

## Far-reaching reports on Evangelism and Mass Media

The 850-member synod of the diocese of Sydney which met in St Andrew's Cathedral Chapter House for the whole of last week, had much important business before it but none so far-reaching in its possibilities as the reports of the two commissions on evangelism and the mass media.

Both reports were released to the mass media before synod and both have been given very considerable attention by the metropolitan press in the capital cities and by sections of the provincial press. They have also come in for comment on both radio and television.

The report of the Commission on Evangelism is a 146-page book, "Move in for Action" and it is the result of the three-year deliberations of a highly qualified Commission chaired by Archdeacon John Reid. This Commission had nine members elected by synod and five consultants.

The report was considered to be of sufficient merit by Anzea publishers to warrant putting it out as a book for national and international distribution. (It is reviewed by Francis Foulkes of St Andrew's Hall, Melbourne, on page seven of this issue.)

It gives an honest and searching appraisal of the situation all denominations are facing today. It looks carefully at the theological factors affecting preaching and outreach. It surveys a wide range of methods of outreach at present being used in Australia and beyond and examines the possibilities for outreach in greater breadth and depth by the use of the mass media.

Finally, it looks at new directions in evangelism, especially the need to harness the vast untapped congregational resources.

The report will be widely studied for a long time to come for it is contemporary and is the most thorough examination of the whole question of evangelism to appear in Australia.

The report of the Commission on the Mass Media complements the Report on Evangelism but makes no pretence of being thorough.

It is a well-printed 24-page booklet which is in the nature of an interim report of the 17-member commission, chaired by Bishop

op Delbridge with television compere Gordon Boyd as deputy chairman.

Its terms of reference included an examination of how the mass media could be used to serve the proclamation of the gospel. It sees three basic objectives in using the mass media; to inform, to evangelise and to influence people.

Mr Myles F. Wright, chairman of the Australian Broadcasting Control Board flew from Melbourne to speak to the Commission and told it that the churches were not making a meaningful use of available time on television.

The report sees the need for a 12-year planned approach to a more thorough use of all media. At present, diocesan organisations are probably spending at least \$100,000 on the mass media and so a 12-year plan would probably run into some millions of dollars.

A closer estimate will certainly be given in a further report to the 1972 synod. Since the report envisages the training of 120,000 dedicated lay people in the diocese over the 12 years, it will certainly need very considerable sums of money each year.

## Elders to have more power in NZ United Church

A revised plan of union for the uniting denominations in New Zealand envisages a more prominent role for elders than in earlier versions of the plan.

The revised plan was published in the last week in September and it will have to be approved by the five governing bodies, including New Zealand's General Synod which will meet in 1973.

The five denominations are Anglican, Churches of Christ, Congregational, Methodist and Presbyterian.

The ministry will include bishops, presbyters and deacons but oversight in the parishes will be exercised jointly by presbyters and elders who will form the parish church. Bishops will exercise a largely pastoral function but they will chair diocesan synods which will meet three times yearly. All other responsibilities will be shared and nobody will exercise sole responsibility in the United Church. A moderator will be elected every three years to preside at the National Assembly which will meet yearly.

The revision gives a clearer definition of the authority of the Bible. Standards which are to be unalterable in substance include the Scriptures, Apostles and Nicene Creeds, the sacraments of Baptism and Holy Communion, and a ministry acknowledged to possess continuity with that of the apostolic church. There is an agreed doctrinal statement but it will not be unalterable.

There are no barriers to the full participation of women in the ordained ministry.

The revised plan receives very favourable review in the current issue of "Church and People," official paper of the Anglican Church in NZ.

## THE LIGHT OF EUROPE



The Candlestick. The light of the gospel was rekindled by all the Reformers, 17th century Dutch engraving shows Luther and Calvin (centre) with leading English and Continental reformers gathered around them.

## Dr. Woods challenges synod on personal holiness

### SERMON OPENS MELBOURNE SYNOD

The Archbishop of Melbourne, Dr Frank Woods, opened diocesan synod in South Melbourne Town Hall on Monday night, October 4, with a sermon on Christian holiness.

Dr Woods: "The subject I have chosen, Christian holiness today, is one that is constantly niggling at my mind and heart. At my mind, because any responsible Christian must be always trying to think out the application and his faith to his daily life and daily life includes home, work, neighbourhood, politics, world.

There is indeed a lot to think about. But also because I find myself often asking "What about your life? Could anybody, looking at the way you live, see in it anything distinctively Christian? Does your style of life make it

hard for people to believe in our Lord whose style of life appears, on the surface, to have been so totally different from anything in our modern Western affluent society?"

Must I resign myself to the circumstances of my life and of my calling and accept it that a Christian style of life is impossible in Victoria in 1971 for bishop, priest or lay person?"

Can I only rely on the forgiveness and grace of God that beyond the grave he will call me into circumstances where my style of life can be Christian?"

The archbishop developed his

theme from the Sermon on the Mount and later said:

"I pick out particularly from the centre of the Sermon on the Mount that which we have called 'godliness.' The Christian style of life must be one in which prayer has a definite place, perhaps even quite a large place.

But godliness is a big word and he who is open in mind and heart towards God is open towards truth, beauty and goodness wherever it is to be found.

If you like, the holy man is one who is not only aware of the spiritual dimension of life but is in constant touch with it.

## No alcohol for Princess

At a Royal garden party at Holyrood House recently, Princess Anne asked the Chief Constable of the Lothians and Peebles Constabulary, Mr William Merrilees, if he would care to join the Queen's detective for a drink. Mr Merrilees replied, "I don't drink and I don't smoke but I am a devil of a boy for ice-cream."

According to the Chief Constable, who explained later that he had known her since she was a child, Princess Anne replied, "I don't drink and I don't smoke, either."

This statement of her personal choice is consistent with the Princess Anne who charmed Australia just a year ago when she visited this country with the Royal Family.

## Tasmania plans many changes

Widespread changes in the finance and administration of the diocese of Tasmania are being planned by a synod select committee which at the recent synod asked leave to sit again.

It recommended a finance committee for the diocese consisting of a person appointed by the Diocesan Council to be chairman, another who would be well experienced in financial matters appointed by the Bishop, and a treasurer for each region — South, North and North-West.

Every region would contribute towards the maintenance of the diocese and a budget would be presented to the Regional Synod for any special regional projects.

It said the present Synod was too large to be an effective legislative body and not large enough to provide effective communication at the level of the local congregation.

The committee therefore recommended that it be reduced in size by making the Regional Synods the bodies at which ideas and information were communicated.

# "Hold fast the profession of our faith without wavering"

Toleration is the meeting of convinced and well-informed minds in an atmosphere of mutual respect. You state your position and expect me to state mine. We each respect our individual viewpoints. You may convince me to adopt your position or your exposition may increase my belief that your doctrine is erroneous. The point is that we respect one another's conscientious convictions.

The trouble is that all too often a good deal of heat is generated by the public discussion of doctrinal differences but this is no reason to refrain from discussion. We should simply agree to differ in an adult and tolerant manner.

The Protestant leaders of the Reformation Movement rediscovered the truths of Scripture which had been overlaid and lost beneath the weight of medieval superstition and darkness. The people of England and Europe read in their newly translated Bibles truths which the Roman Church had kept from them.

The Reformers and the millions who followed them were not led astray by a superficial indifference which would have us consider that doctrine does not matter... the attitude which holds that "it doesn't matter what a man believes provided he is courteous."

THEY KNEW THAT DOCTRINE DOES MATTER. The supremacy of Scripture, as set forth in Article 6 of the 39 Articles, MATTERS. The doctrine that salvation has been achieved for us by Christ alone MATTERS. (Romans 6:9-10). The truth that we are justified by faith alone MATTERS. Biblical understanding of the meaning of the Holy Communion MATTERS.

Men like Luther and Calvin agonised and laboured to teach these rediscovered Bible

truths. Men like Tyndale and Cranmer laboured and died to make them known.

In the past decade a very strange trend has become apparent. Pope Pius XII (an extremely Ultramontane conservative) encouraged a program of Biblical studies in the Roman Catholic Church. He could hardly have foreseen that this would lead to the profound upheaval in doctrine and discipline which now convulses the Roman Church.

His successor, John XXIII ("he was easy to get to see if you were a Protestant") encouraged friendly and courteous relationships with Protestants and the Orthodox.

We all rejoice in the new climate of courtesy and must confess that its absence in the past did little credit to Romanists and Protestants alike. The bitterness of the past had a political rather than a doctrinal base in Australia.

The astonishing tendency of recent times is that many Protestants have come to soft-pedal their distinctive biblical insights just at the very time when some of the best minds in the Roman Church are discovering for themselves the truths which the Reformation uncovered 400 years ago.

Just when Romanist teachers have discovered how much these great Bible truths matter many Protestants give the impression that they want to forget about their dis-

tinctiveness lest they offend their Roman brethren who are on the road to discovering Biblical truth for themselves!

Men of sincerity and intellectual integrity cannot pretend to abandon their distinctive beliefs in order to appear polite. To do so is to prove false to ourselves and those who look to us for guidance. Well-instructed Roman Catholics do not respect those who reveal such superficiality.

During the recent controversy arising from the Pope's visit to Sydney and the Mass in St Mary's Cathedral on August 20, Roman Catholic spokesmen emphasised that they respected the conscientious objections of those who felt unable to participate.

Likewise we can respect the clear statement of the late Cardinal Augustine Bea when he said: "No Catholic of education will believe that the Vatican Council can or would change even a single dogma."

"The Supreme Pontiff and the Council have a duty inherent in their ecclesiastical authority to preserve whole and entire the doctrine passed to them by tradition, and no love for the separated brethren can induce us to lay even the lightest hand on the sacred deposit of the faith. Every effort in the interest of peace to whittle down or reduce the doctrine would be disobedience to the order received from the Lord."

## LIVING SIGNS . . .

An adulterous wife forgiven and begged by her husband with loving tenderness to return to him; Three children given strange symbolic names e.g. "Jezreel" (Bad sows), "Not Pity People" and two others named "A Remnant Shall Return" and "The spoil speeds the prey hastes".

These were methods used by the prophets Hosea and Isaiah in their burning desire to make known to their contemporaries God's messages.

SIGN POSTS or LIVING SIGNS? Christians have been

By Sheila Hayles

described as sign posts because they point the way to others but don't follow it themselves. (M. Green.)

A living sign is a more costly way. Here we can learn a lot from the prophets. These are some living signs for our day . . .

(a) a family who attends public worship regularly week by week.

(b) a home where Christ is honoured and is central.

(c) A life filled with joy even under pressing circumstances.

(d) A life being poured out for the glory of God in living sacrificial service.

(e) A person who is not greedy for gain especially in this age of materialism.

(f) A prayer-filled Christian life.

Living signs are seen in holy lives, lived in obedience to God's word and they speak with clarity to a world desperately in need of Christ. Visual aids are a necessary part of education and an aid

to getting the message across and memory retention.

Living signs are LIVE VISUAL AIDS and in using them we follow the example which our Lord Jesus Christ gave us. Jesus' every word and deed was a living sign. Lightfoot calls a sign "a visible pointer to an invisible truth about Him."

## Dr Paul White praises new disc

The Jungle Doctor, Dr. Paul White, believes a new recording of Bible stories released by the Bible Society is in world class.

He said, "the six ten-minute dramas from early Christian Church are a splendid contribution to the Kingdom of God. researched and will entertain as it teaches."

The 12in LP entitled "THE

BOLD ONES" features a top professional cast of actors. The Bible Society commissioned Mr Clifford Warne to write the material, which is expected to be used extensively as a teaching aid. The disc will support denominational curricula.



DR PAUL WHITE

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## New staff houses at Moore College

Sir Roden Cutler, Governor of NSW, will open four staff houses at Moore College, Newtown, on Saturday, 30 October at 2.30 p.m. They will be dedicated by the Archbishop of Sydney who is a former principal of the College.

The occasion will highlight the importance of theological training in the life of the diocese and of the whole of the Australian Church.

A campaign is being conducted during October to bring the importance of Bible training before the public.

The new houses will provide residences for four married lecturers and their families. It is part of a master plan drawn up

by Clarke, Gazzard and Partners for the whole area owned by Moore College around Carrillon Avenue.

The new houses are designed on the town house style and have front gardens raised above street level for privacy. They are two storeys: porch, lounge/dining room and kitchen, and study on the ground floor; and bedrooms and bathrooms on the first floor.

They are the first staff accom-

modation built on the college property since the Principal's residence in 1928. Previously staff have been living in renovated terrace houses in Carrillon Avenue and Campbell Street.

They will help to emphasise the importance of the "campus" idea — all students living around a central study centre and easily accessible to one another for fellowship and pastoral oversight.

St Martin's Hospital is on the cathedral site in Brisbane and, long ago, synod and State Government agreed that the hospital must be demolished in order to develop the cathedral site. Now a "Save St Martin's Committee" has put it that, as the law is, the cathedral authorities could be forced to sell a large part of their cathedral site if St Martin's Hospital is demolished.

## ARCHBISHOP WOODS' TRIBUTE TO BISHOP STANWAY

In his charge to the recent synod of the diocese of Melbourne, Archbishop Frank Woods paid a great tribute to Bishop Alfred Stanway. He said:

We have received additional episcopal strength in the person of Bishop Alfred Stanway who has resigned from the Diocese of Central Tanganyika in order to make room for an African, and has accepted the appointment of Deputy Principal of Ridley College.

For Bishop Stanway to come back to Victoria is to come home and there have been many here who, knowing him well, welcome him as a friend. But we welcome too as one of the senior statesmen of the Missionary Church

who has done, in collaboration with Bishop Beecher, as much and more than any other bishop to make the two new provinces of Kenya and Tanzania viable propositions.

I had the great pleasure and privilege of spending a week with him before his retirement and I can testify that I came away from his diocese not only wondering how his people could ever bear to part with him but also quite sure that he could teach us as a diocese more than ever we could teach him.

## STUDY OF A GREAT REFORMER

# CALVIN — THE FOUNDER OF A CIVILISATION

It was Emile G. Leonard who titled his chapter on Calvin in his History of Protestantism with the caption at the top of this article. An article in the Scottish Journal of Theology 15 years or so ago asked the questions: "Was the Reformer, John Calvin, one of the greatest theologians and leaders of the Christian Church in any age? Or was he a prophet of gloom, who gravely misunderstood the nature and implications of the Gospel?"

For many people the term "Calvinist" still remains a term of abuse within Church circles. It is the name to attach to a man who breathes the slightest criticism of mass evangelism. It is the title to pin on the man who speaks too warmly of the Puritans. It conjures up thoughts of bigotry and narrow-mindedness, of double predestination, and the burning of Servetus, of fatalism, and amillenialism. Yet a competent historian can dub John Calvin, "The Founder of a Civilisation?"

John Calvin was a Frenchman. His true name was Jean Cauvin, but on being registered at the College de la Marche in the University of Paris this was Latinised to Johannes Calvinus. He was born in the town of Noyon, July 10, 1509. His father was secretary to the bishop. When not yet 12 years old John was appointed to a chaplaincy in the cathedral. Without performing any duties this position furnished the lad with scholarship money, and he later held two other benefices on similar terms.

In 1523 he began as a student at Paris University, the greatest of the universities and at the heart of the greatest of nations. It is apparent that he was studying with a view to the priesthood and before the age of 19 he received his master of arts degree.

However, in 1528 Calvin's father was in strained relations with the canons of Noyon cathedral, which eventually led to his excommunication, and perhaps fearing that the benefices supporting his son in Paris might be withdrawn he required that John transfer to law. This meant a move for Calvin from Paris to Orleans for it was there that the greatest law school in France was to be found.

### LOVE OF HUMANISM

However, John Calvin's real passion was not for law but for the languages, literatures and cultures of antiquity. In other words he was bitten with the bug of humanism. In 1531 his father died. He was now free to determine his own future. He proceeded to the doctorate in law and engaged for a brief time in various legal duties. It must have been round about this time that he experienced what he himself called "a sudden conversion." "By a sudden conversion," he writes, "God subdued and reduced to docility my soul, which was more hardened against such things than one would expect of my youthful years."

This momentous happening probably occurred towards the end of 1533. It is not without significance that in November of that year he had to flee from Paris because of his involvement in the promotion of "Lutheranism." After months of travel and hiding he arrived in Basle, Switzerland, and there arranged for the publication of the first edition of his Institutes of the Christian Religion, a little book of six chapters, to be expanded throughout his life until the definitive edition of 1559 in 80 chapters!

He returned to France briefly to settle family affairs, and then wishing to withdraw to Strasbourg found the French and Imperial armies in his way. Hence he planned a detour through Geneva. This fateful circumstance led to his meeting with William Farel.

Farel was 20 years Calvin's senior, and a man of flaming zeal. Calvin longed for the library and the study; but to Farel this would be desertion of the cause of the Lord. God had sent Calvin to Geneva and in Geneva he must stay and establish the Church of Christ.

"If you refuse," Farel thundered, "to devote yourself with us to this work . . . God will condemn you." Calvin later testified

Rev Dr Bryan E. Hardman, author of this article, graduated with first class honours from the University of London and completed his doctorate at Selwyn College, Cambridge. He was vicar of St Andrew the Less, Cambridge (1965-68) and has been vice-principal of the Adelaide Bible Institute since 1969.



Dr Bryan Hardman

spent the years 1538-41 in the very different atmosphere of Strasbourg. Here he ministered to the French congregation, learned much about international Protestantism, and imbibed much of his theology and ecclesiology from Martin Bucer. It was here too that Calvin married Idelette

Two years later Geneva thrust him out, unwilling to accept his leadership, and he fruitfully

Continued on page 4

## Try the door— It might open

Beauty may be only skin deep, but I think it's important. Don't belittle it . . .

I will never forget the time I once spent at a Christian "learn-in" for want of a better word, located in a setting of natural Australian beauty. I am sure it deepened and quickened the enjoyment of our time together. You know how you feel when you first get to the appointed place. You peer sideways with a kind of polite curiosity at the folk who are going to be your companions and fellow learners for the next few days, wondering what it's all going to be like.

Here let me encourage those Mums who would often like to join in one of these get-togethers, to do all they can to get in. Unless you are clearly guided to the contrary, do try the door into your favourite houseparty.

This one that I attended was tops, well worth the air fare scraped together for the trip. I will remember the first evening when we met the two members of the team who had come over to Australia to share their thoughts, insights — and jokes! — with us. They were officially welcomed at supper, and the younger of the two was asked to speak first.

"When we got here, I had a good look round," she said with that heart-warming friendliness which is the hallmark of a certain people from overseas!

"I went into your lovely chapel, and found a vase of flowers had fallen over and there was a

pool of water." "I thought, someone will clean it up, it's not my job. Then I had another thought, why shouldn't I? So I went and found a duster and fixed it."

She smiled at us disarmingly. "You know, that's what we Christians are here for, to clean

By Margaret

up the messes of life, to bring wholeness, and beauty . . . There's certainly no lack of opportunity, is there? In fact, life sometimes seems like one great big mess!

But it isn't; it's just that here and there along our path there are opportunities for healing little hurts in people and situations; for bringing the sweetness of Jesus to troubled hearts and homes . . . a garland of beauty for ashes.

Sometimes it's only as stains are removed that the real beauty can shine through — anything.

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# Notes and Comments

## TV services: a profitless distinction

Some weeks ago we mentioned a televised service of Morning Prayer from Hobart and ventured the opinion that the Holy Communion is not our choice when considering the question of televising Anglican services.

A reader from Wangaratta diocese in our last issue told how delighted he had been to view a service of Holy Baptism from Adelaide. We did not see it but

the idea appeals to us. Two correspondents in this issue and the last, try to simplify the issue by saying that since the Communion is "our Lord's own service," or is our "central act of worship," we really have no choice. Their enthusiasm is more commendable than their logic.

But Holy Baptism is this kind of reasoning, is "our Lord's own service" too. If we look closely enough at Holy Matrimony, Ordination, Visitation of the Sick, the Litany and perhaps even the Burial of the Dead, we will certainly find that they meet the criteria for being called "our Lord's own service."

Fortunately, our reforming fathers were strong on both Bible and logic and they made no such needless distinctions when they drew up our Anglican liturgy.

In the Church of England, the distinction "our Lord's own service" is a sentimental piece of Victoriana that contributes nothing to the growth of understanding between Christians.

## OVERSEAS RELIEF FUND

Many Christians will breathe a sigh of relief that the Archbishop of Sydney has established his Overseas Relief Fund.

No Australian church leader has travelled as regularly and widely in Asia and Africa as has Dr. Loane. He has spent six weeks in troubled India this year and has seen its present need himself. He knows intimately Christian leaders in many lands and is in close touch with many more.

There are areas of the world where the plight of Christians and their desperate need is little

understood and less publicised. Southern Sudan is one of these which the Archbishop has specifically mentioned.

It is certain that Christians of many denominations will welcome the establishment of this fund because it can ensure that our Christian brethren become an important concern and do not get overlooked as they do when relief is left to the larger relief agencies.

## REFORMATION INFLUENCE TODAY — A WELCOME NEW FUND — NEAC AND THE DIOCESES

# The Reformation: Is it a mould or a free form?

Do we think of our Reformation heritage as a mould which shapes us all alike or as a free form which, although conforming to a few basic elements of design may lead each child of God where it will?

A lot may depend on how we have been answering that question over the years. Have we seen ourselves as little Luthers, Calvins, Knoxes or Cranmers? Or have we as new creations born again by the Holy Spirit, seen ourselves bringing the re-discovered Word of God to meet the needs of our lost generation as the Reformers brought it to theirs?

If we have cast ourselves in a traditional mould, what does it mean to us to find that we live in an age when tradition is scorned?

A generation or two ago the Reformation was widely celebrated by churchmen all over Australia and there were the Church of England societies which carefully planned its celebration.

Its celebration today is still widespread but quite sporadic. It is a good sign that the Reformation Observance Committee has been revived in Sydney and that it is wisely planning celebrations on a regional basis.

The message must be spread

that the Reformation gave us freedom and that Christians must be using this freedom to radically transform modern society. The Protestant heroes of the past are dead indeed unless we see their counterparts among reformed churchmen today.

### Isolation

In a recent sermon in St Paul's Cathedral, Melbourne, Dean Thomas said that one of the marks of this generation was "a great sense of isolation from the past. Great numbers today see no point in keeping the memory of past generations alive," he said.

The Dean is right of course and we'll get nowhere by lamenting the lack of respect for the past. The mould makes no appeal to adventurous spirits. It never did.

The free form is so unlike the mould. It denies the non-essentials, no matter how dear some may hold them.

But the free form is shaped above all by the authority of God's Word written and derives its strength and beauty from the desire to express the will of Christ for his people and his world. It is refined and tested by the sovereignty of God.

### Congress representation

One of the last releases by the NEAC Executive Secretary gave enrolments in terms of dioceses from which Congress members came. They make interesting reading.

Dioceses were not invited to send delegates but people came just as they wished from 17 of

the 27 Australian dioceses as well as from some overseas.

Ministers and people came from every diocese in the province of NSW. Nobody came at all from Ballarat, St Arnaud or Wangaratta dioceses in Victoria. Nobody came from The Murray, SA. Nobody came from Bunbury or Kalgoorlie in WA. None came from New Guinea or from Carpentaria, North Queensland or Rockhampton in Queensland.

Some surprises were Brisbane which had eight clergy and six laity and Armidale with 14 clergy and 24 laity, half of them women. Adelaide had 14 clergy and 22 laity, 10 of them women.

We know that in every Australian diocese there are evangelical men and women faithfully working and witnessing. But the stillness of their witness is clearly indicated when we see that the 10 dioceses who had no minister at NEAC did not have other men or women either.

Of these 10 dioceses, some like Kalgoorlie, have some evangelical clergy. But to be honest, others did not have a single minister who would feel at home at a national congress of Anglican evangelicals.

Bishops who set out to exclude an evangelical ministry must be rare in the 1970s. The blame must lie at the door of evangelical ministers themselves.

### Could you answer this question?

If we were asked what is the principal doctrine of the Protestant Reformation we can be fairly sure that nine out of ten people would say, the doctrine of Justification by Faith. Indeed Martin Luther himself described it as "articulus stautis vel cadentis ecclesiae" — the article of faith that decides whether the church is standing or falling.

(From the English Churchman)

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## CALVIN — THE FOUNDER OF A CIVILISATION

Continued from page 3.

Without John Calvin Geneva was in chaos and the city virtually begged him to return. He did so with the utmost reluctance, protesting that death was preferable! It is certain, contrary to popular belief, that he never exercised anything like a dictatorship there, and even when he had become an oracle throughout the great Protestant world, the Genevan city council

remained capable of over-ruling his wishes. On his deathbed he recalled to his fellow ministers the bitterness of his struggles amidst this "perverse and ill-natured people." But he concludes: "God has given me the power to write . . . I have written nothing in hatred . . . but always I have faithfully attempted what I believed to be for the glory of God!

Of the high doctrine of predestination, which so often springs to mind when Calvin's name is mentioned, it is to be noted that he stated his doctrine more cautiously, biblically and religiously than either Martin Luther or Ulrich Zwingli. Of the burning of the heretic Servetus in Geneva, it is to be noted not only that both Catholic and Protestant with very few exceptions required such a judgment, but that Calvin earnestly begged — though to no avail — that Servetus be given a more merciful execution.

As touching the charge that the teaching of Calvin undermines the evangelistic task, the serious student need only consider the immense efforts he made to spread the Gospel in his native France, and to note that he himself sent out the first Protestant missionaries in history to an island off Brazil.

Those who would lock him up in Geneva need only note the range of his correspondence to every corner of Europe, to eminent men both Roman and Protestant, not least Thomas Cranmer, Archbishop of Canterbury.

As John T. McNeill wrote in 1954, "all modern Western history would have been unrecognisably different without the perpetual play of Calvin's influence." He was the "God subdued" man. "Not for nothing" wrote Basil Hall some years ago, "did Calvin's zeal show the emblem of a heart squeezed by a large hand, and underneath the motto *Prompte et sincere*."

"Calvin was turned from the way he wanted to go to follow, prompt and sincere, the dominating will of the sovereign God, to obey, and in all things to give Him the glory. Here is the root of Calvinism." The fact that his Institutes continue in print, and that his commentaries continue to be freshly translated and available, placard that John Calvin stands prominently among the saints who being dead, yet speak.

Note. The most reliable study of Calvin and his theology within reasonable compass is that by Francois Wendel — Calvin, The Origins and Development of his Religious Thought, a paperback published by Wm Collins.

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## LETTERS

# Still hope for New Guinea

Those naughty interdenominational missions, especially in Papua New Guinea (ACR Sept. 23). Fancy them attracting Anglicans, of all people, into their ranks!

How can they hope to survive without MP and EP (in modern language, of course), the litany, the prayer of St Chrysostom ("together") or the Ornaments Rubric, not to mention their complete lack of savvy about such vital issues as North Side v Eastward Position, 1662 v The Rest, Sixteenth Century Reformers v Nineteenth Century Tractarians, Surplices v Chasubles,

Facing East v Standing Firm, Priests v Presbyters, Offertories v Collections, Mitres v What-Nots. Sad indeed, as you say.

Not for them the peeping through prayer-clasped hands to see whether that hand is raised in the Benediction. Not for them the rhythmic swish of choir boys on parade, or tassled banners, or vergers' totems. What a tragedy! What temerity!

## NEAC AND THE HOLY SPIRIT

As one who was not present at the NEAC in Melbourne last month, I have been interested to read the Congress booklet, "Christ Calls us to a New Obedience."

There are some outstanding papers of interest to all shades of thought in the Church today.

However, not all will agree with some of the thesis of Canon L. Morris in his article "Where has the Holy Spirit Gone?" In my ministry, I can rejoice that Jesus Christ "healed" and "heals" to just mention one point. In a ministry in Australia, Europe and Latin America, I have seen where the Holy Spirit is renewing His Church in wonderful ways. How some can hold that what happened in the early Church is not for the Church today, is beyond me. Apparently the message of the gospel is still for today, but not evidence of its power. This sadly seems to be the view of many.

It is encouraging to hear a resolution was passed at the Congress concerning the ministry of the Holy Spirit. The question does need to be asked of the Church in Australia and elsewhere, "Where has the Holy Spirit gone," and it needs progressive hearts and minds to work and pray for the future.

In the past, the evangelical wing has been "conservative" or "liberal" and that is about all. The renewing work of the Holy Spirit is breaking barriers (such as churchmanship, etc) in Europe and Latin America, and it is to be hoped the same thing will happen here in Australia.

(Rev) Rex P. Upton, Derby, Tas.

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What liberty! What hope at last of the emergence of Churches true to their culture, rooted in their own soil, vital and growing because they had the sense to see that the pot is but a container for the plant

— expendable, disposable. How true is this context are the words of Werner Pelz: "My Church must die, that the true Church may live."

(Rev) A. D. Deane, Croydon, NSW.

## FOR VISITORS TO JERUSALEM

As warden of the Jerusalem Christ Church Hospice may I commend the facilities of this international guest house which is being increasingly used by pilgrim-tourists from all over the world.

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## Mustn't knock the "Rock mass"

It is regrettable that the ACR was unable to report Canon Michael Green's address in St. Paul's Cathedral, Melbourne, without indulging in a rather mean innuendo directed at services held in another Cathedral (ACR front page Sept. 23rd).

This kind of cheap criticism surely ill-befits a journal which, one supposes, prides itself on being "Christian?" In fact it seems the very antithesis of a Christian spirit.

Shortly after one of the Rock Masses held in Perth, a letter appeared in the Perth daily "West Australian" in which the young writer testified that for the first time "Christ was real to me." Make of that what you will, but is this the "stone" to which you refer in the front page article in question?

Before sitting in judgment it might be as well to do a little research on a) what is actually said and please note that out of the last series of five services in the

Perth Cathedral only one was a "mass" by what efforts are being made to reach similar sections of the Catholics in say Melbourne or Sydney (home-grown efforts that is — leaving out contributions made by occasional outstanding visitors such as Michael Green.) — and before making too many comparisons. They can sometimes turn out to be odious.

I write as an Evangelical who does not like the use of the term "Mass" in an Anglican context one little bit, but who nevertheless refuses to be blinded by the use of a word to the possibility that there might just be something good in what is being done and what is presently being done. (Rev) Peter G. C. Broadbent, Scarborough, WA.

## Television services— Use "central act"

In a short article entitled "TV Services" (September 9) you stated "The service of Holy Communion is not our choice for television broadcasting."

This is especially obvious to anyone that watches divine service telecast on ABC TV on Sunday mornings when it originates in Sydney diocese.

It is surprising that a service of Mattins should have been telecast from Hobart, but then that is the right of the individual parish to nominate what its central act of worship should be.

In the first place, the service of Mattins is NOT the central act of Christian worship. Even the great reformers were well

aware of this. There can be no greater act of worship than the Eucharist. In no other service is there as great a participation by all involved than in the Holy Communion.

Whether that service be 1662, 1928, Interim Rite, Series II, or even that notorious Australia, '69, one cannot be less than involved, even if one is only viewing on a television screen.

Apparently, the author of the article would base his judgment of a service on the criterion of "fussiness, congregational participation, Bible reading and singing." If this is the case, then what is wrong with the service of Holy Communion? Admittedly, if one happens to view a Solemn Sung Eucharist, then there would well be likely to be some "fussiness," but the Eucharist is certainly more scriptural than either Morning or Evening Prayer, and as for the Bible readings, the newer liturgies provide for three lessons (OT, Epistle, and Gospel) whilst the offices only provide for two.

The participation of the congregation is of tremendous importance, and in no other service do the congregation participate more actively than in the Eucharist when they actually receive the Holy Communion.

As to the author's statement quoting from articles 25 and 28: we would do well to look at the

## Warm fellowship is where you find it

"Warm fellowship", the lack of which you give in your "Sad Note from New Guinea" (23/9/71) as an excuse for Evangelicals there not attending the Church of England, is equally lacking in some congregations of unimpeachable Evangelical orthodoxy.

It is to be found, however, in my experience, in some Anglo-Catholic congregations (and for all I know in Mormon and Jehovah's Witnesses congregations, too).

"Warm fellowship" is not just something to be sought in a passive way, as plants seek sunlight; Christians have a responsibility to help actively to create it in congregations where it is lacking or limited, and this is a responsibility that should be stressed more than it is. I doubt very much whether anyone at NEAC would have given "warm fellowship" priority over loyalty to Christ, the Protestant faith, or the Church of England.

(Rev) G. S. Clarke, Putney, NSW.

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**TWO MORE GRADUATES JOIN N.S.W. S.U. STAFF**

Scripture Union (NSW) has announced the appointment of its new ISCF Travelling Secretaries for the next three year term. They are Miss Narelle Jarrett, B.A., B.D., Dip. Ed., and Mr Alan Dutton, B.A., Dip. Ed.

Miss Jarrett became a Christian through the witness of ISCF members at the Sydney Girls' High when she was a teacher. Since then she has trained at Deaconess House and is now teaching at Kambala Girls' School. She is a member of St Barnabas C of E, Broadway.

Mr Dutton has been involved in the work of ISCF since his school days when he was an ISCF leader. Following graduation he became a Junior Lecturer at Sydney Teachers' College and is now teaching at Bexley Special School. He is currently reading for his MA in Psychology. He is a member of

**Pope asked by Lutherans to revoke Edict of Worms**

Geneva (EPS). — Efforts by Christians in Worms to persuade the Vatican to rescind the excommunication of Martin Luther were termed "meaningful by many" by the General Secretary of the Lutheran World Federation, Dr Andre Appel. At the same time, he said they viewed the issue "only on a juridical level."

And did not take into account the fact that Luther's initiative was the expression of a real desire to reform the church.

(Pope Paul recently rejected a request for a "final word" on the edict issued by Pope Leo X in 1520 branding Luther a heretic and pronouncing him excommunicated if he did not retract his teachings, including those against indulgences and papal authority.)

Dr Appel said, "The significance of the present request lies in the fact that it comes out of the structure of the Catholic Church itself, the Catholic Church Council of Worms, which is made up of both laymen and clergy." Lutheran churches have taken a "reserved" attitude towards the matter, he said, believing such an initiative could come only from Rome.

Although Rome through a representative of Lutheran, Calvinist and other reformed churches in Europe have agreed on a draft common understanding after 400 years of division, the World Council of Churches (WCC), announced recently.

A draft "agreement of reformation churches in Europe" adopted by 44 delegates representing 60 European churches at Leuenberg near Basle will be submitted to the churches with a request for their reaction by March, 1973.

Until now the law has prohibited Sunday opening before 8.20 pm.

The Government had discussed the move with the Victorian Council of Churches and the Roman Catholic Church.

**Lutherans and Calvinists agree**

GENEVA, Tues — Representatives of Lutheran, Calvinist and other reformed churches in Europe have agreed on a draft common understanding after 400 years of division, the World Council of Churches (WCC), announced recently.

Until now the law has prohibited Sunday opening before 8.20 pm.

The Government had discussed the move with the Victorian Council of Churches and the Roman Catholic Church.

**Victorian churches support Sunday cinemas**

Victorian Churches have approved a State Government decision to allow cinemas to open from 1.30 on Sunday afternoons.

Church spokesmen said the change would not conflict with church hours and would provide entertainment for many people at a loose end on Sundays.

The one side and the Philippists (followers of Melancthon) on the other.

Nevertheless, the ability and influence of Melancthon is not to be dismissed. If it is true that he was somewhat eccentric and over-conciliatory towards Rome, he was indeed one of the great of the early Reformers. His *Loci Communes* of 1521 was the first compendium of Lutheran doctrine.

He was the author of the Augsburg Confession of 1530, the mother symbol of Protestantism, and numerous other important works. Those which are gathered together in this present volume are dated between the years 1519 and 1539.

They are representative of Melancthon's theological development during this important segment in the history of the Protestant Reformation.

Here we have a first-hand report of the Leipzig Debate of 1519 between Carlstadt, Eck and Luther, and the Summary of Doctrine which Melancthon penned in 1524 for the 20-year-old Landgrave Philip of Hesse, and other lesser items.

Perhaps of particular interest is the inclusion of his writing *Against the Anabaptists*. Without exception all the major Reformers stood against Anabaptism with vigour and usually with violence. Their assessment of Anabaptism has, in our day been proved tragically wrong and one eyed. However, this essay gives a succinct and well-written summary of the Lutheran doctrine of baptism from its most eminent theologian.

Altogether, a helpful collection of documents.

Pat Nelson.

**TWO COLLECTIONS OF HISTORICAL DOCUMENTS**

**RECORDS OF CHRISTIANITY.** By David Ayerst and A. St. Fisher, Basil Blackwell, 1971. 346 pages. \$3.75.

**MELANCTHON. SELECTED WRITINGS.** Translated by C. L. Hill, Augsburg Publishing House, 1971. 190 pages. \$4.

The common factor between the two volumes here under review lies in that they are both collections of "documents. Records of Christianity is the first volume only of a series "designed to give modern readers the feeling of living in the past."

The period covered here runs approximately from the Neroian persecution to the death of Augustine of Hippo, AD 64 to 430. There are in fact later incidents documented, not least the events leading up to and including the Council of Chalcedon of 451.

It is important to indicate that this book is not to be regarded as a source book for the development of Christian doctrine or the growth of the institutional Church. In that sense it is not a duplicate of Stevens' *A New Eusebius* and its sequel. The aim

is to concentrate upon personalities, usually in their less public roles.

There is a set of 32 illustrations, a time chart and maps, as well as four indices. Quite a helpful volume. We shall look forward to seeing its successors in due course.

C. L. Hill's, *Selected Writings of Philip Melancthon* has, in fact, been on the market for the past decade. Dr Hill did not live to see it through the publishers and this task, together with the need for editing was undertaken by E. E. Flack and L. J. Sartre. Melancthon is both one of the most attractive of the Reformers and at the same time one of the most exasperating.

The title which C. L. Manschreck gave to his biography — *The Quiet Reformer* — indicates the former factor. In contrast with his mentor Luther, Melancthon is a gentle man, a meticulous scholar who certainly will not go where angels fear to tread. However, it is not without reason that he has also been regarded as something of a trimmer. And it is not without deep significance that soon after Luther's death his movement split into two broad camps — the Gnesio (true) Lutherans on

the one side and the Philippists (followers of Melancthon) on the other.

Nevertheless, the ability and influence of Melancthon is not to be dismissed. If it is true that he was somewhat eccentric and over-conciliatory towards Rome, he was indeed one of the great of the early Reformers. His *Loci Communes* of 1521 was the first compendium of Lutheran doctrine.

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**LETTERS**

From page 5

actual wording of the articles concerned. In article 25 it reads, "... The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, ..."

and in article 28, "... The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped." It is to be noted that in both articles the wording refers to the fact that such adoration, etc. was "not by Christ's ordinance."

The Church of England in her great wisdom has an enormous amount of liturgy and service which is "not by Christ's ordinance," and to pick out this point is merely playing at churchmanship politics.

An ex-Sydney Anglican I do not share the view that the Book of Common Prayer is albeit "infallible," as some Sydney Anglicans would have it. The sooner that the 1662 book is dropped, the better the Anglican communion will be for it.

As a minor point, the Eucharist was ordained of Christ; I don't recall such a direction about morning prayer, at least not in the form that they are in at the present time.

I might suggest that if some viewer is adoring the Blessed Sacrament via the medium of videotape then perhaps they ought to see a psychiatrist.

At least the service of Holy Communion is more edifying than watching a group of female choristers bedecked in surplices and mortar boards performing in front of television cameras like the chorus of professional bridesmaids from a Gilbert and Sullivan operetta.

Warren Hanigan, St Barnabas Theological College, Blair, SA.

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**Books**

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**DIRECTORY OF SOCIAL SERVICE AGENCIES: 7th Edition.** Published by the Council of Social Service of NSW, Endeavour House, 33 Macquarie Place, Sydney, 1971. Halstead Press, Sydney. 595 pages.

This revised and enlarged edition, a "Must" for every social worker, would be invaluable for those clergy who need to counsel people with personal problems.

The Directory lists Commonwealth, State, and Municipal government benefits and services, and the many voluntary and self help organisations in NSW, including those conducted by the Anglican Church. Agency addresses, telephone numbers, and the names of personnel are given to facilitate quick referral.

Pat Nelson.

**TWO COLLECTIONS OF HISTORICAL DOCUMENTS**

**RECORDS OF CHRISTIANITY.** By David Ayerst and A. St. Fisher, Basil Blackwell, 1971. 346 pages. \$3.75.

**MELANCTHON. SELECTED WRITINGS.** Translated by C. L. Hill, Augsburg Publishing House, 1971. 190 pages. \$4.

The common factor between the two volumes here under review lies in that they are both collections of "documents. Records of Christianity is the first volume only of a series "designed to give modern readers the feeling of living in the past."

The period covered here runs approximately from the Neroian persecution to the death of Augustine of Hippo, AD 64 to 430. There are in fact later incidents documented, not least the events leading up to and including the Council of Chalcedon of 451.

It is important to indicate that this book is not to be regarded as a source book for the development of Christian doctrine or the growth of the institutional Church. In that sense it is not a duplicate of Stevens' *A New Eusebius* and its sequel. The aim

is to concentrate upon personalities, usually in their less public roles.

There is a set of 32 illustrations, a time chart and maps, as well as four indices. Quite a helpful volume. We shall look forward to seeing its successors in due course.

C. L. Hill's, *Selected Writings of Philip Melancthon* has, in fact, been on the market for the past decade. Dr Hill did not live to see it through the publishers and this task, together with the need for editing was undertaken by E. E. Flack and L. J. Sartre. Melancthon is both one of the most attractive of the Reformers and at the same time one of the most exasperating.

The title which C. L. Manschreck gave to his biography — *The Quiet Reformer* — indicates the former factor. In contrast with his mentor Luther, Melancthon is a gentle man, a meticulous scholar who certainly will not go where angels fear to tread. However, it is not without reason that he has also been regarded as something of a trimmer. And it is not without deep significance that soon after Luther's death his movement split into two broad camps — the Gnesio (true) Lutherans on

the one side and the Philippists (followers of Melancthon) on the other.

Nevertheless, the ability and influence of Melancthon is not to be dismissed. If it is true that he was somewhat eccentric and over-conciliatory towards Rome, he was indeed one of the great of the early Reformers. His *Loci Communes* of 1521 was the first compendium of Lutheran doctrine.

He was the author of the Augsburg Confession of 1530, the mother symbol of Protestantism, and numerous other important works. Those which are gathered together in this present volume are dated between the years 1519 and 1539.

They are representative of Melancthon's theological development during this important segment in the history of the Protestant Reformation.

Here we have a first-hand report of the Leipzig Debate of 1519 between Carlstadt, Eck and Luther, and the Summary of Doctrine which Melancthon penned in 1524 for the 20-year-old Landgrave Philip of Hesse, and other lesser items.

Perhaps of particular interest is the inclusion of his writing *Against the Anabaptists*. Without exception all the major Reformers stood against Anabaptism with vigour and usually with violence. Their assessment of Anabaptism has, in our day been proved tragically wrong and one eyed. However, this essay gives a succinct and well-written summary of the Lutheran doctrine of baptism from its most eminent theologian.

Altogether, a helpful collection of documents.

Pat Nelson.

**MOVE IN FOR ACTION**

... grapples with the milieu and methods of the church's outreach in the seventies

An ANZEA Publication Available from all Booksellers \$1.30

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**FRANCIS FOULKES REVIEWS**

**"Move in for Action"** Sydney's 146-page report on Evangelism

"Move in for Action" is the title of the Report of the Commission on Evangelism of the Church of England Diocese of Sydney (published by ANZEA in Sydney, price \$1.30). It attempts to do three things: to assess our present situation in relation to evangelism, to consider "theological factors affecting preaching and outreach," and to make some suggestions of priorities for the future.

**THE PRESENT SITUATION**

The report's assessment of the present situation is well-informed and valuable.

It begins with the consideration of sociological factors affecting our outreach today, our secular, urbanised society, current philosophies of life, and the attitudes of adolescents.

It goes on to look at "the outreach and effectiveness of traditional church media," and "the state of contemporary churches," showing both what is being achieved, and the unachieved potential for evangelism within our church structures. It shows the

limitations of these structures for outreach to the world.

**PRIORITIES FOR THE FUTURE**

The report says much that is helpful concerning changes needed if we are to apply ourselves effectively to evangelism.

Two things may be noted specially in this brief review. In the first place, the report often and in many ways emphasises the need for the re-evaluation of "the role of the minister of the parish." It quotes Michael Green saying, "The virtual autonomy of many a parish priest today is good neither for him nor

the parish; it is clearly at variance with the pattern of priesthood in the New Testament; and it obscures the fact that he is called to serve." The report goes on, "The authoritarianism of the minister restricts the congregation in expressing the gifts of the Spirit which they have been given."

It is vital rather that the minister should see his task as that of encouraging all the members in personal witness and evangelism.

Secondly, there is emphasis on the use of the mass media. The place of influence of the mass media in our society is assessed, and in the light of it, the need of financial resources and resources of dedicated and trained manpower to make a fuller and more effective use of these means of the presentation of the gospel.

**THEOLOGICAL FACTORS**

It is good that such a report should give a lengthy, central section to deal with "theological factors affecting preaching and outreach."

I must, however, confess myself disappointed with it, and doubtful whether it gives a balanced view of preaching in the New Testament, as one would look for in such a report.

Much that is said is summed up in this statement concerning "apostolic evangelistic preaching": "The death of Jesus is not a part of their primary preaching of the gospel. In fact God's Kingdom rule over men's lives is at the core of the message" (p 131).

The Lordship of Christ is clearly a central theme in every part of the New Testament, and we can be thankful for the emphasis on the place it should have in all our preaching. The statement about the limited place of the cross in preaching is more doubtful, and even misleading. It is true that the Kingdom of God had a dominant place in the teaching and preaching of Jesus.

# Mainly About People

**Rev Sidney Welch**, rector of St Thomas Port Macquarie (Grafton) has been elected canon of Christ Church Cathedral, Grafton.

**Rev Charles T. Kenderdine**, rector of St Augustine's Neutral Bay (Sydney) 1937-59 and retired since 1961, died in Sydney on 22nd September.

**Rev Stephen L. Gabbott**, who has been training for missionary service at St Andrew's Hall, Melbourne, has been appointed curate at St Marks Darling Point (Sydney) since 1970, has been appointed chaplain at Norfolk Island from this month.

**Rev Harrington J. Skellett**, C.M.S. missionary in Tanzania since 1962, has been appointed rector of St Johns Bishopscrope (Glebe), Sydney, from 18 October.

**Rev David G. Babis**, rector of Christ Church St Ives (Sydney) since 1960, has been appointed rector of St Albans Lindfield.

**Rev Lloyd E. Newton**, rector of St Stephens, Kurrajong (Sydney) since 1962 will retire on November 1st.

**Rev Peter St J. Hobson**, curate of St Philips Eastwood (Sydney) since 1970, has been appointed rector of St Michaels Flinders Street (Sydney) from February 1st next.

**Rev Reginald Clark**, resident minister at St Marks Green Valley (Sydney) since 1967, has been appointed R.C.A. missionary at Port Hedland (N.W.A.) from October 15.

**Mr John Hewison** was made a deacon at Holy Trinity Whyalga, SA, on Saturday 28 August by the Bishop of Willoughby.

**Rev Paul L. Watkins**, curate of St Peters Hamilton (Newcastle) since 1969, has been appointed curate of Goswick.

**Rev Michael Cooper**, curate of Waratah (Newcastle) since 1970, has been appointed curate of St Peters Hamilton from October 10.

**Rev Roger F. Swetenham**, rector of St Matthews Wendouree (Ballarat) since 1967, has been appointed rector of Ararat.

**Rev Keith M. Lindsay**, rector of Holy Trinity, Ararat (Ballarat) since 1967, has been appointed rector of St Johns Port Fairy, succeeding Rev Reginald T. Fabian, rector since 1964 who has retired.

**Rev John E. Warren**, curate of St Cuthberts Prospect (Adelaide) since 1969, has been appointed in charge of Warradale-Darlington from November 5.

**Rev Anthony P. A. Scott**, curate of Christ Church Marsborough (St Arnaud) since 1964 has been appointed curate of St Margarets, Mildura, from December.

**Rev Roger Rich**, of St. Johns College Morpeth, has been appointed curate at Christ Church Maryborough (St Arnaud) from December.

**Rev Neville J. Thulborn** rector of Coleraine (Ballarat) since 1970, has re-

signed from October to serve in New Guinea.

**Rev Lawrence J. Hodges**, rector of Christ Church Warracknabeal (Ballarat) since 1962, has been appointed rector of Coleraine.

**Rev Robert J. H. Lambert**, rector of St Augustines Kaniva (Ballarat) since 1966, retires this month.

**Rev Frank C. Wilcox**, rector of St Aldans Nimnak (Ballarat) since 1968, has been appointed in charge of Kaniva.

**Rev Thomas J. O'Brien**, rector of St James Mortlake (Ballarat) since 1966, is to retire and will live in NSW.

**Rev Horace A. Hall**, vicar of St Stephens Highett (Melbourne) since 1961, was inducted to St Marks Golden Square (Bendigo) on October 1.

**Rev Arthur J. Gray**, rector of St Georges Donald (St Arnaud) since 1969, will retire on December 31 next.

**Rev Allan T. Huggins**, in charge of Neerim South (Gippsland) since 1969, has been appointed rector of Orbst from mid-January 1972.

**Rev William I. Burchill**, rector of Narooma (Can-Gool) since 1967, has been appointed rector of Warragul (Gippsland) from mid-December.

**Rev William Keathbridge**, rector of Orbst (Gippsland) since 1962, retired on September 30.

**Rev Canon Wilfrid E. Henn**, rector of Boyanup (Bunbury) since 1968, was collated archdeacon on September 20.

**Rev Donald E. Faulkner**, rector of Mount Barker (Bunbury) since 1968, has had to resign his parish because of serious illness but he remains on the diocesan staff.

**Rev Robert F. Collings**, rector of Mandurah (Bunbury) since 1969, has been appointed rector of Warragul Brook from November.

**Mr Bernard Michael Schleicher**, a lay reader in the parish of Lawson, NSW, since 1917 died earlier this year. He was the only son of Rev Bernard Schleicher, sometime principal of Moore College and grandson of Rev Theophilus Schleicher, the first rector of Hunters Hill, NSW. He was a gold medalist in classics of Sydney University.

**Deaconess Dorothy Crawford** has resigned the position of Head Deaconess in the diocese of Tasmania and Deaconess Marie Kingston of King Island has been appointed Head Deaconess in her place.

**Rev Keith A. Kay**, rector of St Georges Burnie (Tasmania) since 1958 has been appointed a canon of St Davids Cathedral.

**Rev Ronald D. Tyson**, rector of St Marks Launceston (Tasmania) since 1958, has been appointed a canon of St Davids Cathedral.

**Mr R. H. Gordon**, founder and director of the Sydney Evangelistic Crusade, died in Sydney on September 21, aged 84.

# Rest of the news

In the first festival of its kind for some years, three Brisbane parishes combined for a three choirs festival late in September.

The choirs of St Andrews South Brisbane, Christ Church St Lucia and Holy Trinity Valley met at St Andrews and sang two choral works — Holst's Psalm 86 and Vaughan Williams' "Pilgrim's Journey." Phillip Newell was one of the soloists and Robert Boughen was at the organ.

The North Coast Children's Home at Lismore is to be enlarged according to a report presented to Grafton synod. Additions are to be six rooms and a flat for use by former residents for a holiday and days off work. A modern kitchen has been built. The Walter and Eliza Hall Fund having given \$5,000 towards it after a visit by Canon Charles Sherlock.

Mr R. Acres, chairman of the parish building committee at Figtree, NSW, has announced that a \$130,000 church and family centre is planned. It will be built on a three-acre site in Gibson's Road and the church may seat up to 500. Games and meeting rooms are envisaged and later developments may include a

youth centre, basketball courts and other playing areas. A fundraising committee has a five-year plan for the project.

**Dr A. M. Rendle-Short** of St Lucia is among a group of Brisbane parents who are organising an anti-pornography campaign. Dr Rendle-Short has said that the increase of pornography was the result of an evolving godless philosophy. The group hopes to alert parents to the prevailing state of society and it is receiving strong support from many denominations.

In a letter to the Archbishop of Melbourne, Sir Reginald Sholl, Advocate of the diocese and a former Consul-General for Australia in the USA, has urged the diocese not to approve legislation providing that homosexual acts in private between adult consenting males be legalised. A report by the synod's Social Questions Committee favours legislation by the State to this effect. When this edition went to press, Melbourne synod had not yet discussed the question.

# RURAL CRISIS FELT IN GRAFTON

Economic and social issues affecting the lives of the people in the Grafton diocese will be investigated.

This decision followed a motion put to a session of synod in Lismore by Rev C. E. Gomersall. He said he had very much in

mind the crisis of the dairy industry.

Many members of the clergy and laymen present at the synod expressed the opinion that the church was becoming involved in political issues which did not concern it.

Vacancies which had occurred within the diocese due to the death in August of Canon Winslow were filled yesterday.

Rector of Port Macquarie, Rev S. Welch, was elected as chapter Canon of Christ Church Cathedral.

A further ballot resulted in the Rector of Kempsey, Rev Canon R. J. Hancock, being elected as a member of the Bishop-in-Council. Elected to the diocese was Rev R. H. MacFarlane.

Synod concluded with an address by Rev Dr Maxwell Thomas who spoke on theology as he saw it today.

# PRIMATE CONSECRATES BATHURST CATHEDRAL

The almost completely re-built All Saints Cathedral, Bathurst, was consecrated on Saturday, October 16, in the presence of the Governor-General of Australia and Lady Hasluck.

Among those present were the Primate of Australia, the Most Rev Frank Woods, the Archbishop of Sydney, the Most Rev Marcus Loane, and twelve other bishops, including the Bishop of Guildford, England, the Right Rev George Reindorp, who will represent the Archbishop of Canterbury.

On the Sunday the completed Warriors' Chapel will be dedicated in the presence of the Governor of New South Wales (Sir Roden Cutler), and Lady Cutler.

A hundred-voice choir was organised for the special services and the Preparations Committee was headed by Air Commodore W. D. Mason.

# Adelaide's cathedral packed

2,000 at "Rock Evensong"

The rock group Kindekrist attracted about 2,000 young people to St. Peter's Cathedral Adelaide on Sunday, September 12.

In Adelaide's first rock Evensong, the young people sang, chanted and handclapped through the hour-long service. Minutes after the service had begun police stopped people entering the cathedral. St. Peter's Cathedral seats about 1,200 and every aisle was jammed.

People were spilling out of every door onto the cathedral steps and footpaths.

At the main entrance youths hoisted their girl friends on to their shoulders for a better view of the service as the Kindekrist beat out "Put Your Hand in the Hand," "Tell It All Brother," and

"That's the Way God Planned It."

Even the Bishop of Adelaide (Rt. Rev. Dr T. T. Reed) had difficulty getting into the cathedral.

The Kindekrist group is led by Rev. Rod Jepsen, a chaplain at the University of Adelaide.

# "Oh Calcutta" - Moral action group lays plans

(APS) The Standing Committee of the diocese of Sydney has published a document strongly opposing any stage production of the play "Oh, Calcutta!"

The document, drawn up by the Rev Bruce Smith, lecturer at Moore Theological College, and chairman of the diocese's Ethics and Social Questions Committee, says that the play is a series of "dramatised sexual fantasies."

It states: "A society which allows its citizens to be exposed to unnecessary sexual stimulation can only hope to reap the consequences of a failure in the understanding and use of sex and of the gradual corrosion of marriage and family life."

"We therefore call upon the Government authorities and citizens of this State to unite in the rejection of 'Oh Calcutta' and similar productions in order to preserve a society free from abuses which threaten those values which are indispensable to the formation of mature and healthy relationships."

The document says that "Oh Calcutta" is guilty of confusion of sexual expression with physical excitement "with undertones of phallic worship and feminine compliance."

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The express intention of the play is to provide erotic stimulation for the audience, it says. A moral action group is ready

to distribute the leaflet to actors and audience at any staging of the play in Sydney, public or private.

# "CHURCH WITH YOUTH"

Over 190 people attended the "Church With Youth" conference held at Holy Trinity Baukham Hills, NSW, on the afternoon and evening of Saturday, September 25.

It was organised by the Evangelical Society for the western region of Sydney diocese and it was the best response from youth that the Society has experienced.

The compere was Lloyd Bennett, rector of Mulgoa, and other leaders were John Hirt and Ray Myers of the Christian Broadcasting Association. 155 attended the afternoon session and there were others who came only at night. Some new members joined the society.

Canon Victor Cole said that they were delighted that they had reached a lot more young people



John Hirt

than ever before and that lots of older folk, including church officers, had enjoyed warm fellowship with the young people and had appreciated the folk music program of the Jesus People Folk Group.

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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.

## HELPS FOR REFORMATION SUNDAY

Almighty God, who through the preaching of your servants, the blessed Reformers, has caused the light of the gospel to shine to all the world; grant that we, knowing its saving power, may faithfully guard it and defend it against all enemies, and joyfully proclaim it, to the salvation of souls and the glory of your holy name; through Jesus Christ our Lord, Amen. Eternal Father, we give you thanks and praise for all the generations of the faithful, who, having served you here, are now with you in glory; and we beseech you, enable us so to follow them in all godly living and faithful service, that hereafter we may with them behold your face, and in heavenly places be one with them for ever, through Jesus Christ our Lord, Amen.

The following Collects are also very suitable for use on Reformation Sunday:

Advent II, Epiphany V, Quinquagesima, Easter III, Whitsunday, Trinity IV, VII and XVI, St Philip and St James' Day, St Peter's Day, St Simon and St Jude's Day and All Saints' Day.

Suggested hymns include those recommended for All Saints' Day and Guide me O thou great Jehovah, He who would valiant be, Soldiers of Christ arise, Christ is our cornerstone, Beneath the cross of Jesus, To the Name of our salvation, Luther's Hymn (Great God what do I see and hear).

Bible readings: Proverbs 9:1-11, Daniel 2:1-23, II Kings 23:1-20, Nehemiah 4, Nehemiah 8, Isaiah 6, Luke 13, 18 to end, II Corinthians 4, Matthew 5:1-12, John 17, Acts 20:17-38, Revelation 14.

Suitable Psalms: 8, 15, 32, 42, 62, 75, 103, 118, 122, 138.