

# Church Record

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## PENTECOST 1973 General Synod opens in Sydney

### Message from the presidents of the World Council of Churches

The Christian churches that they should speak clearly of these mighty works of God and speak of them with a common voice. It is in this setting that, as St. Peter said, young men have visions and old men dream dreams which are not illusions. For thus they reflect the plan of God Himself.

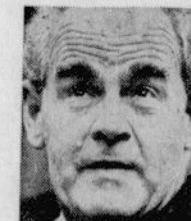
Let us pray for an outpouring of the Holy Spirit so that we may help people who suffer spiritually and materially to live hopefully, knowing that God remains faithful to His covenant with people.

The president of the World Council of Churches: Hon President (Rev Dr) W. A. Visser 't Hooft, Geneva, Switzerland; Dr Kiyoko Takeda Cho, Tokyo, Japan; (Patriarch) German of Serbia, Belgrade, Yugoslavia; (Bishop) Hanns Lilje, Hanover, Germany; (Rev Dr) Ernest A. Payne, Pittsford, England; (Rev Dr) John C. Smith, New York, USA; (Bishop) A. H. Zulu, Esh-owe, South Africa.

The General Synod of the Church of England in Australia opened in Sydney on May 20, with Evening Prayer in St. Andrew's Cathedral at which the special preacher was Bishop John Howe, Secretary-General of the Anglican Consultative Council.

Sessions of the synod are being held as this issue goes to press in the Assembly Hall at Shore School, North Sydney.

Twenty-five diocesan bishops and 215 ministers and lay representatives are attending. As they come from all parts of Australia and from New Guinea, the diocese of Sydney as host has



Bishop Howe

arranged accommodation in private homes for all who needed it.

Much of the organising work has fallen on the shoulders of Mr John Denton, Registrar of Sydney diocese, who is also Primatial Registrar.

Presiding at General Synod is the Primate, Dr Frank Woods, Archbishop of Melbourne.

### Next Issue:

### GENERAL SYNOD REPORTS

In the Jewish tradition Pentecost is the feast of commemoration of the decisive historical moment which took place on Mt Sinai when God revealed His law and made His covenant with the people of Israel. With astonishment and gratitude, the faithful praise God for that act of grace which has given deep meaning and a clear sense of direction to their lives: "Thou who has done great things, O God, who is like Thee?" (Ps. 71:19).

What those works are is explained by St. Peter. They are the life, the death, the resurrection of Christ and the outpouring of the Holy Spirit. God continues and perfects His plan of Salvation. The first covenant of Mt Sinai is completed by a new covenant of which Jesus Christ is the messenger, the guarantor and the mediator. And this time the covenant has a universal dimension.

The Holy Spirit which spoke through the apostles on that day of Pentecost overcame the diversity of language and culture be-

cause it spoke of the central and fundamental things which God has done and was doing.

Must we not learn from this that in our own day we will only find true unity and transcend our division if we hold firmly to the central truths of the apostolic faith, the truths which have to do with the mighty works of God? We need not worry about the future of the church and the cause of church unity if we open our ears again and again for that pentecostal witness.

Our modern world, lacking a sense of direction and desperately seeking for the meaning of life, has the right to expect from

## ANZEA SU Conference hears of moves into Burma, Thailand, Korea

New opportunities, including an opening into Burma, a new indigenous committee in Thailand and a similar committee in Korea

were announced at the three-day meeting of the Regional Council of the Scripture Union held in Taipei 18-21 April.



The 40-voice Taiwan Theological College Choir conducted by Lin Chia Chen sings at a welcome to the ANZEA SU delegates.

## Diocesan accountant retires

Mr Russell Hale, 66, accountant at Melbourne's Diocesan Registry, retired at the end of April after 52 years' service with the diocese.

He started as an office boy, in short pants and cap, in October, 1920, and was appointed accountant in 1944.

Mr Hale has worked with five archbishops and five registrars.

And he has watched the city grow.

## More Anglican Unity in South America

The first steps to form a new regional council of all Anglican dioceses in South America were taken by a meeting of 23 delegates from each of the seven Anglican dioceses on the continent, as well as the independent Episcopal Church of Brazil, at Lima, Peru, last month.

The new Council, to be called the Consejo Anglicano Sudamericano, will, if its draft constitution is accepted by the dioceses, provide facilities for joint consultation and planning, elect South American representatives to the Anglican Consultative Council, ratify the appointment of bishops elected to dioceses and

approve the creation of new dioceses.

Many delegates said that where conditions in each country are favorable, the name "Episcopal" should be used to designate the church, in preference to "Anglican." This, delegates said, will help to clarify the identity of the church on the continent. To retain ties with the Anglican Communion, they agreed to keep "Anglican" in the title of the consultative council.

Observers and consultants from Canada, the United States, England and Australia, in addition to observers from Roman Catholic and Pentecostal churches, participated in the meeting.

The Brazilian church, which received its independence from the Episcopal Church in the

United States in 1965, will consider joining CASA as a full member or as an observer. The decision will have to be considered at the church's next meeting.

The meeting also agreed that each diocese should try to implement the indigenisation of churches, and saw this as the achievement of self-determination in leadership, government and finance.

The meeting was initiated by Bishop John Howe, secretary-general of the Anglican Consultative Council, after consulting some dioceses and missionary agencies and finding that they had the same problems and hopes.

The Bishop said he believed that the Anglican Church had a role in Latin America—but it is for the church within the area

to decide what that role is and not for the people outside."

Anglican Church membership is small, numbering about 26,500 communicants in the 10 countries of South America.

All the dioceses except for the Brazilian church are linked with different overseas organisations, which together contribute over \$850,000 yearly in both money and manpower, said Bishop Howe.

The eight-day consultation brought together a wide diversity of long-established traditions, ranging from conservative Evangelical to Anglo-Catholic, and delegates included national and missionary bishops, other clergy, evangelists and lay delegates working in secular jobs.

The largest missionary body active is the South American

Missionary Society, which was established 130 years ago and is contributing about \$337,000 in manpower and money this year, mostly to support its workers and programmes in northern Argentina, Chile, Bolivia and Peru.

The Australian branch of the South American Missionary Society concentrates its mission efforts on a smaller scale in South Argentina and Chile, and the Church Missionary Society of Australia has eight workers in Peru and Bolivia.

The Episcopal Church in the United States provides financial support of \$548,000 for the dioceses of Ecuador, Colombia, Argentina and Brazil, while Canadian Anglican church support goes to support work in Venezuela, Argentina, Paraguay, Chile, Bolivia and Peru.

## Mainly About People

Rev Geoffrey R. Lennox, rector of Franklin (Tasmania) since 1968, was inducted to St Matthew's, New Norfolk on April 4.

Mr Arthur Ongley, of Beecroft, NSW has been appointed assistant director of youth activities for the Campaigners for Christ. His work will be centred in Caringbah.

Mr Terry Craig, 26, a Sydney journalist, has been appointed to the staff of Sydney Diocese's Anglican Information and Public Relations Office as Information Officer, in place of Rev Alan Nichols, who is now Director of Church Information.

Miss Edith Mountain, BSc (Lond), has announced her retirement as headmistress of Melbourne Church of England Girls Grammar School, South Yarra, from the end of next year, 1974. She has held this position since 1957.

Rev Noel Delbridge, Rector of St Luke's, Mosman (Sydney) has been appointed Director of Christian Education in Melbourne Diocese, with effect from June 1, 1973.

Mrs Elizabeth Goodin, formerly executive assistant to the Rev J. R. Payne, Commonwealth Secretary of the British and Foreign Bible Society, has been appointed executive officer of the United Bible Societies world service centre, London.

Miss Jill Elliott, formerly field officer for Newcastle's diocesan Department of Christian Education, has been appointed assistant to the extension secretary of the Bible Reading Fellowship, London.

Rev L. A. Turley, who has been locum tenens of Cooma Parish (Canberra-Goulburn) since February 1, has been appointed Rector of that Parish. Mr Turley was on missionary service in New Guinea from 1968 to 1971.

Rev W. E. Thomas, curate of St Alban's, Epping, has accepted the Archbishop of Sydney's appointment to the parish of Granville.

Rev W. S. Hayward, curate in charge of St Paul's, Beffield, will be inducted as Rector of St Alban's, Five Dock, in June (both Sydney diocese).

Rev Alex R. B. Morrison who has resigned from St Peter's, Cook's River (Sydney) from 15 July, has been appointed organiser-deputy for the southern region of NSW by the Bible Society.

Rev Canon John F. W. Mason, precentor of St Andrew's Cathedral, Sydney, since 1971, has been appointed in charge of St John's, Mowbray from the end of May.

Rev Keith T. Percival, in charge of the district of Gurrween (Sydney) since 1965, has been appointed rector of St Stephen's, Lidcombe.

Rev Leon J. Harris, chaplain at the Lidcombe Hospital (Sydney) since 1971, will retire on May 31 and will give part-time assistance at Gurrween in the Kisma parish.

Rev Canon William D. C. Dunbar, rector of St Augustine's Hamilton (Brisbane) since 1952, retired on April 30.

Rev Jack Kruger, rector of All Saints', Carmichael (Brisbane) since 1962, has been appointed rector of St Augustine's, Hamilton.

Rev Canon Michael A. Paxton-Hall, rector of St Mark's, Warwick (Brisbane) since 1968, has been appointed rector of

Christ Church, Bundaberg from the end of May.

Rev Arthur L. Gillespie, rector of Christ Church, Bundaberg (Brisbane) since 1966, has been appointed rector of All Saints', Charleville.

Rev John Hamer-Horwath, rector of St Matthew's, Drayton (Brisbane) since 1964, has resigned from June 30 and will retire to Caloundra.

Rev Thomas S. S. Brown-Beresford, rector of St Matthew's, Holland Park (Brisbane) since 1968, has resigned from the full-time ministry for health reasons. He has been appointed vicar of All Saints', Mitchell, from June 1.

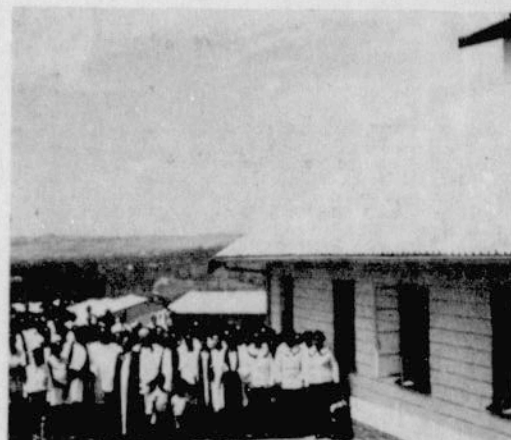
Rev Robert J. Wheeler, vicar of All Saints', Mitchell (Brisbane) since 1971, resigns from the end of May and will work in Victoria.

Rev Hugh R. Oakes, formerly Education Director in the diocese of Gippsland, resigned from January 31 last and has taken up a teaching post at Sale Technical School. He is licensed for part-time assistance at the cathedral.

Rev Allan T. Hughes, rector of Orbest (Gippsland) has been appointed rural dean of Bairnsdale.

Rev Arnold Weston, rector of Maffra (Gippsland) has been appointed rural dean of Sale.

## C of E expands in South Africa



Part of the congregation at Imbali near Pietermaritzburg after the consecration of the church building is shown in the accompanying picture.

This church is one of several that the Church of England hopes to be able to build in the

## Installation of Dr Babbage

Professor J. B. Thornton, Pro Vice Chancellor of the University of New South Wales, speaking at the installation of Dr S. Barton Babbage as Master of New College on April 28, said that student demands for fundamental changes in university life were "vehement, vociferous and extreme well argued."

Dr Babbage was formerly Dean of Sydney. He has been in the United States for the past ten years where he was President of the University of New South Wales.

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Rev Dr Keith Cole, Vice-Principal of Ridley College, Melbourne, has been appointed Principal of the Joint Training College in Darwin, N.T. He expects to take up his duties in August, 1973.

This college has been set up by the Anglican Diocese of the Northern Territory and the United Church in North Australia (Presbyterian, Methodist, Congregational), and will train Aboriginal leaders and mission society personnel for the Anglican and United Churches.

The training will include cultural and cross-cultural studies, staff orientation training, in-service training for European

and Aboriginal staff, Biblical and theological training for church members, leadership training, community consultations, and refresher courses. The Principal is to be the chief executive officer.

The centre will occupy nine acres opposite the new Darwin Community College.

During Dr Cole's 14 years' service with CMS in Kenya he brought into being, as Principal, St Paul's United Theological College, Limuru, which trains men for the Anglican, Methodist, Presbyterian and independent churches' ministries.

Dr Cole has become well-known also as a historian of missionary work in Arnhem Land through his six recent books. At present he is working on a sev-

## From S.A.M.S. to Northbridge

The Rev Victor Roberts, General Secretary in Australia of the South American Missionary Society, since 1967, has accepted the Archbishop of Sydney's invitation to become Rector of St. Mark's, Northbridge.

Mr Roberts' resignation as General Secretary of S.A.M.S. will become effective on June 30, 1973.

During the past few years S.A.M.S. in Australia has grown most rapidly. Work has been commenced in Adelaide, Canberra, Melbourne and Perth. The work of the Society in Sydney has also expanded significantly.

Announcing his resignation Mr Roberts said:

"The last six years have been years of tremendous personal challenge and blessing, and I regard it as a great privilege to have been given this ministry. But I now believe that the time has come for someone else to lead the Society forward into further years of outreach and blessing. In S.A.M.S. we give thanks and praise to God for all that He has done, and will continue to do, to make the Name of Jesus known in South America."

## Happy Easter message

"Happy Easter" was the theme of an exhibit put together by local Anglican churches at Westfield Plaza, Hornsby, NSW, from April 16-19.

At 2 pm each day, recording artist Dawn Goodfellow sang from centre stage, and during late-night shopping on Wednesday, April 18, there was entertainment and messages.

Country and western music as well as more traditional Christian music was performed.

The exhibit was a "Walk Thru Sermon" designed by artist Graham Wade and put together by parishioners of St. Stephen's, Normanhurst. The theme was "What Easter Is All About."

Ministers and church members staffed the exhibit each day to talk to people about Easter and to offer for sale Bibles in modern English.

People viewing the exhibit were invited to "talk to us about how to make it a happy Easter personally." Many did so.

## Gift for Brisbane Cathedral

A cheque for \$22,000 has been received by the synod of the diocese of Brisbane from the estate of the late Miss Ida Evelyn Pilcher, formerly of Indooroopilly, as a bequest for St John's Cathedral Building Fund.

The late Miss Pilcher always showed a keen personal interest in the completion of the Cathedral, and gave generously to the Cathedral Building Fund during her life time.

## W.A. Church helps Aborigines

One of the most difficult things for Aborigines to obtain is employment. In the West Pilbara area of North West Australia, there are many Aborigines. The cessation of the Wittenoom Asbestos mining threw great numbers of them out of work.

While there are thousands of people employed locally because of the iron ore mining, the work required is too technical for the present ability of the Aborigines.

"With this situation the Aboriginal people of Roebourne (near Dampier) began to behave in a manner typical of any groups of people confronted with a poverty aggravated despair situation. Drunkenness and anti-social behaviour are not the prerogative of the Aboriginal people alone."

The church wanted to help. Handouts are bad. A "Gael-house" gift shop was commenced at Dampier with the purpose of raising funds to buy equipment and to assist the Aborigines. A Land Rover, two lawn mowers, a chain-saw and other items were purchased. The church guaran-

From "The Real Australian."

## AUSTRALIA'S FIRST WOMAN RURAL DEAN

History was made at the Gippsland synod in Sale when the Bishop, Dr D. A. Garnsey, announced the appointment of Deaconess Nancy Drew as Rural Dean of Morwell.

This is believed to be the first time within the Anglican Church that a woman has been appointed to such a position.

Deaconess Drew is stationed at Morwell and is the Diocesan Family Welfare Officer, a position she has held for over 10 years. Before this she was minister in charge at Nowa Nowa and had the oversight of Lake Tyers Aboriginal station. Before coming to Gippsland she served on the mission field at Oenpelli, North Australia.

Miss Drew is the author of the book, "The Art of Being Single. Her appointment as rural dean is for three years.

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## Church Record

MAY 31, 1973

## A remedy for depression

We read and sing and listen to the Psalms and without fail we are deeply moved by the power and the wealth of understanding in God's Word. But the Psalms especially have a particular affinity for every reader and we must marvel at the way the Holy Spirit has inspired King David and perhaps others to bring us God's word for every possible human situation.

Spurgeon called his monumental expository commentary on the Psalms "The Treasury of David." Equally true it might be called "The Treasury of the Holy Spirit."

Numbers of the Psalms were clearly written when David was experiencing periods of considerable depression. One of the first of these is Psalm 15 and its six short verses repay close study.

The first four verses reveal the depth of the depressions into which the Old Testament saint had fallen. The triumphs of faith of which he sang in Psalms 8, 9 and 11 have been overshadowed by the strong feeling that God had forgotten him (verse 1).

In verse 2 he tells of the burden of fear, anxiety, sorrow and tension which he now felt he was carrying alone. Those around him took pains to point out that all his vaunted faith was useless in such a crisis.

There is even a hint in verse three that life itself had lost its savour and purpose and that death was preferable. But even amidst such depressed thoughts and feelings, he prayed that his eyes might be opened. Depression is a mental state in which our perception of reality, whether it be material or spiritual, is distorted. Knowing this, David prayed as he did.

You have lived in a sheltered and unreal world if you have never known at least something of depression. For some, it has been transient and easily overcome. But there are many others, Christians among them, believers who have experienced like David its nasty, dark shadows. Some have had to battle with depression for years.

Where depression involves a clouding of faith, as often it does, David points us to the remedy in verses 5 and 6. First, are we able to say that in our personal experience we have in the past trusted in God's mercy as it comes to us through Jesus Christ? Every believing Christian can say this about his past and we can cling to the fact that so trusting, we experienced the reality of full and free salvation (5).

Next there must follow praise. We will rejoice in the fact that God in Christ has saved us. And keep praising God and rejoicing, the distorted, depressed view of our present state begins to fade.

So it can end that with the Psalmist (verse 6) we can sing unto the Lord because He has dealt bountifully with us.

## HOSPITAL CHAPLAINCY

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It always gets them in. And it did. During the second world war some opportunists talked many troops into buying pocket-sized Bibles with this reasoning.

Unbelievable? Maybe, but think for a bit of the plush homes with a door-stop sized Bible in the front-room bookcase because "It's good to have a Bible in the house." No dust gathers on the spine, sure, but it might as well be used for a door-stop for all the reading it gets. Just another variation on the lucky charm theme.

At least the heroes who keep up the churchgoing don't fall for superstition. No? It can happen that we get trapped into treating our daily Bible reading as a kind of insurance policy for the day.

If a scout from one of these TV shows was to tackle us in the street with the question: "Did you read a bit of the Bible today?" we would smugly answer "Yes," but we'd likely fall flat on our face if he then asked: "What was it about?"

It is a funny thing that the Bible sells faster than any sex novel and gets quoted and criticised more than any other book, yet is read very little, even by church people. What goes on? Is it that underneath people don't think the Bible is "with it" in this age of moon exploration, the Rolling Stones and electric toothbrushes?

After all, the east is made up of nomads and villagers and the plot is set mostly in the far East over two thousand years before Henry Ford.

So what, the story is still

about people. Their actions and motives are suspiciously modern, and their moral reflexes work like ours. They battle with the same agonising questions that haunt a man whether he wears a loin cloth or a purple waistcoat.

Who am I? What's the point of it all? Is anyone to be trusted? Dare I risk loving? Is it possible to live clean? Has God been around?

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Time has not dimmed his solid reality, nor worn out his welcome. We need him, and we need the records that are focused on him.

Part of the problem is that the Bible is rather massive compared with the daily newspaper — few pictures, no bold-type headlines, and no comics page. And the casual reader runs a grave risk of sinking in a quicksand of "begats," though, of course, good modern translations can overcome this problem. Bible reading needs what the breakfast cereal ads promise to give you — regularity and a good system.

Bible reading requires effort. Is this unfair? Hardly, in a century where it is expected that everyone will expend great effort on educating himself and keeping up as best he can with the "knowledge explosion." Indeed, Biblical perspective is vital to help us put first things first, when so many claims are made on our loyalties in a complicated world.

It is for these reasons that the Scripture Union Movement has adopted the slogan: "This Book Speaks" for Scripture Union Week, July 1st-8th. Over a hundred years of encouraging children, young people and adults to read their Bibles has not dimmed the Scripture Union Movement's conviction that this is a sound habit for these modern times.

In this period of rapid change

and instability God is speaking to us. Too often we're deaf to His words. Sometimes He can squeeze a word between the fullness and emptiness of our experience. But He has more than just a word. We need to open up the Bible and let God speak to us.

Scripture Union provides the regularity and the system. It suggests a short Bible passage for each day. Graded explanatory notes contain brief helpful comments on each passage you read. These are available for children from 7 years to adults.

Orders can be placed with your church Scripture Union Secretary or direct with the SU office in your State.

Down & out  
-- and glad  
about it!

A UBS Leadership Training Course held in Port-au-Prince, Haiti, in June last year drew some 70 Haitian pastors to classes given in French and English with the help of Mr Clyde Edwards, Distribution Promoter from Jamaica. During an evaluation period on the closing day one of the pastors said, "This program has taught us to go down."

The Director of the course was perturbed at this remark, since his intention was that it should inspire leaders to seek new heights. But when he had the statement clarified he was glad; it had been made because "the course had taught us pastors to go down from the pulpit and out to where the people are" — a much-to-be desired result.

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Recently Christian Mission to the Communist World conducted a weekend Seminar. A good number of people gathered at "The Pines," Blackheath, N.S.W. from Friday night to Sunday afternoon.

Included in the program were lectures on such subjects as "What, Why and How of Communism", "Communism vs. Christianity", "The Underground Church". Slides, movie films and tapes were also used. Newspaper clippings, documents and literature related to the subject of the Seminar were on display and books were available for sale.

The Mission now has several inter-state seminars under consideration and anyone interested in promoting one, either church-based, or as a Houseparty-seminar, is invited to contact the Mission at P.O. Box 34, Miranda, N.S.W. 2228.

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WHAT HAPPENED  
AT PENTECOST?

Canon Basil H. Williams, the author of this Whitsunday article, is rector of Wollongong, NSW, and senior canon of St Michael's Pro-Cathedral

That the coming of the Spirit of God upon the disciples of Jesus at Pentecost was an event of unique significance is acknowledged by all Christians. That His coming marked a new beginning in the proclamation of the Gospel moving out from Jerusalem in ever widening circles "into the uttermost parts of the earth" is attested by historic fact.

But what happened on that momentous fiftieth day and what were its abiding results? These are the questions which we shall briefly consider in this article.

In the first place, the disciples, men and women already committed to Christ, conversant with His teaching and witnesses of His death and resurrection, waited in Jerusalem at the command of their Master, "Behold, I send the promise of My Father upon you; but stay in the city until you are clothed with power from on high." (Luke 24:49.)

Acts 1 is the only authentic record we have of how those ten days of waiting were spent. Two points emerge. Time was spent in corporate prayer in the upper room (V 13-14) and Matthias was duly appointed to the Apostleship in the place of Judas the defector (V 15-26).

Chapter 2 (Acts) presents a picture of a prepared people waiting together in a given place possibly near the temple. It was a corporate gathering of expectant disciples. They were not bustling about but sitting — a people at rest. Suddenly there was a sound from heaven like a mighty rushing wind which pervaded the whole atmosphere — filling all the house.

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C. R. JAMES, Officer.  
Chief Executive Officer.

Accurate  
historian

Let us pause here and consider what was happening. Luke is writing as an historian following the same principle in his second volume as in his former one by "tracing the course of all things accurately and in order from the first from the evidence of eye-witnesses (Lk 1:2-3).

That is the historical framework within which the activity of God is recorded. For this happening at Pentecost is decisively the act of God in fulfilment of a long prophetic tradition, cf Joel 2:28-32; (Jeremiah 31:31-34) John the Baptist, "I indeed baptise you with water unto repentance but He shall baptise

you with the Holy Spirit and with fire." (Matt 3:11) and of Jesus Himself. (Lk 24:49.)

Ephemeral and peripheral elements in the outward phenomena of "wind" and "tongues like as of fire" marked the inauguration of the New Age or Dispensation of the Spirit but they were quickly to vanish. The abiding reality was the fact that all the disciples (not just the apostles) were filled with the Holy Spirit.

"It is this great change of mental and spiritual attitude rather than in the external signs of wind and fire or in strange powers of utterance that we recognise the supreme miracle of the day of Pentecost." (H. B. Swete.)

They had been baptised with the Holy Spirit by Jesus Christ the Son of God in accordance with the promise of God the Father. Each person of the Holy Trinity was involved in Pentecost just as each one was in the incarnation. For this, too, was a new beginning, the birth-day of the Church — when the life-giving power of the Holy Spirit took possession of Christ's disciples and turned them into Christians in the fullest sense of the word. "By one Spirit they were all baptised into one body."

Peter who was so intimately involved in all this in explaining to his fellow apostles what had happened in the house of Cornelius at Joppa, recalled Pentecost in these words, "And as I began to speak the Holy Spirit fell on them even as on us at the beginning. And I remembered the Word of the Lord, how that He said: 'John indeed baptised with water; but you shall be baptised with the Holy Spirit.'"

He then concluded with this telling word, "If then God gave unto them (Gentiles) the like gift as He did unto us, (Jews) when we believed in the Lord Jesus Christ who was I that I could withstand God?" (Acts 11:15-17).

The apostle's faith in Christ was consummated by the gift of the Holy Spirit and issued forth in a powerful testimony based upon scriptural evidence to the Person and work of Jesus Christ. The mark of a 'New Testament' Christian was the gift of the Spirit of God. This new "beginning" with the baptism of the Spirit was when the Apostles truly believed on the Lord.

If Pentecost was the fulfilment of prophecy it was also prophetic in itself. The tongues on this occasion in so many languages were prophetic of the world wide witness of the Church to the saving power of Jesus Christ. Its ultimate fulfilment is vividly portrayed by John the apostle in the Apocalypse, "After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues standing before the throne and before the Lamb, arrayed in white robes and palms in their hands; and they cry with a great voice, saying, Salvation unto our God which sitteth on the throne, and unto the Lamb." (Rev 7:9-10).

Peter's words of explanation to the puzzled multitude which began with a strong refutation of the mocking suggestion that the disciples were drunk; (they were "God-intoxicated" men) found its reference in the prophecy of

Joel (2:28-32) and testified to Jesus Christ in His ministry of mighty works; in His death and resurrection; in His exaltation to the right hand of the Father from whom He had received the promise of the Holy Spirit. "He has poured forth this which you see and hear" — the evidence was before their eyes.

The grand conclusion and climax came with the triumphant words "Let all the House of Israel therefore know assuredly that God has made Him both Lord (Yahweh) and Christ (Messiah) this Jesus whom you crucified."

"He will convict the world of sin," said Jesus in reference to the coming of the Spirit of Truth (John 16:8-9) and so it proved in this instance. Peter's hearers were "pricked in their heart" and cried out to the apostles, "What shall we do?" Clearly and directly the answer was given "Repent, and be baptised every one of you in the Name of Jesus of Nazareth for the remission of sins, and you shall receive the gift of the Holy Spirit."

The response was immediate. About three thousand souls gladly received His word and were baptised being incorporated into the Body of Christ receiving the gift of the Spirit of God. While there is no evidence of their speaking in tongues there is much of their love and devotion, their fellowship and generosity and their fellowship of God.

The conversion of men and women was the great product of Pentecost; the creation of a fellowship of believers — the communion of saints — was the abiding result of the Pentecostal gift (VV41-47).

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## Notes and Comments

Readers of our letters (page five) will certainly be surprised to hear that a diocesan missionary secretary "objects in the strongest possible terms" to our recent editorial "Where has all the money gone?"

Bendigo has never been one of the laggard dioceses when it comes to missionary support but like every other Australian diocese, it has its share of parishes whose missionary commitment is only of the token variety that we referred to on May 3. It comes as a distinct shock therefore, to find a responsible diocesan officer saying that our editorial was "based on a complete distortion of fact and gives an entirely wrong impression of the matters raised."

The matter raised was one which we frequently refer to, hitherto without such strong disagreement, that large numbers of Australian parishes are experiencing a growth in incomes which they are not matching with increased missionary giving. We took the trouble to speak to the three leading Anglican missionary administrators who expressed entire agreement with our general statement of the matter in the seventh paragraph of our editorial. That paragraph bears repeating:

"The facts are disturbing. The extraordinary financial growth of

## Declining support not understood

these and many other parishes is not reflected in an upsurge of missionary support. The facts show that parishes far and wide are uncommitted or give nothing but token support. The Australian Board of Missions had a nasty crisis last year and this year has had to reduce its budget. Other Anglican missionary bodies have not experienced growth commensurate with parish financial growth. Their share of this three-and-a-half million has been minimal."

"The facts" which we said were disturbing, and we will keep on repeating this as long as Anglican missionary support in Australia continues to be one of the poorest per capita of all the denominations, were that three and a half million dollars were raised by only 86 parishes without a commensurate response to missionary giving.

We are aware that this trend is world-wide. We know that money is not the only yardstick, a missionary comments. But how anyone can view the current Anglican missionary scene in the light of our material statements and then say that our editorial was "based on a complete distortion of facts" escapes us. It amounts to a refusal to face realities.

In many dioceses, the diocesan missionary committee is a key body in the missionary educa-

tional process. If this idea prevails in many of these committees that Anglican missionary giving is better than we have said it is, the future is even more parlous than we imagined.

To restate our view, there are in Australia a significant minority of congregations whose sacrificial giving to missions and whose sending of its sons and daughters to serve on the world's

fields has provided the main thrust of Anglican missionary endeavour. There is a great majority of others whose support of our Lord's great commission is minimal compared with what they spend on themselves.

Most Anglicans know this to be a fact. We hope that most Anglicans will work and pray for the change of heart that is necessary if this is to be reversed.

## Cliff Richard and a message

The "West Australian" summed up Cliff Richard's gospel concerts in Australia last month rather well.

"On stage in the Supreme Court Gardens shell yesterday the British pop singer, Cliff Richard, was the perfect advertisement for Christianity."

"Neat and courteous, with a nice sense of humour, he was living proof that worldly fame and fortune is sometimes not enough."

Many thousands in mainland cities heard his message and 12,000 gathered in Sydney's Hyde Park on Good Friday when he sang at the outdoor Good

Friday service led by Archbishop Loane.

The Evangelical Alliance Relief Fund (TEAR) will benefit largely from the proceeds of the concerts.

## ABM's main concerns

On the day that he was commissioned as chairman of the Australian Board of Missions, Dr John Munro, who faces an unenviable task, and in common with all missionary administrators today needs constant prayer support, said something

very significant, perhaps inadvertently.

Outlining ABM's areas of concern, he went on to add that the ABM was "mainly concerned with the dioceses in Papua New Guinea, Melanesia and Polynesia."

We suggest that Polynesia should be the focus for special and urgent concern. Bishop Johnston went from Waikato to Polynesia some years ago knowing full well what he would face. He has had the experience and he has the maturity and wisdom not to be completely daunted by the situation there.

He is not the kind of man to make capital of the difficulties he must be grappling with. So there has never been any urgent plea for help. New Guinea is getting the cash it has sought and Melanesia is experiencing sufficient growth to warrant division of the diocese to set it up in the future as a province.

But we hear of no such prospects for Polynesia. Anglicans in Polynesia are but an insignificant proportion of the population and one of the least viable of the Christian denominations. With its mixture of races unknown in New Guinea and Melanesia, it has special problems that it has never had great success in tackling. The will and the spirit is there and always has been but without a massive effort, it will remain a diocese which struggles for bare existence.

## Middle class support

Almost by definition, the great majority of Australia's population belong to that section of society which sociologists like to call the "middle class."

To the middle class alone belongs the doubtful distinction of having three categories, lower middle, middle and upper middle. This does not leave too many for the upper or lower classes.

Rev G. Garnsey, ecumenical chaplain at the Australian National University, recently was quoted in the "Canberra News" (April 28) as saying "the church at the moment was largely supported by the middle class." We suggest that it would be derelict in its duty only if it were not doing so.

This is not to deny the fact that support of local congregations commonly reflects the class of society in which it is working.

## PILGRIMAGE TO ISLE OF PATMOS

Two well-known Australian Church leaders will visit the Greek island of Patmos together in July. Dr Marcus Loane, Archbishop of Sydney, and Rev Lance Shilton, rector of Holy Trinity, Adelaide and Dean-elect of Sydney, will meet in Athens on 10 July and will visit this historic isle together.

St John tells in Revelation chapter one that he was on the isle of Patmos when God gave him the vision that he records in that last book of the Bible.

Mr Shilton will be near the end of a three-month overseas tour before he returns to Adelaide on 18 July and prepares to take up his appointment to St Andrew's Cathedral, Sydney.

## Sydney Anglicans Shun Opera House Service

The Diocese of Sydney will not take part in an inter-faith religious service for the opening of the Sydney Opera House, because it will have contributions from non-Christian religions.

The service will be held on top of the Domain Parking station and is planned as both a pageant and service; dancing and ethnic groups will take part.

## Where has all the money gone?

SIR—I write to object in the strongest possible terms to your editorial of May 3rd, 1973.

The article is based on a complete distortion of fact and gives an entirely wrong impression of the matters raised.

I remember Principal T. C. Hammond constantly saying at lectures "verify your references." It is a pity that the Editor has failed to verify the facts printed in the editorial. The facts as published concerning the diocese of Bendigo are incorrect in every detail.

(1) St. Andrew's Kyabram has raised approximately \$31,000 over a three-year canvass period, and has given the Missions \$6,606 in the years 1969, 1970, 1971, and gave in excess of \$2,300 in 1972, not \$334 as printed in your article.

(2) The only other reference to the diocese of Bendigo was ludicrous as it placed the parish of Woodend in the diocese of Adelaide! The parish of Woodend is a small but valuable member of the Bendigo diocesan family.

I trust that the facts published about other dioceses were collected with more care than those concerning the diocese of Bendigo.

Archdeacon C. D. Scheumack, Secretary, Missionary Committee, Diocese of Bendigo.

(ED. NOTE: Figures quoted in the editorial as it made fairly plain, came from the recent publication of the Methodist Department of Stewardship Promotion (Victoria) and from year books made available to us by Australian dioceses. Following the well-known dictum of T. C. Hammond, whom both Archdeacon Scheumack and the editor respect very highly, the references are: "St Andrew's, Kyabram three year amount raised from 1/1/68 to 31/12/70 — \$31,143." "Bendigo Diocesan Year Book 1969-70 (latest sent to us by the diocese but highly relevant to the dates in which the money was raised) page 28 — Returns of receipts and expenditure for the year 1969 — \$3,344." We have always accepted the veracity of year book statistics. Congratulations to Kyabram for its generous response in more recent years.)

SIR—I write to comment on a statement in your editorial of the 3rd May. I refer to your re-

ference to the parish of Kyabram within the diocese of Bendigo — you mentioned the parish raised \$31,000 and gave \$334 to missions. I find the statement ambiguous, but even allowing for many interpretations it is most inaccurate.

It was my privilege to be rector of Kyabram 1967-72. When I went to the parish, missionary giving was a high priority on the parish budget, and this policy was maintained. The income of the parish would vary between \$10,000 and \$12,000 p.a. during these years, and at no stage did missionary giving fall below \$2000 p.a. Last year the parish gave \$2633 of which \$1087 went to A.B.M., and \$925 to C.M.S. The balance went to various mission appeals and such societies as the British and Foreign Bible Society and S.P.C.K. etc.

On these figures you will realize that the parish gives to missions just in excess of 25 per cent of its income, and add to this Diocesan assessments. It means that 30% to 33% of its income goes outside the parish.

I am sorry to say that such statements that you have made take away the value of your article, as well as slandering a parish.

One further point. The Woodend you refer to in Adelaide diocese. Should this be Bendigo or is there a Woodend in Adelaide?

Alex G. McKenzie, Dean of Bendigo.

SIR—I read with interest your thought-provoking editorial headed "Where has all the money gone?" (May 3).

Reference was made to the Melbourne-based Methodist Stewardship Department's part in bringing many Anglican parishes to new levels of giving and the very real question of the apparent lack of church response in terms of worthy corporate giving to missions beyond the local parish.

The extent to which your criticism is valid of a church preoccupied with "getting" but not "giving" is not for me as a Methodist to make comment. I am simply writing to point out that this Church Department finds itself most at one with parishes where vestries express a growing understanding of the church's corporate stewardship by promoting in stewardship programs total mission and therefore giving meaningfully to the mission arm of the church.

I feel that, at the time of a program, some vestries are reluctant to be more venturesome in this regard because of a doubt

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# Letters

TO THE EDITOR

Letters to the editor should not exceed 300 words.

about the financial response by parishioners to such needs

emphasises. However, it has been our experience that where a stewardship program highlights total mission, expressing the parish's intention to give more worthily to the wider church, not only has it been successful in financial terms, but parishioners have come to a larger understanding of the church's reason for being and have grown in their faith.

Milton Gloster, Executive Director, Methodist Department of Stewardship Promotion, Melbourne.

## Reasons for production of "Bread"

SIR—As one of the promoters of the revue "Bread," I wish to reply to the unfair and largely unspecified criticisms levelled at the production by Max Bonner (ACR April 19). To start with, I would object to Mr Bonner's implication that some sinister, under-handed scheme is afoot to mislead the youth of our diocese.

The production was supported wholeheartedly by the Youth Department at my instigation for two reasons. Firstly, because it was considered that "Bread" was an effective means of conveying certain Christian truths. No one has ever suggested that the script

conveys the whole counsel of God or indeed that it acquaints men with more than a few aspects of the teaching of Jesus.

Nevertheless, in regard to certain important propositions in Scripture it is quite clear (eg John 6:27, 35, 51; John 12:24-25 or Isaiah 55:1-2). In so far as this production presents Jesus as the true Bread of Life, to whom men can alone turn for salvation, it is a presentation of the Gospel.

Secondly, the production was entered as an encouragement to Christian young people to use music and drama in a similar way to communicate Christian truths to each other and to their unbelieving friends. Mr Bonner obviously does not consider that Christian truth can be conveyed by such means but starts from the presupposition that certain types of music are inappropriate for such purposes. I question the validity of such an assumption.

Nevertheless, the producers of "Bread," far from considering the revue to be an adequate means of evangelism by itself, have always encouraged cast members to engage people in conversation afterwards, seeking to promote discussion about the important Christian truths set forward in the presentation.

David Peterson, Newtown, NSW.

## "Bread" — gospel or not?

Sir, I am in no position to enter into the debate as to whether "Bread" is a true presentation of the gospel or not, since I have not seen it, and

therefore do not wish to join with either Mr Bonner or the Youth Department.

I am, however, disturbed by the Editor's note on correspondence where the Youth Department is quoted as stating it "does not claim that 'Bread' is a presentation of the gospel. It is a review which aims to present Jesus as the true bread of life."

How can this be done without it being the gospel? I would have thought John 6 to be an explicit preaching of the gospel — atonement and repentance being important features (see 6:51, 6:53).

If the Youth Department does not believe "Bread" is evangelistic, what then is its rationale for such a production?

John C. Chapman, Department of Evangelism, Sydney.

## Abortion law

SIR—I would like to thank you for the many articles deepening our understanding on the Abortion question.

I would like to contribute this. As a Christian country our Government could find help in God's word. God did not undo his laws of righteousness when his people strayed but showed a better way. For whatever reason only known to the one involved confronted with the news of pregnancy must feel the panic of fear if the baby was not really wanted.

Could not our law stay as it is and more help be given at this level until fear subsides and God-given reasoning allowed time to work with the help of people who would have concern for her valuable life and that of her child.

N. Medlin, Oyster Bay, NSW.

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## BIBLE CROSSWORD No. 69

We will give a book for the nearest correct entries to Bible Crossword No. 69, which should reach the office not later than June 10. All answers come from the Revised Standard Version of the Bible.

- ACROSS**
- You received without pay, give — pay (7) Mt 10:8.
  - She rises while — — night and provides food for her household and tasks for her maidens (2,2,3) Pro 31:15.
  - that through these you may escape from the corruption that is in the world because of passion, and become partakers of it — — (3,6,6) 2 Pe 1:4.
  - If you have found honey, eat only — you, lest you be sated with it and vomit it (6,3) Pro 25:16.
  - He who abides in me and I in him, he it is that bears much fruit, for — from me and you can do nothing (5) Jn 15:5.
  - and they chose —, a man full of faith and of the Holy Spirit (7) Ac 6:5.
  - And making a whip of cords, he drove them all, with the sheep —, out of the temple (3,4) Jn 2:15.
  - If one member —, all suffer together (7) 1 Co 12:26.
  - be holy yourselves in all your conduct; — is written, "You shall be holy, for I am holy"
- DOWN**
- This Jesus God raised up, and of that we are all — (9) Ac 2:32.
  - In this — — made manifest among us, that God sent his only Son into the world, so that we might live through him (3,4,2,3,3) 1 Jn 4:9.
  - O Lord God the Almighty! Just and true are thy ways, — of the ages! (1,4) Rev 15:3.
  - the day of the Lord will come like a — the night (5,2) 1 Th 5:2.
  - And — — voice saying to me, "Rise, Peter; kill and eat." (1,5,1) Ac 11:7.
  - his name in Hebrew —, and in Greek he is called Apollyon (2,7) Rev 9:11.
  - Cast all — — him, for he cares about you (4,9,2) 1 Pe 5:7.
  - it is right not — meat or drink wine or do anything that makes your brother stumble (2,3) Rom 14:21.
  - Daniel, who is one of the exiles from Judah, pays no — —, O king, or the interdict

# Reformed-Lutheran condemnations not relevant now

(Grand Rapids). An amended text of the 'Leuenberg Agreement' was drawn up by representatives of European Reformation churches in Basel during March. Observers say that the Agreement demonstrates that the old Lutheran and Reformed condemnations of each other are no longer relevant.

The text of the agreement, which is named after the Leuenberg conference centre in Basel where preparatory meetings have taken place over the past four years, will shortly be sent to some 90 Lutheran, Reformed and United Churches all over Europe, says an RPS report.

It is expected that the churches accepting the agreement will sign the document before the end of 1974 and register their decision in Geneva. The agreement is aimed at the creation of full pulpit and table (Altar) fellowship among the signing churches.

## CEBS CONSUMPTION IN PERTH

From "The Gazette" news sheet of the Church of England Boys' Society in Perth, comes the following information about the National Cebs Camp held there last January.

The 480 boys and leaders at the National Camp managed to consume:

12,668 cool drinks, 2,736 dairy chocs, 2,752 fruit drinks, 240 licorice ropes, 540 licorice twists, 382 bubble gum, 3,037 varied confectionery, 360 crisps, 1,344 drum sticks, 900 have-a-hearts, 930 twin poles, 588 twist cups, 270 assorted ice creams, 450 red skins, 456 chewing gum, plus sundry items.

## Crossword prize

A book prize for Bible Crossword No 68 has been posted to Mrs M. Medway, Gunning, NSW.

Among the main obstacles to the establishment of full church fellowship have been for centuries the doctrinal condemnations which the different confessional groups pronounced against each other in the early years of the Reformation.

On the basis of a recognition that these condemnations are no longer relevant in the present situation, in which the churches have reached a common understanding of the Gospel, the way has now been cleared for the working out of church fellowship in Europe, the report states.

It is envisaged that the final Leuenberg proposals will meet with positive reactions from the churches. Since the submission of the first draft in September, 1971, a very high proportion of churches have responded favourably.

It was on the basis of their overwhelmingly positive response, and taking cognisance of their suggestions for amendment and alterations, that the Leuenberg group was able to produce the present revised text. Until the text has been sent to the churches, the wording of the new draft will not be made public.

It is hoped, in the context of the projected new relationships among the churches involved, that theological dialogue will enter into an intensified phase. At the same time, the agreement will imply a common tackling of practical issues in the areas of witness and service, by which the churches are confronted.

Fifty-one representatives took part in the drafting of the final document; they represented churches in 16 different

countries. The Leuenberg meetings have been held under the joint auspices of the Faith and Order Secretariat of the World Council of Churches, the Lutheran World Federation and the World Alliance of Reformed Churches, but it is thought that the ongoing theological conversations, which are part of the agreement, will be sponsored by the LWF and the WARC. (RES NE)

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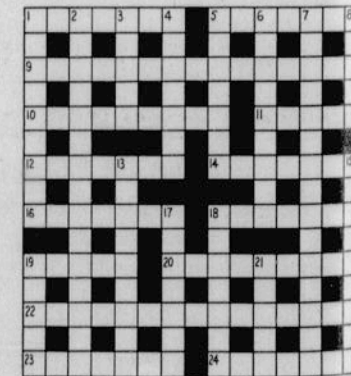
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you have signed (4,2,3) Dan 6:13.

15. How greatly I strive for you, and for those at Laodicea, and for all who have — — face (3,4,2) Col 2:1.

17. and put a — robe upon him, and plaiting a crown of thorns they put it on his head (7) Mt 27:28.

18. whatever goes into a man from outside cannot defile him, since it enters, not his heart but his — (7) Mk 7:19.

19. They were broken off because of their unbelief, but you — fast only through faith (9) Rom 11:20.

21. The Lord — the righteous and the wicked, and his soul hates him that loves violence (3) Ps 11:5.

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# Books

## VALUABLE ON ORIGINS

**A CHRISTIAN VIEW OF ORIGINS**, by Donald Englund, Baker Book House, 1972 138 ages. \$3.50.

This is a valuable book dealing with considerable wisdom with the question of origins, the origin of the universe, and the origin of life within it. The writer seeks to indicate the scope of science and the point at which, in Lovell's words, we cross "the boundaries of physics into the realms of philosophy and theology" (p.29).

He then sets the theories of origins, put forward by mechanistic materialism, over against Christian belief in creation. He uses probability calculations to show how heavily (almost infinitely heavily) the balances are weighted against the chance emergence of a single protein molecule, and far, far more against the spontaneous generation of life.

His conclusion — after some "Observation and Reflections on Genesis 1" — is "existence of life on earth, is an enigma without the supposition of the existence of God" (p.131).

Francis Foulkes

# A LOOK AT ROCK MUSIC

**ROCK MUSIC**, by William J. Schafer. Augsburg, 1972. 128 pages.

This book aims to provide information upon which a critique of rock music can be made. Schafer seeks to analyse its causes and effects. The book is rather long for its contents, being at times more discursive than descriptive.

The author tends to ambivalence in his attitudes. He deplores the timidity of those adults who reject rock out of hand, and then goes on to give credence to their worst fears.

Rock fans may find the serious tone unreal, whereas the uninitiated will be overwhelmed by a jungle of detail. Many however will appreciate the nice turns of phrase, as for example rock as "a multi-sensory bombardment, a bath of sound."

Lawrence Bartlett.

**ROCK AND THE CHURCH**, by Bob Larson. Creation House, 1971. 90 pages. \$2.45.

From considerable experience on the American rock scene, the author continues his anti-rock crusade with this spirited defamation of the whole genre.

Rightly pricking the bubble of those who see unqualified virtue in every syncretistic pop song, he

goes too far altogether when he associates all rock with sexual perversion and demonic possession.

Lawrence Bartlett.

# Clear presentation

**THE UNSHAKABLE KINGDOM AND THE UNCHANGING PERSON** by Dr E. Stanley Jones. Abingdon, 1972. 301 pages, \$5.55.

It might have been anticipated that the Stanley Jones who wrote "The Christ of the Indian Road," and "Christ at the Round Table," out of his rich experience as a missionary in America and India, would retain his spiritual force and insight to the end. Yet who would have dared to hope that at the age of

87 Stanley Jones would have given us such a book as the present one.

Valuable for its clearly presented conception of the Christian life as being both devotion to an unchanging Person and membership of the Unshakable Kingdom; valuable perhaps even more for the practical illustrations which illumine nearly every page, drawn from a lifetime of witness to that person and that Kingdom.

This book may well rekindle in many the joy of belonging and the challenge of serving.

C. E. W. Bellingham.

## Key Books ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:

**GENESIS IN TIME AND SPACE** by Francis A. Schaeffer. Hodder & Stoughton, 1972. 167 pages. \$3.50. Schaeffer accepts the view that the early chapters of Genesis trace the flow of human history through space and time. This perceptive handling of the first eleven chapters of Genesis challenges the view that we have nothing here but old Hebrew myth. He goes much further and shows how these chapters form a firm basis for answering many of the questions which vex modern man. A valuable book for personal study, for adult groups, student groups or for the materials for a series of biblical sermons.

**THE BIBLE THE LIVING WORD OF REVELATION**, Ed by Merrill C. Tenney. Zondervan 1970 reprint. 228 pages. US\$2.45. A valuable paperback in the "Contemporary Evangelical Perspectives" series. It was first published and reviewed in these columns in 1968 and it speaks volumes for the work that it has gone through three printings. Ten leading evangelical scholars, including Dr Jim Packer, contribute essays which maintain the inerrancy of God's Word. A clearer statement of what modern evangelicals believe about the Bible and its inspiration has not come off the press for some time. Should be required reading for every theological student.

**50 KEY WORDS IN THEOLOGY** by F. G. Healey. Lutterworth, 1967. 84 pages. UK 42p. Beginning with analogy and atonement and ending with universalism and Word of God, Professor Healey gives theological students and all readers of Christian books a concise and informative commentary on commonly used theological terms. A very handy work of reference for all who are in doubt as to what is meant by predestination, the theological arguments, natural theology or even by grace.

## Addresses on basic truths

**IF I PERISH, I PERISH**, 126 pages \$1.15

**THE SAVING LIFE OF CHRIST**, 152 pages \$1.15

**THE MYSTERY OF GODLINESS**, 143 pages. 95 cents. By Major W. Ian

Thomas, Pickering and Inglis, London, 1972 ed.

These are three books all first published some 10 years ago, and quite frequently reprinted since. They are all concerned in the manner of Christian Convention addresses — to make clear the meaning of the death and resurrection and ascension of Christ and Pentecost, for the salvation of sinful man, and then for the Christian life and discipleship.

One might question details of interpretation and presentation, but basic truths are set before us in these valuable little books. One might also ask whether it is legitimate to take full New Testament truth from the Old Testament (and the first of the three books deals principally with the book of Esther, and the second with Israel in Egypt and in the wilderness), but that the Old Testament gives us principles of God's dealings with men and pointers to New Testament revelation is undoubted.

Francis Foulkes

## SHORT NOTICES

**SUCCESS IN THE CHRISTIAN LIFE**, by D. L. Moody. Baker reprint, 1972. 125 pages. US\$95c. Five excellent chapters on power in the Christian life. **SPACED OUT AND GATHERED IN**, by Jerry Halliday. Fleming H. Revell, 1972. 126 pages. Autobiography of a Jesus freak. **SITTING ON TOP OF THE WORLD**, by Ken Chant. Dimension Books, 1972. 118 pages. US 95c. Bible guidelines for everyday living.

**STEPS TO PRAYER POWER**, by Jo Kimmel. Abingdon, 1972. 112 pages. \$1.90. Mrs Kimmel has travelled the world studying methods of Christian prayer. A lot about prayer for all occasions here, and all helpful. **HOW JESUS WON MEN**, by L. R. Scarborough. Baker, 1972 reprint. 290 pages. US \$2.95. A study in depth of our Lord's methods to make modern soul-winning more effective. An excellent book. **HALF TRUTHS OR WHOLE GOSPEL?** By Chester A. Pennington. Abingdon, 1972. 127 pages. Confusion reigns because churches misunderstand the reasons for their existence. Pennington looks at current understandings and misunderstandings. **THE EXPANDED LIFE**, by Myron S. Augsburger. Abingdon, 1972. 127 pages. \$3.15. Everyday attitudes examined in the light of the Sermon on the Mount.

**THE ROYAL ROMAN ROAD**, by John H. Schaaf. Baker, 1972. 122 pages. US \$2.95. A study of Romans which would be a helpful guide for adult studies in the epistle. **THE BOOK OF NUMBERS**, by Kenneth E. Jones. Baker, 1972. 90 pages US \$1.95. A useful study manual on this OT book.

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The conversion of Muslims continues in Nigeria's Islamic heartland, reports Sudan Interior Mission. Former Muslims in a number of villages now meet in their own churches.

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## Mainly About People

Rev Roy F. Gray, recently appointed rector of St Andrew's, Cronulla (Sydney), has been appointed a canon of St Michael's Pro-Cathedral, Wollongong.

Rev Bryce C. Wilson, rector of St Paul's, Gymea (Sydney) since 1968, has been appointed rural dean of Sutherland.

Rev Maxwell T. Corbett, rector of St Andrew's, Summer Hill (Sydney) since 1970, has been appointed rural dean of Petersham.

Rev William G. Twine, rector of St Paul's, Bankstown (Sydney) since 1956, has been appointed rector of St John's, Ashfield.

Rev Bruce A. Woolcott, formerly rector of St Paul's, Emu Plains (Sydney) has been appointed in charge of St Paul's, Belfield.

Right Rev H. G. S. Beagle has been appointed acting Dean of St Andrew's Cathedral, Sydney until late this year when the new dean will take up his appointment.

Rev George E. Robertson, rector of Goodwood (Capetown) since 1966, has been given permission to officiate in Melbourne diocese.

Rev Graham F. Stephens, vicar of St Thomas', Winchelsea (Melbourne) since 1970, has been appointed vicar of the Church of the Ascension, Springvale from 31 May.

Rev David B. Warner, vicar of St Faith's, Burwood (Melbourne) since 1966, has been appointed vicar of All Saints', East St Kilda and leader of the St Kilda-Prinlan Team parish from July 10 next.

Rev Dr Stephen A. H. Ames, who has been on study leave in the USA, has been appointed in charge of St Martin's, Deerpine (Melbourne), from May 14.

Rev K. David Farrer, in charge of St John's Hillcrest Mission (Adelaide) since 1971, has been appointed curate of St Peter's, Eastern Hill (Melbourne) from August 1.

Rev Thomas G. Green, curate of St James', Dandenong (Melbourne) since 1971, has been appointed in charge of St Mary Magdalene, Dulac, from June 4.

Rev Donald K. Campbell, curate of All Saints' Booval (Brisbane) since 1970, has been appointed rector of Kilbirnie, in charge of the Bush Brotherhood district of Gullpie (Brisbane).

Rev Francis G. Knight, rector of St Matthew's Grovely (Brisbane) since 1965, has been appointed rector of St Matthew's Holland Park.

Rev Canon Albert E. Loxton, rector of St Colman's, Clayfield (Brisbane) since 1965, has been appointed rural dean of Brisbane North.

Rev Cyril F. Reeve, rector of Bomblah (Canberra and Goulbourn) since 1969, died on April 30. He was ordained in the diocese in 1936 and spent his entire ministry there.

Rev Peter W. Bertram, rector of Binda (Canberra and Goulbourn) since 1969, has been appointed rector of Bomblah.

Rev Dr Peter Leung has been appointed warden of St Peter's Hall, Singapore. His Ph. D. is from St Andrew's University, Scotland.

Rev Malcolm R. Little has resigned the parish of Smithton (Tasmania) and has been appointed in charge of the district of Pinnow (The Murray).

Rev Arthur C. Claudsdale, rector of Pentville (Tasmania), has been appointed rural dean of the Central Deanery.

Rev George Tung Yip, has been appointed rector of St Matthew's, Muddingburga (North Q).

Rev John M. Payne, rector of Prosperpine (North Qld), has been appointed rector of All Saints', Ayr, from September 2 next.

Rev G. James Nolan, curate of Ingham (North Qld), has been appointed in charge of Hughenden.

Rev George E. Truwer, in charge of Hughenden (North Q) has been appointed curate of St Matthew's Muddingburga.

Rev Edward G. G. Stanley, a former hospital chaplain in the diocese of Perth, died in Perth in March.

Rev Peter T. D. Ferguson, rector of Clonwilliam (Capetown) since 1965, has been appointed rector of the new parish of Melville (Perth).

Rev Keith Wheeler, formerly curate of Scarborough (Perth), has been appointed rector of Kununurra (NW Aust).

## GBRE restructured Deficits continue

The objectives and strategy of the General Board of Religious Education for the Church of England in Australia are being completely restructured, the Chairman of G.B.R.E., the Most Reverend Frank Woods, announced recently. Changing patterns of parish life and continuing financial deficits over the past five years call for a program limited to an annual expenditure of about \$30,000 per annum.

A new concept in field programs has been developed, the key word of which is "Consultancy." The goal of the program is to provide consultant help at both parish and diocesan levels.

A diocesan team of consultants, clerical and lay, trained in

consultancy by the board's staff, will be available in teams of two to offer consultant help to a pilot congregation or group.

It is proposed to serve the whole church through a series of pilot projects in six dioceses covering each State. At the same

time the board will encourage requests for help in other situations, eg teacher and leader training. Each participating diocese will invite up to 12 congregations to enter into an arrangement for two years to develop their personal and congregational life and to strengthen their shared ministry.

The consultant emphasis envisaged by the field development arises from a recent survey of the effects of the Church's Renewal Program. The new work will follow a contraction of some of the board's other activities. The Melbourne Bookshop will cease operation from 13th July, 1973 but the Correspondence School, Curriculum and Educational Advisory Service will continue, along with curriculum and related sales.

## SA Cechs have first full-time training officer

Mr Bob Brandenburg (pictured) Branch Governor of St. George's, Magill, has been appointed full-time Leaders Training Officer for the Church of England Boys' Society in South Australia.



He took up the position on March 1 and his duties involved organising all leader training programs and assisting leaders in parishes wherever possible.

The Society has 45 branches in parishes in the State which includes the dioceses of Adelaide, Willochra and The Murray.

In addition, Bob Brandenburg is National Secretary of Cechs which involves him in liaison with all States and with publishing and distributing the Society's handbooks.

The National Council meets yearly and the date this year is

## Old church moves from airport

The Federal Government is footing the bill to move St. Mary's, Bulla, from the vicinity of Tullamarine airport in Melbourne to a site three miles away in Sunbury Road.

The 118-year-old building in the parish of Sunbury is being shifted brick by brick and erected as it stood.

The church has nestled peacefully in a cluster of gum trees in Oaklands for more than 118 years.

But the noise of jets taking off and landing on the north-south runway at nearby Tullamarine Airport was drowning out services.

The only solution was to shift.

"The new site will be much better in the sense that it will be closer to Bulla village," said the vicar, Rev Eric Baldwin, of St Mary's, Sunbury.

## Old Hobart church to be restored

Historic Holy Trinity, Hobart is in need of urgent repairs and an appeal has been sponsored by the National Trust for \$6,000 to restore the fretting stonework.

The rector, Canon Keith Kay has said that over the past 15 years, the parish has spent \$20,000 of its own money on maintaining the building but that help is needed to restore the roof and the tower.

The building was opened 125 years ago and it has the oldest peal of bells in use in Australia. They were first rung in 1847 to mark the opening of the ninth Hobart regatta and they have been rung ever since at the

beginning of successive regattas. Strangely, the building was not completed until 1848 and it was consecrated the following year. Rev P. Palmer, the first rector in

those early days, was also the first rural dean.

The National Trust has given the 125-year-old building an A priority classification.

## Stimulating music conference in Perth

The 1973 National Conference and Choir School of the Royal School of Church Music held at Guildford, W.A. 13-20 May proved to be a most stimulating event.

There were lectures by eminent musicians, choral music, recitals and tuition.

Among the musicians were

John Bertalot, Robert Boughen, Annette Goerke, Dr David Tunley, George Tinner, Molly McGurk and Stephen Dorman.

Boy and girl chorists had their own special courses which combined musical training and recreational facilities.

The Choir School, directed by Philip Bird, enabled the young singers to meet people from all parts of Australia.

## Christian Concern at India Drought

The deputy aid administrator of Christian Aid, Mr David Smithers, has cut short a tour of drought-stricken Indian villages in order to launch an appeal for immediate aid. Tens of thousands have died and at least 6 million are in danger.

Unless the Indian Government's nationalised grain program succeeds, the drought could be the worst natural disaster of our time.

Mr Smithers warned that the

drought was potentially dangerous to political stability; food prices are soaring along with prices for other commodities, and industry is running down.

India has already had to set aside \$300,000,000 to import grain.

Mr Smithers said that the primary need was to drill boreholes to alleviate the sufferings of villagers, some of whom were going without drinking water for two days in temperatures of 120 degrees Fahrenheit.

This is regarded as the worst of India's 40 serious droughts since 1800.

The Australian

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JUNE 16, 1973

## Primate calls for closer Anglican unity

Points from Archbishop Woods' Charge at opening of General Synod on Monday, 20 May.

The Primate, Archbishop Frank Woods of Melbourne, in his Presidential Charge to the 240 delegates of General Synod on the first business day, called for both Church and nation to exercise responsibility in their affairs.

On the national scene he said he wished Mr Whitlam well in his high office. "This is the place to express some anxiety about the future of our democratic traditions. Some of the most drastic changes were implemented long before Parliament met or had had opportunity to debate them, and Mr Whitlam ruled the country with the assistance of one minister."

"There was nothing unconstitutional about this, but it was unusual and gave rise to fears that the Parliament was being bypassed."

"It is, I believe, incumbent upon all citizens to uphold the role of Parliament in a free society and to require undelayed accountability of ministers to Parliament."

Archbishop Woods also called on people to pray for Bishop David Hand in his leadership of the Church in Papua New Guinea as that nation emerges into independence.

On the question of the future of the Australian Church, Dr Woods said: "I believe that the time is ripe for us to capture ways and means of drawing even closer — I am thinking of theological education, of episcopal and parochial appointments and of co-operation in the choice of men both at home and overseas."

"For instance could we not ask our theological colleges to provide themselves with a staff which would reflect our different traditions? Since I myself was trained in just such a college I know that it is a possibility."

"I look to the day when synod elections, both diocesan and general, will be carried out on

the sole criterion of finding the best men and women for the job."

On the wider aspects of unity, the primate said: "We are surely being given some solemn warnings about the dangers of disunity. The secular unity of the world through science, technology and communication is

only making it harder for unbelievers to accept the churches' claim to be bearers of a message of reconciliation."

Un-united churches manifest this reproach most poignantly in their inability to sit happily together around the same Lord's table and makes it impossible even in one area to agree on a

strategy of mission for the extension of the Kingdom of God to any group in the world community."

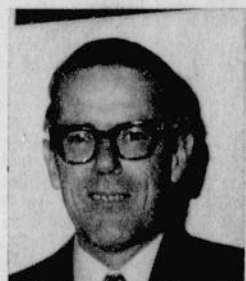
He said: "We are far from unity with the Roman Catholic Church, but there is an unmistakable knocking at the door going on, a knocking which is surely the work of the Holy Spirit."

"Nor is the knocking coming only from the theologians and the leaders of the churches. There is a wealth of ecumenical adventure, even of ecumenical risk, going on at the local scene."

He concluded his address by expressing his hope that the church through its Social Responsibilities Commission would give a "decisive, considered and if possible a unanimous lead" to the people of Australia on "the moral problems that beset us socially and individually."

## World tour for Neville Keen

Rev Neville J. Keen (pictured), General Secretary of Sydney's Home Mission Society since 1964, is being sent around the world by the Society from 23rd June to 1st October.



It will be the first time that the HMS has sent its chief executive on a world trip to look at similar work overseas. It will be Mr Keen's first trip beyond Australia.

Accompanied by his wife, he will pay a private visit to Hong Kong and spend many weeks in the United Kingdom and the USA. He will make contact with the Church Army and the Church Pastoral Aid Society and others who are engaged in social work comparable with the HMS.

He will also look at the considerable social work carried out in England by local government authorities.

Mr Keen will also look closely at the administrative and management side of large organisations comparable with HMS which has a paid staff of over 300 people and spent \$1,650,000 in 1972. He will look at management, fund-raising and public relations procedures.

## Standing Committee elections

The following were elected to the Standing Committee of General Synod:

**Bishops:** The five Archbishops, and Bishops C. A. Warren and R. C. Kerle.

**Clergy:** Bishop G. R. Delbridge, Bishop G. B. Muston, Dean J. N. Falkingham, Dean T. W. Thomas, Archdeacon C. D. Sheumack, Bishop R. B. Macdonald, Bishop D. W. B. Robinson, Canon J. R. Bleby, Canon W. Holt.

**Lay:** Messrs J. G. Denton, Stacy Atkin, R. T. St John, Justice G. E. H. Bleby, A. G. James Dr A. M. Bryson.



The Prime Minister, Mr E. G. Whitlam, at the recent opening of Kilvinton Village, Castle Hill, in the diocese of Sydney.

## Longest debate on re-marriage for divorced

A canon promoted by Bishop David Garnsey of Gippsland which seeks to permit the re-marriage of divorced people in church caused the longest debate during the 1973 General Synod.

After prolonged debate, the canon was passed but it is a provisional canon only. It has to be submitted to diocesan synods for their approval of otherwise and then submitted again to the General Synod in 1975.

It is of far-reaching significance because it reflects what is likely to become the pattern in the Church of England in Australia. It brought to light the strongly divergent views on a question which has long vexed our denomination.

It was announced at General

Synod that the new canon is to be submitted to the Appellate Tribunal to test whether or not it is in breach of our existing constitution.

The new canon represents a dramatic change in policy for the Australian Church, as according to Archbishop Geoffrey Sambell only 11 of the 26 dioceses previously permitted it. In a vote by houses, lay delegates voted 59 to 17 in favour, clergy 62 to 26 in favour and bishops 20 to five in favour.

Delegates previously by a large majority rejected a proposal that the debate be deferred for four years until the next General Synod.

Bishop David Garnsey, of Gippsland, in promoting the canon said: "It is possible for love to die and so the Church must make every effort first to prevent initial mistakes and to offer forgiveness and God's grace, which we believe can be

applied to a remarriage. Such marriages are likely to prove better and holier than the marriages which failed."

He also pointed out to delegates that the provisions of the canon had been in operation in the Diocese of Sydney and Canberra and Goulburn for 30 years and in Gippsland for 10.

Judge G. E. H. Bleby, of Adelaide, moved an amendment that the second grading debate be deferred until 1977. He said he felt that as chairman of the Commission on Marriage and Divorce he was bound to do so. He said that the Bill in effect lowered the standard of the teaching of Jesus about God's will for marriage, and his amendment gave the Synod the option to study the majority and minority reports at the local diocesan level.

Archbishop M. L. Loane (Sydney) said he was very glad he was not faced with the canon as originally drafted and circulated

as he would have felt obliged to oppose it. He said both theological and pastoral problems were involved in the issue, and men in the parishes had to face both. "I want to remind you of Jesus' words in Matthew 19: 'And I say to you whoever divorces his wife except for unchastity and marries another commits adultery.' I have heard people say that we need not take any notice of these words 'except for unchastity' on the ground that they do not harmonise with other passages. I want to remind you that it is not an interpolation. It cannot be explained away. Marriage is a bond which makes of two persons one flesh. I believe it is correct to say that the great sin, as it were, that lies at the heart of adultery is the fact that it destroys that union. This is why adultery is so serious a sin. That is why people speak of the death of a marriage."

## Arch- bishop of Adelaide

When General Synod passed a canon approving the formation of a new Anglican province of South Australia, Dr Thomas Reed automatically became Archbishop of Adelaide.

Dr Reed has been Bishop of Adelaide since 1957. He was born and educated in that city. He graduated from the University of Melbourne and earned his doctor of letters degree at Adelaide University in 1952. He was born in 1902.

Synod refused to permit the future inclusion of the diocese of the Northern Territory so the new province includes Adelaide, Willochra and The Murray.

## St Mark's has new chairman

The Council of St Mark's Institute of Theology in Canberra at its recent meeting elected Mr Lindsay Curtis as chairman in place of Dr T. H. Rigby who has finished his term of office.

Mr Curtis, a member of St John's Church, Reid, is a first assistant secretary in the Attorney-General's Department.

## Parish saves over \$50,000

A parish complex which could have cost \$80,000 has been built at St. George's, Engadine, on the outskirts of Sydney, by using skills and resources of local people.

When planning began in 1970, the parish had only \$5,000. But the minister, Rev Graham Eynard, had been an architect before ordination 10 years ago. So he became the honorary architect and builder for the project. Mr R. G. Dennett became honorary consulting and structural engineer and there was a three-

man committee to assist them. Soon after preparations began, offers of help began coming in.

A builder offered to help with the foundations.

Many fathers attending baptismal interviews offered aid and materials.

Tradesmen and contractors including a man with a mobile crane offered assistance.

Off-duty policemen did most of the concreting.

So for a total outlay of \$22,500, Engadine has a church, a hall, a large foyer, a fellowship room, clergy office, a kitchen, a vestry and a toilet block.

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