declining, at a time when it is already understaffed."

The Archbishop said: "As President of the Church Missionary Society I carried out a visit to Arnhem Land in August last year and spent several days at Oenpelli. Events which occurred during the time of my visit gave me a sense of profound concern for the morale and social welfare of the Aboriginal community as a result of the unrestricted sale of alcohol at the trade store just outside the reserve. Since then events have gone from bad to worse and I must now express grave concern for the safety, as well as the welfare, of many people at Oenpelli, particularly women and children."

"It appears to me that while the policy of self-determination is being vigorously pursued in many directions the means of self-destruction are being placed within reach of the Aboriginal community. As the Council of Oenpelli itself now indicates in the enclosed letter responsible Aborigines are themselves deeply concerned."

Mainly About People

ST ARNAUD

Mr A. Algreen-Ussing, a student at St Barnabas' College, Adelaide, was made Deacon by the Bishop of St Arnaud at St Margaret's, Mildura on August 17.

Rev R. J. Oseroff, Rector of Merbein since September, 1969, resigned on August 24 on account of ill health.

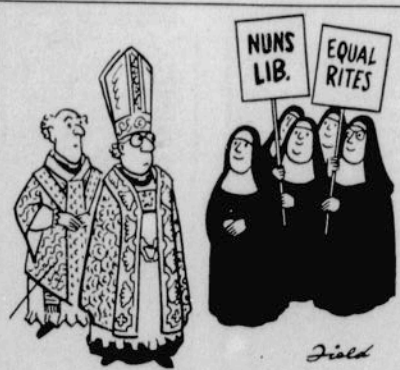
Rev D. J. Stevens, Vicar of Charlton since June, 1972, to resign on January 7, 1976, to become Assistant Minister at St Peter's, Eastern Hill (Melbourne).

SYDNEY

Rev A. R. Patrick, Rector at Frenchs Forest has been appointed Rector at Camden from beginning of 1976.

Rev D. G. Anderson, Curate-in-Charge at Matraville and Locum Tenens at Botany is to become resident Minister at Ruse, Airds and Kentlyn from March, 1976.

Rev T. C. Milton, Curate-in-Charge at Greenacre has resigned effective from 15th September, 1975.



With acknowledgement to "Anglican Messenger".

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"Donnybrook" at Sydney Domain Festival rally



This scene is part of that which was officially described as a "donnybrook" by Festival of Light officials.

It resulted from a large group of hippy-type demonstrators attempting to disrupt a Festival rally at the Sydney Domain, during "Festival of Light Sunday" on September 7.

The Domain attracts large crowds every Sunday afternoon to hear some dozen speakers expounding all sorts of subjects from politics to religion and even health medicines.

But the Festival rally on September 7 drew by far the largest crowd of the afternoon, when a mixture of "Communists, lesbian groups, homo-

sexuals, anti-Catholics, women's liberationists" and others tried to take over the rally site.

"The scene at times was one of complete uproar", an official said later. "The only cool, calm, collected people seemed to be the Anglican Dean of Sydney, Dean Lance Shilton and the Festival Director, the Rev Fred Nile."

Dean Shilton is seen above answering questions thrown at him by members of the unruly audience who converged on the site after the Rev Fred Nile opened the rally.

Just before then, about 40 Festival supporters had set up their banner and distributed

literature among the crowd — but the literature was torn up and thrown into the air by the angry mob estimated at about 100 demonstrators who arrived at the rally in what appeared to be a planned protest.

The 300 other folk at the rally — mostly Festival supporters or interested spectators — with the speakers were soon surrounded by the militant arrivals who constantly shouted obscenities at the main speaker, Dean Shilton.

"Why is the church persecuting us?" groups of "Gay Libbers" shouted at the dean, only to be answered by: "We are not persecuting you. You are persecuting yourselves, be-

cause you won't recognise you have a problem. Admit it — and ask for God's help and you will overcome your problem."

He answered a women's liberation member's similar query by saying if she were the wife of a Moslem: "You would be one in four, and in some places treated not much better than cattle."

The inaugural melee ended up in both the unruly demonstrators and genuine crowd listening to clear-cut, old-fashioned preaching ... after which the Rev Fred Nile remarked: "It was worthwhile to endeavour to make a stand."

—Story and photo courtesy RAMON WILLIAMS.

CHURCHES TO INVESTIGATE APPROPRIATE TECHNOLOGY

The Australian Council of Churches is "to investigate the question of Appropriate Technology, to support where possible, groups working on this in Australia, and if it is feasible, approach the Australian Government to consider establishing an Institute for Appropriate Technology as part of its overseas aid programme."

This investigation by the ACC's Division of World Christian Action, follows from a resolution passed at last week's ACC Executive Committee meeting.

Mr Victor Tow, a Chemical Engineer now working as Youth Secretary for the Church Missionary Society, introduced the motion. In speaking to it, he drew on his missionary experience in Nepal, where he was involved in the establishment of a plywood factory.

In establishing the factory, it was necessary to design a water supply system but the only assistance and advice he could obtain was too expensive and completely inappropriate. "I wrote to a friend in Australia for advice on water analysis equipment so I could determine the

quality of the water. The reply I received suggested equipment costing \$10,000; \$10,000 that I didn't have", commented Mr Tow.

"I think there are probably many missionaries and voluntary service people overseas who would welcome designs and technical advice for simple, low cost, appropriate technology — be it for a water pump or for keeping bees", said Mr Tow.

Reaction to 'Bible-bashing b-----'

A nation-wide storm of protest has arisen over the Prime Minister's attack on Mr Bjelke-Petersen.

Mr Whitlam was accused of using gutter language and degrading the Bible.

The Anglican Assistant Bishop of Brisbane, the Right Rev R. E. Wicks, said: "One hopes Mr Whitlam does not regard all Bible readers with the same contempt."

Congregational leader the Rev Rees Thomas said: "I imagine there would be many of the Prime Minister's political supporters who would deplore his impertinent outburst."

"There is no need for anyone in leadership to step down to gutter language to express his feelings."

Mr Bjelke-Petersen's wife also blasted Mr Whitlam's language.

She said: "You wouldn't really think that the Prime Minister of Australia would speak in such a low-down way."

"A lot of Christian people will be very upset at Mr Whitlam's use of that word in connection with the Bible."

The one person not terribly concerned about the row today was ... Mr Bjelke-Petersen himself.

He said: "Someone asked me if I had a few words to throw back at Mr Whitlam. 'All I can say is that he is the Prime Minister of Australia ... but not for much longer.'"

"I would not comment on the personal character of any politician," he said.

"Neither would I wish to

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Synod to retain its control of schools

The Sydney Synod last Thursday refused to pass an ordinance that would have had the effect of reducing Synod's control over the councils of Kings School, Shore and Abbotsleigh.

The ordinance, which was proposed by Mr L. D. S. Waddy, himself a member of Kings Council, was deferred for 12 months on the motion by Canon J. R. L. Johnstone. The voting was 263 to 156 in favour of the deferral.

This was despite the fact that Archbishop Loane had urged Synod members not to reject the proposal because of "the economic strains of 1975 with the heavy burden which has fallen on the Diocese and on parishes as a result".

Archbishop Loane rehearsed the history of Church schools in Sydney. "Most, if not all, these Schools have had to climb a long and hard uphill road at one point or another in their history. A few have earned recognition as great schools and have made a great contribution to the life and welfare of our nation."

"Some have fallen under very heavy pressure as a result of the economic factors which now beset all private fee-paying Schools. All of them are acutely sensitive to the difficulties of maintaining the role of a 'great school' of the highest character in the political and economic circumstances of today."

In proposing the second reading, Mr Waddy said, the gist of the ordinance was clause 17 which stated that the councils affected would "retain and continue to be solely responsible for the

about the three schools or their councils. The bishop said that the present size of all three councils accords with the recommendations in the report of the Archbishop's commission in 1964-5. The Bishop also said the ordinance took no account of the overall educational policy in the Diocese.

Most criticism centred around the proposal to give the old students associations equal representation to the Synod. Many speakers felt this was tantamount to giving away the Christian character of these schools since there was no guarantee that such representatives would even be Christians let alone Anglicans.

Dr A. Bryson, a member of Trinity Council, warned Synod that while much of the day-to-day business of councils may not be crucial there are occasions when "every vote matters enormously", as in the case of appointments of headmasters. Dr Bryson challenged Synod — "If you want your voice to be heard on these councils say so now!"

Mr Justice Jenkyn supported the ordinance. He said, he who pays the piper is entitled to call the tune. Since Old Boy Associations make such a large contribution they were entitled to a



The Archbishop of Sydney, the most Rev M. L. Loane, presents his presidential address at the beginning of the 1975 Sydney Diocesan Synod.

relatively equal say in the calling of the tune.

Rev Brian King, Chaplain at Abbotsleigh and a member of Barker Council, expressed doubts of the Chaplaincy provisions of the ordinance and supported Canon Johnstone's motion for deferral.

A former chaplain of Shore, Rev Len Abbott, said he felt bound in conscience to oppose the ordinance. He objected to the method put forward for election of Old Boys. He said an Old Boys Union, though potentially very large, in practise was a very small body, so small as to be capable of a snap takeover raid.

The Rev Victor Roberts, a Shore Council member and an Old Boy, said this ordinance would not strengthen the hand of those striving to strengthen spiritual life of schools. He suggested that if doubt existed as to the responsibility of the church, it would be better to add clause 17 to existing ordinances.

Canon Johnstone's amendment to defer the second reading for 12 months and refer the ordinance to the School Councils for their consideration was passed.

On Monday, Bishop Dain released the following statement on the Archbishop's health:

"The Archbishop is remaining in hospital for a few more days for treatment, after which he anticipates returning to his office and taking up his work again. The results of the tests have been satisfactory and no surgery has been necessary. I do not anticipate that there will be any further statement."



RECTOR'S HOME, NOT PARISH, HIS 'CASTLE'

A clergyman's home, not his parish, should be his "castle", according to the Bishop of Lincoln, England (Bishop Simon Phipps), the "Church Times" reported recently.

Writing in his diocesan newsletter, Bishop Phipps said that, if necessary, clergymen should put their marriages before their parishes.

He said: "We are rightly trained to be dedicated to our work, but I wonder if this is the best way — this ever-available, ready-to-drop-everything, parish-comes-first dependability?"

Bishop Phipps said a clergyman's credibility was in

proportion to how far he was human.

"Since a married man's humanness depends so much upon the nature of his marriage and his home, I believe this should mean that, whenever there threatens to be a serious and ongoing tension between parish and the home, the home should 'win' in the short term — so that home and parish may win together in the long."

He believed that "the more chance we give our married clergy, really to be married clergy, the more effective as clergy they will be."

EDITORIAL

The Ministry of the Word

The church has for centuries been in the forefront in providing services of mercy to people in various needs: hospitals, schools, social services to the poor and outcast. All these originated within the fellowship of the Christian church. In recent years the community as a whole has taken on many of these functions and poured resources into them to an extent undreamed of in earlier times.

The church for its part has not withdrawn from these spheres — quite the opposite — its involvement has multiplied with chaplains in a wide variety of fields: counselling services, relief to the needy and the like.

These are good works that Christians ought to be involved yet, paradoxically, in order to fulfil these functions there has emerged an administrative structure that is absorbing more and more of the church's resources. Funds which otherwise might have been available for direct ministry of the word are tied up in

good but arguably less vital areas.

Christian people need to remember that the first ministry is the ministry of the good news about Jesus, His glory, His impending judgment, His unique sacrifice for the sins of the world. The church must never let its priorities get out of balance. To engage in the ministry of good works, necessary as that is, will bring acclamation from the world but there is a danger in confusing such acclamation with acceptance of the Christian gospel. Such must not be the case. The Christian message is about one who condemns the world for its sin, yet offers a way of escape through the acceptance of His work on the Cross. This message, by its nature, will be unpopular with the world, even foolish to a sophisticated society. Yet there is no other way — no other message — no higher work for Christians to support.

That the Good News of Jesus is so important highlights

the fact that the full-time, life-long commitment to the ministry of that message should be the number one priority for the church today. Young men, committed to Jesus, who are fulfilling a worthwhile and recognised ministry in their congregation should be encouraged to consider the ordained ministry in the church. There is no greater privilege and no greater responsibility than to preach, teach, explain and encourage people from the Word of God. There is no greater need since from the knowledge of the truth grows fellowship, good works and every other worthwhile Christian activity. The denomination for its part has a special obligation to ensure that activities such as theological training, Christian education and evangelism in its various forms have first claim on its resources. The world might not understand or sympathise with this but such decisions must be taken on the ground of eternal realities not short-term situations.