

# Church Record

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## In the aftermath of Cyclone Tracy



The devastation of Darwin is exemplified by Christ Church Cathedral in that city, seen amid tangled tree limbs and building debris — but with a “services as usual” notice displayed in front. Only variation in services is that they are now being held in the United Church. This and other photos of Darwin in this issue, and information on damage from Cyclone Tracy, is by courtesy of Mr Ramon Williams, of Worldwide Audio-Visuals.

## LEGACY OF CYCLONE IN DARWIN

Cyclone Tracy, in Darwin, included among its victims Christ Church Cathedral in that city, Mr Ramon Williams, of Worldwide Audio-Visuals said this week.

Mr Williams visited Darwin soon after the cyclone.

The cathedral, at the harbour end of Smith Street, lay amid uprooted trees, scattered sheets of roofing iron and heaps of masonry, he said.

The scene was a grim reminder of the cyclone, which struck Darwin on Christmas Eve, devastating the city.

The bishop of Northern Territory, Bishop Kenneth Mason, was personally fortunate in that his house withstood the cyclone's fury — as homes on both sides were destroyed.

The first payment from the Archbishop of Sydney's Darwin Relief Appeal was delivered to the bishop within four days of the

### Cathedral among the victims

disaster.

Bishop Mason immediately expressed appreciation for evidence of concern shown by the people of Sydney.

Commenting on the church situation in Darwin now, the bishop had said: “We are not on a finance economy at present. There is no money being used — and nothing to use it on.”

“Eventually, finance will be needed — lots of it — for re-establishing the Anglican

work in Darwin.”

Bishop Mason said that rebuilding of the cathedral might necessitate a different approach as to what was required in a cathedral.

He said that perhaps a community-type building, to serve the people of Darwin seven days a week instead of only on Sundays, might need to be considered.

Meanwhile, Anglican services in Darwin were being held in the United Church building, before services by other denominations in that church, Mr Williams said.

The bishop had told him that, during week days, he and other clergy of the diocese had been assisting in evacuation of people from Darwin and in helping to clean-up the city.

## Tree clusters save CMS headquarters

The Church Missionary Society's headquarters in Darwin were saved from complete devastation during Cyclone Tracy by surrounding trees.

The headquarters, in Bagot Road, Nightcliff, consists of offices, accommodation

for staff and transit personnel, garage for several vehicles and radio centre for communication with outlying mission stations.

The property is set back from the road and is surrounded by trees, which were mostly flattened during the cyclone.

But they did protect the buildings from flying sheets of roofing iron and from debris.

But sections of roofing were still torn off the head-

quarters building and windows were smashed, downpipes bent and gutters distorted.

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## EDITORIAL

### THE FAMILY LAW BILL (AMENDED VERSION)

The Family Law Bill was deferred last November. It is now expected to be considered by the House of Representatives very early after Parliament resumes in mid-February. During the second reading debate in the Senate a number of amendments were made to the Bill. Some of these amendments appear to be improvements on the previous draft but still the substance of the Bill remains.

It is still legislation which permits (indeed requires) divorce upon a court finding that the husband and wife have been separated for 12 months. The court, of course, has to be satisfied that there is “no reasonable likelihood of cohabitation being resumed”. However, the very presence of the petitioner in court would give sufficient satisfaction to the court on that matter.

It is an improvement under the terms of the present draft Bill that the 12-month period of separation must precede the date of the application and not the date of hearing, as before.

Another amendment makes the very nature of separation rather more of a fiction than a reality. The parties may be held to have separated “notwithstanding that they have continued to reside in the same residence or that either party has rendered some household services to the other” (s49).

The maintenance provisions have been slightly improved. In assessing maintenance the court is now to

take into account the extent to which the party whose maintenance is under consideration has contributed to the income and resources of the other party. Also “any fact or circumstance which, in the opinion of the court, the justice of the case requires to be taken into account”.

These are welcome additions and go some way towards recognising the disadvantaged divorced woman. However, the emphasis of the Bill still remains as before. The woman is still primarily responsible to support herself before the husband can be called upon to do so.

It is certainly desirable that some restraint be placed on proceedings commenced in the first three years or so of marriage to prevent precipitate action in those formative years.

An amendment has been inserted which is a step in the right direction, but not nearly adequate enough for the situation. It merely states that where the marriage is under two years old the court shall not hear the application unless the court is satisfied that the parties here either “considered a reconciliation with the assistance of marriage counselling or there are “special circumstances”.

There is no requirement that husband or wife shall actually have sought counselling. They are only required to have “considered” such action.

An extra clause has been added headed “Principles to be applied by the Family Court”. These principles include the preservation and protection of marriage and the family. This appears very laudable but, in actual practice, such general statements are likely to be overshadowed by the procedures provided by the Bill, particularly those which make divorce virtually mandatory after 12 months' separation.

Space does not permit a more detailed comment on the Bill but it can be said in general terms that improvements have been made but they are only of a superficial character. They do little to remove the basic problems. We still need objective tests to be retained for the purpose of establishing the fact of marriage breakdown.

The present law needs amendment and improvement but not the type of reform at present proposed. The open letter signed by the Archbishop of Sydney, Cardinal Freeman, and other representative persons, contained positive and precise suggestions for amendment of the Bill and they should be supported.

In the words of Senator Carrick in the Senate debate, “Australia will be the pacesetter in trendiness in the world, with the exception of Sweden, if this Bill goes through ... Certainly Australia will have gone further along the road to permissive divorce than the countries we respect”.

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## Notes and Comments

### The Exploiters

One of the main points in the campaign against pornography is that such material exploits people. It exploits their weaknesses, their frustrations, their bodies. Pornography deforms human relationships and it dehumanises behaviour so that it becomes animal like.

This tendency to exploit was graphically shown in a letter recently received by the newsgagents in New South Wales. The letter began "Government policy now allows sale of adult material of all kinds, soft and hard, with discretion".

It boasts that over the past two years the newspaper sales of the publishing company have exceeded 3½ million throughout Aus-

tralia. The letter seeks to induce newsgagents to carry this company's range of pornographic and erotic material.

If readers are wondering why newsgagents, more and more, are carrying such items, the following facts given in this letter could well be the answer. It states, "You are ensured of not less than 50% but rather much more on some items". The letter mentions some specific examples, one book's wholesale price was \$3.50, the cover price \$10. This is a profit of \$6.50, approximately 200%. Others promised profit margins of 52% and 100%.

The letter goes on, "Your co-operation will enable us to buy in larger quantities (cheaper, of course) and sell it

to you at a lower price — MORE PROFIT".

It seems as if our community is at the mercy of people whose only concern is to exploit human sexuality for their own profit. We need strong legislative protection against these people. Newsagents find it difficult to resist the temptation to join in this massive rip-off. Over the last few years governments, both State and Federal, have shown a growing reluctance to face up to their responsibilities and have tended to turn a blind eye.

In the case of the present Federal Government, the ministers concerned actually approve the principle of this material being sold as it conforms to their humanist outlook. Ordinary people ought to take every opportunity to express to governments and retailers their disgust that our community is being exposed to exploitation by these individuals.

## CMS RE-EMERGES FROM THE CITY THAT WAS DARWIN



Trees and shrubs in the grounds of CMS headquarters, Darwin, protected the buildings from more serious damage during Cyclone Tracy.

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One bedroom at the staff quarters was later found to have two of its walls missing.

The room was in a section of a building occupied by Mr and Mrs Viney, who recently moved into Darwin from Groote Eylandt.

They crouched on the floor as the walls of their house began to collapse around them, in the early hours of the cyclone.

Just before the second stage of the cyclone began — during the quiet period in the "eye" of the hurricane — there was a period of eerie calm, the couple said afterwards.

Then came the second stage of tempest, with winds of between 150-200 mph. The walls of their room were then blown outwards, leaving the Vineys exposed to blinding rain which they said cut into their faces "like a million pellets".

Some days later their faces were still too tender to touch. The headquarters' radio station was back "on air" again too — following repairs to the radio, loan of a battery and repairs to an aerial.

Oenpelli sent in a generator to restore power and a water pump available meant that water could still be obtained from a disused well next to the headquarters.

movement occurring whereby men and women who went to Lausanne will be able to stimulate others regarding the tremendous responsibility we have for those without Jesus Christ. The future will tell.

In the last four years as a parish minister have you found that the structures of the Church of England hampered your ministry?

I have found that the structures of the church work for the gospel. I must say that I did wonder a great deal before I went to Lausanne as to whether this would be the case. I have found the general structure as we have them have been a great platform for the gospel — whether they be the structures of liturgical worship or the occasional services or even ordinations which affect the relationships between men and women. At Lausanne I

### building.

Mr Perc Leskey made light of the situation by stating that until the pump had become operative again, the Lord had sent rain every night so that each morning there had been enough water to see them through the day.

"Something like manna, I guess you could say", he remarked.

All CMS office records at Darwin were soaked and possibly ruined by the cyclone. Mr Leskey's book collection — the result of many years of hard work — was sodden.

But CMS staff members were pleased that the roofs had been repaired, which meant they had somewhere dry in which to live — "which is more than the Bush Church Aid worker has", one staff member remarked.

The Rev Alan Hosking, of BCA, had lived in a manse next to St Peter's Church, in Nightcliff.

Both manse and church had been made unusable by the cyclone. Mr Hosking's dress now comprises a pair of shorts with a cross pinned to the material.

CMS and BCA staff members at Darwin have described the cyclone as being like "the sound of a jet plane that couldn't lift off" and as "just like an express train roaring past — over a six-hour period."

The rain was described as being exceptionally heavy — totalling 15 to 20 inches throughout the cyclone period.

The wind's speed varied. During the first part of the cyclone the wind hit the town at 130-140 mph. But in the second stage the velocity increased to 150-200 mph.

Staff members said that "as all the instruments broke, nobody is absolutely certain just what the wind speed were."

Everyone was in a state of shock after the experience — yet had maintained a resemblance of spiritual strength through the ordeal.

"Although Cyclone Tracy could destroy material possessions, it could not take away those deep spiritual lessons which have been built up in daily walks with the Lord", one member said.

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C. R. JAMES  
Chief Executive Officer

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## DAMAGE TO CMS PROPERTY SEVERE

An assessment of damage to property at CMS Nightcliff headquarters in Darwin has been prepared by the CMS Regional Committee for Aborigines.

In a memorandum dated December 31, the damage to buildings was estimated as:

• The Superintendent's house (Mr P. E. Leske) was probably the most heavily damaged. The entire roof was blown off and water damaged the ceilings and the rest of the building. Will require new ceilings and redecorating throughout.

• The Chaplain's house (Mr N. B. Butler) — roof damaged, water damage in the house.

• Secretary's house (Miss J. Part) — roof damaged extensively.

• Dyer House (new transit house) — a freezer unit was blown into the west end of the house damaging one room and the roof at that end. The rest of the house is habitable and in use.

• Taubman cottage (Mr I. Mackenzie) — roof blown off, water damage.

• The Business Manager's House (Mr K. Hart) — the south-west end roof was blown away and there was damage to the house from "missiles". The rest of the roof is sound. Water damage inside.

• The office block — the tree at the north-east end damaged. The Superintendent's office and the files suffered water damage. The rest of the building is usable.

• The old transit house — roof completely blown off. It is thought to be not worth repairing because of the general state of the old building.

• The large store — heavily damaged.

• The Brake's house (Rapid Creek) — roof gone, ceilings gone, water damage, brickwork intact.

• Viney's house (Millner) — completely demolished

and all personal goods and property lost.

### Situation of staff

• Mrs Kathy Massey was in Darwin hospital on Christmas Eve. After the cyclone she was evacuated to Brisbane where she was admitted to the Royal Women's Hospital.

• She has now been discharged from hospital and is staying with relatives awaiting the birth of the baby.

• Brian Massey and their two children left Groote Eylandt on December 28 and arrived in Brisbane the next day. He is taking his mid-term break. The whole family are well.

• Graeme Leske (17) and Peter Butler (17), who were in Darwin on Christmas Eve have been evacuated to Oenpelli for the time being. They are fit and well.

• Helen (19) and Kathryn (15) Leske have been evacuated to relatives in Adelaide. They are fit and well.

• Ruth Leske (20) is continuing her nursing training in the Darwin hospital and is fit and well.

• The Viney family left Darwin on December 30 and are now safely in Melbourne.

### Locations of other members

• Barry and Margaret Butler with Kathryn and Lynne

### INTERVIEW WITH CANON KEN SHORT

• From page 2

have not found the structures inhibiting the growth of fellowship and outreach.

What we are tied to is the Word of God. That is unchangeable. The structures of the Church of England are always changing as you look at history, though to some it appears to take a long time.

I am not against change and I am glad to accept such changes that make it easier to speak to people about Christ, and to draw new Christians. But I am not one who says because it is old it's bad, therefore let us change it. I say if it is still an instrument whereby the Gospel can be given clearly let's keep using it until we are inhibited by it.

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## Another view of Darwin Cathedral



This side view of Christ Church Cathedral, Darwin, is further evidence of the fury of Cyclone Tracy on Christmas Eve — Photo courtesy Worldwide Audio-Visuals.

## 'Caught in circumstances over which we have no control'

Very often we find we are caught up in circumstances over which we have no control.

And some of us do an enormous number of things which are wrong and yet we claim we are innocent people.

Of course the psychoanalyst tries to remove our guilt feeling by putting the blame on parents or our circumstances — Adam blamed Eve, Eve blamed the serpent.

Since then, Christians and non-Christians look for some escape clause or scapegoat to blame, to get rid of their guilt.

Guilt may be defined in various ways but it chiefly signifies a knowledge and feeling of conduct that is contrary to the norm.

Somebody has said: "Guilt in a strict sense is that condition which is found in man as a consequence of transgression or violation of divine commands or one's own conscience, and recognised and experienced as such by the individual or by the community".

In a dictionary on psychology, guilt is described as: "Sense of wrong-doing, as an emotional attitude, or act, contravening moral and social standards".

Theologically speaking, guilt is the consequence of sin which like pain, tells us something is wrong. And everyone has it.

It's universal. Shame is one expression of it. Uneasiness is another. A smitten conscience another.

Even primitive man was well aware that he had violated the social and religious order.

What can we say about it? Firstly, it's a reality and it tells us something about ourselves. It shows that we are lacking something or have fallen short.

It demonstrates we are not the kind of people we would like to be.

Above all, we realise we are not what God wants us to be. However, as Canon Max Warren has put it: "Let us be bold to say that a sense of guilt is a measure of health".

Another writer says guilt is "a driving force towards healing" of mind and soul.

But if unconfessed and unresolved, guilt eats away until it consumes and destroys.

It can cause breakdown in health or drive a person to commit suicide.

Or for those who are spiritually sensitive and introspective, guilt causes depression and despair.

To get rid of it, some try to pretend it doesn't exist. They repress it. Others feel they must do something to get over it.

But no method can get rid of that gnawing feeling inside. There is only one way and it's God's way.

Listen to David who in the 32nd Psalm said:—

"Happy is the man whose disobedience is forgiven, whose sin is put away!"

Happy is a man when the Lord lays no guilt to his account, and in his spirit there is no deceit.

While I refused to speak, my body wasted away, with moaning all day long.

For day and night thy hand was heavy upon me, the sap in me dried up as in summer drought.

Then I declared my sin, I did not conceal my guilt. I said, "With sorrow I will confess my disobedience to the Lord" then thou didst remit the penalty of my sin."

This great confession gives us insight into the psychological religious implications of sin and guilt and its removal.

Guilt has no value of itself except that it should drive us to God, and when it does, and we acknowledge it, God, out of riches of His grace and mercy, forgives us in Jesus Christ. The hymn-writer put it well —

"Jesus, I will trust thee  
Trust Thee with my soul  
Guilty, lost and helpless  
Thou canst make me whole."

— John Gelding.

## A MINISTER'S REFLECTIONS

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# 'Concrete blocks shuddered and swayed ...'

Dear Friends,  
I am writing to let you know precisely how we fared in the disastrous cyclone which hit Darwin on Christmas Eve/Day, 1974

First and foremost: Merle and I praise God that we were kept safe as our house disintegrated around us, and were able to find shelter in our downstairs concrete-brick store.

When we eventually saw the utter destruction of the whole of the suburb around us we realised how wonderful our deliverance had been.

Our position BC (before the cyclone): During the second half of 1974 we built three staff houses and commenced work on student accommodation, all on the college campus.

The staff housing had been dedicated on Sunday, December 8.

On Monday, December 16, Merle and I moved into our new house and the Registrar, the Rev Gowan Armstrong, and his family moved into theirs the following Wednesday.

The third house was in readiness for the Rev Dr Robert Bos, who, with his family, was to join the staff early in 1975.

By way of explanation, most Darwin houses are built on metal or concrete piers, about 10 feet above ground level.

This provides cooling winds to pass under the house, enables white ant activity to be detected, and affords a marvellous area for laundry, store, garage and, in our case, a college office.

Cyclone Tracy: We were given

This dramatic account of one couple who lived through Cyclone Tracy is by the Rev Dr Keith Cole, principal of Nungalinga College, in Darwin.

Dr Cole describes how he and his wife were spared, although another couple from a church nearby were crushed to death when a wall collapsed on them.

adequate warning and detailed information about the approach of Cyclone Tracy over the air, but at the time we did not realise that the centre of the cyclone would pass right through the northern suburbs, utterly destroying everything in its path.

In the early part of the evening of Christmas Eve, the winds started to increase in velocity, so we took the precautions told to us — removal of pictures and ornaments, and the fastening of all windows and doors.

TV went off the air at about 9.30 pm so we went to bed. By now the winds were increasing in strength and causing our bedroom to shudder and sway.

At about 11.30 pm we moved to the third bedroom which was sheltered to some extent by the kitchen and bathroom, and we

lay down on mattresses on the floor.

The winds now increased in intensity, whistling and roaring, and were accompanied by thundering bursts of driving rain. The whole house continued to shudder violently and to sway.

Soon afterwards water began pouring in through the window frames and louvers.

Merle and I began mopping up the water, but could not keep pace with the volume coming in.

The wind was now howling and roaring, while the thunder of driving rain was awful.

This mighty cacophony was accompanied by crashes and bangs as flying roofing iron, timber and other missiles hit various parts of the house.

At about midnight the window of our bedroom smashed with a roar and the room quickly began filling with water.

We then stood in the passage-way of the living room, clutching keys and wallet; I just succeeded in getting out in time, having to use all my strength to get the door open again.

We then stood in the passage-way of the living room, clutching keys and wallet; I just succeeded in getting out in time, having to use all my strength to get the door open again.

This light proved to be a wonderful comfort throughout the remainder of the night.

The wind by now had reached



This CMS News Service photo (top) which appeared in "The Sydney Morning Herald" on December 30, shows the congregation at the morning service at St Peter's Anglican Church, Nightcliff, Darwin, on Sunday, December 29.

hurricane force. Whistling and roaring, it hit with tremendous force the house, which continued to reel under each successive burst of fury.

The noise of crashing, smashing, thumping and banging inside was appalling. At about 2 am the windows of the living room stove in, so we decided to try and get downstairs to the concrete-brick store.

Just as I reached the door to see if we could get down the steps, the adjoining east wall of the living room blew out, and I was nearly sucked outwards into the roaring inferno.

I heaved the door open and Merle and I rushed downstairs, where we were protected in our stampee for the store by our car, which had slewed around and was hemmed in by twisted sheets of roofing iron and timber.

After scrambling inside the store, we took up our position behind the door, leaning up against it, in case it should be blown open.

We were bitterly cold, as we were still in our night clothes. Fortunately Merle had put on a thick dressing gown, and I had a blanket draped about me.

We were drenched to the skin, but the wet wool afforded some means of warmth.

Fortunately our gas lamp remained alight during our time in getting to the store, and so we sat together half on and half off an Esky, with water pouring down from the flooring of the house above.

We were able to protect ourselves from the cascading water by folded removaist's cartons, which we draped over our heads and shoulders.

The cyclone was now at its peak. The wind shrieked and roared, hitting the concrete

The service was held in the church grounds because of debris inside the badly-damaged church.

Officiating at the service of Holy Communion is the Rev Keith Cole, the principal of Nungalinga College.

On the left with back to camera is the Rev Alan Hoskins, the rector of Nightcliff.

The names of those in the congregation are as per sketch.

L to r (numbered): 1,

Andrew Stump; 2, SIL Worker Ted Forbie; 3, Perce Leske — Field Superintendent CMS; 4, Mrs Betty Leske, CMS; 5, Merle Cole, CMS; 6, John Anderson; 7, Miss Alison Divine — Nurse, possibly from Darwin Hospital; 8, Jenny Part — CMS secretary; 9, Ian McKenzie, CMS; 10, Leslie McKenzie, CMS; 11, Alf Wilson, CMS; 12, Kathryn Leske, CMS; 13, Helen Leske, CMS; 14, (Obscured) Mr and Mrs David Viney, CMS.



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## Dean of Perth replies to ACR

Sir,  
I ask leave to be allowed to comment through your columns on your recent "Notes and Comments" headed, "Lawless Practices in Cathedral".

As your writer rightly says there has been a quite wonderful new growth in mutual respect and harmony between evangelicals and other members of the Church of England.

I believe that this is because Catholics in particular share the evangelicals' hope for a real conversion of souls to our Lord Jesus Christ and both are constantly being compromised by the soft-sell of both ecumenical enthusiasm on the one hand and liturgical innovation on the other.

Anglican evangelicals often join with Catholics against threats that seem to be aimed at robbing us of our heritage in both the Book of Common Prayer and the Scriptures.

It remains a matter of history that evangelicals and Catholics have both interpreted their common, basic formularies in different ways.

Sometimes the secular courts have made judgements that have not favoured the ceremonial that began to appear in so-called "high" churches in the 19th century.

These grim legal disputes (the last was the infamous Bathurst Red Book case in New South Wales), did very little to draw the differing members of the Church together into a loving relationship.

High churchmen were not prepared to accept such

"legality" as being the same as "right" in matters that dealt with the worship of God and the disciplines of his children.

I had hoped that this ancient and unworthy appeal to legal decisions had died the death, but your article indicates that it has not yet.

I believe that all of us here do experience the "liberation of the New Testament faith".

I believe that we respect and obey the directions of the Book of Common Prayer except where the more specific have been altered for experimental purposes to fit the new liturgies most of which we feel as uncertain about as do some evangelicals.

We also "love the Scriptures and hold to the teachings of the Church".

We are also very careful to honour and to proclaim the resurrection, ascension and return of Jesus our Lord.

Our ways and the acts in which this evangelical gospel is preached may be different from your ways, but they are different because we believe that they actually help people find Christ.

The sense of mystery and dignity, of theological truth and expressive symbolism, of calling to repentance and the meeting of the individual with Jesus as his Saviour and Lord are all part and parcel of our Cathedral ministry.

A ministry that combines a very close co-operation with local evangelical groups and involves preachers from all schools of thought in our Church and sometimes from others.

I appreciate that some evangelicals would find some of our ways here contrary to their experience of the Faith.

Nevertheless the close relationship that we should try to encourage between one another for the sake of the Church is not to be achieved by the Catholics suddenly pretending that they are no longer concerned for the privileges and the means of grace which they so often had to fight very hard to obtain in the bad old days.

(VERY REV) JOHN HAZLEWOOD,  
Dean of Perth, WA

\*\*\*

## Public money and Trinity

Sir,  
The bitter and misleading attack of the Rev Donald Howard on Trinity Grammar School (SMH, 11.12.74) is as illogical as it is untruthful.

Its untruthfulness lies in the emotive implications of

the phrase about public money being pumped in.

No Anglican Clergyman can be excused for ignorance as to the extent to which public funds have assisted the building programme at Trinity, and it is reprehensible of Mr Howard to imply as he has done in his letter to the secular press that the school has been the recipient of massive government aid in the building of its new assembly hall.

Mr Howard does well in deploring the neglect evident in State schools in the same district, but he would do better to apply pressure to the governments responsible for the neglect, rather than tilt at those whose effort and sacrifice have enabled them to make a choice in the education of their children.

Mr Howard's attitude is as illogical as the action of those who, reading his letter with its underlying bitterness and disregard of truth, will reject the gospel which he professes so eloquently and so often in your columns.

I wonder if any Trinity boys or their parents attend his church. Perhaps they may not feel very welcome.

# Letters TO THE EDITOR

I also assure his fellow correspondent in the same issue, Rev Philip C. Blake, that the parishioners of St Paul's, Wahroonga, support his views on the use of the term "priest" but would like, in the above instances, to see the doctrine of the priesthood of all believers put into practice.

(DR) DOUGLAS TRELOAR,  
Wahroonga, NSW

\*\*\*

## Study for ministers

Sir,  
I feel I must reply to the report of Bishop Delbridge's press conference ("Record", 12.12.74) despite the sentiment associated with his leaving this diocese.

If this is an accurate summary, then I think it is tragic.

Some of our ordination vows are that we are to be "Bible seduced" — eg "Will you be diligent in prayers and in the reading of the Holy Scriptures and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?"

It was also the pattern of the early church Act 6:2-4 etc. One finds that the dearest congregations, or churches in which Christians have the greatest anguish, are ones in which the minister has given up studying and preaching God's word.

As to books being "the thoughts of people of a bygone age" and may therefore be left aside — this is a superficial view of literature and its value.

"Gulliver's Travels" may fit this description, but if we are to understand people and trends in society to speak relevantly we must read such books as "Future Shock" etc.

To practice this report of the bishop's statement would be to the great hindrance of the real purpose of the church. I would guess for every one clergyman who spends too much time in serious study there would be one hundred erring in the other direction.

(REV) D. W. HOLLAND,  
Robertson, NSW

## 'Priest' and SSR service

Sir,  
I write to correct an unfortunate misunderstanding resulting from your report of the survey of parishioners' reactions to SSR as reported in your issue of October 31.

This survey was conducted by the parishioners of St Paul's Church, Wahroonga. The report unfortunately referred to a disapproval of the use of the word "priest" in the services.

What the survey actually revealed was a strong objection to the use of the phrase "by the priest alone" in the rubric relating to the saying of the absolution in Morning and Evening Prayer.

No objection was made to the use of the word "priest" but only to the un-Biblical restriction imposed on those authorised to read the services, who, because they are not in Priests Orders, may not declare the absolution that God offers to all who truly repent and believe His holy gospel.

We would therefore support the use of the word "minister" in this rubric instead of the words "priest alone", not because of its restrictive intention.

It has always seemed strange to me, that as a Diocesan Reader I am directed to use some alternative to The Absolution, such as the Collect for the 21st Sunday after Trinity in the SSR, but then am permitted to expound the doctrine of Divine absolution from the pulpit that I was forbidden to pronounce from the Prayer Desk.

Do the words of The Absolution possess some magic?

Also, if this restrictive rubric is to be perpetuated, do the clergy really believe that this will be inductive to the laity obeying Christ's command to go into all the world and preach the gospel?

Indeed, what gospel is there to preach without the assurance expressed in The Absolution?

I trust that this will alleviate the fears of bigotry expressed by your correspondent, Dr J. H. Priestley.

# WHEN CONCRETE BLOCKS SHUDDERED

From page 4

until the grey light of dawn appeared.

By now the winds had abated considerably, so I ventured out. The scene was one of utter havoc and destruction which had to be seen to be believed.

Almost every house had been completely demolished, a few had a few walls with gaping holes standing, none had a roof.

The few trees that remained were completely defoliated and stood against the sky.

I have never ever seen, live or in pictures, such appalling destruction.

Our 10 acres was littered with twisted roofing iron, pieces of beds, household articles, clothing, books and fractured timber.

Nothing remained above floor-level of the houses of Dr Bos and Gowan Armstrong.

Miraculously, ours had the framework of the living room, kitchen and bathroom, together with the wide front verandah, but all the windows had been broken and the fibro walls smashed.

The plaster from the ceiling and walls lay on the floor about 6in deep.

The student block, being constructed of concrete bricks and had been to first-floor level, had been completely flattened.

The streets were covered with all kinds of debris and most of the huge steel poles bent down to the ground.

Aftermath (AC — after the cyclone): Our first task after the cyclone was to grub through the rubble to retrieve what we could, and to find some mud-stained, water-soaked clothing to be washed for future use.

I was able to find Merle's bifocal glasses, without which she could hardly see, and also her engagement ring.

I lost my bi-focals but redeemed a pair of long-sighted glasses for driving.

Almost all our clothing was lost, and what we were able to get is completely stained.

We were able to find some crockery and tinned food, but to all intents and purposes all our

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## The Word and Life

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## THE FAITH OF A CHRISTIAN

There is an interesting sentence in Paul's letter to his friend and colleague Titus (2:14) in which he says that our Lord Jesus died that He might "purify for Himself a people for His own possession, zealous for good works."

Thus we see that the whole of God's purpose in creation and redemption is climaxed in Christians living good lives. The apostle makes clear that our good lives are not the reason why God saves us.

He says explicitly it is not our righteous works which we did ourselves, but it is God's mercy and kindness which saves us (3:5).

But when we have been forgiven and received through God's spirit through our calling upon Christ as our Lord, it is

for the purpose of living a good life to God's glory. Paul goes on to mention the things he means when he talks of good works. They are not very exciting by our standards.

### OBEY GOVERNMENT

Thus he tells Titus that Christians should be reminded that they are to be obedient to the Government; there is no call to be a freedom fighter for social justice, for example.

And frequently he insists that men and women, old and young, should be grave and sober in their way of life because this befits the Christian teaching.

We may ask ourselves what is this teaching which calls for this sort of life, and the answer is plain, that it is the teaching about God's judgement of the world, from which we are rescued by calling on the name of the Lord as our Saviour.

The Christian message or gospel is that the axe is laid at the root of the tree and that it is time to repent and save ourselves from the impending judgement.

It is a mistake to think that the Christian gospel is the message that Christ brings wholeness to the world. On the contrary, it is judgement and destruction that He brings, but meanwhile God's long suffering postpones the day of judgement that we may save ourselves by recognising Christ as Lord, and being forgiven

through God's grace, may lead a life of good works as lights in the darkness.

Amongst the good works in Paul's list is not only obedience to rulers and gravity and soberness but also abstinence from the use of alcohol.

We know for example that Paul's companion Timothy was a teetotaler (the advice to take wine medicinally establishes this), and Paul himself was probably the same for he commends Timothy for having followed his conduct.

In all events, St Paul is insistent that Christians are to be abstemious about alcohol.

This is a good work that is particularly important in Australian society today where the local liquor traffic brings ruin to so many homes and lives, by its pressurised selling of its drug addictive product.

It is my opinion that Christian homes should be free from alcohol. We parents ought not to be the ones to introduce our children to this drug, which is the bane of so many lives.

Finally Paul has a word about women's ministry. He says that the older women have a ministry of training the younger to love their husbands, love their children, to be workers at home.

### HOME IMPORTANT

I believe that the Christian home is more important for the continuance of the Christian

religion than even the Christian congregation.

Women have a key ministry in creating a Christian home.

Fathers too play a vital ministry here in making their home heavenly minded and its members living gravely and soberly in the light of Christ's coming kingdom of judgement, but no one can take the place of women in the ministry in the home.

Women have not the same ministry as men, but it is in a key area and not a whit less important.

A shallow Christian home makes for shallow Christian congregations and feeble Christian influence in the community.

Christian ministers if they wish to have strong congregations should make very high priority on their time for the encouragement and strengthening of Christian homes.

The father, and particularly the mother, have a ministry which is absolutely essential for the continuance of the Christian faith in the world and for the fulfilling of God's purpose that His children should live lives full of good works.

It is in the home that Christian character is formed and good works begin to express themselves, and it is through members of the home witnessing for Christ and Christian values in their daily environment, that the world will hear of Christ.

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## BOOKS

### Westminster Confession exposition

"The Reformed Faith"  
By Robert Shaw  
Christian Focus Publications  
First published 1845; reprint 1974  
335 pages. Cloth \$4.80

A well-written, easy to follow, and thoroughly recommended exposition of the Westminster Confession of Faith.

A useful book for clergy and laity. For some it is not a book to read from cover to cover but it must surely shine as a reference book to answer our own questions as well as the questions of those who require us to give them a reason for the hope that is within us.

It is useful for refuting error, which is the reason for a confession or creed coming into being; as the Church has tested the error by the measure of scripture, so the statement comes forth complete with scripture proofs.

A good example of this is chapter two, "of God and of the Trinity"; the confession contains 37 assertions followed by 37 groups of texts to hammer the truth home in our own minds and to confute heresy.

Twelve pages of concise exposition follow this section. In short, this is a useful

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tool for anyone who loves Christian truth.

It is also good for those who seek to throw-off creeds and confessions; the opening "Introductory Essay" gives us good reasons for keeping them and, in fact, says that we cannot do without them!

One cannot help thinking that if this book were used for follow-up work with new converts, we would not have such shallow mindedness in the church.

We can look for no genuine revival and reformation without a return to the Bible-based doctrines taught and expounded in this book.

D. G. Keating

### Aren't we all!

"Dear Jesus I'm So Human"  
By Rosanne E. Nelson  
Published by Hodder & Stoughton  
Recommended price \$1.40

This is a small and very readable booklet written in the style of a personal letter to Jesus.

Mrs Nelson is a Christian wife and mother who tries to express honestly her doubts, fears, troubles, joys, excitement and affections.

She is quite clearly a warm-hearted Christian who seeks to live out her life in the context of her Christian faith.

This makes it a helpful book in making Christians aware of God's dealing with His people in every part of life.

Written in a personal fashion about the mundane details of life, the authoress is able to give the impression of theological ignorance when making significant theological statements. Unfortunately these theological statements vary in their accuracy.

Phillip D. Jensen

### Aristotle versus supernatural

"Encounter with God"  
By Morton Kelsey  
Publishers Hodder & Stoughton, 1972

The author has written three previous books on tongue speaking, dreams and healing.

In this book he tries to tackle the question of encounters with God on a more general basis.

This work is important as it provides a thought-out philosophical defence for the charismatic position.

Furthermore, it is a valuable book as it builds its charismatic defence upon an apologetic for the supernatural.

Mr Kelsey argues that in most disciplines there has been a revolt against the Aristotelian world view. However, most anti-supernaturalists, be they secu-

## EXAM RESULTS

The Board of Delegates of the Australian College of Theology has issued the following results

### CLASS LISTS FOR 1974

ThSchol (Scholar in Theology)

PASS  
(In Alphabetical Order)  
Doran, Anthony Alan, ThL, BD, BSc, PhD, Armidale.  
Wood, Anthony Roger, ThL, The Murray.

PASS  
(Individual Subjects only)

### OLD TESTAMENT

Barker, Donald Charles, ThL, Armidale.  
Doyle, Graham Thomas, ThL, Riverina.  
Henzell, Bruce Edgell, BSur, BD, DipEd, Papua New Guinea.  
Hogarth, Jonathan Foley Stewart, ThL, Adelaide.  
Langshaw, Stuart Neale, ThL, Sydney.  
Ramsay, James, ThL, Sydney.

### NEW TESTAMENT

Magee, John Wallace, ThL, Sydney.  
Normand, John Stanley, ThL, Sydney.  
CHURCH HISTORY  
Brain, Peter Robert, ThL, Sydney.

### LITURGOLOGY

Weiss, Noel Eric, ThL, DipRE, Canberra-Goulburn.  
ThL (Licentiate in Theology)  
In order of Merit  
FIRST CLASS  
Lim, Poh Ham, BA, Ridley, Unattached.

### SECOND CLASS

Firth, Leonard Peter, Ridley, Perth.

### Squires, John Wallace

Howden, BA, Moore, Sydney.

Russell, Jann Marce, BA, Moore, Unattached.  
Doyle, Robert Colin, BSc, Moore, Sydney.  
Sims, Ronald John, BCom, Moore, Unattached.  
Forsyth, Robert Charles, BA, Moore, Sydney.

Jeanes, Sylvia Margaret, Private, Sabah.

Woodhouse, John William, BSc, Moore, Sydney.

Hore, Michael Raymond, BSc, Moore, Sydney.

Jewell, Thomas Sydney, St John's, Newcastle.

Brynes, Stephen Charles, St Francis, Brisbane.

Hall, Bruce Jonathan, BSc, Moore, Sydney.

Haynes, Robert John, BA, Moore, Sydney.

Boughn, Gordon Charles Matheson, BSc, Moore, Sydney.

Lenthall, Raymond Arthur, Ridley, Melbourne.

Thomson, Peter Somerville, St Michael's, Adelaide.

Allan, Peter William, St Michael's, Adelaide.

Bock, John Anthony, Moore, Sydney.

PASS  
Lucy, Sister, CHN, Melbourne.

Wynn, Baden Charles, Moore, Armidale.

Hillman, Gary Walter, Private, Ballarat.

Lee, Barry Joseph, Moore, Sydney.

Bennett, Eugene Raymond, John, Private, The Murray.

Satan's method. No one is first tempted by sin as sin. The power of sin is its disguise of beauty.

If sin appeared in its own name we should not receive it. But when it gives a false name we let it in on false pretences.

If Barabbas came as a robber no one would prefer him to the Lord. But Barabbas is the pretended Messiah.

James, Robert Leslie, St Mark's, Canberra-Goulburn.

Palmer, Ronald Elliott, BA, Ridley, Melbourne.

Thomson, Charles Henry Stewart, Moore, Unattached.

Slater, Keith Francis, St Francis, Rockhampton.

Reynolds, Graham William, St Barnabas, Gippsland.

Pearce, Iris Aline Lamp-hard, Ridley, Melbourne.

Carter, Robert Thomas, Ridley, Melbourne.

Hislop, John, Ridley, Waipatu.

McAlister, Ian James, Private, North Queensland.

Hetherington, Francis Walter, St John's, Bathurst.

Bader, John Karl William, Private, Ballarat.

George, Robert William, Moore, Sydney.

Marshall, Peter, Moore, Sydney.

PASS (PART I ONLY)  
Barrie, Robert Chadwick, Moore, Sydney.

Begbie, Hugh McKay, Moore, Sydney.

Christison, Patricia Jean, Moore, Sydney.

Cole, Graham Arthur, BA, Moore, Sydney.

Cook, David Andrew, Moore, Unattached.

Cooper, Paul Francis, BSc, Moore, Unattached.

Culver, Frederick Lloyd, BA, BD, Martyrs' Memorial, Papua New Guinea.

Gilmour, David William, BSc, DipEd, Moore, Sydney.

Grey, Bruce, Ridley, Melbourne.

Hannaford, John Alfred Victor, Moore, Unattached.

Hargreaves, Graham Russell.

PASS (PART II ONLY)  
Youssef, Michael Amerhom, Moore, Sydney.

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### Time off for a "cuppa"



Mr and Mrs P. Leskey and Mr and Mrs Viney take time off for a "cuppa" in the grounds of CMS headquarters in Darwin. — Photo courtesy Worldwide Audio-Visuals.

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## Mainly About People

**SYDNEY**  
The Rev R. R. McKinney, Rector of Littleton-Wallerawang, has accepted appointment as Rector of the Parish of Pitt Town.

The Rev D. K. Wilson, Curate, St George's, Engadine, has accepted nomination to the Parish of St James', South Canterbury, with induction to take place on January 31, 1975.

The Rev D. M. S. Cohen has accepted appointment as Curate-in-Charge of St Mark's, Sylvania.

The Rev N. K. Macintosh, Librarian, Moore Theological College, has accepted appointment to the Parish of Sutton Forest-Bundanoon with induction to take place on February 2, 1975.

The Rev G. S. Knight, Curate, Holy Trinity, North Terrace, Adelaide, has accepted appointment as Curate-in-Charge of St Peter's, Manly Vale, with induction to take place on February 28, 1975.

The Rev James Ramsay, Curate at St Bede's, Beverley Hills, has been appointed Curate-in-Charge at Holy Trinity, Bexley North, from February 28, 1975.

The Rev Colin Berriman, Curate at Port Kembla, has been appointed Chaplain at Norfolk Island.

The Rev David Cohen, of the British and Foreign Bible Society, New Zealand, has been appointed Curate-in-Charge at St Mark's, Sylvania.

**PERTH**  
The Rev Michael Challen has been appointed Archdeacon as from February 1, 1975. He will continue to be in charge of the Home Mission Department.

The Rev Robert Holland, at present Rector of the Parish of Manning and Chaplain to WAIT, has been appointed Assistant Priest in the Parish of South Perth as from February 1, 1975. He will continue to be Chaplain to WAIT.

The Rev Duncan Pierce, at present Rector of the Parish of North Midlands, has been appointed Rector of the Parish of Riverton as from February 1, 1975.

The Rev Raymond Nave, at present Rector of the Parish of Norseman, has been appointed Rector of the Parish of North Midlands. He will be commissioned at 8 pm on Friday, February 7, 1975.

Captain Ken Donaldson has been appointed Youth Worker in the Parish of Scarborough. It is hoped that he will be able to assist neighbouring parishes with their youth work as well as his work in Scarborough.

The Rev Arthur Horrex, Rector of Kambalda, will assume responsibility for the

Parish of Norseman as from February 1, 1975.

The Rev Fred Buchanan, Rector of Kensington, has been appointed Chaplain to St Bartholomew's House as from December 1, 1974. He will continue to be Rector of Kensington.

**ARMIDALE**  
The Rev Ken Foster, Minister-in-Charge of the proclial district of Tambar Springs, has been appointed Vicar of the Parish of Warralida, from December 20, 1974.

The Rev David Mulready, Curate at Eastwood (Sydney), has been appointed Minister-in-Charge of the parochial district of Tambar Springs, from December 22, 1974.

The Rev Graham Farley, Curate at Gunnedah, has been appointed Curate at Armidale, as from February 1, 1975.

**GIPPSLAND**  
The Rev Robert Collings has been appointed Minister-in-Charge at Heyfield. He will take up his new appointment early in 1975.

**ADELAIDE**  
The Rev L. R. Lenthall's resignation as Rector of St Philip's, Broadview, has been accepted as from November 27, 1974.

The Rev D. C. Withers has tendered his resignation as Minister-in-Charge of St Francis of Assisi, Northfield, as from February 27, 1975, and has accepted the Incumbency of the Parish of Gawler. Mr Withers will be instituted in St George's Church, Gawler, on February 28, 1975, at 8 pm.

The Rev Canon R. S. Correll has tendered his resignation of St Columba's, Hawthorn, to take effect on March 31, 1975.

The Rev J. Siddell has been issued with a General Licence to Officiate in this Diocese.

The Rev B. L. Fagan has accepted the Incumbency of St Bartholomew's, Norwood, and will be instituted on Sunday, February 2, at 11 am in the Cathedral, the Administrator proposes to ordain to the Diaconate Mr Michael Rowley Varnish and Mr Peter Somerville Thomson, and to the Priesthood, the Reverend M. B. Hillier, the Reverend J. F. S. Hogarth, the Reverend M. M. Sibly, the Reverend A. W. Stringer and the Reverend A. J. Tamblin.

**MELBOURNE**  
The Rev R. W. Duffield, from Director of CEBS to Incumbency St Mark's, Spotswood, January 30, 1975.

The Rev R. B. Audsley, from Minister-in-Charge, St

John's, Frankston, to Minister-in-Charge, The Church of the Ascension, Burwood East, January 30, 1975.

The Rev T. G. Green, from Minister-in-Charge, St Mary Magdalene's, Dallas, to Assistant Curacy, Chaplaincies Department, Sunbury, beginning February, 1975.

The Rev C. J. Brown, Permission to officiate, November 27, 1974. (The Avalon Community, Lara.)

**NEWCASTLE**  
The Rev Lance Johnston, BA (Hons) (Sydney) Dip Ed (Sydney) BD (Hons) (Edinburgh), at present Vice-Warden of St George's College, Perth, has been appointed as Warden of St John's College, Morpeth.

**BRISBANE**  
The Diocesan Council of the Church of England, Diocese of Brisbane, has appointed the Reverend Kenneth Nash Reardon, BA, Dip Ed, ThL, Organising Secretary of the Diocesan Board of Christian Education. He took up duty on January 20, 1975.

He was ordained by the Bishop of Tasmania and, after serving about nine years in various parochial appointments in the Diocese, he was appointed Director of Promotion in Education and Stewardship of the Diocese of Bathurst.

**CANBERRA**  
Bishop Arthur Gordon, who has been Rector of St Philip's, O'Connor, ACT, for nearly two years, left for the Parish of Bratton, Wiltshire, Diocese of Salisbury, early in January. The Rev George Garney, presently Chaplain to students at the ANU, replaces him as Rector of St Philip's.

The Rev Arthur Holder, Vicar of St Andrew's, Surbiton, Surrey, arrived in this country and undertakes duty at the Good Shepherd, Curtin, ACT, from the first week of January.

The Very Rev John Falkingham, presently Dean of Newcastle, succeeds Bishop N. J. Chynoweth as Rector of St Paul's, Manuka, ACT, from February, 1975.

The Rev C. R. Simon is to be Rector of Tarcutta from mid-December. The Rev G. R. Blyton is to be Rector of Temora from mid-December, and will be followed at Bribaree early in January by the Rev R. J. Lindbeck, presently Locum Tenens at Curtin, ACT. The Rev D. M. Hill is to be Assistant Minister at South Wagga Wagga from January. The Rev R. L. James is to be Rector of Ballfoll from mid-December. The Rev Harry Bates, formerly Locum Tenens of Yass, is now Rector of that parish.

The Rev Milos Ledl and The Rev Stephen Williams were ordained to the diaconate on St Andrew's Day. Mr Ledl will be Assistant Curate at June and Mr Williams at St Paul's, Manuka, ACT. The Rev Michael Vercoe, who was ordained Minister on St Andrew's Day, continues to serve at St John's, Canberra.

**BALLARAT**  
The Rev F. G. Phipps (Rector of Natimuk) has accepted the Parish of Port Fairy from December 19 at 8 pm.

The Rev G. W. Hillman (Assistant Curate at Warrnambool) has been appointed Relieving Priest in the Parish of Willaura and began duties there on December 20, 1974.

The Rev N. J. Thulborn was inducted and instituted Rector of St John's, Soldiers' Hill, Ballarat, on Thursday, December 12.

## 150th anniversary of historic NSW Church

Historic St Thomas' Church of England at Port Macquarie, NSW, held a weekend of festivities on December 9 to mark the church's 150th anniversary.

The rector, Canon S. Welch, was assisted at special anniversary services by the bishops of Armidale (Bishop C. Kerle), Newcastle (Bishop I. Shevill) and Grafton (Bishop D. Shearman).

The Governor of NSW (Sir Roden Cutler) with Mrs Cutler unveiled a plaque to mark the opening of a sesqui-centenary fair organised by church people and townsfolk.

The plaque depicted colours of the regiments that were stationed at Port Macquarie in the early 1800s.

During the ceremony Bishop Shevill said that at one period in the early days of the church in Australia, there were 10 clergy serving 36,000 people — of whom 17,000 were convicts.

At the service to mark the sesqui-centenary, Bishop Kerle traced the observance of 50-year jubilee celebrations to the early Israelites.

He said that every 50 years then, there was one year of perfect rest, when the ground lay fallow. Nor was there any gathering of the natural products of the field or vine in that year.

At the beginning of each jubilee year the liberation of all slaves and the restoration of ancestral possessions had been proclaimed among the Israelites, the bishop said.

Bishop Kerle said a fundamental principle of the jubilee year was not only that the land should be regarded as a sacred possession, but that emphasis should be placed on the return of the people to the land.

The bishop said that in these changing times, with movement away from the church, there was a need to begin again. He believed the best place to begin again was in the home.



A plaque commemorating the sesqui-centenary of St Thomas' Church of England at Port Macquarie, NSW, was unveiled by the Governor (Sir Roden Cutler) on December 9. From l to r: the Bishop of Grafton (Bishop D. Shearman), Sir Roden, the rector of St Thomas' (Canon S. Welch), Lady Cutler, and the Member for Oxley (Mr D. B. Cowan, MLA).

## Young people 'turning to Christ': Billy Graham

**BRUSSELS, December 12** — "Personally I believe that the young people of our time are turning to Jesus Christ, who can transform them and change their whole life."

This was declared by evangelist Billy Graham in a press conference at the International Press Centre here for Eurofest '75.

Members of the Eurofest executive committee explained to journalists the major aspects of the European event to be held on the 1958 World's Fair grounds at the Centenary Palaces and Heysel Stadium from July 24 to August 2, 1975.

Ten to fifteen thousand young people are expected to attend, coming from most of

the countries of the European continent.

Dr Graham said that all around the world there was a growing interest among young people in studying the Bible.

"The new generation rejects materialism. After having turned to drugs, Eastern religions and occultism, thousands of young people are turning to Jesus Christ."

Acknowledging that this development is still slow in Europe, the evangelist expressed his hope that Eurofest would make a significant contribution to the same kind of awakening here.

## STAFF APPOINTMENTS BY SCRIPTURE UNION

Scripture Union has announced the appointments of two new members to its staff — one in New Guinea and one in Tasmania.

Mr John Kadiba has been appointed as the first SU national staff worker at Papua/New Guinea.

Mr David Reeve will be appointed staff worker at Tasmania from February 1. Mr Kadiba is visiting Australia for a short training course before taking up his duties in Papua/New Guinea.

Born in Mailu, Papua, he attended the Sogeri High School and was among the first group of students to enter the University of Papua/New Guinea.

Following his graduation in Arts he went to the University of Queensland where he gained his BD.



The NSW Secretary of the Bible Society (Mr Keith Williams) presents copies of the Scriptures to four children who lost theirs during Cyclone Tracy. They are Jeannie, Robbie, Gwyneth and Graham Pattemore, children of the superintendent of the Retta Dixon Home, Darwin — part of the work of the Aborigines Inland Mission.



Mr John Kadiba

## BIBLES FOR CYCLONE VICTIMS

The Bible Society in Australia is replacing Bibles lost by individuals and churches when Cyclone Tracy hit Darwin at Christmas.

The society has undertaken to provide free Bibles to any person who lost a Bible in the disaster, and will replenish Bible stocks lost by churches.

The provision of replacement Scriptures in Darwin is being handled by the Society's representative there, Canon Barry Butler.

People evacuated from Darwin can have their Bibles replaced by contacting the Bible Society offices in any of the States.

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## Generous response to Darwin relief appeal

### NEW POST FOR BISHOP-CRICKETER

Bishop David Stuart Sheppard, Suffragan Bishop of Woolwich since 1969, is to be the new Bishop of Liverpool — and the Church of England's youngest diocesan.

His nomination to succeed the Most Rev Stuart Blanch, Archbishop-designate of York, was announced from 10 Downing Street, on Tuesday, January 14.

Bishop Sheppard is 45. He was educated at Sherborne, Trinity Hall, Cambridge, and Ridley Hall.

He was ordained in 1955 to a title at St Mary's, Islington, thus beginning an urban ministry which has continued unbroken for 20 years and which provided him with material for a major book, "Built as a City", published a year ago.

In 1957 he began a 12-year stay as warden of the new Mayflower Family Centre at Canning Town.

He left this work at the request of the Bishop of Southwark to become Bishop John Robinson's successor at Woolwich — an episcopal area which includes much of artisan South-East London.

Bishop Sheppard is internationally known in the cricket world as one of the finest batsmen of the post-war years.

His main cricketing career extended over the late 'forties and early 'fifties.

— "Church Times", England



## Tons of food, clothing collected for Cyclone Tracy victims

The people of Sydney were extremely generous in supporting the Archbishop of Sydney's Disaster Fund in response to the Darwin devastation when Cyclone Tracy hit on Christmas Day.

Immediately the Darwin Disaster was known, Archbishop Loane made \$6000 available to Bishop Ken Mason in Darwin and \$4000 to the Church Missionary Society.

Tons of clothing, food and toys were collected by the Anglican Home Mission Society to aid the thousands of evacuees who streamed through Sydney airport.

A social worker from the Anglican Home Mission Society was at the Sydney Airport to counsel distraught and shocked victims of the cyclone.

Dean Lance Shilton opened the Chapter House in the centre of Sydney to accept clothing and food and a Darwin Disaster Fund Bowl was put up outside the Cathedral for donations from passers-by.

To date \$73,772 has been collected and of this the archbishop has distributed the funds in the following way:

- CMS: \$20,000 for CMS

personnel and the Aboriginal community.

- The National Home Mission Fund: \$25,000 for general relief and restoration.

- Bishop Mason: \$10,000 for use at his discretion.

- BCA: \$5000 for BCA personnel and Nightcliff

congregation.

- HMS Social workers: \$1000 for evacuees.

- The Rev Dr E. K. Cole, Nungalinga Training College: \$5000 for restoration.

Archbishop Loane has expressed his deep appreciation for the wonderful response to the Disaster Fund.



Darwin Disaster Fund Bowl outside St Andrew's Cathedral, Sydney

## Traditional Enthronement Reflects New Age

The Right Reverend Graham Richard Delbridge was Enthroned as the sixth Bishop of the See of Gippsland and those present witnessed the traditional pageantry and ceremony of the Church of England. The Liturgy, however, was updated to reflect, in modern language through prayers and hymns, the Church in the Twentieth Century. This is the first time in Gippsland that the Ceremony of Enthronement has been in modern liturgical form.

The Ceremony took place on Wednesday, 5th February at 7.30 pm, in the Cathedral Church of St Paul, Sale. Many Church dignitaries and representatives from all parts of Australia as well as community leaders were present.

The Bishop-elect was enthroned by the Administrator. The ceremony was followed by three separate Acts of Recognition. This part of the ceremony, an ancient tradition of the early Church, has seldom been used in Enthronement ceremonies of later years. It consisted first of recognition of the new Bishop of Gippsland by the laity. The Clergy then made their recognition. The Primate of Australia (who is also the Metropolitan Bishop of Victoria) then Recognised and welcomed

Bishop Delbridge on behalf of all the Diocesan Bishops of the Church of England in Australia.

Included in the Liturgy for



Bishop Delbridge

Newly commissioned missionaries, Tony and Gaye Doran, left Sydney for Medan, Indonesia, on December 4. The Dorans have two small children, Andrew (2) and Michael (3). Tony will be involved in a youth programme in Medan.

Next Issue:

## SPECIAL FEATURES ON MICHAEL GRIFFITH

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