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Christmas Issue

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Fighting prejudice and apathy at Bega

When you try to provide decent housing for Aborigines right in a NSW country town, you are bound to meet with all sorts of opposition. That's what Rev Frank Woodwell, rector of St John's, Bega, found when he began to tackle an urgent social problem.

Not long after Mr Woodwell went to Bega in 1966, he saw that Aborigines who were badly housed at Wallega Lake and other settlements by the Housing Commission in what were little better than shacks, could be provided with modern housing right in the heart of Bega, where all facilities were available and

Aboriginal families are now well housed.

A parish glebe in a good residential area was chosen for the new houses. Immediately protest became very vocal, some of it from churchgoers. However, Mr Woodwell also had some strong supporters and in January, 1968, the first family moved in. Others followed.

Town attitudes are such that Aborigines cannot get jobs as sales assistants, even if they are well-educated. This means the early break-up of family life as young people move away to seek employment.

Mrs Joan Whetton, social worker for the Bega Valley Aboriginal Advancement Association, told the "Canberra Times" that the glebe housing plan has been a success but stressed the need for Aborigines to be regarded as individuals with often similar problems to those of white families. They rightfully resented being bunched together as "they" collectively. They were often made to feel like "something in a zoo."

"If I'd had the background of some of these people I would have given up the ghost years ago," she said. Trust had to be built up person-to-person. As individuals they should be left to make their own decisions.



Rev Frank Woodwell
("Canberra Times" photo)

employment might be more readily found. Although only small progress has been made in the fields of vocational training and employment, particularly because of local prejudices, numbers of



Mr and Mrs C. Mundy with Debbie, one of four children, outside their new house built on the glebe property.
("Canberra Times" photo)

BELGRAVE HEIGHTS CONVENTION NINE DAYS OF FELLOWSHIP

The 54th annual Belgrave Heights Convention in the Dandenongs, 28 miles from Melbourne, will be nine days of warm Christian fellowship, Bible teaching and missionary challenge for hundreds of people from all over Victoria.

Bishop Alfred Stanway, Deputy Principal of Ridley College, will be the only speaker who has ministered at previous Belgrave Heights Conventions.

The morning Bible studies will be taken by Rev David Stewart, Principal of the N.Z. Bible Training Institute. The studies will be based on Philipians.

Other speakers will be Mr Theodore Williams, of India, Dr Benjamin Chew, of Singapore, and Rev Alan Catchpole, Director of the Capernwray Missionary Fellowship in NSW.

The Convention meets from Sunday, December 26 to Monday, January 3.

PERTH RECTOR RETURNS

Rev Bryan and Mrs Hall and family of St Alban's Highgate Hill, Perth, will return from 12 months' leave on January 10.

Mr Hall will resume parish duties on Sunday, January 16. The locum tenens has been Rev Dick Pethybridge, from Melbourne.

The Hall family left England on the Himalaya on December 10. They have travelled extensively in England and the Continent and also Mr Hall was able to spend some months in Yorkshire gaining parish experience.

John Stott speaks out "eucharistic agreement"

"Anglican Doctrine of the Holy Communion" the title of an article in All Souls' Langham Place, London, magazine last month, written by the rector John Stott.

Dr Stott, who has been a chaplain to the Queen since 1959 and is a leader of English evangelicals, writes:

"The International Roman Catholic-Anglican Commission appointed by the Pope and the Archbishop of Canterbury, claimed in September this year that it had found 'substantial agreement' on the doctrine of the Eucharist.

Although the report has not yet been made public, the Roman Catholic Bishop Christopher Butler says that the Commission has been explicit on the real presence of Christ's body and blood, that a change in the 'inner reality' of the bread and wine takes place at consecration, and that this special presence of Christ does not depend for its

reality on the individual believer's faith.

If these are truly the conclusions of the Commission, I for one shall heartily dissent from them. And so must the Church of England if it is to remain loyal to its Reformation heritage, and to Scripture. For the Bible speaks of Christ 'dwelling in our hearts by faith.' The Prayer Book echoes this in the words of administration: 'feed on him in your hearts by faith.'

Articles XXVIII emphasises that it is only 'such as rightly, worthily, and with faith receive the same' who partake of Christ's body and blood. Article XXIX adds that 'such as be void of a living faith,' although they receive the bread and wine, 'yet in no wise are they partakers of Christ.'

MODERN BETHLEHEM



Sheep grazing on a hillside overlooking modern Bethlehem "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night" (Luke 2:8).

Hong Kong does it again Women ordained as priests

Acting on approval of the Hong Kong diocesan synod on November 15, Bishop Baker of Hong Kong ordained two deaconesses as priests on Sunday, November 28. Bishop Ronald O. Hall had ordained Deaconess Lei as a priest in the diocese in 1944.

The 1948 Lambeth Conference repudiated Bishop Hall's action and Miss Lei resigned her orders.

The two women recently ordained are Chinese-born Miss Jane Hwang Hsien Yuen, who is Vicar of Holy Trinity, Hong Kong, and principal of Yeuk Wing Primary School; and Miss Joyce Bennett, of the Church Missionary Society, Principal of St Catherine's Girls' Secondary School in the diocese.

The diocese was encouraged in its decision by the Anglican Con-

sultative Council at Limuru in February approving in principle such ordination.

The bishop said that their action must be determined first by the pastoral needs of the church in Hong Kong. "What others think or may be expected to think, though not unimportant, comes second."

Miss Hwang is 54 and was born into a non-Christian family in Canton. She was baptised in 1931. In 1933 she attended the Union Theological College in

Canton. Miss Bennett is 49 and a Londoner. She graduated in arts at London University and went to Hong Kong in 1949. She was made deaconess in 1969.

Christmas greetings

To all our readers in Australia, New Guinea and overseas, the Board and staff of the Australian Church Record send greetings and best wishes for a happy and holy Christmas and New Year.

Our next issue will be on January 13



Bishop Gilbert Baker, of Hong Kong, with the two deaconesses who were ordained priests, Miss Jane Hwang Hsien Yuen and Miss Joyce Bennett.

God came down at Christmas

Our society is in dire need of the real Christmas message — that God in His wisdom and love came down to redeem man in the person of Jesus Christ. Celebration, revelry, recreation are pointless without a heartfelt appreciation of what God did for us at Bethlehem.

We are a needy nation. Two million Australians are either chronically ill or ravaged by old age. Over a million more live in dire poverty, many of them Aborigines who have been doomed and forgotten by our selfish society. There are at least 400,000 alcoholics in Australia and to these add another million family members affected by their plight. Redeeming love must seem very remote to most of these.

Then there are the comfortable millions who take pride in their own efforts and fail to see the need for the redemptive work of the Son of God. With our society in such a plight, no wonder thousands are genuinely dropping out of a society which seems to them to be driven by grossly materialistic self-interest.

A loving, holy God knew man's plight and in Jesus Christ he took action to redeem man from his sin and selfishness, to provide for him to be reborn as a child of God who would live for His glory and work for the redemption of all mankind.

The contemplation of Bible truth associated with Christmas will comfort our hearts as we appreciate that the sinfulness of man is far exceeded by the love of God expressed in the redeeming work of Christ.

The incarnation expresses the primary truth of Emmanuel, God with us. In Christ, God came to man and for years all could see His glory.

The truth of the Virgin Birth, proclaimed to Mary by the angel, shows that God may perform his wonders in a supernatural way. "With God, nothing is impossible." Set that truth against the current belief in the unbreakable rule of natural law.

At Christmas, the purpose of His coming was declared. "He will save His people from their sins." At Christmas, the atonement was implicit too. God's declaration of the means whereby the guilt and penalty of sin could be dealt with is good news indeed.

The fact that God intervened in human history shows that He is above and beyond

what He has created. At the moment science tells us how we are planning our own destruction. But God is still sovereign of His Creation.

The advent of Christ was in fulfilment of Bible prophecies. God's utter faithfulness to His own Word assures us that prophecies as yet unfulfilled must surely come to pass. Our confidence in God's love grows as we study prophecy. He has not left us in the dark but has given us the Word to lighten our paths.

Christmas reminds us too of the great wisdom in God's timing. Jesus was born at the best time for the planting, growth and spread of the gospel. God knows already the time of our Lord's coming again. He knows too when all His Creation shall again be made subject to Him. We must not doubt His wisdom because we would like more detailed knowledge of the time.

As we celebrate Christmas, let us ask ourselves again, who was born, what He came to do and how the hope of man rests in receiving Him as redeemer and Lord.

WINGS OVER BETHLEHEM

Margaret's small daughter is named Vanessa, and perhaps it is her own musical-boxical name that gives her an ear for words, especially three-syllabled ones. "I've been to Morn-ing-ton, Morn-ing-ton" she will chant after a holiday by the Bay. At this season she has taken to Bethlehem. "Beth-le-hem, Beth-le-hem" she will croon, "Little town, Bethlehem" in low tunable tones.

Do we too, love the word? It sounds out no peal of bells. It is gentle. After a pithy first syllable, it passes into two quiet chords, like a lullaby. And I have been wondering if all the so-called Christian world is wistful for Bethlehem; nostalgic for something slipping away, with a sick dim awareness that a precious thing is eluding them. So much welfare! So much expert planning! So much noise and "cleverality"! So much singing!

Humorous writers seem to sense it, here and there. In one issue of a London journal, as Christmas drew near, a group of carol-singing boys was depicted outside a luxurious home. They can see within the well-upholstered master and mistress in the well-upholstered room, absorbed in a television program. Disconsolately, the little urchins go over on their fingers, TV's nightly attractions for the week, and face the fact, that, sing they never so lustily, carolling is a lost cause for them.

It didn't seem a funny picture. Somehow, the two in the fire-light, and the group in the white snow appeared to share a common bleakness.

By Verity Moore

ent every year when the season's first carol is sung and you hear it. There, captured in notes is the magic, the wonder, the beauty, the bright white soul of the matter.

Yes, there it is — Bethlehem, and the Son of God, a baby, treasured by the God-chosen maid and her steadfast husband — Bethlehem, "House of Bread" — housing so humbly Bread of Heaven to mortals given. That is the "white soul of the matter."

OGDEN NASH

Recently, one of the poets who brought much merriment to our hearts and laughter to our lips, Ogden Nash, has died. We associate him with pungent humour, and titillating combination of ideas, with unpredictable rhymes. Yet one of the most moving Christmas poems I know comes from his pen. Dwelling in earlier verses on "the ultimate laws" of materialism, "the ledger and the sword," he goes on — "Only the children clasp his hand. His voice speaks low to them: And still for them, the shining band Wings over Bethlehem."

One almost sees that heavenly host lingering over the stable for one glimpse of the Babe:

"God's wistful self, come visiting A world too full to hold its King."

With Christmas coming again, we find ourselves living in the strange confusion of an enigmatic and atomic age. We are awake to the justice of civic rights, to the ideals of race integration, to the necessity of world peace, and yet, there is a general feeling of purposelessness abroad.

I was struck by these words of Roy Wilkins, a noted Negro, battling for his people's rights: "A great number of Negroes are ready for their rights now. A great number are not fully aware of the competition and responsibility which await them in an unsegregated world. There's going to be beer and double-headers with the Yankees, and all the things the whites have in their world — and

tedium, too. It's not going to be heaven."

"And tedium, too!" Yes, while we are more absorbed — whatever the colour of our skin — "in the rustle of the bank notes than the rush of angels' wings," we will not take the cure the Lord of Christmas brings.

There is an imaginative story of a little lad, the son of one of the Wise Men from the East, who unexpectedly found himself riding with his father on the famous journey.

When they reached Bethlehem, the boy was set down outside the inn, while the men made further inquiries.

The little daughter of the innkeeper came stealing up to him with wonder in her eyes, and whispered: "Guess what we've got in our stable? A new baby! Come and see." Together they stole in and to those children, there came a strange and wonderful joy.

Back went the lad to wait at the entrance. He saw the men ride in with their treasures, and when they came out again, he could see in each radiant satisfied face, that they too had been

receivers. Wise men and simple child travelled home again — but life was never tedious, never meaningless again.

For their gold, they had received the imperishable treasure of the grace of God; for their frankincense they had been given the costly forgiveness of God; for their myrrh (that strange compound of perfume, healing and worship) they were given the awesome mystery of the kingdom of Heaven, brought through a little child.

Not what we give—but what He gives! And for those who take why, once again— "...the heavenly host Wings over Bethlehem."

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A CHRISTMAS MEDITATION

THE HEART OF THE CHRISTMAS STORY — THE INCARNATION

The fourth gospel lacks the detailed Christmas stories recorded in Matthew and Luke. John merely states the fact of the incarnation. He uses the mysterious phrase "the Word became flesh" and this is the subject of this Christmas meditation.

It is well-known that this strange phrase is the climax of the prologue of the gospel. It is also possible that the phrase is the key to the understanding of the gospel itself. But who or what is the Word?

Many suggestions have been made since the gospel was written. Most of the suggestions as to the identity of the Word are connected with the various theories of the religious background of the author, John. For example, the Greek fathers identified the Word with the rational, world soul, whom many Greeks believed was the controlling principal of the universe and of organised society.

This view of the Greek fathers has been widely held in modern times, but not so widely today as a generation ago.

Was this the Word who John said became flesh? Others have suggested that the Word was in fact the personified Wisdom of later Jewish thought.

These suggestions and others have one thing in common. The Word in each case is a thing not a person. But it is likely that John would suggest that some impersonal, philosophical, or religious principle could become enfleshed as the personal and human Jesus of John's presentation?

It is rather surprising that the identity of the Word hasn't been sought in a more obvious place — the remainder of the gospel itself, and indeed the remainder of the New Testament.

Child of God

The verses immediately prior to our phrase, refer to the Word being rejected by the Jewish nation. But it is stated that the person who receives the Word becomes the child of God.

In chapter 3, the Nicodemus story tells us that it is belief in the Son that makes one born anew. Thus there is a precise equation of the Word with the Son. Both the Word and the Son beget. Therefore the Word is the Son.

This identification can also be seen in the overall pattern from chapter 1 to chapter 4 of St John. Jesus comes to the Baptist and his disciples, and is received by them. He then confronts various groups of Jews and is, for the most part, rejected. He then confronts Samaritans who receive him, as does the nobleman, who may have been a gentile.

Thus, broadly speaking, the gospel shows Jesus rejected by Jews and welcomed by Samaritans and the nobleman. And this pattern reaches a climax in chapter 12, where, after the Jewish attitude of rejection has completely hardened, some Greeks actually come seeking Jesus. This is a signal for Jesus to announce that his hour has now come; that he must be lifted up for him to draw all men to him.

It is surely not coincidence the pattern of response of the acceptance by Samaritans and gentiles coincides exactly with the pattern of response of the groups to the historical preaching of the evangel.

John has surely arranged his stories to coincide with this pattern. If this is the case John is identifying the Word, not with some Jewish or Greek abstraction, but with the apostolic kerygma — the Gospel Word.

It is interesting that St. Mark specifically equates "Word" with "Gospel" on a number of occasions. It is also very significant that St John's Gospel doesn't use the word "gospel" at all in its contents and that in John's first epistle he equates "Word" with "message."

Thus we can say that Jesus is the Word, and the Word is the gospel of God. But we must not confine the gospel of God to the New Testament although it is true that here it finds its climax. God preached a gospel to Abraham and he and his house were born again through that promise.

God preached the gospel through Isaiah to the captives in Babylon, who were promised a second exodus by means of a highway through the desert, in which the glory of the Lord would be revealed (Isaiah 40).

Contrary to popular opinion, the Word of the Lord in the Old

The author of this article, Rev Paul W. Barnett, B.D., Th. Schol., is Director of Sydney's Inner City areas, rector of St Barnabas, Broadway, and chaplain to Sydney University.

Testament is not primarily characterised by judgment, but by promise. God is shown to be one who promises rescue to his chosen people, and His word of promise doesn't fail or fade like the flower of the field.

God's promise stands for ever and it achieves what it promises. It does not return to God without having achieved its purpose. It is dynamic and powerful and marked by the compassion of God.

As the New Testament word looks back to the person, words

and work of the Lord, so Jesus gathers up in himself all the gospel words in the Old Testament. Abraham heard the gospel of all nations blessed in his seed. He heard and he rejoiced in that Word.

Jesus was the Word become flesh Who blessed the nations. The captives in Babylon heard Ezekiel's gospel word which promised the winds of regeneration to resurrect Israel's dried bones. Jesus was that Word or promise become flesh.

These same captives also heard the promised Word of a Good Shepherd for Israel Who would save and feed the sheep. Jesus was that Word of promise become flesh. St. Paul sums this up by saying "how many soever be the promises of God in Him is the yea and through Him is the amen."

Thus the Gospel is in effect the eternal, loving purposes and promises of the Redeemer God. The incarnation shows that these loving promises were always the person of the divine and eternal Son whose incarnate perfection was consistent with all that God was and with all that God had spoken and indeed who achieved in his life and death an even more extensive revelation of the glory of the Father.

Mixed feelings about Christmas

Christmas! What thoughts does it bring to your mind? How should the Christian regard Christmas?

Perhaps many of us look forward to this time of the year with mixed feelings. In our childhood, it was a time of exciting anticipation, of pure joy; but with the responsibilities of adulthood, that joy is often dimmed. So — what do we do about it?

Let's start on the positive side, first of all with a deep sense of thankfulness to God for all that Christmas means. The eternal Son of God lays aside His glory, and is born as a helpless human babe in a poor stable.

Let us pause awhile to think of this. Let love and gratitude well up in our hearts, as we behold this tremendous condescension. Let us give the Holy Spirit time to make it real to us; the gentle maiden mother, the kindly Joseph, the dumb animals beholding their Creator. Was there ever a self-giving such as this?

And now, strengthened by a fresh contemplation of this holy mystery, we can face the increasing demands which the season of Christmas makes upon us, and plan for them quietly, intelligently and prayerfully.

That almost endless stream of Christmas cards! What shall we do about them? Well, I confess I've had many mutterings (within and without!) about them, but I've come to the conclusion that they're worth the effort. For us,

By Margaret

Regarding Christmas presents, we have informed the members of our fairly large (and increasing!) family that we will give birthday presents, and not Christmas presents.

Of course, you can't do that with young children or grandchildren, but for us it has lifted a big load at this busy time.

In many ways, Christmas has been commercialised, but don't let us get sour or negative over it. Rather let us reflect more of that great love which brought the Son of God to our side.

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patricia bourke can't manage

It has come to that.

Despite the scrimping and the saving.

Despite the darning and the patching.

Despite having learned how to put rubber on her shoes and cook mince steak in fifty different ways—Miss Bourke is about to give up.

It isn't easy to admit defeat.

It isn't pride that has kept her up—it's independence.

But today her electric light will be cut off if she cannot pay the account.

If she pays the account she will have no money for food until next week.

Her clothes are threadbare.

She will be a laughing stock if she doesn't ask for help soon.

Help awaits her in the dignity and privacy of the Offices of the Church of England Counselling Service.

A social worker will help Miss Bourke and will provide her with whatever is necessary to get her over this difficult period.



this is practical christianity

The trouble is it costs \$60,000 to maintain the Counselling Service. Be a practical Christian. Pray and pay.

Help the Counselling Service through the Anglican Home Mission Society, 511 Kent Street, Sydney.

THE PREACHING OF THE CROSS

The Report of the Sydney Diocese Commission on Evangelism has stirred up considerable interest and in particular its theological section has led to healthy discussion and debate. I am grateful for the opportunity of writing a little more fully than was possible in my original brief review, especially in the light of the comments made in the last number of "Church Record" by members of the Commission.

May I say two things at the outset:

(a) There is no acrimony in my reply, nor debate for the sake of debate. What is at issue is what was the gospel that Christians in New Testament days proclaimed to the world, and what we should proclaim.

(b) I agree with what the members of the Commission have said in their letter that there is no difference between us on the matter of the content of the faith, the centrality of the cross and its meaning for us.

Piont at issue

Where we differ is in our understanding of what in New Testament days was the message proclaimed to people who had not yet believed. Did the early church simply proclaim Jesus as Lord, showing his person, from the facts of his life, death, resurrection and exaltation and the promise of his coming again to judge, as the report suggests? Or did the proclamation also involve the setting forth of the meaning of his death and resurrection, i.e. the work that he came to do for man. This is the point at issue.

I feel a considerable measure of concern at the manner of the argument of the members of the Commission when they state that the arguments from Romans, Galatians, Philippians, Ephesians and Colossians are inadmissible as evidence. If you limit the field of argument you can prove almost anything from Scripture. I

would say rather that the argument from the silence of the Acts of the Apostles is inadmissible or questionable as evidence and that for three good reasons:

(a) The writer of Acts gives the record of these sermons of Peter and Paul, from which the content of preaching is argued, as summaries that take two or three minutes to read. We may assume that their sermons were not briefer than ours, but in all probability a great deal longer!

(b) We know from other considerations that the writer of Acts, though indeed a theologian, often did not give the theological basis of what he reported. He tells of the "breaking of bread," and of the "breaking of bread," but he does not give much indication of the meaning of these.

Precarious argument

That he should major on the great events in the summaries of the preaching is thus understandable, but it is extremely precarious to argue from that that no meaning of the death and resurrection of Christ, in terms of what he has done for us, was actually given when Peter and Paul preached to unbelievers.

(c) The argument from the alleged silence of Acts is even more perilous in that the preaching of the very fact of the crucifixion would inevitably have elicited from Jew and Gentile alike the question "why was he crucified?" and have demanded an answer.

The Jew applied to crucifixion the words of Deuteronomy 21:23 (quoted in Gal. 3:13) "Cursed be everyone who hangs on a tree." "Why a crucified Messiah?" would have been their question. Representing the thinking of Gentiles, Cicero said "Far be the very name of the cross, not only from the body, but even from the thought, the eyes, the ears of Roman citizens." Gentiles would have asked the question "Why was this Lord whom you proclaim crucified?" and the question would have demanded an answer.

I turn now to direct argument. It is agreed that Paul's letters were written to Christians, and in our consideration of this issue the indication that these letters give of the apostle's preaching to unbelievers is what we want to follow. I believe that 1 Corinthians 15:1-4 is relevant for Paul says "I would remind you, brethren, in what terms I preached to you the gospel... by which you are saved..." and he goes on to include as of first importance in that gospel "Christ died for our sins." Later he adds, "Whether... it was I or they" (the other apostles) "so we preach and so you believed" (1 Cor 15:11).

Difficult to say

Similarly it is very difficult to say that 2 Corinthians 5:18-21 has no reference to the apostle's preaching the gospel to unbelievers. He sees himself as having committed to him "the ministry of reconciliation." God making His appeal through the apostle (surely basically to those who are still strangers to God's forgiveness), "be reconciled to God."

Perhaps, however, 1 Corinthians 1-2 is the passage from which we see most clearly Paul's message to the unbelieving world in Corinth. He is contrasting how his preaching sounded to Jews and Gentiles with the message that they might have wished to hear. "For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles" (1 Cor 1:22-23) — surely these were unbelieving Jews and Gentiles to whom this message of the cross came.

1 Cor 1:17 is equally clear "Christ did not send me to baptize but to preach the gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power." In the next verse Paul speaks of this preaching as "the word of the cross," and says how it sounds to "those who are perishing."

Then Paul surely is speaking of initial preaching when he says in this same context of preaching to the Jewish and Gentile unbelieving world in Corinth, "When I came to you, brethren... I decided to know nothing among you except Jesus Christ and Him crucified." (1 Cor 2:1-2).

Were there space I would like to develop three other lines of argument:

(a) The meaning given to baptism as baptism into Christ's death.

(b) The significance of the gospels, especially Mark and John which were evangelistic documents (see Mk 1:1 and John 20:31). It is not really true that "only the very skillful exegete will understand the passion narratives in the light of the atonement." Such passages as Mark 2:5-10, 10:45, and many passages in John's gospel indicate the meaning and purpose of Christ's coming and His death as our redemption and our forgiveness.

(c) The alleged silence of Acts about the meaning of the cross is by no means absolute as is made clear in Leon Morris' *The Cross in the New Testament*, Ch 3 and Michael Green's *Evangelism in the Early Church* pp 73f.

I would not want to play down the importance of the proclamation of Jesus as Lord which the Report emphasises. I would maintain, however, that the content of the early Christian preaching included both the declaration of who Jesus is, and what he has done for us, his person and his work — and our preaching should include both as well. Many preach Jesus today, but do not declare him as Lord and Son of God — we must proclaim him faithfully as the one he truly is. Many speak of Jesus today, as teacher, as example, as servant — we must proclaim what he has done for us, meeting our greatest need, reconciling us to God through what he has done for us once and for all by his death and resurrection.

BISHOP OF RIVERINA CONSECRATED



At the luncheon in St. Andrew's Cathedral Chapter House after the consecration of the new Bishop of Riverina on Tuesday, November 30. Left to right: Susan, one of Bishop Hunter's daughters, Bishop Barry Hunter and Rev Maurice Battarbee, rector of Lockhart, in Riverina diocese.

1,000 EXPECTED AT NSW CMS SUMMER SCHOOL

A thousand visitors are now expected at the Church Missionary Society's NSW Branch Summer School 1972, to be held at Katoomba from 7th to 15th January. The theme of this Summer School will be "The Faith That Works."

It's a theme with a double meaning: for the Christian faith is not only effective but active also.

This theme will be developed by Rt Rev Alfred Stanway at each of the evening meetings. Bishop Stanway served with CMS for 34 years. He was consecrated Bishop of Central Tanganyika in 1951 and resigned from the Diocese in August, 1971.

Morning Bible studies will be from the Epistle to the Romans.

This series will be taken by Dr Alan Cole, Rev David Peterson, Rt Rev R. C. Kerle, Rev Theodore Williams, Rev Brian Telford and Rev David Hewetson.

Morning sessions will also include "Faith and People at Work," this educational slot involving a forum of 20 of today's CMS missionaries, will highlight mission today.

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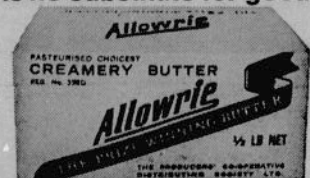
St. Luke's Hospital has been established over 50 years. Medical practice and patient care have taken immense strides in this period and St. Luke's is proud of the high reputation it has achieved. Now funds are needed to develop a modern theatre complex, intensive care unit and to increase patient accommodation.

St. Luke's is a Church of England general hospital open to all creeds. As it is a non-profit organisation, the Board appeals for your help to raise \$500,000 for this work.

Donations of \$2.00 or more are tax deductible, exempt from gift duty and are acknowledged by official receipt. Please make your donations payable to "St. Luke's Development Fund."

C. R. JAMES,
Chief Executive Officer.

There is no substitute for goodness...



There is no substitute for the goodness of Allowrie... the prize winning butter

P0818

LETTERS

Blind spot re New Guinea

It is very difficult to remain silent on the New Guinea issue which began initially with the "Million Dollar Appeal" article on 15th July, and since then has come under all manner of criticism.

A few years ago I went to Port Moresby to work in a secular capacity, and whilst there spent three very happy years in the fellowship of the Anglican Church. As an ex-C.M.S. missionary, and as an evangelical, I found this fellowship enriching to my whole spiritual life. During those three years we had weekly Bible studies, prayer meetings, a mission in which people were converted and the Trowel was used in the Sunday school.

Of course it is true that many Sydney evangelicals align themselves with the Baptist Church in Port Moresby before they even "try" the Anglican Church. These folk I am sure are happy to be in fellowship where the evangelical "jargon" is thoroughly understood. However I do believe they are missing out on a God-given opportunity to have real Christian fellowship with our own Anglican brethren who do not see things entirely in our light and yet have much to teach us.

With regard to the "million Dollar Appeal" I do not feel I can speak with any real authority, but I do know that we in Australia, who live in such an affluent society — where the Church owns so much valuable property — could not possibly have any idea as to what the N.G. diocese is really up against.

In "Notes and Comments" on September 3rd, I was grieved to read in the article "A Sad Note from N.G." the criticism of Rev Doug McCraw and his "blind spot." There would be no other person who has done more to bridge the gap of churchmanship in the Anglican Church in N.G. than this man of God. This has been done by understanding, love and tolerance, without compromising his own evangelical position.

One final comment about the Rev Don Cameron's letter of September 9th. As far as I know, all Anglican missionaries in

Papua New Guinea — irrespective of which missionary society has sent them out — have their working conditions and living allowances determined by the diocese. C.M.S. missionaries have their allowances determined by the society and not the diocese in which they work.

Perhaps this could have some bearing on Bishop Hand's comment about C.M.S. working as a "separate society" and in this sense would be true if they were in the N.G. field.

Perhaps there are many, like Rev Doug Abbott (November 4th) who through experience would be happy to be accused of having a "blind spot" on the N.G. issue and join company with such saints of God as Bishop Hand and Doug McCraw.

(Miss) Wanda Sams,
Roseville, NSW.

Letters to the editor should not exceed 300 words.

Cold comfort for division of diocese

It is nice to read that Canon Barry Bryant derives "fresh heart" concerning the proposed New Diocese, from the words of Zechariah "Who has despised the day of small things?" and am wondering if he derives equal encouragement from the decision of the Perth synod to support a merger with the small diocese of Kalgoorlie or the severe shortage of clergy in the diocese of Bunbury, another small diocese? (A.C.R. Nov. 4).

One might also wonder how Canon Bryant and the other supporters of the proposed split react to the fact that nearly half the parishes in the proposed area have a lower net income this year than they did when the synod's decision was made in 1968; and that in real terms nearly all the parishes have a lower income this year.

It's all very well to take solace in isolated verses of questionable relevance. However it would be better if he could point to a real and substantial development in the churches in the area that would make a new diocese really viable without subsidy from Sydney or the use of novel money-raising methods.

I wonder if Canon Bryant, or anybody, could give us a well reasoned, non-emotive justification for a split in the diocese that would show the clear benefit to the area concerned, as distinct from a justification that benefits a very small number of clergy and others who find it inconvenient to travel to Sydney.

(Rev) Bruce Ballantine,
Caringbah, NSW.

Press misrepresents Bishop Warren's views

Some of your readers may be interested in a comment from me upon an alleged statement of mine in "The Sydney Morning Herald" dated 17th November.

At a press conference in Canberra at which my appointment as Bishop of Canberra and Goulburn was announced I was asked about my view of the observance of Sunday. I replied that I didn't believe the Church has the right to dictate to the rest of society how Sunday should be kept, though I have no doubt myself as to the way in which Christians would want to keep it.

I went on to say that I greatly regretted the action of the

Wollongong layman on diocesan unity

The fallacy of measuring the effectiveness of organisations and enterprises primarily on the basis of size has been adequately argued by recent comments and correspondents.

However, having been in the employ of an "industrial giant" for twenty-five years I feel that organisationally the very real advantages of the large enterprise should not be overlooked.

These advantages such as security, variety of opportunity and a greater diversity of ideas offered to the employee tend to offset the main disadvantage, the dehumanising of the individual. The latter is dependent as much on the organisation's personnel policy as on its size.

On the parish level the advantages of the larger unit include:

1. The possibility of team ministries resulting in reduced strain and loneliness, and possibly fewer resignations from the

ministry on the grounds of health. 2. Greater continuity of emphasis. 3. Reduced risk of dominance of Church committees by individuals of good intent but uninformed or inflexible temperament.

On the diocesan level it seems reasonable to suggest that there are similar advantages in the oversight of a number of parishes by a group of bishops. I believe that it is in the team situation among his peers that man attains his highest; perhaps this is because he is created in the image of the triune God.

Phillip Lamb,
Kerriville, NSW.

Letters Cont. Page 6

THE ANGLICAN HOME MISSION SOCIETY CARRAMAR HOSTEL

The position of matron of the Carramar Hostel for unmarried mothers will become vacant in March, 1972. Applications are invited from suitably qualified nursing sisters, preferably in their 30s, who have a mature Christian experience. Inquiries or applications should be addressed to: The General Secretary, The Anglican Home Mission Society, 387 Kent Street, Sydney, 2000. Tel. 250 1011.

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STENOGRAPHER (Secretary)

The Information and Public Relations Office of the Church of England in Sydney has a vacancy for a Stenographer, 23 years and over, to act as Secretary to the Director.

We require a person who is a competent stenographer and typist and who has a desire to work in a developing office involved in the fast-moving area of news media relations and communications. Skill in dealing with people in a demanding situation is essential. The successful applicant will be required to operate small sub-switchboard.

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ANZEA PUBLISHERS: SCRIPTURE UNION IN AUSTRALIA, NEW ZEALAND AND EAST ASIA



Mainly About People

Rev Alan H. McMahon, formerly chaplain at Lidcombe Hospital (Sydney) who left earlier this year for clinical pastoral training in the Philippines, has been appointed as staff of St Andrew's Cathedral, Singapore, from October 17.

Rev Christopher R. Simon, curate of Coolamundra (Canb-Goulb) since 1968, has been appointed in charge of the parish of Batlow.

Dean-emeritus William F. Bretton, dean of Nelson, NZ, 1956 to 1970 when he retired because of ill-health, died on November 3, aged 62.

Bishop Marcarilo Ga has been elected Supreme Bishop of the Philippine Independent Church to succeed the late Bishop De Los Reyes.

Rev Paul R. Cook, in charge of Carman (NW Aust) since 1969, leaves on December 28 to become vicar of Negri Sembilan, a State of Malaysia. The capital is Seremban, 43 miles from Kuala Lumpur.

Rev Roy Gabb, minister of Diamond Creek (Melbourne) since 1966, has been appointed vicar of St Matthew's, Glenroy, from February 10 next.

Rev Howard J. Humphrey, curate of St James Dandenone (Melbourne), since 1970, has been appointed in charge of St Martin's, Airport West.

Rev Archie L. Browne, vicar of St Mark's, Reservoir (Melbourne) since 1968, has been appointed superintendent of Youth Welfare and Hostels Supervisor for St John's Homes and CEBS hostels from January 20 next.

Rev Albert R. McPherson, recently returned from overseas, has been appointed part-time at St Paul's Cathedral, Melbourne, and part-time with the GBRE.

Rev Dr Geoffrey H. Stephens, vicar of West Heidelberg since February, 1971, has been appointed chaplain at Perth College from January 24 next.

Rev Sidney C. Davis, vicar of Kallista (Melbourne), since 1969, died in Melbourne on November 19.

Dr Michael Babagae was farewelled at St Philip's, Eastwood (Sydney) on November 21 as he leaves for his first tour of service with the Red Sea Mission Team. After some training in West Pakistan, he will be stationed in Yemen.

Mr Vincent Craven of Pioneer Camps in Canada and a former Scripture Union worker in Australia, has been elected International President of Christian Camping International.

Rev Eric E. Potter, principal of Tahlee Bible College, Karuah, NSW, retires at the end of this year.

Mr Norman Burns, formerly of the Dohnavur Fellowship, India, has been appointed acting principal of the Christian Leaders' Training College, at Banz, New Guinea.

Rev Robin E. Nixon, formerly senior tutor of St John's College, Durham, has been appointed by the Church Society

(UK) as editor of "The Churchman" from January 1 next. He succeeds Mr Gervase Duffield.

Mr John Price, formerly Children's Missioner of the Scripture Union, Victoria, has been appointed general secretary for the State from January next.

Rev Leo R. Buckman, Commonwealth Liaison Officer of the Bible Society since 1968 and a former rector of St George's, Earlwood, has been appointed rector of St Andrews Strathfield (Sydney) from February 2.

Rev Alexander G. Adams, rector of Latrobe (Tasmania) since 1965, has been appointed rector of Holy Trinity Launceston from January next.

Rev David L. Crain, curate of Cessnock (Newcastle) since 1966, was inducted as rector of Birmingham Gardens, Shortland and Sandgate on November 25.

Mr Geoffrey Worley, 39, an accountant and management consultant, has been appointed administrative manager for the Church of England Homes (Sydney) from December 14.

Rev Lloyd K. Bennett, rector of St Thomas Mulgoa (Sydney) since 1967, has been appointed to St Marks, Avalon.

Rev Reginald J. Piper, curate of Lalor Park (Sydney) since 1969, has been appointed in charge of St Aidans, Hurstville Grove.

Family camps—Youth Department venture

For the first time, Sydney's Youth Department has arranged special camps for families from December 26 to 31. The low charges and the attractive sites should draw large numbers.

A camp for clergy families led by Rev David and Mrs Enid Davis is set down for "Rathane," the lovely Port Hacking property of the Youth Department. The children's program will be directed by John Bradford.

For only \$10, families will have a room with up to eight beds in it. This is \$1 per head per day and the wide variety of adult and child activities are thrown in.

Program includes boating, fishing, bushwalking, film nights, family nights, swimming and daily Bible studies for adults and children.

The family camp for all is on the Seven Mile Beach at Gerroa and Rev Lloyd Bennett, of Mulgoa, is director, with Geoffrey Glasscock, of the Family Life Movement, as assistant director.

Plenty of free time is provided for, but there is also an attractively varied program. Rates have been kept low, with even lower rates for those who have caravans.

Remembering the Youth Department's fine reputation in camp organisation, this venture into family camping should prove very popular.

THE AUSTRALIAN CHURCH RECORD

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

Subscription \$4 per year, posted. Editorial and Business: 511 Kent Street, Sydney, 2000. Phone: 61 2975. Office hours: 9 a.m. to 5 p.m. Issued fortnightly, on alternate Thursdays.

Parish ministry reaches 19 countries

People in 19 countries and six Australian States receive each month all Trinity Bible Studies and other Trinity publications as part of the ministry of Holy Trinity, Adelaide.

This ministry has continued for 11 years and at the moment 190 people in these countries and States receive the materials. The cost of the work is partly underwritten by sponsors within the parish and partly by parish funds.

Letters of thanks are often received by Pat and Don Lothian who are the honorary secretaries of Trinity's Overseas Bible Correspondence Fellowship and the three that follow are typical.

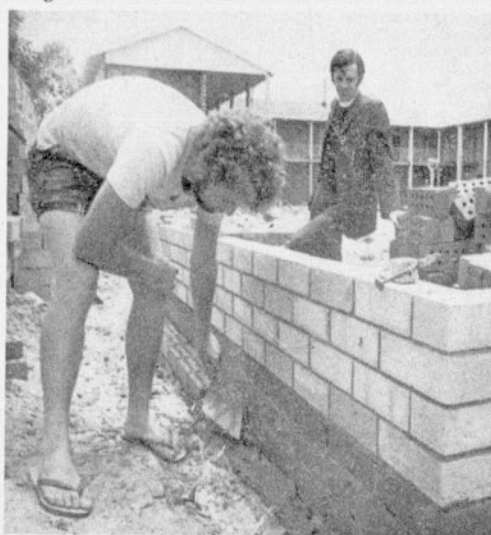
Rev J. Kanga of Kenya writes— "I find the Bible Studies very interesting; they help back up my work. The Lord has blessed this service in a wonderful way."

Rev A. Chamungu of Tanzania writes— "Thank you very much for sending me these Studies and Sermons. I have got a great deal of help from them, and so has the person I pass them on to."

The Right Rev O. Kariuki, Bishop of Kenya— "I want to let you have a note of my deep thankfulness to you for continuing to send me your Bible Study papers. I have found these very deep and exciting, and have been able to use them with my own thoughts on more than one occasion."

READY FOR CHANGE AT WOLLASTON

Following the decision of Perth Synod in 1970 to suspend operation of Wollaston College as an undergraduate theological college, and to spend the next five years developing it as a post-graduate theological institution, Wollaston is getting ready to begin a new era in 1972.



Rev Richard Appleby watching the building work in progress at Wollaston.

current placement, Saturday will be the day off. The areas of work and ministry will include a new area parish; a general hospital; school teaching; involvement in end of term high school seminars; a psychiatric hospital; experience of synod and diocesan administration; a country parish and observation of some of the church's special ministries.

Wollaston and the diocese of Perth may well be leading the Church in Australia and beyond in this forward-looking move.

Wollaston will also be taking on a new role as a diocesan retreat and conference centre, replacing and extending the work of Le Fanu House.

To do this, Wollaston is being extended—actually completed—so as to be able to accommodate 50 in double rooms or 25 in single rooms. When completed there will be lecture-rooms, chapel, conference hall as well as lounge and seminar rooms available at the college.

Archbishop Sambell announced at synod this year that Rev Richard Appleby, at present Chaplain of Christ Church Grammar School, has been appointed to manage all aspects of Wollaston College and to supervise the training of deacons, to find and foster candidates generally for the ministry, and also to be chaplain to the Archbishop.

He will take up this new appointment as from January 1.

February, 1972, will see the commencement of the first intern year with possibly three or four deacons taking part.

Every morning there will be worship together and the deacons will spend the whole of Monday and Tuesday each week at the college. Monday will be for discussion, questioning and special-

ist lectures on the deacons' current area of work and ministry. Tuesday will be for reading, preparation and study. Included in the Tuesday timetable will be provision for a lecture in some related but non-theological discipline such as sociology.

Wednesday, Thursday, Friday and Sunday will be spent at the

Memorial homes open at Rosedale

The Dr Kathleen Taylor Memorial Homes at Rosedale in the diocese of Gippsland were opened on Sunday, November 28. Rev Philip Taylor, formerly rector of Rosedale, attended.

Mr Taylor was on leave from CMS Oenpelli. The Homes were named after his late wife, daughter of a former Bishop of Gippsland, who was killed in a motor accident while she was at Rosedale.

The Homes have been built on land adjoining St Marks Church.

The first of the three is occupied by Archdeacon and Mrs F. Hipkin, formerly of Yarram. The others will be taken up soon.

MAKES SENSE

God's revealed truth makes sense. I claim neither brilliance of intellect nor unusual clarity of perception. But everything I see, hear, and feel coincides with convictions based on what God has revealed, not only about this world and man, but also about himself and his relationship to time and eternity.

(From Christianity Today)

A father candle, a mother candle, and a baby candle. Can you guess which was the baby candle? If you guessed the short one, you are wrong!

The tall one is the baby candle because it has the greatest amount of light left to give. Young people have a longer time than older folk to shed the light of Christ abroad—that is, if they begin early!

(From Trinity News, Adelaide)

ONCE THERE WERE THREE CANDLES

ACC denies accusations

An Australian Council of Churches spokesman has denied accusations by the Queensland Premier (Mr Bjelke Petersen) arising from a demonstration in Brisbane on November 23.

The statement, issued by the ACC General Secretary (Rev Frank Engel) said "The Australian Council of Churches neither supports nor advocates violence."

Mr Bjelke Petersen was reported to have stated, following a demonstration, that "the blame must be laid squarely on their (the Australian Council of Churches) shoulders."

Mr Engel said that a conference on racism, organised by the Division of Christian Education of the Australian Council of Churches had met in Southport from November 19. It was attended by representatives of church Christian education agencies and by invited speakers and guests.

LEIGHTON FORD: Jesus Christ is not a crutch, he is the ground to walk on.

NEAC SURPLUS HELPS ABORIGINAL WORK

The final meeting of the Executive of the National Evangelical Congress has disbursed surpluses from the congress funds to three areas of aboriginal work.

The congress was held at Monash University, Melbourne, from August 23 to 27, with Canon Michael Green as the principal speaker. Five hundred and twenty-seven people from all over Australia and beyond attended.

Of \$1,750 left in the account, \$1,000 has been given to the Church Missionary Society for their aboriginal work in Arnhem Land, and \$250 each has been given to the Bush Church Aid Society and the Australian Board of Missions.

A small amount has been retained in the account by the Hon. Treasurer, Mr A. McCutcheon, to pay final accounts.

An audited statement of the NEAC income and expenditure will be printed in religious newspapers within six months.

At the final executive meeting, chaired by Bishop Clive Kerle of Armidale, the committee received final reports from the Treasurer and the Hon. Secre-

tary, the Rev. George Pearson. Mr Pearson in his report paid tribute to the untiring efforts of many people which made the congress a success.

"To have the Governor-General and the Prime on the platform for the initial gathering gave notice of the congress's significance for Church and State. We believe that the outcome has fulfilled expectations," he said.

Mr Warwick Olson reported to the executive that, because of the good coverage on radio, TV and in the press, the church public could not miss the general tenor of the Congress Statement and the kind of direction it was seeking to take the Church.

The official Congress book, "New Obedience," to be published by ANZEA Publishers, is due to be released in the second week in December.

ROBERT CASPAR LINTNER: Thanksgiving was never meant to be shut up in a single day.

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