

EDITORS PLEASE NOTE

Remarks by Bishop Girault M. Jones (retired) of Louisiana at a dinner in Sewanee for editors of diocesan newspapers in the southeastern states, Texas and Arkansas on September 11, 1970

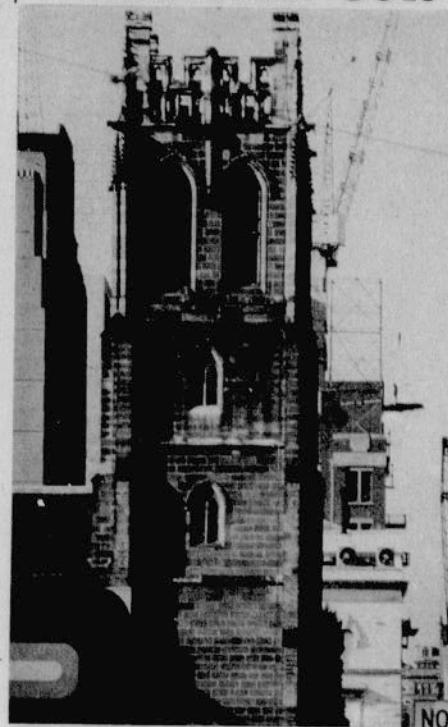
No bishop can afford to ignore the key role played by the editor of the diocesan newspaper. In these days of diocesan reorganization, we can do away with all kinds of boards and committees. But the editorial staff is not expendable. It is potentially the

most valuable asset the diocesan program has. If a bishop does not appreciate this, he does not know what he is missing.

I think the diocesan newspaper offers three very special opportunities.

First, it is a means of develop-

LANDMARK GOES



St Philip's Church Hill, Sydney, the parish church of Australia. A last view of the western tower and the roof of the nave before it is completely obscured by a high rise commercial block being built on the site of the demolished parish hall and by the new western distributor expressway (right). Photo taken by the "Church Record" with telescopic lens from the Bradfield Highway.

THINKING OF MOVING OR STORING?

By John Gelding
of Adelaide

There are certain conditions that Jesus lays down if we want to follow Him.

"Now great multitudes accompanied Him; and He turned and said unto them, 'If any one

comes to me and does not hate his own father and mother . . . he cannot be my disciple'."

What a paradox! How confusing! In one place, Jesus says we have an obligation to honour, respect and love our parents, and here He says we are to "hate" them.

No wonder we get the impression that some of the followers shook their heads in astonishment at some of His sayings. It is not surprising that some could not make Him out. Yet, on that day, many understood what He was getting at. Even though it pained them, the paradox contained one necessary condition for discipleship: that only the spiritually wise are capable of perceiving and accepting.

At first, the word "hate" repulses us. It staggers us to think that we have to hate those to whom we owe so much. But when we see that, we get some idea of what Christ was getting at.

He deliberately used a word that would shock us. He wants those who would follow Him to hesitate for a moment and to consider what discipleship involves.

The word "hate" goes back to an Aramaic word meaning to "love less." It means to put in a second place. Therefore, the metaphor is a striking one that jolts us. It is not that He is undermining the love that should exist between children and parents.

What He says is that our love for Him should be greater and more intense and deeper than our love for those in the home.

For without any qualification, Jesus demands our undivided loyalty and allegiance. He asks us to choose whether we are going to put His demands and claims first, or the home and that's not an easy decision for some people to make.

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EDITORIAL

The Word became flesh

The year 1969 drew to a close with U.S. landings on the moon. 1970 draws to a close with the Russians landing a wheeled vehicle there.

A new era of discovery and technological advance is upon us and man will probe deeper and deeper into space.

With continuing discoveries comes an awareness of the vastness of the universe. Many are becoming increasingly oppressed by the immensity of it all. Our sympathy lies with the one of whom Tennyson wrote, despite the passage of the years since its writing:

He fought his doubts and gather'd strength,
He would not make his judgment blind,

He faced the spectres of the mind
And laid them: thus he came at length

To find a stronger faith his own.

The difficulty of feeling man's insignificance in a universe of immeasurable space is not a new one, though in these days it has received new emphasis. The Psalmist wrote centuries ago:

When I look at thy heavens, the work of thy

fingers,
the moon and the stars which thou has established

What is man that thou art mindful of him?

For him the distance between God and man was infinite. It is neither more nor less today. But God spanned that great gulf when the Infinite became the finite in the person of the Lord Jesus Christ. The Word of God, Who was in the beginning with God and Who was God, became flesh and dwelt among us.

In the beginning God created the heavens and the earth. Light triumphed over darkness; order was brought out of chaos; a world came into being, and man was created in the image of God. The heavens and the earth were created by the Word of God. That Word became a man, being born as the babe of Bethlehem.

The birth of Jesus was heralded by the angels:

Glory to God in the highest,
And on earth peace among men with whom he

is pleased.

Christmas or the remembering of his birthday is the time of rejoicing, a time of family reunion. Christmas provides an opportunity for exchanging presents in His honour; it is a time of generosity and peace.

Christmas also recalls the greatest historic event of the universe. The timeless God came into man's time. Time now had a meaning, because Jesus and the Christ-gives meaning to history.

Christmas is even more than this. We are made to realise afresh that God became involved with man and his predicament, because He became a man. Man's predicament was the inability to save himself. God's gift to man was that He so loved that He gave His only Son that whoever believes in him should not perish but have everlasting life.

We find it hard to grasp the immensity of the universe. It requires the supreme act of faith to believe that God became a man, lived among us as a man, died the common death of a man, and as glorified man rose from the dead. In the end it comes to this: that we believe in a love beyond our understanding, because we have known the love of Jesus.

For the love of God is larger

Than the measure of man's mind:
And the Heart of the Eternal

Is most wonderfully kind.

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EVANGELICAL VIEWPOINTS

The Incarnation

Christmas is goodwill and good cheer; it is gift-giving and gladness. Christmas is thought for the lonely and gathering with family and friends; it is sharing with the hungry and tables laden with food. Christmas is holly and ivy, carols and candle-light; it is warmth and well-being. And long may it be so!

But if this is all that Christmas means to any of us, then its meaning has been missed. We are like a man with a beautiful lamp that has no light in it. "What is the light that should be shining from the lamp of our Christmas? Is a good question?

First of all there is the light of the knowledge of God. If God is, and is that which we take ultimately seriously, then it becomes a matter of greater importance that we know what he is like. In Jesus, God is revealed.

To some extent this knowledge as St. Paul says, is given to us in nature, where we may see both his power and benevolence. Like upon line, the prophets also brought to the world an ever-deepening knowledge. But it is in the stable at Bethlehem that we see God acting, "in the fulness of time" to give the crowning disclosure; not now in men's thoughts about their environment, not in words of inspired utterance, but in human life, in "the Word made flesh."

Thirdly there is the light of the glorious gospel of Christ. Nothing is clearer than that to have an example is one thing, to follow it is another. This coming to us of the light of the knowledge of man simply exposes our miserable performance! The very humility of the Son of Man makes clear our pride, His self-mastery our passions and His heroic obedience our cowardly self-pleading.

As the epistle for Christmas Day puts it, "God, who in sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

We all know how easy it is for the most carefully written letter to be misinterpreted, but God coming close to us in a human personality with all barriers down is the solution of love to the problem of communication.

Secondly, there is the light of the knowledge of man. "What is man?" "Who am I?" are questions that have stretched the minds of the best of thinkers in all centuries as they have pondered this paradoxical creature.

In the incarnation, when he who "was God" . . . "was made in the likeness of men" there was offered to the world an example of perfect, sinless humanity, a man unspoiled, exhibiting all the qualities that God intends should be found in all men. In Jesus Christ we see a life lived in perfect obedience to the will of God. The ideal of the human race is realised in him.

Actions speak louder than words and a good life is infinitely better than a good sermon. In Jesus, who shared all the frustrations and temptations that we know, we are confronted with the definitive description of what our life is to be like.

Here is the peerless example

Study of joint worship

The problems raised by denominations worshipping together are to be studied by a committee of General Synod.

The Standing Committee of General Synod has been advised by the Missionary and Ecumenical Council that its Ecumenical Committee had asked the Archbishop of Brisbane, Most Rev F. A. Arnott, Rev Canon D. W. B. Robinson and Rev F. C. Cuttriss to be a study group to consider the subject "Relationship of Doctrinal Belief to Joint Worship" with special reference to the Roman Catholic Church.

The Council also reported that Right Rev G. R. Delbridge, Rev F. Cuttriss, Rev G. J. Taylor and Mr Bruce McKillop have been asked to update the book prepared by Bishop Ian Sheppard some years ago on the Orthodox Churches in Australia.

Death on the roads now claims about 3,500 Australians each year. In ten years 1960-1969 the fatalities numbered 30,212. At least half these deaths were caused by alcohol.

Resisting Hitler cost 29,395 Australian lives in the six years 1939-1945.

Resisting aggression in Vietnam has so far cost 417 Australian lives.

The liquor trade ranks with war as a champion killer.

Dr E. H. DERRICK

On my path

A friend from the country, who belongs to the same healing ministry group as I do, wrote a few weeks ago, asking if I could give her any ideas about a healthy diet.

One humble little friend is parsley: chop it up, pour on boiling water, add a soup cube for taste, and you have a healthy drink.

Some form of daily exercise is essential — get out of breath if possible. Most of us tend to overeat, so Brother Ass has to be disciplined.

A healthy body and a healthy mind go together. Worry can undermine physical health. If there is something in which you find it difficult to experience the peace of God, do not be too proud to seek help from a fellow Christian.

I believe that God means us to enjoy good health, and we must do our part towards this.

How about a few Christians demonstrating infective health!

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Notes and Comments

ROAD TOLL — PB REFORM — TABLE OPENED

on page 5 of this issue from the diocese of Grafton. Perhaps our readers are, too.

The letter refers to our Note and Comment on page 4 of our last issue headed "Historians note."

We must remember that there were seven candidates in the first

know that Rev. Victor Abram,

dead some years now, always derived considerable satisfaction from the fact that he did come second in the final ballot.

We must remember that there

ballot, one of them a bishop of another Australian diocese. It was no mean feat to reach the final ballot in such a field. The whole story must be told in the minutes of that synod which must still be in the Registry at

Grafton. We are at a complete loss to understand why Grafton's Bishop-in-Council should want us to deny the facts of history when they are there for any member of synod or any student of history to read.

We have a nice custom in Anglican synods of electing our bishops unanimously. After all the ballots have been taken and one candidate has emerged with a majority, it is then resolved that that candidate be elected unanimously. Bishop Storrs was so elected in 1945.

In the most recent elections to the archdioceses of Sydney and Brisbane, the names of all candidates were published in daily press reports and in some cases, even the number of votes cast for each. Nobody protested that confidence was broken.

We maintain that what hap-

pened 25 years ago is, by any reckoning, a matter of history. Nevertheless, we regret that our sense of history has caused misunderstanding or has even been thought to be "bad taste".

to the Lord's table and they gave

their reactions in the letter

columns of the church press.

Most, however, were happy to see that the Church of England, true to its historic reformed tradition, did not refuse the fellowship of the Lord's table to those

not episcopally confirmed.

It is quite refreshing to find the Church Times voicing the opinion that it is high time we opened the Lord's table to all baptised Christians who wish to receive Holy Communion. While some may feel that they have been let down, most Anglicans have never taken kindly to a rigorous insistence on the rite of Confirmation.

We have always held the view that the rubric about who should take Holy Communion in our churches is a purely domestic matter. It did not prevent the Reformation receiving Communion in the continental Protestant churches and the same courtesy was extended to continental Protestants while resident in England.

Since it has always been a

domestic matter, it is one which

we can well modify without

qualms of any kind.

Open table

The service at Westminster Abbey for the inauguration of England's new General Synod was attended by the Queen and the heads of the Free Churches.

Some conservative Anglicans

were stunned to see the Free Church representatives welcomed

Prayer Book reform not in our time

Only a sublime optimist would say that we will have a modern Book of Common Prayer this century. Everything that we have done in Australia so far is calculated to make more remote the day when we will have one, if ever.

One thing is certain. The Act of Uniformity which gave us one greatly loved used in the Church of England, is a dead letter. Every minister, every bishop, has become an expert liturgiologist.

There is not a liturgy in the world that somebody in Australia has not experimented with, from the Roman Mass up to the Pentecostal prayer book. Never have we had such confusion. Worse, never have we permitted such widespread departures from

scriptural worship, for so long our Anglican heritage.

There seemed some hope at

first when our Liturgical Commission kept within the bounds of its commission and suggested revisions which did not offend

our constitutional principles.

But that changed last year and it is probably too much to hope that the Commission will avoid introducing false doctrine in the future. The 1928 Deposited Book founded on reservation and prayers for the dead. No liturgical form will get off the ground in Australia which repeats any of the mistakes of 50 years ago.

The danger is that those who

want to change Anglican doctri-

nes will dig in their toes and

refuse any revision which does

not introduce new doctrines.

The Australian church needs a radically revised Prayer Book, however much we are tempted to cling to traditional forms. But until we have a liturgical com-

mmission which places revision before changes in doctrine, we may have to wait until most of us are dead.

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ST. BARNABAS' FINAL YEAR



Students of St. Barnabas' College, Belair, SA, who finish their course this year, together with College staff. Standing L to R: Messrs F. F. Borning (Adel), K. W. Dixon (Adel), R. J. Simmonds (Adel), M. J. D. Bowers (Bendigo), M. E. Bleby, BA, ThL (Adel) and P. R. Lord (Adel).

Sitting L to R: Rev J. R. Mossop (Bathurst), Rev K. S. Chittleborough, BA, ThL, Sub-warden, Rev E. L. Randall, MA, Warden, Mr D. E. Barker, B. Eng, BA (Can-Goulburn), Senior Student and Rev B. D. Haig, B Comm (Ballarat).

The road toll

This is a moral question. When all the roads and vehicles are analysed and examined, it still seems that the basic issue is man himself.

It is sad that a man who believes in loving his neighbour as himself can still be a careless killer on the road. We do not seem to think that I could kill someone in this car today. We don't think that I, myself, might not come home today.

When we begin to see our use of the car as a type of eleventh commandment there may come a lowering of the toll. It does not seem possible other ways.

Bishops in history

We must confess to being somewhat mystified by the tone of the letter published

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The Warden of the college, Rev. Francis Foulkes, spoke of training as something that could not be displayed on an open day, but rather as being like the "seed growing secretly" of which the parable speaks. He emphasises that training time should be for missionary candidates a time of growing understanding — understanding of God and of His word, understanding of themselves and of one another, and understanding of people of different races and cultures to whom they are going.

The special speaker was the Vice-principal of Ridley College, Rev Dr Keith Cole, who on a sabbatical year has been visiting S.E. and Central Asia and East

Africa, and had just returned the previous day from spending time on C.M.S. stations in North Australia.

He spoke with warm commendation of the increased determination of missionaries in Arnhem-land to grapple with Aboriginal languages, and so be able more adequately to present the gospel to Aborigines than had been possible for missionaries in the past without the knowledge of their languages.

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ST. ANDREW'S HALL

OPEN DAY

The annual open day of St Andrew's Hall, the CMS Federal Training College in Melbourne, was held last month.

Mr Alan Kerr, as Chairman, spoke of the importance of the training of missionaries, and quoting from the statement of the 1952 Willingen Missionary Conference stressed the need to "develop sensitiveness, flexibility and alertness, as part of the essential characteristics of those who seek to identify themselves with the people to whom they go."

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Book prizes in Bible Crossword No 26 have been posted to Mr I. H. Elvy, Revesby, N.S.W. and Mrs D. Lack, West Pennant Hills, N.S.W.

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Mainly About People

Rev Harold H. Hinton, curate of Kangaroo Valley (Sydney) since 1969, has been appointed curate of St Paul's Gymea, not rector, as reported in our last issue.

Rev Brian L. Viney, BCA missioner at Maitland (NW-Aust) has been appointed to the joint posts of organising secretary in Western Australia of the National Home Mission Fund and the BCA from February 1. He will live in Perth.

Sister Shirley Manning, a former parishioner of St Albans' Belmont Hill, has been stationed at the BCA Medical Centre at Coopers Pedy (Willoughby).

Rev David M. Pular, BCA missioner at Dampier (NW-Aust) has been appointed missioner to Boulder-Pesedon (Kalgoorlie).

Mr and Mrs Ron Hastie have completed their return in charge of the BCA Hostel at Broken Hill (Riverina) and have been replaced by **Mr and Mrs Robbie Roberts**. Mr Roberts was formerly a pilot of the Royal Flying Doctor Service, Broken Hill.

Sister Maude Ross and Sister Heather Heaver both former BCA nursing sisters, have returned to the BCA as sisters at the Tarcoola Hospital (Wilcannia).

Miss Shelliagh Hardy was incorrectly described in our last issue as appointed to Queen's, Ballarat. She has been appointed to Girton, Bendigo, as headmistress from 1971.

Rev Alan R. Hardwick, formerly vicar of St. Kent's, Mallanganee (Grafton) was inducted as rector of Dorrigo on November 10.

Rev Matthew Francis, of South Perth, has been appointed a lecturer at the Adelaide Bible Institute, Victor Harbour, from late January next. **Rev Howard King**, Dr **Geoffrey and Mrs Sue Swincer**, lecturers at the Adelaide Bible Institute, have resigned from the end of this year. Dr and Mrs Swincer go to India for missionary service.

Rev Howard H. Knight, home director for the Overseas Missionary Fellowship since 1955, has been appointed Executive Secretary of the Australian Alliance in Victoria from February next.

Mr Ron Buckland, BA, BD, ThL, a parishioner of St. Barnabas', Westmead, NSW, has been appointed Scripture Union General Secretary for Tasmania from December 1.

Rev George Lazebny, lecturer at the Melbourne Bible Institute, has been appointed Vice Principal.

Mr Harry Jenner and **Mr Barry Phillips** have been elected lay canons of Christ Church Cathedral, St Arnaud.

Randwick rectory centenary

The 100th anniversary of the opening and dedication of St. Jude's rectory in Avoca Street, Randwick, NSW, was commemorated at a service and garden party in the grounds of the rectory on Sunday, November 22.

St. Jude's Church celebrated its centenary in 1965. Young people in dresses of the period attended the rectory service. Among those present was Lady Cutler, wife of the Governor of New South Wales, who attended St. Jude's Sunday School.

Lady Cutler was accompanied by her mother, Mrs. D. E. Morris, a former parishioner. The Federal Speaker, Sir William Aston, and Lady Aston, and the State Speaker, Sir Kevin Ellis, and Lady Ellis, also attended. The Randwick Municipal Band gave a musical program.

The church, the rectory and the verger's residence form a group which have been classified as historic buildings by the National Trust. The rectory is two-storeyed with five rooms on each floor. Like the church, it is built of Sydney sandstone and has a slate roof. The rector of St. Jude's, Rev. R. A. Johnson, conducted the rectory centennial service.

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Round-up of church press comment

Both the CHURCH TIMES and the CHURCH OF ENGLAND NEWSPAPER are critical of the show of gold plate and the richly embroidered copies of bishops at the service for the inauguration of England's new General Synod. Should the Church present such an image, they ask.

The CHURCH OF ENGLAND NEWS-PAPER quotes the Dean of Westminster's sermon at the inaugural service, warning against the party spirit in the General Synod. It comments that the night before the New Synod Group had met and resolved to constitute a party. Later, Anglo-Catholics and Evangelicals did the same and a fourth group is talking of starting as a No Party Group.

The Bishop of St Arnaud, according to the ST ARNAUD CHURCHMAN, intends to expand the ordained part-time ministry in areas of his diocese where the population is falling. Tasmania's CHURCH NEWS reports the ordination of Rev Norman Cocks, a Congregational minister and Australian Secretary of the London Missionary Society for the past 25 years.

New LIFE prints an article of DR KLAAS RUNIA—"Which is the Real Rome?" He says that we must distinguish the four faces of modern Romanism: The Doctrinal Face, the Political Face, the Devotional Face and the face of the Progressive Theologians. At present Rome is all of them but nobody knows what Rome will be.

The BALLARAT CHURCH CHRONICLE quotes Rev Philip Grundy as saying in connection with the language of a liturgy: "The images that are used in worship must be common to all who use them, and the only images that we find which are common are

those derived from the Bible." HAROLD O. J. BROWN in CHRISTIANITY TODAY takes a long look at the popular statement that we are now living in post-Christian age. He points out that for Asia's millions, we are still in the pre-Christian era.

Mr TONY MOLYNEUX has been appointed full-time director of camping by SYDNEY'S YOUTH DEPARTMENT from December 1.



Tony Molyneux

He has just completed a year's training at Moore College, prior to which he was the Youth Department's field worker in the Inner City Areas.

The organisation of camping in the Youth Department's properties, particularly at Port Hacking, has become a major undertaking. In the coming December and January vacation, over 1,500 boys and girls will attend Camp Howard. There will be junior and senior camps, a counsellor training camp, a work camp and a family camp. Young people will have a choice of co-ed camps or separate camps for boys and girls.

THE AUSTRALIAN CHURCH RECORD

The national paper for Church of England people—Catholic, Apostolic, Protestant and Reformed.

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Colin Cowdrey at sportsmen's service

Mr Colin Cowdrey, Vice Captain of the MCC team now touring Australia, was among those who attended the annual Sportsmen's tea and service at St Clement's, Mosman, NSW, recently.

155 men sat down for the tea, half drawn from the parish and half from sporting organisations in Sydney. Mr Tom Treseder, diocesan reader and church warden at Christ Church, Gladesville, gave an address which was followed up by a word of personal testimony during the service.

The service was attended by over 400 people, including Mr Cowdrey and the manager of the MCC team, Mr Ken Gulliver and Mr Bert Oldfield read the lessons.

Rev Brian King, rector of St Jude's, Dural, a former first grade rugby player gave the address in which he pointed out that sport and Christian faith were both practical, purposeful and personal. He included in the address a telling testimony and the change in his own life as Jesus Christ took control.

PTL in Vietnam

THE POCKET TESTAMENT LEAGUE ministry continues to be a most effective outreach for the Gospel. About 2,990,000 Gospels have been distributed so far in this country.

Most of those who receive a gospel of John in the Vietnamese language hold in their hands for the first time in their lives a portion

of the Bible, the Word of God. As they read they are encountered with truth, new and strange to them, though they have previously heard some of the terminology of Christianity. Their interest is immediately stirred and with many there comes the thought, "this is just what I need."

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Details from the Secretary, 44 Brisbane Street, Launceston, 7250.

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