Or George B. Bearham

## Tanzania needs nurses & pastors

Hospitals in the diocese of Central Tanganyika, Tanza-nia, will have to close unless more staff become available.
The Bishop of Central Tan

more staff become available.

The Bishop of Central Tanganyika, the Rt Rev Yohana Madinda, has issued an urgent appeal for tutor sisters for these institutions.

appeal for tutor sisters for these institutions.

"If we do not get two or three tutor sisters, we will have to close the three hospitals we operate," he said.

Another urgent request is for a missionary pastor at Kilimatinde. Ujamaa villages, small communal towns, will need to be established in that area later this year. A man is needed to minister to the Christians of these villages, and to train Tanzanians to minister at Kilimatinde Hospital.

tives of the Church Mission-

ary Society left Sydney by

air on June 29 for a mission-

The party comprised Rev Maurice Betteridge, Federal Secretary, Rev Ken Perry, Vic-torian Secretary, and Mr Kim Smith, a Melbourne accountant and member of the Victorian

They will spend a week in conference with the CMS field team in Indonesia just outside Salitiga in Java.

Salitiga in Java.

As well as matters touching the conditions and service of the team, the conference will consider policy and especially whether CMS should expand its involvement with the Christian Church of Indonesia.

ar conference in Indonesia.

after being a bishop in the diocese for 25 years. James Newton Stephen, who was ordained in 1912 and was rector of St Matthias, Paddington Sydneys, 1924-65, Rev. Peul Dryland, rector of St John's, Glebe (Sydney), 1928-1933, died in Sydney on May 26, axed 83.

Rev Maurice A. Hayward, curate of All Saints, Chermside (Brisbane), since 1972, has been appointed vicar of St Martin's, Tark.

972, resigned and une 18.

Rev Stanford R. Colefax, of the Misions to Scamen. Newcastle, has been 
provided curate of St Alban's, Epping

recepted formania, and from September.

Rev R. Bruce Mitchell, rector of St. Mary's, Balmoral (Ballarat) since 1969, has been appointed rector of Deniliquin

## Mental health and the community

The role of the minister in promoting mental health and maintaining troubled people in a caring community an important emphasis at an advanced pastoral seminar for Sydney clergy held at Broughton Hall and Callan Park Hospitals 18 to 22

Those attending had done a week's introductory course in previous years, and they came for a full-time week's course to help them gain additional pastoral insights.

Preliminary and advanced seminars are organised each year

al insights.

Preliminary and advanced seminars are organised each year by Canon W. K. Deasey, Sydney's Director of Chaplains and supervisors are Revs Geoff Simmons and Rex Meyer who are full-time psychiatric hospital chaplains.

chaplains.

Participants this time were parish ministers and a Church Army captain. They were welcomed to Broughton Hall Clinic by the Medical Superintendent who gave a brief paper on the role of the psychiatric chaplain. Dr John Parkinson spoke on the nature of mental illness, and presented a patient.

Participants attended patient

presented a patient.
Participants attended patient groups, staff meetings, and each interviewed a patient with the others watching and listening behind a one-way screen. What happened in each interview was then looked at in full session.



The last morning was spent at the Crown Street Crisis Centre, one of Callan Park's many community clinics, set up to help people with their problems where they live and so prevent unneces-sary admissions to hospital. Sis-ter Jan Day and one psychiatrist

at the Centre, Dr Frank Golds-tein, spoke to the men about mental health work in the community, and how ministers can co-operate or make use of the community facilities now being opened up throughout the State.

# \$62,000 Appeal

Appeal.

Appeal.

In a second disbursement from the Appeal Fund, the Archbishop allocated \$15,400 to diocesan organisations and departments in direct contact with needy people. The Anglican Home Mission Society received a cheque for \$9,250 for distribution through its Counselling Service, nursing of the aged, hospital and court chaplains and drug rehabilitation activities.

The Anglican Immigration Office received \$1,500, including a special grant of \$500 for Ugandan refugees now being allowed into Australia.

people in need in contact with Mr Ben Bird, Aboriginal worke in the Redfern/Newtown area.

# in Winter

Over \$62,000 has been iven towards the Archbishop of Sydney's Winter

Archbishop Donald Came eceived \$1,000 for use

A further \$1,500 was given three organisations working the mentally handicapped field

# **BRISBANE REJECTS** new benefice be included in the year book. 5. That every effort be made to notify all clergy on the active list in the diocese by means of the regular diocesan mail of parochial vacancies so that those clergy desirous of applying for the benefice might notify the archbishop immediately. 6. That any alterations to the Benefices Canon required for the implementation of recommendations 3, 4 and 5, be presented as amendments to the Benefices Canon of 1913 to 1972 at the 1974 session of synod.

A Brisbane committee appointed to report on the appointment of parochial clergy, reported to the June synod of the diocese that it did not recommend placing any limitations on a ministers tenure of a parish.

donesia under the general super-vision of the Bishop of Singapore whose diocese has responsibility

wision of the Bishop of Singapore whose diocese has responsibility for Indonesia.

But CMS does co-operate fully with the existing Churches and does not work as a separate denomination. Mr Betteridge will also meet and confer with Bishop Chiu Ban It in Singapore.

On his way home, Mr Betteridge will spend two weeks in the Northern Territory, inspecting the progress of the CMS work at the CMS communities which look to Darwin as their centre. For many years CMS has pursued a policy of giving responsibility for the work in these communities to the Aborigines themselves and so CMS is in full accord with present Federal Government policy in this regard.

Betteridge and Perry

to Indonesia

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8-AUSTRALIAN CHURCH RECORD, JULY 12, 1973

Its researches showed the Brisbane clergy as highly mobile, 45 out of 105 incubents having served in their present parishes for three years or less and 60 for five years or less. Only four ministers have served in their present parishes for more than 20 years.

20 years.

The committee was chaired by Archde.con J, A. Swan. Its recommendations to synod were:

1. That there be no alteration in the procedures laid down in the Benefice Canon for the appointment of parochial clergy to a vacant or new benefice.

2. That there be no alteration in the composition of the Presentation Board as constituted in the Benefice Canon.

3. That a confidential curricu-

stituted in the Benefice Canon.

3. That a confidential curriculum vitae be completed annually by clergy in the diocese during the synod — such information to be held by the Archbishop as chairman of the Presentation Board and made available to the Presentation Board only.

4. That a memoranda for parochial nominators relating to procedures under the Benefice Canon for the appointment of

bourne, seven representatives from the Victorian Council of Churches and six representatives from the Evange-lical Alliance of Victoria agreed to call Church leaders to work together where possible to emphasise Christian witness, outreach and renew-

The move follows a discovery that several Churches are already laying plans to this end. Major events planned for this period include the Methodist and Baptist participation in World Mission programs, a current emphasis on evangelism by the Presbyterian Church and the Salvation Army, and "Holy Year" activities planned by the Roman Catholic Church.

agreed to continue in an interim capacity until Victorian Churches indicate their willingness to appoint representatives to a proposed committee designed to continue this work.

to continue this work.

The statement issued by the meeting concluded:

This meeting of representatives of the Victorian Council of Churches and the Evangelical Alliance expresses its opinion that the time is opportune for a special emphasis on Christian winess, outreach, and renewal, and that the Churches and other Christian bodies whould be encouraged to engage, where

Furthermore, this meeting agrees that it is willing to me again and give encouragement and co-ordination to such possibilities in Victoria, until so time as the Churches are able appoint official representatives a body designed to pursue the matter.

a body designed to pursue the matter.

Mr B. E. Bayston, Mr Robinson, Rev Prof B. S. Brow Mr J. R. Lane, Rt Rev A. Staway, the Rev Dr R. C. Weat erlake (Evangelical Allians Rev Dr A. J. Blanksby, Rev A. D. Dargaville, Mr A. Hinds, the Rev C. J. McLette Rt Rev G. B. Muston, Rev H. N. Pell, Mr D. H. Smit (Victorian Council of Churche Most Rev T. F. Little, the R.

The Australian

# Church Record

The meeting confirmed the visit to Australia of Mrs Mary

of their views.

Dr Court, in his address, said that preliminary investigations by the AFOL committee in

More WCC

The World Council of

Churches hopes to allocate \$200,000 next year to move-

\$200,000 next year to move-ments fighting racism.

The Dutch director of the WCC's program to combat racism, Dr Baldwin Sjollema, said at the end of a three-day visit to Britain that \$600,000 had already been allocated during the past two years, 61 per cent to nine liberation movements in southern Africa.

Dr Sjollema said the violence of the whites had led to counter-violence.

"On the whole, the oppressed have been the Christians. In despair they see no other way out but to use violence," he said.

St Paul's Orange

Day service

aid for

guerillas

# SA support for Festival Objects

South Australian branch of the Australian

Festival of Light meets with good response.

South Australia had revealed:

• Widespread concern among parents regarding the moral climate. The Australian Festival of Light (SA Branch), a movement to uphold family life and better community standards, was officially launched at a meeting held in the State

point.

A shift among non-Church people from acceptance to dis-Administration Theatrette at he end of June. It was atmay,

Among young people —

two opposite moods — frustration, despair, anger at society, or
celebration, a search for release
from limitations. tended by Church and community representatives, parents, young people and teachers.

from limitations.

Dr Court said that trends leading to family breakdown, once disapproved, are now not only tolerated but actively promoted. Individuals were being hurt and the community must nav. The meeting confirmed the visit to Australia of Mrs Mary Whitehouse, the president of the National Viewers and Listeners' Association in Britain. Mrs Whitehouse will arrive in October and address public meetings throughout the Commonwealth and in New Zealand.

The chairman of the SA branch, Dr John Court, said that the festival is aimed at shining a light in the darkness which is increasingly overshadowing our society.

Its objects are to alert and inform Australians of the dangers of moral pollution, to translate into action the concern that many have about the lowering of standards in family and community life and to gain the support of people of goodwill for Christian moral standards so that Governments are informed of their views.

pay.

He said that violence among teenagers had trebled in Australia in 12 years, especially among

the 15-to-19-year-olds.

Overseas the incidence of mental illness was growing fastest among the 10-to-14-year-olds in the US, and abortions among the young were causing alarm. In Britain in 1972 there were 3,099 abortions for girls under 16. This was up 16 per cent on 1971.

Britain and the United Kingdom reported an "alarming increase" in VD among 13-to-14-year-olds. Sweden reports cases among 10-year-olds.

He said:
"If liberty is freedom to choose, our teenagers are slaves.

He said:
"If liberty is freedom to choose, our teenagers are slaves.
"Christians and others concerned in the maintaining of moral standards believe in:

The sanctity of marriage.
The importance of the family

YOU ARE LOOKING AT ...

87 4611

• Care for the weak,
Dr Court emphasised that
restraining and preventing people
from doing what they will did
not solve the problem. There was
a case for reacting against undesirable trends, but a stronger
case for setting better standards.
The festival committee is
working on the preparation of
information in such matters as
violence on television, current
trends in teenage abortion, VD
and rape and matters which
affect young people. This will be
made available to Churches and
discussion groups. Speakers are
available through the Pestival of
Light on changing community
standards.
Committees for training and

standards.

Committees for training and teaching, prayer, finance, public relations, youth and music have been formed. People interested in working on these committees should contact the secretary, Mruce Townsend, Campaigners for Christ, Epworth Building, 33 Pirie Street, Adelaide. Phone 87 4611.

Mass rallies with speakers, a family festival with gospel music groups and other functions are being planned.

# restated

"To be specially concerned with all that strengthens and preserves marriage and Christian family life."

This is the summary of aims for the Mothers' Union favoured by the Central Council. The wording was suggested by the Bishop of Croydon, chaplain to the MU, and proposed from the chair by Mrs Susan Varah, the central president.

central president.

The Council, attended by over three hundred representatives of the 429,000 members of the world-wide Mothers' Union, met at the Royal Holloway College, Egham, Surrey.

Earlier the Council had voted overwhelmingly in favour of the resolution: "That a new constitution of the society be prepared and submitted for the approval of the Central Council at its next meeting and thereafter of the society in general meeting."

Three alternative aims for the society were then discussed; and, by a considerable majority, the Council chose "the advancement of the Christian religion in the sphere of marriage and family life."

The objects of the society came next on the agenda, and a shortened version of the proposals put forward in the New Dimensions report was accepted in substance and principle by a large majority.

1 To uphold our Lord's teaching on the nature of marriage.

2 To encourage parents to bring up their children in the faith and life of the Church.

3 To maintain a world-wide fellowship of Christian women, united in prayer, worship and

4 To promote conditions in society favourable to stable homes and happy childhood.

5 To help those whose family life has met with adversity.

Winter

# . . . a carefully estimated 1,100,000 people who attended the final meeting of the Graham Crusade Seoul, Korea on Sunday, June 3. This was the largest crowd ever addressed by Graham in his 30 year of evangelistic preaching and probably the largest ever assembled to hear the Christian gospel proclaimed. In keeping with the Korean custom, most people walked miles to attend and then sat huddle close together on mats and paper on the blacktop surface of YoiDo Plaza.

### MU TO ADMIT DIVORCEES Vital Central Council decision

A decision that divorced women who have re-married will be eligible for membership of the Mothers' Union was made by the Central Council meeting at Egham, Surrey, on Wednesday, July 4. Previously, membership had been closed to such

The Council decided in favour of "Alternative 2" in the report of the Bishop of Willesden's commission, New Dimensions, which was published just over a year ago and which branches have been discussing since then.

In future there is to be one

But the Council decided against the further "Alternative 2" proposed for a tertiary order within the MU, to which those who wished to make a clear stand for a particular theology of marriage might belong.

Members had earlier voted lmost unanimously for the reso-tion: "That the new con-

stitution shall confer power on the Central Council to grant full autonomy to overseas commonwealth, dominion, federated, provincial or diocesan councils which request it, providing that in every instance there is full acceptance of the aims and objects of the society, as stated in the new constitution."

This resolution was proposed by Mrs Pratt (Melbourne) and seconded by Mrs Robinson (Tasmania). It gives every overseas diocesan council the power to decide its own basic qualification for membership.

The dominion representative of the Mothers' Union in Canada said: "I am delighted. We have always felt part of the worldwide Mothers' Union. This means that we can come back in."

# Appeal record

By mid-July when this sue went to press, the Archbishop of Sydney's Winter Appeal had reached the

Appeal had reached the record figure of \$98,000.

Last year the Appeal reached \$89,000 a record figure at the time. The total includes advertising and promotion costs which this year were covered by special gifts amounting to \$11,500.

The Winter Appeal was first launched many years ago by Archbishop Howard Mowll but recently, under Archbishop Loane, much more has been done to publicise the Appeal and large numbers of people have responded accordingly.

The money is used to meet the heavy demands which winter places on the many social service agencies of the church. Sums have also been given for similar use in dioceses outside Sydney.

Vic ACC and Ev Alliance confer on united witness

Historic

property sold

The diocese of Brisbane has sold by tender the historic 113-year-old Clifford House at Too-woomba

woomba.

An anonymous buyer who is believed to have paid between \$80,000 and \$100,000 for the property, is said to be considering donating it to the National Trust.

At a meeting in Mel-

places this matter bef leral and Victorian Chu lers for their consideration

A Twelfth of July Commemoration service was held in St Paul's Cathedral, Melbourne on Sunday, July 15.
Organised by the Loyal Orrange Institution of Victoria, it was a thanksgiving service for all evangelical Protestants, praising God for both the open Bible and the open doors of the places of worship.

worship.

The special preacher was Rev
Laurie Green, vicar of St
Augustine's, Moreland.

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Moore College

## Church Record

JULY 26, 1973

## The great need for Christian maturity

We are indebted to John Stott for pointing out in "Basic Christianity" that the great responsibility of the child of God is growth. It has never been a valid criticism of evangelical religion that its sole concern was to bring people to Christ and that it was unconcerned with

But it is good to know that all the great soul-winning movements today insist on the need for fellow-ship, Bible study, prayer, worship — in fact everything calculated to promote growth. Yet we can hardly be complacent about achievements in the field of growth towards Christian maturity.

Our congregations are still replete with people who are unable to state simply and clearly what it means to be a Christian. A radio talk-back session not long ago had an announcer asking listeners to ring up if they were Christians. Numbers did so and in each case he asked them what it meant to be a Christian.

If their answers were typical of what we might expect from average church-goers, and we sincerely hope they were not, our departments of Christian education would be pardoned for tearing their hair in frustration.

The whole work of Christ suffers while Christian believers are unable to fulfil the biblical injunction to "be ready always to give an answer to every man that asks you a reason for the hope that is in you with

Christian growth has to go on in two broad spheres: understanding and holiness.

When we are first born again as the children of God, we know little but our desire must be to go on and increase in the knowledge of God. We have experienced the joyous reality of Christ's salvation. As we begin to feed upon the sincere milk of the word of God, we begin to understand all that salvation means to God, to Jesus Christ and to us who are saved.

This growth in knowledge has two sides to it; one intellectual and one personal and so derived from our experience of Jesus Christ. "I know whom I have be-

tellectual enquiry and the pursuit of deeper understanding. It must complement it. To be afraid of one or the other is to inhibit Christian growth and maturity.

The Bible also tells us to "follow ... holiness, without which no man can see the Lord." We must grow in faith, in our love for our Lord and our fellow men but we must daily grow in holiness of life. Faith without love is meaningless. Love without holiness is just not

He has given the believer his Holy Spirit, who, as our Catechism says, sanctifies us and all the elect people of God. He dwells in us, the purity and sweetness of our daily lives are the result of his indwelling

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2 - AUSTRALIAN CHURCH RECORD, JULY 26, 1973

(Christianity Today, 1973, Copyright, Reproduced by per-

The past two years have witnessed a flood of literature advocating tolerance, appreciation for homosexual behaviour. Much of this writing comes from osten-sibly Christian quarters. Beause of the religious or Christian language in which the pro-homosexuality argu-ments are often couched, evangelicals need to famili-ories themselves, with the arise themselves with the biblical approach to this problem. To aid in this, Christianity Today inter-viewed Dr Klaus Bockmuhl, professor at the St Chris-chona Pastors' Training Inland, Pastor Rockmuhl holds a theological doctorate in ethics from the University of Basel. He was formerly chaplain to students at the University of Heidelberg,

Question: Dr Bockmuhl, in a German address you charge that a number of supposedly Christ-ian theologians have "given Scripture the boot" as the norm for Christian ethics in regard to homosexuality. Where did this start?

ANSWER: It began in England. The tremendous increase in publicly reported homosexuality — an 850 per cent increase in homosexual offences recorded by the police between 1934 and 1954, as compared to a 223 per cent increase for all other offences — resulted in the preparation of the so-called Wolfenden Report in 1957. This report was preceded by a number of independent investigations, made by the Roman Catholic Church, the Church of England, the British Medical Association, and other groups.

These reports deal primarily

and other groups.

These reports deal primarily with the legal and sociological aspects of homosexuality, though the Anglican report goes into detail on the pastoral counselling of homosexuals and speaks of the necessity for conversion. The Anglican report, like that of the BMA, makes a sharp distinction between homosexual propensity and behaviour: the propensity is morally neutral, but the homosexual has no right to demand greater moral freedom for his

behaviour than for that of his heterosexual brother, for whom sexual relations are sanctioned by God only within marriage.

sexual morality is stricter in the atheistic Soviet Union than in the "Christian West."

Bovet concludes that the Christian faith has no distinctive

be by observing presentd practices. Thus the Kinse Report assumes major importance with its assertion that homosexuality is quite widespread.

A. The marriage manual quoted takes an extreme stand, maintaining that homosexuality is just another natural possibility of development, like heterosexuality; the difference between them can be compared to that between right and left-handedness.

between right and left-nandedeness.

Therefore the concept of homosexual seduction of the young—and of laws against it—becomes irrelevant, for all seduced youths must already have been homosexual. If homosexuality is a natural pattern, it can be reconciled with Christian faith, Since homosexuality is not a sickness, it cannot be healed, Since it is not a sin, there can be no conversion from it. Any apparently reformed homosexuals were in reality bisexuals who succeeded in overcoming or suppressing the homosexual part of their inclinations.

Q. What are the consequences of this for the Christian concept of marriage?

A. Marriage is highly exalted, and the essence of marriage is defined as "partnership." Religious consellors who follow this line would logically try to promote "fidelity" or "marriage-like" relationships between homosexuals.

homosexuals.

Q. What argument can be brought against all this?

A. I am glad to say that this development did not go unopposed. As early as 1963, Professor Walter Eichrodt of the Old Testament department at Basel published a defence of the traditional Christian teaching that homosexuality goes against the law of God and of nature. And in June of that year, a number of specialists in medicine, psychiatry, law, sociology, and theology took part in a conference on homosexuality called by the Swiss Evangelical Church Union.

O. What conclusions did they

Q. What conclusions did they

Q. This would then suggest compassion for homosexually in-clined persons but condemnation of explicitly homosexual behavi-our. What has changed since 1957?

A. Among German-speaking authorities, the argument was raised in 1959 that because homosexuality had supposedly been proved to result from constitutional, ie biological factors (actually, this "proof" does not exist), it is a variation resulting from Creation itself. Therefore it should be recognised by the Christian Church. Professor Helmut Thielicke of Hamburg published an important article in the Zeitschrift fur evangelishe Ethik in 1962: after summarily disposing of what Scripture actually says — and of course the Bible never mentions the "constitutional propensity" to homosexuality, but explicitly condemns homosexual behaviour — he claims that the question should be decided on sociological and psychological grounds. A. Among German-speaking authorities, the argument was raised in 1959 that because

and psychological grounds.

From all this Thielicke together with some others—comes to the curious conclusion of recommending "sublimation" for homosexuals, by which he means that they should be given opportunities for social welfare and youth work, and encouraged to go into the ministry. In the same issue of the Zeitschrift, Professor H. J. Schoeps claims that Paul's opposition to homosexuality resulted from the narrowninded hostillity of the Jews of the Dispertion to the Hellenistic culture that surrounded them. Later that year Schoeps called for the abolition of all laws against homosexual behaviour.

The discussion in Germany was brought to focus with the publication of a book entitled Sexuality and Crime (1963), in which a number of prominent scientists, theologians, lawyers, and doctors of medicine raised their voices against the German Government's "overly conservative" proposals for legislative reform. Unfortunately the essay by Thielicke was reprinted in this book, giving readers the impression that he spoke for Christian ethics.

Q. Historically, Christianity has taken a strong stand against homosexuality. What ar-guments were used by religious spokesmen to justify their change of position?

A. A complete presentation of the argument is given in a mar-riage manual published in 1962 by Dr Theo Bovet, in which, dis-

## MR WILLIAMS SAYS...

Mr Williams says he has a sense of wasted years with little time to retrieve

In his youth, Peter saw big things as trifles. He saw the hills across the sea so near that he thought he could reach them in a bound. To walk on the water; to build a tabernacle on the moun-tain were his first ideals of glory.

### By Ken Roughley

His aim was to diminish great things — to see a thousand years

His aim was to diminish great things — to see a thousand years as one day.

When he grew older he saw things differently. He wrote (2 Pe'er 5/8) "One day is with the Lord as a thousand years." He had begun by seeing big things as trifles; he ends by seeking trifles as big things.

Your problem, Mr Williams, is; how can the scant time at your disposal outweigh the long years you have squandered. God says "I don't measure your path

O. What conclusions did they reach?

A. First of all, the scientists demolished the "proof" that homosexuality is constitutional or determined by one's heredity. One physician summed it up like this: "Hereditary homosexuality' is an empty label we apply when we cannot find any explanation for an individual's homosexuality in his case history." A psychotherapist appealed to participants to do everything possible to dispel the my courts can retrieve the steps of a thousand days outside my courts. One hour with Me will redeem a thousand erring years."

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# Homosexuality in biblical perspective

from a constitutional pre-disposition. A number of the the-ologians present stressed that the Bible not only establishes firm ethical standards but also empha-

Q. How do you view the situation?

A. The permissive attitude toward homosexuality came from the false presupposition that it is constitutionally inherited. This contention drags the theological discussion onto unfamiliar territory and silences the Bible's own teachings, which deal with conduct. Still more harm is caused by the inadmissible conclusion of "constitutional" homosexuality, namely, that anyone who has this predisposition cannot be considered morally responsible for his acts or subjected to ethical judgments. A thorough study of the medical literature on this subject reveals no evidence that homosexuality has a physical or constitutional origin.

The unwarranted presupposition that homosexuality has a physical or constitutional origin.

The unwarranted presupposition that homosexuality has physical or constitutional practice of using statements made by "constitutional" homosexuals as the basis for ethical norms. This overlooks a fundamental fact: Christian ethics is prescriptive, not descriptive, or, to put it another way, Christian ethical standards are the product not of statistical research but of revelation.

Further harm is caused by

not of statistical research but of revelation.

Further harm is caused by another inadmissible conclusion drawn from the thesis of "constitutional" homosexuality, namely, that a person who has this constitutional predisposition cannot be considered morally responsible for his acts or subjected to ethical judgments. This is rather like saying that since the heterosexual sex drive is stronger in some people than in others, only those in whom the drive is weak or nonexistent can be held accountable for their behavior.

be held accountable for their behavior.

As a result of all this, the important distinction between propensity and practice, which had to be made at the start in order to discuss homo-exuality at all—in view of the Bible's categorical condemnation of it—has now again been abandoned. The Anglican report of 1956 carried the distinction through to a consistent condemnation of consistent condemnation of homosexual behavior, but some more recent writers have gone so far as to claim that abstinence would be harmful for homo-

First Corinthians 6:9-11 condemns homosexual practices but also clearly from them. As a result it is popularly ignored.

The remarkable and distressing thing is that not only have church spokesmen lost sight of the biblical condemnation of homosexual acts; they have also abandoned the biblical message of healing and restoration for those involved in homosexual sin on the same terms as for those involved in other types of sin. Thus "Christians" appear to be denying what many secular psychiatrists affirm, that homosexuality can be cured.

Whenever churchmen of this

sexuality can be cured.

Whenever churchmen of this persuasion hear of a "converted homosexual," they dispose of the problem by saying that either he was not a "true" homosexual or he has simply subjected himself to effective — but by implication

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unnecessary — self-discipline. The naturalistic bias is revealed, for example, when some disparage a healing that leads "only" to abstinence. They think that a "cure" for homosexuality must necessarily involve hetero-

Q. Dr Bockmuhl, you still haven't explained how these people deal with the straight-forward biblical condemnation of homogynality.

homosexuality.

A. In the Scripture homosexual acts are forbidden or catexual acts are forbidden or cat-egorically condemned in Levi-ticus 18:22 and 20:13, Romans 1:22-28, First Corintians 6:9-11, and First Timothy 1:10. Most Protestants who have discussed homosexuality have felt obliged to deal with this unanimous bib-lical verdict, but few have done so adequately.

The most comprehensive treatment of the biblical position is given by D. S. Bailey, the editor of the Anglican report, in two chapters of his book Homosexuality and the Western Christian Tradition (1955). Bail-cy's treatment of the biblical "prejudice" against homosexuality results from a misunderstanding of the story of Sodom
in Genesis 19. The Hebrew verb
jada, know, does not necessarily
mean sexual knowledge. Perhaps,
he suggests, the Sodomites really
only wanted to yet acquainted

only wanted to get acquainted with the strangers.

How that could have been interpreted as a breach of hospitality, or why Lot would feel it necessary to offer to sacrifice his daughters to prevent it, Bailey does not explain. He devotes only two and one-half pages to the New Testament, chiefly to a discussion of whether the Greek terms are correctly translated in the Bible.

At any rate, he concludes the

terms are correctly translated in the Bible.

At any rate, he concludes, the Bible does condemn certain vices of the ancient world but does not touch on the problem of constitutionally inherited homosexuality, which is what is suppoed to concern us today.

The clear prohibition of homosexual acts in Leviticus 18:22 is often dismissed with the claim that what the text really has in mind is not homosexual activity as such but only contact with the alien religions that practiced male prostitution. In other words, it is a question not of morality but of religious purity. This bold argument is put forward on the basis of dubious evidence, for even Bailey observes that there is scant reason to suppose unnatural vice was widespread among the Egyptians and Canaanites and no reason at all to suppose it had a place in their worship.

At least Bailey finds the New

At least Bailey finds the New At least Bailey finds the New Testament passages "quite clear." Some other interpreters, however, see Romans 1:22-28 not as condemning homosexuality as such, but only as making it an "illustration" for the depravity of the ancient world. They leave it to the reader to answer the question: If the whole pattern is rejected as depraved, how can we accept the feature of it that is expressly cited as an illustration? Others claim that homosexuality is presented not as sinful in itself, but as punishment for sin.

naive. In Romans 1, Paul is completely in tune with the Old Testament idea that God can punish a sin by delivering the sinner over to it completely.

restament loca that Odd Carpunish a sin by delivering the sinner over to it completely.

First Corinthians 6:9-11, by contrast, not only explicitly condemns homosexual practices but also clearly proclaims liberation from them. As a result it is popularly ignored. Some writers do not even mention it, while others simply list it without devoting even one sentence to what it says. The same thing happens to First Timothy 1:10, a passage that has an important bearing on the question of the political applicability of the moral law (the usus politicus legis) in-

Q. Can you sum that all up for us?

A. As far as the New Testa-A. As far as the New Testament passages are concerned, the usual method is to say that Jesus does not expressly condemn homosexuality, and that even Paul was thinking only of the excesses of ancient society. Paul, it is claimed, could not have been speaking about constitutionally inherited homosexuality, because in his day it was completely unrecognised.

Once the biblical standard has thus been shown to be "irr vant," sociological or i chological values can take place. Other commentators on the subject draw on a nebulous, cover-all principle of "love," which will always make it possible to show great "compassion" for the homosexual in his variant way of life. This procedure is always alleged to be based on a "pastoral, compassionate understanding" of the individual.

individual.

At this point I have to ask myself whether this proposal—to abolish the biblical standard as an act of compassion, "for the sake of the individual"—can possibly be meant seriously. Anyone who looks at First Corinthians 6 without the prejudice that permits the fantastic exegetic somersaults we have been discussing will discover that in the New Testament the Law is for the good of man. How can it then be compassionate to eliminate it?

## Q. What do you think the at-titude of believing Christians should be on this issue?

A. We must make certain distinctions. First, we should recog-nise that the central doctrine of the permissivier

Second, as wide reading on the Second, as wide reading on the subject and pastoral experience has shown me, such a thing as a psychic predisposition to homosexuality does exist. Again and again we see a case unfolding as in the textbook: a physically or psychologically absent father and/or a dominating mother produce lasting damage in the child or adolescent in the form of a homosexual fixation.

homosexual fixation.

In cases where a fixation has already occurred through early childhood experience or other factors, we can only agree with the Anglican report: such a fixation relieves the homosexual of accountability for his homosexual propensity, but it cannot relieve him of responsibility for his homosexual acts. We must always make this distinction.

Third, there is the ethical

always make this distinction.

Third, there is the ethical question. In his remarkable sociological and psychological study made for the British Home Ministry, The Homosexual Society (1962), Dr Richard Hauser warns that a narrow line divides abnormal from normal behaviour, and that there is great danger of crossing this line during adolescence, when a person passes through a phase of sexual ambivalence.

This is the time when a home.

passes inrough a phase of sexual ambivalence.

This is the time when a homosexual fixation of emotional and social development can most easily take place. We must firmly repudiate the myth that such a fixation is necessarily irreversible. Hauser produces evidence to show that only 4 to 8 per cent of the active homosexuals are exclusively homosexual in their orientation; the far greater number are bisexual.

This brings the real problem into focus; it lies not in the existence of a miniscule number of people who really might have a strong predisposition to homosexuality but in the greater number of those who have chosen homosexual behaviours, so that homosexuality threatens to become an aggressive social epidemic.

As Hauser points out, putting

oneself above the law on the question of homosexuality oftens goes along with a feeling of being above the law in other matters as well. A celebrated and typical example is the case of Guy Burgess, but similar attitudes are shown in the statements of homosexuals cited by Hauser: an attitude of being "beyond good and evil."

One is reminded of Karl Barth's treatment of the problem in Church Dogmatics (Vol. 1II, Part 4, p. 185 of the German edition), that the first steps on the homosexual path can seem to "shine with a special beauty and exotic spirituality, even with an exotic spirituality, even with aroma of sanctity," and therefore we should warn ag ity, even with an therefore we should warn against them from the beginning, and not begin to confront people with the law of God only when faced with serious, overt offences. This is all the more crucial when we recognise that every human being has the possibility of a more or less far-reaching homosexual development.

We ought to note that a number of practising physicians have been convinced that an encounter with the saving power of Jesus Christ can decisively change the homosexual's situation.

Fourth, there is the matter of healing. A number of ecclesiastics today are thoroughly sceptical about the possibility of healing or cure for homosexuals. The sociologist Hauser, by contrast, believes that homosexual behaviour patterns can be overcome when the particular pressures that led to them are lifted: "You have to have seen their joy and have to have seen their joy and relief when people realise that they do not have to stay that

Some time ago the New York Academy of Medical Science re-ported a rate of cure of 50 per cent in the psychiatric treatment ment remained a major problem, doubtless aggravated by the cur-rent climate of permissiveness, even approval, in certain Church

A believing Christian certainly ought to be able to have even more hope than Hauser expresses. We know that in the early Church there were Christians who had been "like that." But it was behind them, because they were subsequently because they were subsequently "washed, sanctified, and justified in the name of the Lord Jesus Christ and in the Spirit of our God" (I Cor. 6:11). Finally, we ought to note that a number of

practising physicians have been convinced that an encounter with the saving power of Jesus Christ can decisively change the homo-sexual's situation.

When such cures are cited —
as in the BMA report — two
things always stand out. First,
when the individual has been
claimed for a higher purpose and
brought into the battle to fulfil
God's will on earth, his previous

Second, true Christian fellow ship is a prerequisite. Again and again we hear that a change began in the life of a homo-sexual when a Christian group created a new moral and spirit-ual climate for him.

Nevertheless, every healing in the Christian sense depends on the individual's answer to the question, "Wilt thou be made whole?" It is necessary for him to admit the sin in his past life, make confession, accept forgive-ness, and begin to struggle against his impulses and for the cause of Christ, under the guid-ance of the Holy Spirit, in the light of God's plan of salvation for the world.

for the world.

Finally, I would like to say this: The Church of Jesus Christ has to resist the trend that would ironically make it the agent for the abolition of its own ethical norms, an abolition for which neither the Old nor the New Testament offers the slightest justification. The biblical norms are relevant precisely because justification. The biblical norms are relevant precisely because they deal with homosexual behaviour, which is exactly the problem today. It is impossible to see why the principle of the lordship of Christ, which is applicable to every other aspect of human shortcoming and error, should not also have a healing and helpful impact in the area of homosexuality. In First Corinthians 6, Paul gives us a model of a creative approach, for he describes not only the required standard but also the source of power for a new life.

The decisive criterion of

The decisive criterion of Christian ethics is the lordship of Christ, and in the area of sexual ethics this means that physical inclinations must be subordinated to his will, not used as an access of the control of t

Today it is not only in systematic theology but also in Christian ethics that theology is being reduced to mere anthropology. What it really comes down to is this: Our whole generation is facing the choice, "Whom will you serve?"

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# Notes and

### More changes to our contemporary

Issue No 60 of the Melbourne-based "Church Scene" came out with a most pleasing use of modern type-faces. Evidently a change of printers has enabled it to get away from the solid black sans-serif headlines and its new look reflects careful use of modern typography.

It seems to be giving itself a morale boost by pulling on its own boot-straps when it gives some statistics which it says are based on October-November, 1972, figures. These must have been influenced by the cessation of free copies which the paper notified in its circular of May 9.

The same issue informs us

notified in its circular of May 9.

The same issue informs us that "Church Scene has become the distinctively leader-oriented newspaper among Aglican people." We can't help feeling disappointed that our contemporary has become another vehicle for the establishment. Whatever "leader-oriented" may mean, we sincerely hope that the phrase will never be used of the "Australian Church Record."

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## **Our Aborigines** must be taught

According to current critics of Christian missionary work among our Aboriginal peoples, some things that Christians taught them should never have been taught. Other important things, they say, have been left undone that should have been

andone that should have been taught.

Armchair critics have all sorts of advantages, including the vital one of never having to involve themselves in the situations they

express so much concern for.

But when these critics actually propose to set in action a course of education to remedy the defects of the past, almost anything can be expected to be proposed.

The proposal by Mr Thompson, Minister for Community Welfare, that a tavern be set up in Kalgoorlie, WA, in which Aborigines would be taught to drink, would be regarded as a sick joke by most responsible

people, were Mr Thompson not a WA Cabinet minister.

The Kalgoorlie Town Council strongly opposed the idea and Mr Thompson said that if they were unwilling, he would set up his extraordinary educational tavern elsewhere in the State.

tavern elsewhere in the State.

An inordinate number of Australia's 400,000 alcoholics are Aborigines. If we wish to decimate their ranks, let us educate them in drinking by all means. But don't let us get all hypocritical about "civilised" drinking when Dr Everingham, Federal Minister for Health, has recently labelled alcohol as Australia's No 1 enemy to health.

## St George's

Battery Point

An 85-year-old reader from St George's Battery Point, Hobart, has reminded us that the late Bishop Gordon Begbie was curate at St George's over 40 years ago and that he became engaged while serving there.

We remember that he spoke with pleasure of those days, just as our reader told us that she remembered his ministry with pleasure.

remembered his ministry with pleasure.

St George's, the most historic church in the diocese of Tasmania, has had a long evangelical tradition and past curates include such men as Archdeacon Clive Goodwin of Sydney and Canon Keith Kay of Holy Trinity, Hobart. The present rector is Rev Ernest G. Beavan.

This historic and gracefully constructed old building is in need of extensive repairs and an

need of extensive repairs a appeal for \$100,000 has launched.

## **Amalgamation** is not unity

Archbishop Rush, the new Roman Catholic Archbishop of Brisbane, put it in a nutshell when he said recently that people talk as though the amalgamation of denominations meant unity. "This is not so," he said.

He went on to say that denominations should be united in their aims in the teachings of Christianity. He said that he could see unity as a possibility but that he was confident that the Roman Catholic Church would survive without uniting with other churches.

He said that the greatest obstacle to unity was the unwillingness of people to pay the price to attain unity — hard work.

When churchmen of so many denominations are bending over backwards in their efforts to spread the notion that differences are minimal and agreement is just around the corner, Arch-

bishop Rush's refreshing frank-

oness is salutory.

Our differences are not simply a matter of tradition or historic development. They are fundamental and matters of precious biblical truth are often at stake. And those who see in the accidents of episcopacy and certain liturgical forms a reason for a zealous concern for our Roman Catholic brethren, allied with a disdainful tolerance of our Protestant brethren, are infraid of working on their own encrusted prejudices. As the Archbishop said, people have to work hard.

### A providential shortage

The three weeks' strike by Sydney brewery employees didn't bring forth a single letter of complaint to the daily press or a petition to Parliament about the hardships that drinkers were suffering.

And it was rather similar in New Guinea last Easter from all accounts, Interior Minister John Guise announced that the Government planned a holiday period for the people without drunkards worrying them. So Easter Eve and Easter Monday saw only four hours' trading. This time, hotel and club managers did complain.

The Bible assures us that the joys of heaven know no bounds but since there will be no alcohol there, there will be no drunkards either. Heaven has place for suither.

There must have been many homes in NSW and New Guinea who knew quite a measure of joy when beverage alcohol was unobtainable.

Not a squeak came from any-one except from the licensed clubs and even they had little to

## Swearing question

The refusal of three South Australian Labor members of Parliament to take the oath of allegiance on the Bible under-lines the fact that people no longer feel obliged to do things because custom decrees it.

The three men were able to declare their allegiance by an affirmation and it seems that where either an oath or an affirmation is acceptable, the affirmation is preferable today.

Some may even say that the traditional oath on the Bible is a relic of ruder times when an oath sworn on the Bible was much more acceptable to Christians than other forms of oath giving or taking.

oath giving or taking.

An increasingly large number of ministers prefer the affirmation to the oath on the Bible when taking marriage declarations. An affirmation is probably ali that the law today should require of any man. Forms of oath-taking and swearing as long as they are still in use, will offend the consciences of some men, whether they be atheists or Christians.

### Pray the Lord of the harvest

Remembering the injunction that men ought always to pray and not to faint, the second half of the year is a most fitting time for prayer to be offered that there shall not be wanting an abundant supply of men offering to train for the full-time parish ministry.

to train for the full-time parish ministry.

Talk of auxiliary, specialist, part-time or lay ministries should not blind us to the need for men who are prepared to devote all their time and talents to a lifetime of ministerial work.

Christian men of the right calibre will find in the work of the pastor a constant challenge, abundant opportunities for personal work and witness, a deep and sincere fellowship in Christ and the ever-present satisfaction of knowing that he is

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doing the Master's work and following his revealed will and

following his revealed will and purpose.

The call of the lifetime ministry is the call which every Christian man must face at some time. The present need for men is very great and this need itself may be God's call.

We are commanded to pray the Lord of the harvest that he will send forth labourers into his harvest. "Lift up your eyes and look on the fields for they are white already to harvest," God's word says.

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#### Problems of Arab-Israel conflicts

SIR—I refer to Rev Gordon Boutagy's letter, June 14, 1973, and his call for Christian in-tiative in justice for the Arabs. No Christian justifies terrorism secause he cannot unless he exposes himself as un-christian. And yet there is no answer to his terrorism. The Prime Miniser of Israel knows this to be rue.

On the basis of God's call to Abraham round about 1500 BC there was something distinctive in his revelation that "In you and your progeny blessing will come to all the nations of the earth." And Palestine became their land for that purpose, since, the Jews have wandered the face of the earth as the suffering pilgrim" for 2000 years after that race gave us esus of Nazareth.

God's call to Abraham to

esus of Nazareth.

God's call to Abraham to
ave the land of Mesopotamia
ad to Moses in the Ten Comandments on Mount Sinai and
the Jews, return from Babylon to
oman bondage: but to give us
hristianity was the great benefit
is unique people gave to all
en.

The Jews are a unique people and no other nation has served God so unswervingly, under such ordure and sorrow and torment as they. Even God told them they were a stiff-necked people,

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yet I venture that very quality served their fidelity through 3500 years and proved the indivisibility of His will through and in humanity.

I quote: "How odd; Of God; To choose; The Jews." Yes, how odd. Why not the civilised Egyptians or the gifted Greeks. Why are we Christians today when there may be far more gifted men and women in heathen lands who never heard the Gospel?

We say, what can all this hatred mean? Christian thought

en lands who never heard the Gospel?
We say, what can all this hatred mean? Christian thought has twisted itself on this point. I do not know. But I do know it means we cannot, in any sense, take initiative or exert our call for courage because our only understanding of that desirable end lies in displacing the Jews or the Arabs which in the revelations of far given us is no solution.

With Saint Paul, we can only pray, that in the fullness of time the purpose of this unsolvable situation will, like the origin of creation, be exposed.

Robert de Louth, Bowral, NSW.

#### Sydney's jet set clergy

SIR — I phone in regularly to Anglican News Line to hear the latest Church news. In the last week I was surprised to hear that the Church leaders overseas at

should not exceed words.

that time were Archbishop Loane, Bishop Dain, Bishop Del-bridge, Rev Neville Keen of HMS, Rev David Hewetson of CMS, Archdeacon Cameron, etc.

Now, sir, I am a simple Christian who, having been brought up to tithe, gives regularly and sacrificially to the Lord's work. I have never been out of NSW though I hope one day to do so.

out of NSW though I hope one day to do so.

You will understand if I say I am a little confused. I realise that my weekly offering probably wouldn't do much more than pay the Archbishop's hotel bill for one day in USA, but I would like to think that my money was doing something more for the Kingdom of God than helping any one of the clergy flit about the earth. I know communication is important, and first-hand knowledge is valuable, but is it so valuable that the sacrificial gifts of Christians have to be spent this way. CMS is always thousands of dollars short near the end of the financial year, yet it could send Rev David Hewetson away overseas for 3-4 months. away

months.

It would be interesting to know how many weeks of the year the Archbishop and his

assistant bishops spend out of the diocese. It would seem that we could do with less bishops and archdeacons, and more time spent on the job in the diocese, with jet-setting around the globe kept to an absolute minimum.

Just how the Billy Graham organisation, the World Council of Churches, CMS, HMS and similar bodies can come to Christian people and say "give

sacrificially" while their execu

sacrificially" while their executives live it up for weeks on end in other parts of the world, is beyond the mind of a simple Christian like me.

And I reckon there are a lot more as confused as I am. And if I ever sort out this problem, I will try and work out where the money comes from for the big hole in the ground behind the Cathedral, the No 1 York St built by St Philip's, and the Edgecliff massive development. All of that should keep me busy for the remainder of my days, and till the Lord comes and calls those responsible to give account for the ways in which they have used the sacrificial gifts of the Lord's people.

A. Drennan,

A. Drennan, Green Valley, NSW.

## 150th birthday for 'Com & Con'

THE Commonwealth and Continental Church Society celebrated its 150th

Society celebrated its 150th birthday recently.

It was on June 30, 1823, that Samuel Codner gathered a group of fellow-Christians in a coffee-house in the City of London in order to discuss the formation of a society to enlist clergymen and s c h o o I m a s t e r s for Newfoundland; and it was out of this meeting that the "Com and Con" grew, with the then Prime Minister, Lord Liverpool, as its first president.

Later William Wilberforce became an active vice-president.
Lord Luke is the society's present president.
The Society provides the lion's share of Anglican chaplaincy coverage on the continent of Europe.

Apart from its pastoral work on the Continent, the Society has centres at Bangalore and Madras, India, and a hospital chaplaincy in Nairobi, Kenya.
The Society has also been a

The Society has also been a close supporter of the work of the Bush Church Aid Society in Australia since its inception.

## Staff changes at St John's Nottingham

St John's College, Notting-ham, which inherited the ALCD diploma from the former London College of Divinity, has, with the agree-ment of the governors and Nottingham University, de-cided to change the title of the diploma to "Licentiate in Theology." This will be awarded from June, 1974, onwards

onwards.
St. John's has also announced three new appointments to its

The Rev Peter Ashton, Vicar of St. Philip's, Girlington, Bradford, succeeds the Rev Gordon Jones, Vicar-designate of Christ Church, Orpington, as director of pastoral training.

Miss Anne Long, formerly at Gipsy Hill College of Education, is to become a counsellor and also specialise in adult education, Christian apologetics and the supervision of students on pastoral assignments as well as women students.

A Baptist layman, Mr David Cook, is to teach contemporary and philosophical theology and ethics.

## **Influence** exceeds numbers

Although Christians make up only 2.5 per cent of India's total population, their influence is far greater than their number, according to Bishop Alexander Mar Theophilos of the Mar Thoma Syrian Church of

India.

The Bishop described Asians as being willing to give more than a week at a time to study, retreats and contemplation because they "are not in a big rush as they live out their lives." That he said, "is the Asian way. Jesus was an Asian."

"Many leaders in India today were educated in Christian schools and they still send their children to Christian schools. They know what service has been rendered to India by these services of the Christians." (RES NE)

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stamps in October.

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These will be: Christmas (Christian), Diwali (Hindu), Idul-fitar (Moslem) and the Chinese New Year.

Practically all the Fijian people are Christians, most of them Methodists. But after many generations of missionary activity, the large Indian population is still largely Hindu or Moslem.

These and many other stamps

are of great interest to Anglican stamp collectors. In our advertising on page six the Sydney Anglican Stamp Society announces an increase in its activities because of growing support from men, women and young people from many parishes.

On the Saturdays concerned, people come and go all day at times to suit themselves. Lots of tables and chairs are set out and in an informal and friendly atmosphere stamps are exchanged and help and advice given. Those new to this method of expanding their hobby quickly catch on and spend an enjoyable and profitable time. When exchange is not possible, a reasonable price is agreed upon.

#### Not insipid. says Dean Thomas

Now, in so far as we have given the impression that the Christian ideal means a person with zero personality, no rough edges, no quirks of character, no flavour to remember, we have failed the New Testament pattern.

Didn't Jesus say to His followers: "You are the salt of the earth; but if the salt has lost its taste, how shall its saltiness be restored?"

The last thing the true followers of Jesus will be is insipid.

SYDNEY CITY MISSION

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## Crossword prize

A book prize for Bible Cross-word No 71 has been posted to Mrs N. E. Toogood, Kogarah, NSW

#### Sisters withdraw from Hobart

St Michael's Collegiate School, Hobart, founded by the Sisters of the Church at the instigation of Bishop Montgomery in 1892, is to be controlled by a board with Mr Justice D. M. Chambers

as chairman.

The bishop has advised that long ago the sisters told him they would have to close their school work in several Australian cities and Hobart was one of the last they had to withdraw from.

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#### Interstate Services

PERTH: St. Alban's, 423 Beaufort Street. Services 9.30 a.m. and 7.30 p.m. Rec-tor: Bryan F. Hall. All welcome.

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SEERS (Simmons).— Stephanie Isobel born June 28 at Port Kembla Hospital. A sister for Michelle. Mother and

## French churches' nuclear protest

testant churches in France have declared that their country should take "greater notice" of protests by Pacific residents about French nuclear tests in the Pacific.

Their joint statement was issued late last month in Paris by the French Protestant Federation and the Roman Catholic Commission for Justice and Peace.

The statement said that France should play its part in inventing "new forms of security" in order to "prove in a very concrete manner our desire for Pagase."

The text of the statement

"These tests rouse the emotions of the residents of the Pacific and rouse the world in strong protest. Our country should take greater notice. Certainly it is not for us to deter-

## Schemes of union not unity

The Archbishop of Canterbury, Dr Ramsey, has said that "it is important not to identify ecumenical progress with the fortunes of schemes of union."

He said this in a statement re-leased on June 29. It is part of a memorandum on Christian unity which was submitted to the meeting in Dublin earlier this month of the Anglican Consult-ative Council.

In it, Dr Ramsey argues that "the work of Christian unity in-cludes far more than the devising and the carrying-out of schemes of union between Churches."

The Archbishop draws atten-ion to such aspects of the work of unity as Christians praying sgether, worshipping together, udying together, preaching the ospel together to the non-hristian community and serving

the experiments on which matter the opinions of experts remain divided. In reality, beyond the biological risk which will be in-curred, there is a much larger and deeper problem.

deeper problem.

"The competition between the United States and the USSR for the perfection of their nuclear devices constitutes, according to the terms of the recent report of the Institute of Research for Peace in Stockholm (StPRI), 'the greatest menace for the survival of humanity.' Great Britain, France and China have taken the step. Other countries could be tempted to endow themselves with nuclear arms.

"New forms of security must

'New forms of security must invented. In this field our

country has its role to play and it should not be too audacious, Therefore, putting aside all national pride, we must under-take certain tasks which prove in

affirmed in official declarations.

"Amongst Christians are a good number who think that a unilateral renunciation by France of her own political strategy of nuclear armaments will be a gesture of great significance in line with the dynamics of the Gospel, It is not excluded then that, having considered in all conscience the gravity of the situation, some Christians feel it necessary in this case to witness to their faith by a rejection (of the tests)"

## ANNOUNCEMENT!

Bookings for the

### CHRISTIAN CAMP and CONFERENCE CENTRE

Westwood Lodge Montgomery Street, Mt. Victoria

may now be made with the **Church of England Youth Department**, 511 Kent Street, Sydney, 2000, by phoning the Property Bookings Officer,

Miss Heather Bernard — 61 9243

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Brochures for Youth Department Properties are also available at Westwood Lodge.

## ALCOHOLIC REHABILITATION CENTRE

The Sydney City Mission requires an Assessment Officer (male or female) with experience in counselling or dealing with alcoholics, for a new Centre to be opened at Surry Hills in October.

Must have references, including Minister's reference.

## ASSESSMENT OFFICER

Apply in writing ONLY, Sydney City Mission, 103 Bathurst Street, Sydney.

## BIBLE CROSSWORD No. 73

We will give a book for the neatest correct entries to Bible Crossword No 73, which should reach the office not later than August 5. All answers come from the Revised Standard Version of the Bible.

ACROSS And he ordered certain mighty men of his army to bind Shadrach, Meshach, and—, and to cast them into the burning fiery furnace (8) Dan 3:20.

A voice from the said, "This is my beloved Son, with whom I am well pleased: listen to him" (5) Mt 17:5.

10.

Therefore a man—
— and his mother and cleaves to his wife, and they become one flesh (6,3,6) Gen 2:24.

12. Moses went out to —
father-in-law, and did obeisance and kissed him (4.3) Ex 18:7.

sed him (4.3) Ex 18:7.

14. No one can serve two masters; for either he will — one and love the other (4.3) Mt 6:24.

16. For a thousand — thy sight are but as yesterday (5,2) Ps 90:4.

18. When Martha heard that Jesus was coming, she went and met him, while — in the

house (4,3) Mt 11:20.

20. We have such a high priest, one who is seated at the right hand of the throne of the — — — (7,2,6)

Heb 8:1.

22. In the fear of the Lord

have a refuge (3,6) Pro 14:26.

He who did not spare his own Son but gave him up for ——, will he not also give us all things with him? (2,3) Rom 8:32.

If —— we have no sin, we deceive ourselves, and the truth is not in us (2,3) 1 Jn 1:8.

1:8. — mind has led him astray, and he cannot deliver himself (1,7) is 44:20.

DOWN

1. O my son Absalom, O o ny son Absalom, O ny son her highly, and she will exalt you; she 25.

will honour you if you
her (7) Pro 4:8.

3. Do not seek what you
are to eat and what
you are to drink, —
of anxious mind (3,2)
Lk 12:29.

4. For God so loved the
world that he —
that whoever be
lieves in him should
not perish but have
eternal life (4,3,4,3) Jn
3:16.

not perish but have eternal life (4,3,4,3) In 3:16.

5. And end rance produces —, and character produces hope (9) Rom 5:4.

6. "I charge you in the name of Jesus Christ to come out of her." And it came — — very hour (3,4) Ac 16:18.

7. But of that —— that hour no one knows, not even the angels in heaven (3,2) Mk 13:32.

8. I arm about to punish his house for ever, for the iniquity which he knew, because his sons were ——, and he

13.

me into the the enemy; thou — feet in a broad place (4,3,2) Ps 31:8. They are again — in them and overpowered, the last state has bethe last state than the first (9) 2 Pe 2:20.

The disciples went and

17. The disciples went and

did — — had directhem (2,5) Mt 21:6. ere is one lawgive if judge, he who e to — — it troy (4,3) Jas 4:12

destroy (4,3) Jas 4:12.

20. Until now you have mocked me, and told me lies; tell — you might be bound (2,3) Ju 16:13.

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## HELPFIIL COMMENTARY ON I PETER

TRIED BY FIRE. The message of I Peter by Wil-C. Brownson. Baker, 972. 103 pages. \$US1.95.

A contemporary and practical immentary which comes to ips with the subject matter of ter in an interesting and re

Though not technically an ex-getical commentary, the author as a good theological per-pective and makes true and ood sense of the text. This commentary will add a

www dimension to the average erson's appreciation of the mesage of I Peter for today,

R. E. Lamb.

## Marriage pot-pourri

THE MARRIAGE AFFAIR; edited by J. Allan Petersen; Tyndale House Publishers Wheaon, Illinois, U.S.A., 1971; 20 pages. Price not stated.

The title of this book could be sleading for "Marriage Affair" not about extramarital associans, but, on the contrary, as

ar of downtown St John's,

atimer Square in Christ-hurch, is to visit Sydney

ext month to give the dio-se the benefit of his experi-

ce in inner city work.

Maurice Goodall is the leader fa highly skilled team which as helped to make St John's, atimer Square one of the most citive and innovative churches in lew Zealand. In addition, it is rongly evangelical in its ministrongly evangelical in its ministrongelical in its ministrongel

lney's inner city director, gust 13 and 14, to be both Moore College, Carillon

at Moore College, Carillon ue, Newtown.
ere will be afternoon sesfor clergy starting at 4
dinner, and evening sesfor clergy and laymen,
nencing at 7.30 p.m.
Goodall runs St. John's
Door centre in Christh, with a park staff of five,
00 voluntary workers.

100 voluntary workers. he centre runs family camps, ides tea for men in the night

NZ pastor leads

inner city study

Dr Peter

O'Brien to

Moore Coll

Rev Dr Peter T. O'Brien

has been appointed head of

the department of the New

Testament at Moore College,

Sydney, from the beginning

of the 1974 academic year.

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Billy Graham points out in the foreword he has written, it is about stable, successful marriage from the Christian point of view.

Pot-pourri is the descriptive term that springs to mind after reading this paperback; that is pot-pourri as Webster defines the term (a confused collection; a miscellaneous mixture; a medley; a hotchpotch).

Petersen has ranged wide in culling, with permission, the eighty articles, written by some seventy-seven different authors, which go into the pot-pourri. Articles by the better known

and professionally qualified people in the field such as Du-vall, the Clinebells, Mace, Narra-more, Popenoe and Tournier are well balanced and helpful as are well balanced and helpful as are some other articles by other qualified people but "Marriage Affair" is "a miscellaneous mixture" and there are a number of articles which are simplistic and some which are but a collection of dogmatically stated and, in some cases, misleading and if not inaccurate certainly in

Gordon Beatty.

## SHORT NOTICES

VITAL SERMON OUTLINES by W. H. Compton. STIMU-LATING SERMON OUTLINES by C. H. Spurgeon and others. 150 EXPOSITORY SERMON OUTLINES by Croft M. Pentz. CHOICE SERMON OUTLINES by Billy Apostolon, Baker 1972 reprints. From 55 to 82 pages each. \$US1. All the outlines are brief, demanding much work from the preacher. SUCCESS-FUL LESSON PREPARATION by Elmer L. Towns. Baker, 1969. 35 pages. US75c. Helpful for

# unused church lands

velop a housing subdivision of 31 acres in the fast-growng Richardson Road area of Rockhampton were given at the Rockhampton synod which met at the end of June.

which met at the end of June.

The land is on a gently sloping rise close to the Bruce Highway, with commanding views across the city.

Design for the subdivision has been completed and lodged with Rockhampton City Council.

The Richardson Road land was acquired by the late Bishop McCall 10 years ago for the purpose of transferring the church's

Synod, Bishop Grindrod said, "Bishop McCall's dream was beyond us at the time, but under God's providence it may, in a changed way, be fulfilled and even surpassed beyond its

Key Books ACR'S REVIEW EDITOR INTRODUCES

IMPORTANT NEW TITLES:

IMPORTANT NEW TITLES:

KNOWING GOD by J. I. Packer, Hodder and Stoughton, 1973, 256 pages, \$6.70. Dr Jim Packer, Associate Warden with Michael Green of Trinity College, Bristol, scarcely needs an introduction to Anglicans. He is one of the world's finest reformed theologians and this clear and incisive work will add further lustre to a well-established reputation as both scholar and writer. He shows that modern times have spawned great thoughts of men but only small thoughts of God. Churchmen too have looked at God through the wrong end of the telescope and so have neglected the great issues of death, eternity, judgment and the abiding consequences of temporal decisions. He traces the effects of Arminianism, Socinianism and other trends on Reformation theology and the consequent dethronement of God, the Bible and historical Christianity. A book that helps us to understand modern theological confusion.

STAND UP AND BE COUNTED by Dr J. H. Court in association with Miss Helen Caterer. Lutheran Publishing House, Adelaide, May, 1973. 40 pages. In this excellent little booklet, the authors make it perfectly clear that standards and values that lie at the heart of the Christian faith are under planned attack today as never before in this country. They show that Christians have a clear responsibility to speak up in this crisis. They make out an unanswerable case for the fact that our legislators, public bodies and the media want to know what Christians feel about projected changes and that they are prepared to be influenced by every positive presentation of the Christian view. A book that sounds a clarion call to the exercise of Christian responsibility.

THE SACRIFICE OF CHRIST by Henry Wace, Church Book Room Press, 59 pages. When Preacher of Lincoln's Inn Chapel in 1898, Dr Henry Wace, later Dean of Canterbury, preached these five sermons on the greatest of all themes and they were published in the English 'Record.' It became a classic from the time of its publication in a single volume and the Church Book Room Press renders a great service to Protestant theology keeping it well and truly alive.

Rockhampton develops

changed way, be fulfilled and even surpassed beyond its author's initial dreams."

The decision to subdivide follows recommendations by the Glebe Administration Board's chief property officer, Mr J, Cooper, of Sydney, who made a special survey of the diocesan property in and around Rock-hampton.

Synod treasurer, Canon K. W. Raff, said money earned by the

parcel.

The report said, "The proceeds flowing from the Richardson Road subdivision probably will exceed the amount we originally hoped to realise.

"We have a wonderful opportunity for financial consolidation and must take care that no moves are made which eventually could cause financial embarrassment."

# Dr Hardman

man (pictured), acting principal since May, has been appointed principal of the Adel-aide Bible Institute at Victor Harbour, S.A.

Bryan Hardman graduated from Moore College in 1954 and served three curacies in Sydney before going back to England where he gained a first-class BD at the University of London in 1960. He did his doctorate at Selwyn College, Cambridge, and until his appointment to Adelaide in 1968, he was vicar of St Andrew's, Cambridge.

After five years as vice-princi-

of St Andrew's, Cambridge,

After five years as vice-principal at ABI, he became acting principal when Rev Geoff Bingham resigned in May to take up an evangelistic ministry.

Dr Hardman's field is historical theology and as a reformed scholar for some years he edits the weekly "English Churchman."

man."

While working in Sydney he met Miss Gwyneth Hepper, deaconess at St Stephen's, Port Kembla, and they married in London some years later. They have three children, all born in Cambridge, Robert (10), Ruth (9) and Joy (7).

The Council of ABI will announce other staff appointments later in the year.

of the 1974 academic year.

Dr O'Brien will occupy the post left vacant by the appointment of Bishop Donald W. B. Robinson as Bishop in Parramatta. He is himself a prizeman and graduate of Moore College with a first-class ThL in 1960 and an honours London BD in 1961.

After a curacy at Padstow, he became a lecturer at Moore 1962-64 and then went out to India for C.M.S. He obtained leave for post-graduate study under Professor F. F. Bruce at Manchester and was awarded the PhD of that university in 1971.

Latterly he has been vice-principal of the Union Theological Seminary at Yeotmal, India.

ABI principal Rev Dr Bryan E. Hard-

A feasibility study is being made of the lovely 23-acre property at Victor Harbour to rmine how to make the best



## Dean of Sale to retire

After 42 years in the min-istry, 23 of them as Dean of Gippsland, at St. Paul's Cathedral, Sale, Dr Clarence Barton Alexander has announced his retirement to take effect from September

take effect from September 17.

Dr Alexander studied for the ministry at Moore College and was ordained in 1931. Later he gained his Th Schol, was made a Fellow of the Australian College of Theology, gained his BA at the University of Sydney in 1934 and his MA in 1936.

He obtained his doctorate of divinity at the Melbourne College of Divinity in 1941 and honours in the School of Comparative Religions in 1942.

He served his first curacy at St John's, Ashfield, NSW and then served in India.

Returning to Australia in 1937 he served at Albury, Prior to his appointment as Dean of Gippsland he was Rector of Bega in the diocese of Goulburn.

Since being at Sale he has served under three bishops: Blackwood, Davidson and the present Bishop Dr D. Garnsey.

Dr Alexander is well known for his keen love of sport, especially cricket. While at Sale he served as chaplain to the CMF from 1953-58, and in 1958 was appointed as chaplain to the RAAF at East Sale a post which appointed as chaplain to the RAAF at East Sale a post which

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6 - AUSTRALIAN CHURCH RECORD, JULY 26, 1973

## Mainly About People

St. Bede's. Elwood (Melbourne) since 1952, has been appointed acting rural dean of St. Kilda while Rev David Shand is absent on long service leave from July to September.

Mrs Naomi Tuti. wife of Bishop Tuti. an assistant bishop of Melanesia, died suddenly on 24 April last while giving birth to a son. She is survived by eight children.

Rev Peter J. Read, rector of Kingscliff (rafton) since 1965, has been appointed

ptember.

Rev David J. Lovell, vicar of Lydook (Gloucester) since 1967, has been upointed rector of Oatlands (Tasmania) om a date towards the end of the

Vernon

Cornish

Rev Canon J. Vernon K.

(Brisbane).

Cornish, rector of St Luke's,

since 1971, has been ap-pointed Archdeacon of the

Downs from August 1. He succeeds Archdeacon Ralph

Wicks, who is to become an assistant bishop of Brisbane

this month.

staff of St. George's Boys' Home. Rock-hampton.

Sister Beverley Rillat. Church Army, has left the parish of Lara (Melbourne) has left the parish of Lara (Melbourne) has left the parish of Lara (Melbourne) has left the office of the Church Army, has left the office and taken up full-time Industrial Chaplainey work.

Bishop Ralph G. Hawkins of Bunbury left Australia at the end of June on a five-month overseas toor as part of his five-month overseas toor as part of his the Missions to Seamen. Singapore and relatives in England and Newfoundland. Bishop Bastlan is "dministrator of the diocese." neted to St. Peter's, Hamilton on 29 to Democraces Dupline Robey has been of Marian and St. Stationed to assist in the parish of Hamilton (Taskantha) and is stationed it Bushy Park. Goldney has been appointed organist and choirmaster at St. Barnolomew's, Norwood (Adelaide). Rev Wilfred E. Dennis has been licensed as curate of St. Martin's, Campeller and Carlotton (Taskantha). Carlotton (St. Martin's, Campeller and Carlotton (St. Martin's, Campeller and Carlotton), as been appointed to the new district of ara Hills.

Daylestord.

Rev Cyril L. Chathams rector of Christ Church. Castlemaine since 1970. has been installed as a canon of All Saints' Catheoleal Resetting. de (Adelaide) from 3 August.

Rev Laurence R.D.B. Jupp, rector of 1 Soul's, St. Peter's (Adelaide) since 56, has been appointed rector of Balnaah (The Murray) from the end of

dral, Bendigo.

Rev Johp H. Howorth, rector of St. datthew's, 1) rayton (Brisbane) since 1964, as been appointed curate of St. Anrew's, Caloundra.

Archdeacon Llonel R. Lenthall, rector of Mount Gambier (The Murray) will be overseas on long service leave from July to October and Archdeacon Ernest A. Codd will be locum tenens.

uppointment in Melbourne diocese. Rev Graham R. Jackson, curate of Elizabeth (Adelaide) since 1969, resigned, an insistent for St. Feter's College Mission. Rev Reginald W. Boll. vicar of St. Only, Crabourne (Melbourne) since 1969, has been appointed to a senior haplainty. Missions to Seamen from 1 We ignore Rev Kenneth J. Perry, Victorian Secre-ary of the Church Missionary Society ince 1965, has been appointed vicar of it. John's, Cranbourne from 26 Septem-God's providence

ketober.

Rev Colin J. Coish. associate director f the G.B.R.E., Melbourne, since 1971, as been appointed in charge of Holy rinit; Balaclava (Melbourne) in the St. ilda-Prabran team parish from 2 nounced plans for a unique series of Australia wide seminars on frontier youth work to be led by Dr Jack Sparks Rev Reginard J.H. Roddick, vicar of and Mr Michael Eastman

(pictured). Dr Sparks is Director of the Christian World Liberation Front, a biblically based, uncon-ventional youth movement amongst American street people

amongst American street people and university students.

Mr Michael Eastman is Development Officer, of Frontier Youth Trust — the arm of Brit-ish Scripture Union responsible for servicing and developing Christian Open Youth Clubs.

experiences in working with non-church young people, radicals, activists, dopers, under privileged and ordinary happy youth who have never met Jesus Christ.

Radical approach

to SU youth work

have never met Jesus Christ.

Australian Scripture Union is organising these Sparks/Eastman Australian seminars because its own youth work has grown at a tremendous pace in the past 24 months. Using the Title "Theos," Scripture Union has developed a major summer program of nontraditional youth work. Scripture Union's alternatively style newspaper "Theos Sun" has a monthly circulation of over 40,000.

In March, Scripture Union appointed two youth specialists,

pointed two youth specialists the Rev Peter Corney in Mel-



bourne and Mr Gary Althorp Adelaide.

Adelaide.

"A growing ministry like this" said Scripture Union's Federal Secretary, Mr David Claydon, "demands a thorough examination of a wide range of biblical, theological and sociological questions. It also requires a radical spirit willing to try new practical ways of confronting young people with the whole gospel."

"Jack Sparks and Mike Fast-

people with the whole gospel."

"Jack Sparks and Mike Eastman represents very different
traditions and between them will
give us an insight into the youth
scene overseas and will really
stimulate Australian youth workers to think through the issues
in Australia," said Mr Claydon,
The Sparks/Eastman Seminars
will be preceded by a Youth
Consultation in Melbourne, September 24-28. The invitation list
for this Consultation has already

for this Consultation has alrea been filled. But the Intersta Seminars have been planned cater for much larger numbers

The dates of the Seminars as Sydney, October 2. Brisbane October 3, 4. Melbourne, October, 6. Canberra, to be announced d. Hobart, to be announced Adelaide, October 16, 17. Perth October 20.

## Archbishop on stage "Joe the poacher"

Not all our archbishops walk for miles or read whodunits when they want to relax. Not the Archbishop of Adelaide, at any rate.

Dr Thomas Reed joined a number of other very prominent Adelaide citizens in the produc-tion of a charity theatre per-formance during the first week in July.

He appeared in the comedy, "The Amorous Prawn" staged at Theatre 82 in aid of the Ade-laide Children's Hospital. His Grace played the part of Uncle Joe the poacher (pictured).

The same role was played by three Adelaide politicians — Mr Hall, leader of the Liberal Movement in State Parliament, Mr Cameron, MLC, and Dr Tonkin, MP.

Mr. O'Brien, British Consul-General and Captain R. J. R.



Dr Reed did not have ufficient time to grow the mousache and beard needed for the art of the wicked poacher, but is the illustration shows, stage nake-up was very realistic.

## ALAN SCOTT TO RETIRE

Rev Alan F. Scott, B.E.M., New South Wales State Secretary of the Bible Society in Australia, will retire early in 1974. Mr Scott has held his present post for the past 20 years. In that time he has seen the work grow very con-

siderably.

He will be succeeded by Mr
Keith J. Williams who joined the
NSW staff as a deputationist in
1966.

In his many years in the NSW office, Mr Scott has won very warm acceptance in churches of all the Protestant denominations

## Strains on family annual mtg told "More pressures are being placed on the family unit which tends to be smaller. Because smaller it is less able to sustain within itself the strain of modern life. No longer do we see the extended family where this pressure can be cushioned a little."

sustain within itself the strains of modern living. This was the view of Miss Judith Green, chairman of the Australian Council of Social Service, expressed at the annual meeting of the C this month,

Canon Cornish trained at St
Francis' College and was ordained in 1957. He graduated in
arts at the University of Queensland in 1961 with a first in
philosophy. In addition he has
academic qualifications in music,
presedy and drammet. of E Homes in Sydney, on

July 4.

She said: 'The needs of most well as the health

She said: "The needs of most individuals, as well as the health and stability of society, are served only by a strong and healthy family life.
"Individuals still need a sense of purpose. The family is the place where hopefully this need can be met." speech and drama.

He was rector of St Matthew's, Sherwood, 1966-71 and
was also editor of the Brisbane
Church Chronicle until it ceased

## Silas Horton ACL secretary

Rev Silas Horton (pictured) rector of St Andrew's, Roseville, NSW, has been elected honorary secretary of the Anglican Church League, the oldest and strongest organisation of evangelical Anglicans in Australia.

In the absence of Archbishop Loane overseas, Bishop F. O. Hulme-Moir chaired the meeting which was held at the Boys' Home at Carlingford.

Silas Horton succeeds his bro-Silas, Horton succeeds his brother, David Horton, a solicitor, who announced his resignation at the annual meeting of the A.C.L. on Tuesday, July 3. The two brothers continue a long family tradition of active association with the witness of the league. Their father, Mr Silas Horton, sen, was for many years a member of the League Council and a vice-president.

Other officers elected at the

Other officers elected at the I meeting were:
Dr D. B. Iman, Dr A. M.
treasurer, Mr W.

Bailey. Vice-presidents are: Bishop D. W. B. Robinson, Archdeacon E. D. Cameron, Revs Canon A. H. Funnell, B. G. Judd, P. Oliver and B. L. Smith, Messrs G. Christmas, J.

A feature of the annual m city and country areas of par prepared by members of A.C.L.'s various standing of mittees. Several of these



The A.C.L. has affiliated wi the A.C.L. has affiliated with Australian Evangelical liance amd also takes a proponent part in other wider matter of concern to evangelicals evewhere. Reports showed the appropriate continuous and the content of the membership continues to ground and that the financial position

man, J. Davies, D. Fioord.
E. Lamb, R. Meyer, G. Olliffe
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Gordon Robinson and J. Turne
Messrs A. P. Bryson, Collin
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# Church Record

# NEW H. C. SERVICE OUT ON 3 SEPT.

New experimental service demands more careful choice and preparation by the individual minister.

A new experimental service of Holy Communion will be issued on 3rd September next. The announcement was made by Bishop Gordon Arthur (pictured), following a five-day meeting of General Synod's Liturgical Commission at Moore College in Sydney last month.

The new service is the result of seven years' planning and

of seven years' planning and drafting, including "survey of thousands of comments on the two preceding services — 'A

drafting, including "survey of thousands of comments on the two preceding services — "A Modern Liturgy" (1966) and "Australia 69"." It will be published by the Commission, printed by Lutheran Press, Adelaide, and distributed by the Anglican Information Office, Sydney.

It will sell for 40 cents. It will be 32 pages in two colours, easy to read and follow.

Bishop Arthur released his statement at Moore College, Sydney, today after a five-day meeting of the Liturgial Commission.

Bishop Arthur said the new service is shorter than its predecessors, and has attempted to present the truths and approaches of the Anglican Book of Common Prayer in the light of modern understanding. An attempt has been made to make it as lively and direct as possible.

"The Commission is busy drafting other services with an

## **CEBS** pack Cathedral

Five hundred and fifty nbers of the Church of England Boys' Society mar-ched to St. Peter's Cathedral, Adelaide for their annual service on Sunday, July 22.

Service on Sunday, July 22.

The record number of marchers plus parents and friends swelled the congregation to over 1,000 packed into the Cathedral. The theme of the service was "Freedom" and the preacher was Rev Mark Haynes.

The St Michael's singers assisted with the modern hymns while the Cathedral organ was used for the two traditional hymns.

hymns.

The play reading of "The Happy Prince" by the South Australian Theatre Company gave the junior Cebs a real share in the service.

Organisers of the march and service were Donald Cornelius, Graham Kaines and Lew Wray.

eye to producing the first all-Australian prayer book in 1977. The Commission is widely representative, bringing members together from Perth, Adelaide, Canberra, Melbourne, Sydney and Brisbane.

"The next task is a new marriage service. Spirited discussion on the nature of marriage took place at this meeting, and divisions of opinion reveal the difficulties which our society is having today in coming to any understanding of this vital area."

The Commission spent most of its time at the July meeting on "Australia '73." It began as a revision of Australia '69 but it took a new direction when it was realised that it would be compared with the English revision, Series III.

Series III.

The Commission believes that the structure and theology of the new service are better thought out than Series III. Perhaps there way the service may be con-ducted. This will require a lot of thought and preparation by indi-vidual clergy before use.

The highly controversial permission in the last revision for prayer for the departed has wisely been altered.

A note allows distribution of the elements immediately following the words of consecreation so that other materials are not regarded as essential to the rite.

The Commission also gave as

The Commission also gave at-tention to the use of the psalter and collect in modern ver-sions but no decision was reach-

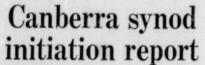
The Commission is under-taking a revision of the pastoral offices along the lines of SSR (Sunday Services Revised). These

include baptism, confirmation

The Commission is somewhat alarmed at the absence of international agreement on the English rendering to be used in such common forms as the Lord's Prayer, despite the work of the International Commission on English Texts. So it has con-

One aim of the Commission is to produce a set or sets of all the main services that make up the Anglican liturgy by 1977.

The question of revising the ordinal is attended by a number of difficulties such as who can,



Canberra and Goulburn Diocesan Commission on Christian Initiation was presented to the annual synod which opened in Goulburn on August 3.

The following are its recom-

The following are its recommendations:

A. It should be generally necessary for an application for baptism, whether by an adult or on behalf of an infant, to be made at least one month before the baptism takes place, to give time for adequate explanation of the nature of the rite.

B. Baptism should not be refused to any child whose parents or sponsors evidently understand the meaning of the rite and ask for it.

or sponsors evidently understand the meaning of the rite and ask for it.

C. Baptism should be administered at a public service.

D. The responsibility of the congregation for the baptised person, whether child or adult, should be expressed in care for the person's welfare and Christian education.

E. A service of Thanksgiving and Prayer should be available as an alternative to baptism for infants.

F. There should be an annual

service of dedication in each parish, at which the Bishop pre-sides and celebrates the Holy

Communion.

(i) Baptised children who ask to be admitted to Holy Communion and who have been accepted by the parish priest after consultation with their parents and representatives of the congregation, should be confirmed at the service of dedication with the laying of hands of the Bishop (the parish priest, and a representative of the congregation).

(ii) The Bishop should set a lower limit to the age at which a person is confirmed.

(iii) People who are baptised as

(iii) People who are baptised as adults may be admitted to Holy Communion without waiting for the annual service of dedication.

vice of dedication.

(iv) There obuild be other forms of dedication and commissioning at this service.

G. At the time of the Bishop's visit the congregation should discuss with him the aims and activities of the parish.

H. Parishes should make provision for a process of Christian nurture in which commitment and reflection may be guided and helped in people of all ages.

deviations. There is also the question as to whether the ordinal can be changed at all under our constitution. The preface to our ordinal clearly requires that "No man shall be accounted or taken to be a lawful bishop, priest or deacon in the Church of England . . except he be called, tried, examined and admitted thereunto, according to the Form hereafter following."

## Gordon Garner overseas

Rev Gordon Garner, Director of the Australian In-stitute of Archeology, Melbourne, leaves this for extensive study and field

for extensive study and field work overseas.

Mr Garner will be accompanied by his wife and family. He expects to be away at least until the end of 1974.

He will visit the USA for contacts with museums and archeologists and then go on to London where he will do post-graduate work under Professor E. E. D. Oates, head of the department of Western Asiatic Archeology.

eology.

He will then spend some months on field work in Israel and will visit other Bible lands before returning via South-East Asia. While away, Mr Garner will continue to edit "Buried History," the AIA's quarterly magazine.

## "Ecumenical movement very sick"-Howe

say what is in our hearts about the ecumenical movement and admit that it is very sick," said Bishop John Howe (pictured) at the Dub-lin meeting of the Anglican Consultative Council late in

Bishop Howe explained that he had travelled throughout the world and spoken with church

are not going to get anywhere.
"If the big schemes are foundering," Howe said, "and if the
light of Vatican II is fading then
we must bet gack to unity at the
local church level."

A South African delegate asked the question "After we have our theological games where will we be? We ought to stop and see what the Lord is doing because things are happening in the church today."

union."

The Anglican Consultative Council comprises some 60 members — clergy, laymen and women, from the member churches of the Anglican Communion with some 65 million people throughout the world. The council meets every two years and the first meeting took place in Kenya in 1971.

The Archbishop of Canterbury is President. Australian delegates are Archbishop Geoffrey Sam-bell of Perth, Archdeacon Donald Cameron of Sydney, Mr Roland T. St John of Brisbane and Miss Irene Jeffreys of Ade-laide.

Speaking on the subject of church union, the Archbishop of Perth asked the question "What are the goals of Christian unity?" The Archbishop continued "I no longer aim at organic union in the short term, rather I am working on building in relationships with other up relationships with other Christians. I believe we in the Anglican Church must spell out what we are aiming for."

The council has decided that its next meeting will be held in Perth, Western Australia, from August 13-22, 1975.

August 13-22, 1975.

Commenting on this announcement the Archbishop of Perth said "It will give the people of Perth very great pleasure to be hosts for the next meeting of the Anglican Consultative Council. This will be the first occasion when a world gathering of Anglicans has taken place in Australia, and I am sure all Australian remains an



Anglicans will be delighted to hear of this decision. The Perth meeting will be the first occasion under the presidency of a new Archbishop of Canterbury and we will look forward to being host to whoever is chosen to succeed Dr Ramsay."

#### SHORT CUTS

Events throughout the world illustrated the truth that there were few persons more violent than the idealist in search of a short cut, Dean Thomas said in St. Paul's Cathedral, Melbourne,

#### 8 — AUSTRALIAN CHURCH RECORD, JULY 26, 1973

For the Record

Have you any friends to whom we could send four complimentary issues of the A.C.R.

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