

# Festival of Light rally attracts 7000

**SYDNEY**  
The Rev John Wise, rector of St James', South Canterbury, with St Mark's, Clement Park, since 1971, has entered the army. He is chaplain at Bandiana, Victoria.

The Rev Bill Holland has been appointed to Robertson (NSW) to replace the Rev Arthur Horrex who has joined BCA. Mr Holland has been curate-in-charge at Manly Vale since 1971.

A member of the editorial staff of the Reader's Digest has been appointed honorary women's secretary by CMS Federal Council. She is Miss Norma Lynas, who was at one time editorial secretary for CMS.

Miss Margaret Rook, well-known to those visiting the Sydney office of General Synod, leaves for Dodoma with CMS on January 31. She will replace Miss Margaret McKechie for 12 months as financial secretary to the inter-diocesan missionary council.

**MELBOURNE**  
Miss Norma Lynas from NSW has been appointed honorary women's secretary for the Church Missionary Society.

Mrs Mary Powys from Victoria, has been appointed deputy honorary women's secretary with special responsibilities for Victoria. Mrs Powys is at present a member of general committee and the executive committee of the Victorian Branch.

**CANBERRA-GOULBURN**  
The Rev A. W. Holder, Vicar of St Andrew's Surbiton, Surrey, England, has been appointed rector of the Parish of the Good Shepherd, Curtin, ACT, with effect from early January. Mr Holder, 51, is married with three children, two of whom will accompany him to Australia.

The parish fell vacant with the removal of The Rev C. A. Osborne to Bega last week. The Rev R. J. Lindbeck is serving as relieving priest in the parish until Mr Holder's arrival.

The Rev Norman Frost, Rector of Gunning, and The Rev James Tetlow, Rector of Adelung, have retired.

The Rev J. H. A. Gibson, formerly assistant priest at St John's Canberra, and St Matthew's, Albury, and most recently in the Parish of Havant, Hampshire, England, has been appointed Rector of Gunning with effect from early December.

The Rev David Rein is presently relieving in the parish of Koorawatha. The Rev Michael Cockayne, is at present on leave in Europe, visiting Taizé and other Communities. It is expected that Mr Rein will become assistant priest at Cooma when Mr Cockayne returns towards the end of November.

The Rev Percy Moore, formerly honorary deacon in the parish of St Luke's, Deakin, ACT, and subsequently with Mrs Moore as House Parents at "Bungarimbil" Boys' Home, has been ordained to the priesthood by the Archbishop of Melbourne. He will continue to fulfil an honorary ministry at St Mark's Emerald, in Melbourne.

**ARMIDALE**  
The new chaplain at the University of New England will be the Rev Kevin Giles. After training at Moore College and a curacy at Wollongong, Mr Giles was engaged in study overseas. He is returning from England to replace the former chaplain, the Rev Tony Doran. Mr Doran and family are to serve with CMS in Sumatra.

**BRISBANE**  
The Rev John Arnold has been appointed CMS secretary for the Queensland-Northern NSW branch. Mr Arnold was appointed rector of Christ Church, Blacktown, NSW in 1967 after being Director of CEBS in the Sydney Diocese.

**GRAFTON**  
Mr C. S. C. Sheller, was sworn in by Bishop Donald Sherman at the recent Grafton Synod. He succeeds Mr A. B. Kerrigan as chancellor of the diocese.

**ENGLAND**  
Canon Michael Green is dangerously ill in South Africa. He contracted meningitis while conducting a university mission. Mrs Green has flown to be with him.



Bishop Graham Delbridge, the Anglican Bishop of Wollongong, was one of the speakers at the Festival of Light rally at Miranda Fair.



Dean Lance Shilton addresses the Festival of Light rally at Miranda Fair on October 1. The NSW Chief Secretary, Mr I. Griffith, (with hand to face) was among members of the audience.

## Charges against bishops follow female ordination

**NEW YORK, NY, USA** — The Rt Rev John M. Allin, presiding bishop of the Episcopal Church, in response to inquiries which have come to the Episcopal Church Centre, has announced receipt of formal charges against four bishops of the church who

participated in a service in which 11 women deacons were intended to be ordained to the priesthood in Philadelphia on July 29.

The House of Bishops, meeting in a special session in Chicago, August 14-15, declared "that the necessary

conditions for valid ordination to the priesthood in the Episcopal Church were not fulfilled" at the Philadelphia service.

The charges were filed in four separate papers by Bishop Stanley Atkins of Eau Claire (Wisconsin); Bishop William H. Brady of Fond du Lac (Wisconsin); Bishop Charles T. Gaskell of Milwaukee; and Bishop Albert W. Hillestad of Springfield (Illinois).

Among the violations cited were the failure of the participating bishops to receive "the recommendations of the several Standing Committees and the request and approvals of the Diocesan of the Deacons;" the bishops "officiated or assisted without the request of the Bishop of Pennsylvania;" and "all of the Deacons were women."

The charges were filed against Bishop Daniel Corrigan, retired former Suffragan Bishop of Colorado; Bishop Robert L. DeWitt, resigned Bishop of Pennsylvania; Bishop Edward R. Welles II, retired Bishop of West Missouri; and Bishop Jose Antonio Ramos, current Bishop of Costa Rica.

Bishop Allin has appointed as members of the panel of bishops to whom the charges are now referred, Bishop Christoph Keller, Jr, of Arkansas, chairman; Suffragan Bishop Hal R. Gross of Oregon; and Suffragan Bishop John T. Walker of Washington (DC).

— **Diocesan Press Service, New York, USA.**

## WCC EXECUTIVE TO VISIT SYDNEY

The Rev Dr Alan A. Brash, OBE, Deputy General Secretary of the World Council of Churches, will be in Sydney on October 14, 15 and 17 and in Melbourne on October 16.

Dr Brash was born in Wellington, New Zealand. He took a Master of Arts Degree at Otago University, Dunedin, and a Bachelor of Divinity degree at New College, Edinburgh, Scotland.

He served as a parish minister for 12 years before taking the position of General Secretary of the New Zealand Council of Churches, a position he held for 13 years.

Prior to joining the staff of the World Council, Dr Brash was director of Christian Aid, the relief and development agency of the British Council of Churches.

Upon joining the WCC, he became Director of the Commission on Inter-Church Aid, Refugee and World Service and later was

promoted to staff chairman of the WCC Unit on Justice and Service.

Between 1957 and 1965, Alan Brash travelled more than a million miles throughout Asia as Secretary for Mission and Service of the Christian Conference of Asia.

He was awarded an OBE in 1962 in recognition of his liaison work between Asian countries and New Zealand, being commended by New Zealand's Prime Minister for having "changed the image of Asia in New Zealand."

In 1971 he received an honorary doctorate from Knox College, Toronto, Canada.

While in Sydney, Dr Brash will address a public meeting at St Peter's Church of England hall, Mortdale, on Tuesday, October 15, at 8 pm.

The theme of his address is "Evangelism and the Social Gospel".

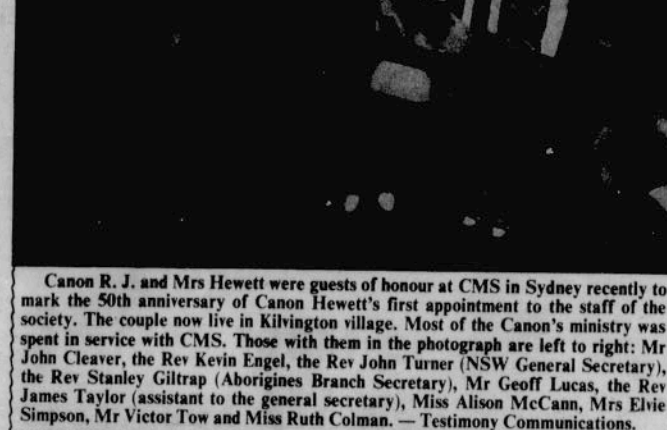
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# Bishop Graham Delbridge to Diocese of Gippsland



Canon R. J. and Mrs Hewett were guests of honour at CMS in Sydney recently to mark the 50th anniversary of Canon Hewett's first appointment to the staff of the society. The couple now live in Kilvington village. Most of the Canon's ministry was spent in service with CMS. Those with them in the photograph are left to right: Mr John Cleaver, the Rev Kevin Engel, the Rev John Turner (NSW General Secretary), the Rev Stanley Giltrap (Aborigines Branch Secretary), Mr Geoff Lucas, the Rev James Taylor (assistant to the general secretary), Miss Alison McCann, Mrs Elvie Simpson, Mr Victor Tow and Miss Ruth Colman. — Testimony Communications.

## SYDNEY DIOCESAN GIRLS' SCHOOLS' DEBT OF \$7.5m

Total liabilities of the Council of the Sydney Church of England Girls Grammar Schools amount to \$7.5 million.

In addition, accumulated trade debts amount to \$312,000.

Archbishop Marcus L. Loane announced these figures in a formal announcement to this month's Diocesan Synod in Sydney.

His statement read: The Council of the Sydney Church of England Girls' Grammar Schools was constituted by ordinance of synod.

It is an independent and autonomous body.

It is required to submit an annual report and an audited copy of its financial statements to synod each year.

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## LATE NEWS BIBLE COLLEGE APPOINTMENT

The Rev Howard Green has been appointed Principal of Sydney Missionary and Bible College, Croydon.

The appointment was announced last week by the College board.

Mr Green had been acting-principal following the resignation of the Rev Arthur Deane earlier this year.

Prior to that he had been vice-principal for several years.

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such a type of announcement was unique in the history of the synod.

Gippsland Anglican Press Service describes the bishop-elect as "a moderate churchman".

He is expected to be enthroned in St Paul's Cathedral, Sale, in early February.

Archdeacon Robert Fillingham moved the motion of congratulation in Sydney.

He spoke of Bishop Delbridge's "distinguished ministry of leadership" for almost 30 years.

"He has been wonderfully strengthened and supported by Mrs Delbridge."

"They will both be greatly missed throughout the diocese especially in the Wollongong region."

Canon Basil Williams of Wollongong spoke of Bishop Delbridge's leadership to Wollongong churches and his widespread pastoral concern.

He was respected by civic leaders, industrialists and trade union representatives.

Two lay representatives eulogised the "vital ministry" Bishop Delbridge had exercised.

Mr Ron Bailey, a member of the standing committee, said his ministry amongst young people over the years had made an outstanding contribution to the spiritual life of the diocese.

Mr Peter Kell, Wollongong Synod representative, said Bishop Delbridge's impact on Wollongong as bishop and archdeacon would mean the announcement of his appointment would cause dismay to the area.

Bishop Delbridge was obviously emotionally moved by tributes of synodsmen.

"I believe the task given to me was viable, proper and a real one," he said, referring to his work in Wollongong.

"I came into synod as a layman."

"It is hard to realise this is my last synod."

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## EDITORIAL 'Preach the Word'

This guest editorial is by Dr Bryan E. Hardman, Principal of the Bible College of South Australia.

ference between truth and error, between the gospel which saves and the traditions of men which destroy.

We know that the word of Christ is still with us, for he is the everlasting word. However, it is still our responsibility to ensure (so far as is within our power) that the expectation of Latimer is not bypassed in our day. 'Let the earth hear his voice' resounded through the halls of the Palais de Beaulieu at Lausanne, not so many weeks ago. However, we cannot blame the earth for its failure to respond if his voice is not in evidence! We cannot blame the city multitudes for not hearing his voice if we fail to 'preach the word'. They stand guilty before God in any event, but that fact does not exonerate us.

Reformation Days come and go, and Reformation issues of the Church Record follow as regularly, with reminders, and exhortations. But are these all mere cries into the wilderness? Are we among the many who say, 'Yes, Lord. Amen to that,' yet do nothing? Many of us must be, for so little is done! And for that we stand under

the judgement of the Lord of the Word. Ah, yes, we stand in our pulpits week by week, and in many cases preach to diminishing congregations. But what does this word mean — PREACH THE WORD? Surely, if it means anything, it means to proclaim the Gospel of the kingdom where people are, not merely to teach the faithful Sunday by Sunday, where the ungodly are not. It is of interest to recall that much Reformation preaching took place, not in parish churches and cathedrals, but in the open air. Surely, not just to copy the Reformers' practice, but to be faithful to the Biblical principle we must give far more thought to preaching the Kingdom 'in the world'.

Hauck Friedrich, writing in Kittel's Word Book, tells us that kerysme 'preach' does not mean the delivery of a learned and edifying or hortatory discourse in well-chosen words and a pleasant voice. It is the declaration of an event. Its true sense is to proclaim.

Well then, let this Reformation remembrance take us back to a recollection that they proclaimed the Word, come what may, and whatever the cost. They spoke to the godly and to the ungodly, to the high and to the low, to individuals and to crowds. And if you link that with their resurrected doctrine of the 'kingdom of priests', we shall, both clergy and people unite each Lord's Day for didache, instruction, that we may, as the people of God go out, to PREACH THE WORD.

## MARRIAGE SANCTITY

• From page 1  
ferent from my own, I don't particularly want to act as a public servant."

He said most churchmen realised that the Church could not be absolved from responsibility towards people involved in broken marriages.

However, the teaching and discipline of the Church could not be pushed aside in

the face of expediency of sentimentality.

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## Notes and Comments

### Indifference to religion in Australia

Australia had been invaded by secularism, atheism, agnosticism and religious indifference, a world meeting of bishops was told in the Vatican City recently. The speaker was RC Archbishop Thomas Cahill, of Canberra and Goulburn. He said many people, particularly the young, were rejecting these recent trends. Archbishop Cahill said confusion was being caused in Australia by "false ecumenism."

Relations with other churches had made progress but there were still great differences over moral matters, said the report in the Sydney "Sun".

In the main we agree, except to say that differences cover more than "moral matters".

### Episcopal 'tales'

Two tales from the episcopal front: Gippsland's Bishop-elect Graham Delbridge was holidaying in the area when news reached him of the retirement of his friend Bishop Garney.

He sailed out of the area before anyone could misconstrue his motives.

Then came the nomination like a bolt from the blue. Further west, Archbishop Reed was photographed with a golf club by "Adelaide News", on Bishop's court "green".

And out it came — once when he was using a nine iron he chipped the ball into the street.

Fortunately, no one was in the line of fire.

### Movie's 'stampede'

Tasmanians take most things in their stride, but Hobart's "Mercury" headlines recently read: "STAMPEDE TO SIN".

Cause was a so-called sex-education movie which drew 7000 people in its first six days. Five sessions daily are packed and the theatre manager says the "hardest part is turning the people away".

Meanwhile, the Community Standards Organisation is undertaking a door-knock appeal to sign a petition of protest.

### Appeal for volunteers

We actually came across it during a call on a patient in hospital.

It was printed by "In Britain" which quoted a Shropshire newspaper:

"The old churchyard has been sadly neglected, largely because there have been no burials there for over 30 years. An appeal is to be launched to encourage voluntary bodies to remedy the situation."

At least there won't be any conscripts!

### 'God our hope and strength'

Things getting you down? Feel like wilting under the pressure?

Perth's Dean Hazlewood recommends a meditation on the "good, gutsy and strangely lovely 46th Psalm" — and he recommends the prayer book version:

"God is our hope and strength: a very present help in trouble."

### Law Bill controversy

While most Christian bodies condemned it, the Family Law Bill found unlikely allies in the NSW Methodist Conference.

Spearheading the support was layman Ray Watson QC, a member of the conference and one of three consultants who worked with the Attorney-General's Department in drafting the Bill.

He described it as "one of the greatest social reforms to be introduced in Australia."

There was heated debate, an amendment calling for a six-month "trial run" was defeated by 5 votes, and the motion of endorsement went through.

### Lausanne aftermath

The first expressions of disenchantment on Lausanne appear to have been sounded by John Hirt, founder-leader of Sydney's House of the New World.

In "The Australian Evangelical", he agreed that the organisers were "godly men" anxious to reach the world for Christ.

He added: "That the congress was an episode in spiritual technocracy espousing the norms of middle-class American religious know-how is, however, also true ..."

"I have said nothing of the patronising attitude taken by the organisers towards young people, the minimal role played by women, the failure to have the congress addressed by those who would not be considered acceptable among the status quo (sic) — Padilla and Escobar shook up a few — yet who nevertheless could have made valuable contributions, and the scarcity of modern music."

## 'Opinions of others are very important'

No one likes the self-opinionated person.

Yet we do have opinions of ourselves.

Certainly others have opinions of us! However, we all have different ideas of ourselves and sometimes we may be terribly afraid to express these ideas and opinions because they have been rubbished so many times by others.

As people sum you up, they may see you as resentful, outgoing, loving, considerate, resourceful.

On the other hand, they may see you as resentful, bitter, jealous, boastful, arrogant.

There is no end to other

## A MINISTER'S REFLECTIONS

people's opinions of you. Some of them may be right because they really know you. Some may be ill-founded because they know little about you.

But the opinions of others are very important. They can make us or break us, depress us or encourage us. They can either cause us to drop our bundle or they can be the incentive to make us push on to greater heights and achievements.

For example, Peter compared his life to Jesus Christ and concluded he was a sinner (Luke 5:8).

John the Baptist's opinion of himself was that he was totally unworthy to minister to the Son of God (John 1:30).

In the Old Testament we read of a man who had a low opinion of himself. Job got to a point in his life where he said "I loathe my life" (10:1).

He prayed it would please God to crush him (6:9). Job bottled up his feelings to where he was ready to explode. For too long he listened to the opinions of his friends instead of listening to God.

However, when Job faced the truth about himself and how he was being thought and felt, he was on the way of finding salvation.

He confessed "My complaint today is still a bitter one, and my punishment far more severe than my fault deserves. Oh, that I knew where to find God ... that I could go to his throne and talk with him there. I will tell Him about my side of this argument, and listen to His reply, and understand what He

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### Sign of the times in UK

People in Warwickshire villages must be willing to forego some of their long accepted privileges and have only one service each Sunday in their churches.

This warning comes from the Bishop of Coventry (Dr Cuthbert Bardsley).

The Bishop believes that the church in the rural areas faces its greatest crisis since the twenties.

He pin-points the disappearance of acknowledged leaders of the communities in past years — the squires, school heads and doctors, and this, he says, has been followed by the creation of group or team ministries.

"What is the church to do?" Dr Bardsley asks. "Numbers of men offering for the full-time ministry are declining."

"Finances with which to pay for the training of clergy are declining."

"We must think in terms of a far greater use of lay readers, not merely to be service takers, but men and women capable of exercising a full and effective pastoral teaching and reconciling ministry."

"We must think in terms of a far more effective training of the laity, so that they may be better equipped to lead the church in the rural areas."

"The Methodist Church has done this for a long time past, but we in the Church of England have sat back believing that financial resources will always be available, and that manpower will be such as to fill every village vicarage."

"This is not so today." Dr Bardsley said in the Church of Ireland Gazette that in the past a village community had been centred upon the village church, which they closed at their peril.

"Nevertheless, some of these churches should never have been built."

"They are sometimes the result of the pride of a well-to-do landowner who wanted to express his leadership in the stones and mortar of an ecclesiastical building."

"These churches should never have been built and should no longer be used."

### Sobering news item

Sydney's Catholic Weekly has apparently disclosed a net loss of \$156,356 for the calendar year 1973, compared to a loss of only \$6219 for '72. It has sacked its 40 printing employees in Sydney and moved to Dubbo.

So reports Alan Nichols in his newsletter, and it's a sobering item.

The Record's supporters should thank God that the books still balance and that our "new look" is resulting in an increasing circulation.

What sort of support the Catholic Weekly has we don't know, but we have many people praying for the vital ministry undertaken by this paper.

Newsprint prices (mainly through devaluation) have risen 12½ per cent; other costs are on the move. The need for prayerful support is vital — as always.

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## 'Practical aid' sought to meet cost of new WA rectories

Practical aid to meet heavy commitments was advocated by Bishop Witt at the recent Geraldton Synod.

He said six new rectories had been built since his appointment nine years ago.

The Anglican Messenger quoted him as pointing out that in a larger diocese this would mean up to 40 per cent new rectories.

"To do it with our limited resources would mean a great deal of heart searching, not to say penny-pinching," Bishop Witt said.

"This is what we have done. "Practical aid for the clergy in the company towns it has been an onerous burden to bear."

"They have been saddled with a debt which despite all their efforts and all their money raising efforts, because of the large interest bill, never seems to get any smaller."

"I think that as a result their ministry has been hampered."

"How on earth, for example, do you explain to a rapidly changing population, particularly to the key members of the congregation who want to see a church erected as soon as possible, that the house in which the priest lives, although it looks like every other house in the town, has not — repeat NOT — been provided for by company generosity?"

"It is provided by and has to be paid for by the local congregation."

"And then a month later, having to tell the same story to a different group of people; three months later to yet another group, and in the meanwhile repayments are

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C. R. JAMES  
Chief Executive Officer

### Case for bookmanship

They face facts south o' the border.

Kiama rector Wes Girvan is leaving for Dapto, and his last parish paper carried the heading "Many Happy Returns".

It wasn't a birthday, but a request for borrowed books to be returned. To be fair, he also asked to be reminded of books belonging to others he might still have.

Here's hoping that Kiama folk don't prove to be poor accountants but good book-keepers!

### Remedy Unchristian

Golf clubs appear to be feeling the pinch (who isn't?), but we can't endorse their particular remedy.

At least two clubs have issued vouchers costing \$25 per member, redeemable only at the bar.

Apart from christians who may not wish to front up (even for \$25 worth of lolly water), there are those who

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# The Reformation: what it meant!

## 16th Century reformers face the world in stone



The International Reformation Monument in Geneva is dominated by the six-metre high statues of the four reformers who were together in Geneva in 1559. Left to Right: William Farel, then aged 70, had been exiled from his native France and later expelled from Geneva. He returned to play a major part in the reformation; John Calvin, whose prominence was due to his strength of faith and depth of thought, rather than his eloquence; Theodore Beza, who taught Greek in Lausanne for 40 years and was first rector of the university at Geneva; John Knox, who waited in Geneva only until he could return to his native Scotland. He embodied Farel's vigour and Calvin's clarity of vision. His description of Geneva: "The most perfect school of Christ since the days of the apostles ... Manners and religion to be so sincerely reformed I have not yet seen in any other place."

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## PERSPECTIVE

In a church which is furnished with mullion and gable,

With altar and reredos, with gargoyles and groins, The penitent's dresses are sealskin and sable,

The odour of sanctity's eau-de-Cologne. But only could Lucifer, flying from Hades,

Gaze down on this crowd with his pinnars and paints. He would say, as he looked at the lords and the ladies,

"Oh, where is ALL SINNERS", if this is ALL SAINTS?"

EDMUND YATES,  
Comic and Curious Verse,  
Penguin, 1952.

# 'JUSTIFICATION BY FAITH' AND 'SCRIPTURE ALONE'

As is well known, one of the most contentious issues of the Reformation was the place of holy scripture in the church.

There was no dispute about the authority or infallibility of holy scripture.

All were agreed that the scriptures were divinely inspired and free from error.

Nothing can be clearer than this statement of the Council of Trent as reaffirmed by the First Vatican Council one hundred years ago:

"The Books of the Old and New Testament are held to be sacred and canonical by the church not on the grounds that they were produced by mere human ingenuity and afterwards approved by her authority nor on the mere score that they contain revelation without error but they are held to be sacred and canonical because they have God for their author and as such they were entrusted to the church."

The dispute was with regard to the sufficiency of scripture.

Sola Scriptura, scripture alone, may be called the formal principle of the Reformation, as justification by faith may be called the material principle of Reformation.

In emphasising both these twin doctrines of the Reformation, scripture alone, and faith alone, the Reformers were motivated by their determination that the Lord Jesus Christ should be pre-eminent in salvation.

The Reformers rejected the idea of any mediator standing between the saviour and the sinner.

The mediation of the teaching church interpreting scripture, and supplementing this with its tradition, and the mediation of

By Dr D. B. Knox, Principal of Moore Theological College.

the priesthood with the continuous offerings of the sacrifice of Calvary, in the Mass, in the Reformers' judgement detracted from

ploughboy would know as much of the scripture as the most exalted ecclesiastic.

The Reformers maintained that the scriptures are clear, pellucid, perspicuous, and in this they were surely right.

The matter can be put to the simple test of reading the scriptures in a modern translation to see whether the teaching of the scriptures is not abundantly clear.

They were of course intended to be understood by their readers, like any other writing.

The argument that the scriptures cannot be understood except by an official interpreter does not bear examination.

Consequently, the Reformers encouraged Christians to possess and read the scriptures translated into their own languages, for they were aware not only from the Bible but also from their own experience that God speaks to us through the scriptures so that we come into fellowship with him in this way and in this way only.

Not that we have, of course, to read the scriptures ourselves, although this is best for those who are literate, but the scriptural truth must be conveyed to our mind; either by reading, or by hearing, or by being taught it.

Tyndale expressed the wish that as a result of his translation of the scriptures into English, every

## RELICS GALORE

One of the superstitious Romish practices removed by the light of the Gospel during the Reformation was the collection and worship of relics.

Calvin counted in Europe enough "pieces of the cross" to fill a ship;

enough thorns from Christ's crown to make a large faggot; at least fourteen crucifixion nails; four spearheads that pierced our Lord's side; at least five napkins from our Lord's graveclothes; and at least three of his seamless robes.

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# Sydney's Anglicans object to 'priest' in revised liturgy . . .

## . . . their opinion shared by former Methodist preacher

A former Methodist local preacher has publicly stated he cannot "in all good conscience" pray a prayer in the revised edition of the Methodist Order of Service for the Holy Communion.

Mr Geoff Higgins, a missionary with the Aborigines Inland Mission at Wilcania made the announcement in a recent edition of "New Life".

The prayer Mr Higgins criticised reads:

"And so, O Father, recalling the suffering and death, the resurrection and ascension of Your Son our Lord, we Your people offer our sacrifice of praise and thanksgiving, our very life, with this bread and this cup, that we may be sharers in His body and blood, and, receiving the forgiveness of sins, may be filled with the Holy Spirit . . ."

He said he failed to see how any "Bible-believing Methodist" could offer such a prayer.

Mr Higgins gave two reasons for his objection:

(1) The prayer says, " . . .

we Your people offer . . . this bread and this cup that we may be sharers in His body and blood, and, receiving the forgiveness of sins . . ."

This virtually makes the bread and wine an offering for sin. The only offering which is acceptable to God is the offering of Christ once and for all (Hebrews 9:24-28).

(2) The prayer says, " . . . we Your people offer our sacrifice of praise and thanksgiving, our very life (emphasis mine), with this bread and cup, that we may be sharers in His body and blood, and, receiving the forgiveness of sins . . ."

"This is comparable to the words prepared at the Second Vatican Council (RC Church) in the 'Dogmatic Constitution on the Church', said Mr Higgins.

His letter continued:

• To page 7

Nearly three-quarters of a Sydney Anglican congregation have objected to inclusion of the word "priest" in the Sunday Services Revised liturgy.

The objection was revealed in a survey of over 100 worshippers at St Paul's, Wahroonga.

Replies were divided into three age groups: under 25 years; 26 to 45; 46 and over.

Most replies came from those attending 10.30 am and 6.30 pm services, with a minority from those at the early service (8 o'clock).

Over 90 per cent of the under 25-year-old group found the services "more helpful" compared with 1962, and the total support for SSR over the whole congregation was 70 per cent.

The survey was conducted by the parish council.

"Interestingly, the 26 to 45 year group gave a 100 per cent endorsement for the language of the new service being more natural," said the rector (the Rev Brian King).

"Older people found it less helpful because less beautiful; younger groups more helpful because it is more natural and meaningful.

"Half the replies showed dissatisfaction with wording of the confession, asking for words like 'penitent' and 'intolerable' to be more clearly expressed.

"They also wanted more emphasis on shortcomings and sinfulness.

"Results showed the

Jubilate headed the canticles in popularity and a large majority wanted canticles sung.

"Half the evening congregation wanted the psalms said, but 63 per cent in the morning favoured them being sung.

"On the other hand, far more wanted the responses said at night."

Mr King said the three congregations favoured prayers by a member of the congregation, provided they were audible, brief and the content was balanced.

The summary of the commandments was favoured by the majority, provided they were read in full at some services.

Old Testament lessons were most acceptable at communion when related to the sermon.

The hymn was the most popular time (85 per cent) for the collection.

Mr King said the parish council was trying to find the services most meaningful to most people.

"We realise you can't please everyone", he said, "so we hope people will be flexible enough to sink personal likes and dislikes in the desire to enrich our fellowship".

However, he adds, "Nevertheless, whatever may be held in point of theory as defensible, Catholics should err on the side of strictness, for even the statement, and still more, the putting into practice, of the complete doctrine on taxation, are apt to give scandal and do harm to religion."

## Church 'in the round'

A welcome shot at traditionalists was fired in Canberra by the warden of Trinity College, Melbourne (Dr Evan Burge).

Speaking on changes in church services, he said architects would soon be designing buildings so that people are not separate from the person leading the service.

The "Canberra Times" quoted him as saying, "The greatest enemy of church services is the use of pews. These keep people separated."

As an alternative, Dr Burge (formerly a classics lecturer at ANU) suggested matting, cushions or movable chairs.

## 'Put pulpit in centre'

Some preachers may be built for speed and others for comfort, but Anglican pulpits rarely cater for either.

Martin Lloyd-Jones has some pertinent points on pulpits in his "Preaching and Preachers".

"Preaching is the greatest act in connection with the church and her function . . . so put the pulpit in the centre

## Appeal to sporting instincts

### Good News



Front cover of Mark's Gospel as sold in soccer-conscious Islington, England.

. . . it should be in the right relative height in relation to the listeners. The tendency now is to have low pulpits; that is because the designers do not know what preaching is! Architecturally and mechanically, the preacher should preach down to his congregation always.

"As for height, the desk in front of him should be no higher than roughly the pit of his stomach.

"When one considers how every one of these rules is broken in many church buildings, we may have one reason why there is so much poor preaching."



Dr Russell Clark with his wife Kay and son Michael (20 months). The Clarks are missionaries with the Church Missionary Society who have sent them to Hong Kong where Russell will be a physician at the United Christian Hospital in Kwun Tong. — Photo by John Lamont

## OUTBACK DIOCESE NO LONGER 'POOR RELATION' SAYS BISHOP WITT

Changes in recent years mean that the outback diocese can no longer claim to be the neglected poor relation of the Australian Church.

In WA, the bush bishop can look to several quarters for help. "And I thank God for it", says Bishop for the North West, Bishop Howell Witt, in "Anglican Messenger".

He refers particularly to the Bush Church Aid Society, the Perth Diocese, and the Australian National Church for "their generous and wise assistance".

These refreshing observations were made by Bishop Witt in a follow-up to his recent Synodal Charge in Geraldton, whose theme was neglect.

A bush bishop himself for most of his 25 years in Australia, Bishop Witt reported in his follow-up on the relationship between his diocese and "our brethren outside its borders". And he said: "I can bear witness to the change that has come over the church in Australia.

"No longer can I at a synod report that we are neglected by our brethren in the Australian Church."

• Of the Bush Church Aid Society he said:

"In its long and proud history it has built a great record of assistance to bush parishes because of the

prayerful devotion and liberal generosity of people all over Australia, particularly those in the Eastern States.

"A ministry is provided to isolated parts of this continent where without that

## Praise for Bush Church Aid Society

prayer and without that assistance there would be no ministry."

• Of the Australian National Church:

"There are those, I know, who say that you and I will never see a truly Australian National Church. From England to America, from North Africa to South Pacific, from West Indies to Japan we see the growth of indigenous churches.

"In Australia they say: not in our lifetime — of isolated indigenous dioceses, yes; of a truly national church, not yet."

The bishop wondered if the doubtful would change

• To page 8

## MR WILLIAMS SAYS

Mr Williams says there is so much to contend with each day; he goes home from work thoroughly depressed.

Have you noticed that little verse in Acts 3, Mr Williams, which speaks about "Times of refreshing from the presence of the Lord" (It's verse 19).

I think the important word is "from" — what we want is not just a refreshing sense of Christ's presence; it is that Christ's presence may be a centre of radiation — may refresh unrefreshing things. We desire the imparting of a glory to things not naturally glorious.

Do you know anything that can do that? Do you know anything that can give its own righteousness to everything else?

I know of only one such influence; it is the power of a loved presence.

Love has not only a beauty of its own, but a power of beautifying other objects, of refreshing unrefreshing things.

When I am refreshed by the sense that a loved presence is near, the world is refreshed along with me. Not only the great things sing, the meanest products are glorified.

With a loved presence by my side the long way is made short, the muddy way is made clean.

Yesterday I found the road interminable; today a presence is by my side and the journey is too brief. Yesterday I grumbled at the heavy rain; today its raining harder, but I am going to the presence of the loved, and I say "It's only a little shower".

I am refreshed "from the presence of the Lord."

—by Ken Roughley

## Notes and Comments

• From page 2

see it as an iniquitous imposition.

Apparently the clubs will nett \$12 profit per member in this way.

It would be better all round for a straight \$12 increase in fees.

## Bishop was wide awake

Views of bishops vary, but Bishop Wakeling of Southwell (UK), likened them to plumbers in the last issue of "Church Times".

"There are," he said "gaps to be plugged, bursts to be contained, and the repairs have to be effected quickly to enable the pure water of the gospel to flow again to quench the thirst of our needy society."

We don't know about the going rates in the Old Dart, but out here a plumber will earn more in a week than a bishop in a month of Sundays.

## Christian auto-sports

We were interested to hear of a Christian Autosports Club of Australia. According to the Australian Baptist, it brings a "fresh, new approach to motor sport" and is being supported by Christian businessmen.

Recently the club's drivers entered the "Sun-Total" Southern Cross International Rally which finished in Port Macquarie at midday on a Sunday.

## A 'heady' business

Rome's boast of never changing applies to her business morals as well as her theology.

Some time back Australia was favoured with a visit by "Brother" Timothy from the largest winery run by any religious order in America.

He seemed quite proud of the fact that during prohibition this enterprise of the Christian Brothers was exempted from government restrictions.

There was no mention made that his winery also evaded income tax for thirty years. Grounds were that the property was "an integral part of the Roman Catholic Church". Some part! Net corporate profits in the 50's exceeded \$1,000,000 per annum.

After a prolonged court trial, the decision went against the brothers and tax is now paid.

Of course, there was no thought given to back payment.

According to the RC moral theologian, Henry Davis, SJ, even in cases of "studied evasion . . . it is not necessary to urge restitution".

# The Reformation: what it meant!

## 'Purgatory,' 'indulgences' rejected by Reformers

One of the earliest doctrines to be discarded by the Reformers as contrary to scripture was the doctrine of purgatory, "pickpurse" purgatory as it was dubbed, because the doctrine of purgatory was the motivation for people giving money for the masses to be said to get them out of purgatory or paying money for indulgences which were sold for various objectives.

For example, King Henry VII left a great deal of money for the masses to be said for the repose of his soul; on the other hand, Richard Hunn a wealthy London merchant who died a few years after the King, left no money in his will for masses, saying that his soul did not need them.

For this he was tried after his death for heresy and his body exhumed and burnt.

Simon Fish, who died in 1531 and was one of the earliest English writers of the Reformation, in his book "The Supplication of Beggars" affirmed that there was not one word of purgatory spoken in all the scriptures and added "many

men of great literature and judgement declare that there is no purgatory".

The book was regarded as sufficiently influential to be answered by Sir Thomas More; it went through several editions which is an index of its influence.

Purgatory is just one of the many doctrines of the Roman Catholic church

which were rejected by the Reformers because they had no basis in scripture, ie God's Word.

Closely associated with the doctrine of purgatory, was the practice of indulgences, where for a payment of money a man might obtain release from the pains of purgatory.

You will remember that it

was Tetzel's selling of indulgences to assist the financing of the building of St Peter's Basilica at Rome that stirred up Luther.

The theory was that indulgences released from the pains of purgatory, though it was commonly believed that they released from hell as well.

The theory underlying indulgences is that there is a treasury of merit built up by the saints who were better than they need have been from the point of view of fulfilling God's commands.

The Pope is said to be in charge of this treasury of the saints so that he is able to apply these supererogatory merits that is, merits beyond what is asked for; and he does so if certain conditions are fulfilled which are laid down in the indulgence.

The Reformers believed that not a shred of this can be found in scripture.

The whole concept of combining our merit with God's grace is foreign to scripture.

For example, in a note in the beginning of Matthew's

Bible set up in every parish church in England by command of King Henry VIII in 1537 is this statement "Merit: in looking over as well the Old and New Testament, I have not found this word merit. Merit then, is nothing, for to merit is to bind God to His creatures and to obscure the merit of Jesus Christ by which only we are saved; not according to our own works or merits but according to his holy purpose and promise which was given unto us before all time."

The whole concept of works of supererogation is contrary to the concept of fellowship with God which is the essence of the Christian religion.

The concept of merit regards the Christian as being over against God offering Him something, in order to obtain a verdict at the end of the process.

But the Christian Gospel calls us into relationship with God through forgiveness, now.

The Reformers attacked with scorn these works of supererogation.

## Principles behind the Reformation

• From page 3

Christ is the Lord and His sceptre is His word. The Holy Spirit applies that word to the mind of the regenerate Christians and it reaches down to the conscience, evoking the responses of love, faith and obedience.

Through this response to God's word we come into relationship with God; we begin the experience of eternal life which as Christ says is to know God and Jesus Christ whom He has

sent.

If the Scriptures and scripture teachings are kept from us there is no possibility of expressing the living relationship with God through regeneration and the presence of the Holy Spirit.

It is all too easy for this relationship never to be established even in churches where the scriptures are freely available, but it is very difficult for this experience to be known and entered into where the scriptures are kept from the people as was the case in mediaeval church.

For fellowship is the result of communication in the context of mutual concern.

Fellowship with God invites communication and response in the area of truth, for God is truth and is unknowable except in truth.

The Reformers were emphatic that the scriptures were not only clear and perspicuous; but also sufficient, sufficient that is, to give us a full and true knowledge of God.

They do not need supplementing from outside themselves.

This is because Christ's revelation, the revelation of God in the incarnation of Jesus, is sufficient. All that is to be known of God is revealed in Jesus.

That revelation comes to us through the apostolic testimony; this testimony is inscriptured in the pages of the New Testament, which completes the revelation and is final and sufficient because it was given by the Holy Spirit.

In Christ the fullness of the Godhead dwelt bodily; nothing can be added to this revelation; nothing has been lost.

The course of church history soon makes clear that there was no knowledge of Christ in the early church apart from Holy Scriptures.

The later accretions of dogma which grew up in the Middle Ages were rejected by the reformers as being aberrations from the truth and not additions to the truth; the truth in Christ does not need additions. For in Him the fullness of the Godhead dwells bodily.

The sufficiency of holy scriptures is a confirmation of the sufficiency and supremacy of the revelation in the incarnation of Christ, witnessed to by the apostles.

On the basis of the sufficiency of scripture the Reformers cut away a great deal of mediaeval doctrines.

Article 6 of the Church of England 39 Articles puts the matter succinctly:

"Holy scripture contains all things necessary to salvation; so that whatsoever is not read therein; nor may be proved thereby, is not required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation."

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6 — AUSTRALIAN CHURCH RECORD, OCTOBER 31, 1974

# The Reformation: what it meant!

## Pentecostalism . . . and Justification by Faith

The central thesis of the Pentecostal movement is that the baptism, or infilling, of the Spirit is a definite second blessing which comes at a time subsequent to conversion.

This Pentecostal thesis is a complete negation of the truth of justification by faith.

This is a most serious charge, and we realise that it comes as a great shock to many Pentecostals who think that they believe in justification by faith.

It is true that sometimes Pentecostals sound quite orthodox when dealing with justification; but it is impossible to embrace the Pentecostal doctrine and hold to the primacy, supremacy and all-sufficiency of justification by faith, for the following reasons:

1. The Pentecostal idea of a post-conversion baptism of the Spirit implies that God's act of justification is not sufficient to bring the infilling of the Spirit.

But if God's gift of His own righteousness cannot qualify the believer for the baptism of the Spirit, what else will?

In the light of Paul's message about the all-sufficiency of justification, Pentecostalism is an awful error.

If God's greatest work for the sinner does not bring the Holy Spirit infilling, then man must resort to his own works — and so there are books and papers which advocate five steps, seven steps or ten steps to receive the Spirit.

Psychological gimmicks, "emptyings", "letting go", "absolute surrender" and tricky inner doings are supposed to bring the Holy Spirit.

If Paul were here, he would ask, "Did you receive the Holy Spirit when you were justified (that is, when you believed)?" If our answer were "No", Paul would reply, "Then you have not received Christian justification". He would not take us on to higher things; he would take us back to fundamental things.

2. The Pentecostal teaching implies (and sometimes states explicitly) that the experience of being baptised in the Spirit is some-

thing greater and beyond the justification which comes by faith.

Out of the abundance of the heart the mouth speaks.

Luther talked about justification most because to him it was the chief doctrinal jewel of the Bible. Pentecostals talk about their experience more than anything else simply because they feel it is greater than the gift of justification.

Justification is the gift of God's righteousness, in all its totality, to the believing sinner.

In God's act of forgiveness, the entire inheritance of Jesus Christ, the exceeding and eternal weight of glory, is given to the believer.

This gift can never be superseded, for in it God gives absolutely all the accumulated treasure of eternity.

So far from being greater, the experience of being filled with the Spirit is called the "firstfruits" (Rom 8:23), guarantee or down payment (Eph 1:13, 14) of that infinite inheritance.

It is as if a man, journeying abroad, finds himself in need. A benefactor gives him \$30 million — a sum so large that it cannot be contained on the traveller's person. So it is deposited to his account at home.

In the meantime, however, he draws \$100 from the account as spending money on the way. As he extols the goodness of his benefactor, which does he talk about more — the \$30 million of the \$100?

The grace which is above us is always infinitely greater than the grace that is within us.

Justification is like the whole ocean of water that covers and surrounds the little shell. The experience in the Spirit is like the bit of water the shell contains.

But Paul affirmed before the church the absolute all-sufficiency of Christ. "In Him dwelleth all the fullness of the Godhead bodily. And ye are complete (made full) in Him . . ." Col 2:9, 10.

Therefore, to possess Christ is to possess all of the Godhead in Him.

## TEACHING MUST BE SCRIPTURAL

The first need for Reformed preachers in the current situation is not to counter Pentecostalism.

Something more positive is needed.

If we believe that the Reformed Faith provides the strongest grounds for confidence and for the expectation that the gospel can make all things new, we need to show why that is so.

Pentecostalism, on the face of it, holds out spiritual hope; it discourages complacency with the present state of things; it teaches that contemporary spiritual poverty is connected to inadequate knowledge of the work of the Holy Spirit; and all this is surely to the good.

We disagree with the doctrine of Pentecostals, but not with their objective, namely, the revival of the churches.

What is required from Reformed men is teaching upon the Holy Spirit which is more Scriptural, and therefore more convincing than that which Pentecostalism offers.

Iain Murray, *Banner of Truth* magazine.

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But Pentecostalism would make it appear that the down payment of the inheritance is greater than the inheritance, that the \$100 is more wealth than \$30 million, that the shell full of water is more than the ocean.

In all this it represents a serious distortion of the gospel message.

3. Pentecostalism presents an unfortunate dichotomy of receiving Christ and receiving the Holy Ghost. Not only is the impression often left on minds that the Holy Spirit gives a greater and richer blessing than the blessing of the Saviour, but Christ is not presented as a complete gift.

The Pentecostal doctrine declares that there is more to the gospel than simply receiving Christ.

In fact, Pentecostal literature often speaks deprecatingly about those who only know Christ as a Saviour.

But we are glad to affirm our faith in the all-sufficiency of Christ. To know and receive Him as Lord is to receive all that God has to give. He is both the power and wisdom of God (1 Cor 1:24).

To have Jesus is to have all wisdom, righteousness, sanctification and redemption (1 Cor 1:30).

It is not only in vain, but a positive denial of the gospel, to look for a fullness that is outside or beyond Him.

This was the heresy that threatened the church at Colosse.

But Paul affirmed before the church the absolute all-sufficiency of Christ. "In Him dwelleth all the fullness of the Godhead bodily. And ye are complete (made full) in Him . . ." Col 2:9, 10.

Therefore, to possess Christ is to possess all of the Godhead in Him.

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## 'Holy war' concern

Sir, Michael Hore's article on "Holy War" (ACR, October 17) may not satisfy those without a high regard for the inspiration of scripture. To them, God may still appear ruthless and cruel.

We need to recognise not only the abysmal moral and spiritual depths to which the Canaanites had fallen, but also God's revealing Himself to them that they might repent.

The destruction of Sodom and Gomorrah in the days of Abraham was a salutary instance of God's wrath, but those who saw it did not repent.

Blessings showered upon Abraham and later upon Isaac (Gen 21:22; 26:28) were accepted by the land's inhabitants as signs of God's goodness, but they did not repent.

Perhaps the most powerful testimony is that of Rahab to the two spies (Joshua 2:9-11), yet she alone acknowledged God's kingship.

We shudder at the violence of the holy war — and we should do so.

How much more should we tremble when we consider he is able to cast soul and body into hell; that these judgments are only pointers to the "wrath to come".

And how thankful ought we be that we shall stand before the judgement seat, a conservative reaction.

The Sydney Diocese must not be guilty of reacting conservatively to every new trend or change. If it does it will quickly earn the reputation of being unthinkingly reactionary, and all its statements will be dismissed

not clothed in our own righteousness, but in that which is through faith in Christ Jesus (Phil 3:9).

DONALD HOWARD,  
Burwood East, NSW.

## Dismissal of God

Sir, Again the Sydney Diocese has demonstrated its conservatism on an unimportant and superficial matter. I refer to the motion passed in the recent synod concerning the Royal National Anthem and the National Flag; that these should be retained or subjected to a referendum.

To imply that the efforts to change these and the dismissal of God from national life are causally related, is naive and simplistic.

The synod, whose statements receive secular press coverage, must think more carefully about what it reacts to. There are issues infinitely more significant and pertinent, such as the protection of the family, which will evoke and rightly evoke, a conservative reaction.

The Sydney Diocese must not be guilty of reacting conservatively to every new trend or change. If it does it will quickly earn the reputation of being unthinkingly reactionary, and all its statements will be dismissed

## OPINIONS DO COUNT

• From page 2

wants. Would He merely overpower me with His greatness? No. He would listen with sympathy." (Living Bible)

When Job faced the facts and stopped feeling sorry for himself, his opinions were changed for the better and he

found confidence in his Saviour-God.

What's your opinion of yourself? Do you say because of who or what you are, "God can't help me!" "I'm no good, I can't succeed!" "There's no hope!" "I'm sensitive of what people think of me!"

But consider God's opinion of you.

He says you have more value than "things". (Matthew 12:12, 10:21).

Of your worth to God who even cares about the birds of the air, Jesus says "Are you not of more value than they?" (Matthew 6:26).

The Word of God says that man is the pinnacle of creation, and reflects the glory and image of God. We have value to God.

Furthermore, God's opinion of us is shown in the way He accepts sinners.

Luke 19:7 says Jesus sat down with some undesirable for a meal.

It's a staggering thought that God should stoop so low! Indeed, there is much evidence in scriptures to show that God thinks we are worth saving.

We are worth a great deal to God. That's His opinion of us!

It's true that sometimes the opinions about us do matter.

But what is more important is the awareness of God's opinion of you.

And that leads to joy and satisfaction.

— JOHN GELDING.

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# Letters

TO THE EDITOR

with a wave of the hand and a similar lack of thought.

PAUL PERINI,  
Newtown.

## Inflation not God's

Sir, In reply to Rev J. R. Browning of Nundle, NSW, in regard to inflation.

As so many people tend to forget that inflation is a man-made monetary system, therefore it can be changed by man.

It is not from God and therefore is not of God.

Inflation is caused by ever-increasing prices, therefore if prices are reduced we reverse inflation.

High taxation, high interest, sales tax and other money raising taxes all feed inflation, including wage rises.

We have a Christian premier, Mr Bjelke-Petersen, who has put forward a plan to reverse inflation.

His plan is that all sales tax be abolished. Taxation be frozen as of now.

Price discounts on meat, bread, milk and sugar be used

to decrease the price of these items.

Mr Michael Parkin of the Reserve Bank has costed this scheme:  
Abolition of sales tax \$950 million.

Price discounts on 4 items \$550 million.  
A total of \$1500 million used to reduce prices and so reverse inflation.

In 1972-73 because of wage rises, \$14,000 million were added to the amount of money already in the economy. This money was used to increase prices; surely \$1500 million could be used (as described above) to reduce prices and so reverse inflation. We know inflation saps our life blood, breaks the pensioner, erodes the savings of those who have retired and by the letters in "The Church Record", plays havoc with ministers' stipends.

Why is it then that the church does not back a plan that will reduce prices?

Many economists understand the Petersen plan; it was used during the 2nd War between 1943-47 successfully.

Any plan that is devised by man can be changed by man. I believe it is every Chris-

tian's duty to back Bjelke-Petersen and work to have his plan used to reverse inflation.

H. L. ABRECHT,  
Trafalgar.

I am enclosing \$2 towards this end. If you wish to publish my letter you can as a spur to this end.

(Rev) P. S. LAWRENCE,  
Bayswater, WA.

## Retired clergy problems

The letter from the Rev Brian Dooley published in your issue of October 3 has my support.

However, for the benefit of your readers Mr Dooley will not mind me reminding him that he is vice-chairman, not vice-president, of the Retired Clergy Association.

— A. N. S. BARWICK,  
Hon Secretary,  
Retired Clergy Association.

## Suggestions for Record

Sir, I was very impressed with the new format of the "Church Record", and most interested in the articles, "Poverty Prevails in Many Lands" and "Are We Our Brother's Keeper".

Might I suggest that these be printed separately on sheets and sent to all parishes for distribution.

"To offer 'our sacrifice of praise and thanksgiving our very life', in order to become sharers in Christ's body and blood is to offer the type of offering that Cain brought, and it is not acceptable to God."

"The Scriptures declare emphatically that no works of ours can avail to take away sins or make us partakers of Christ's body and blood (Ephesians 2:8, Galatians 2:16, etc.).

"As long as this book is used I can no longer take Holy Communion in the Methodist Church, and I do not see how any Bible-believing Methodist can do so either."

# Help us help them.

This is Bill McCrae and his family.

One of many men who have committed a crime and who are paying their "debt to society" in prison.

But he's still a human being with human problems that have been magnified by his imprisonment. And what about his family, who's going to help them?

We are.

Our team of chaplains counsel both the prisoner and his family, entering their lives to help ease the stress and suffering. But they need your help as well.

Pray for the chaplains. And then give.

Give of your spare time, money or anything else that may be of help. Through our work, you can become involved in helping the needy of our community.

If you're undecided as to how you can help, give us a call. Or send in the coupon.



Good Samaritans to those in need.

Anglican Home Mission Society  
387 Kent St., Sydney, Tel. 266 1011  
Please find enclosed my donation. ( ) Please send information on HMS Prayer Worker Scheme (Please tick box)  
NAME: ADDRESS: POSTCODE: T634.3

All donations of \$2 and upwards are allowable deductions for tax purposes.

AUSTRALIAN CHURCH RECORD, OCTOBER 31, 1974 — 7



## Mainly About People

**MALAYSIA**  
Bishop Chhoa of Sabah has appointed Miss Sylvia Jeanes of Brisbane as assistant Chaplain to the Epiphany Mission District for the initial period of one year. Miss Jeanes is a CMS missionary serving as a teacher at Tongud, East Malaysia. She comes from Queensland and has served in Malaysia since 1967.

**MELBOURNE**  
Dr Judy Bean, at present lecturing at Monash University in geology, will be leaving for Indonesia at the beginning of next year.  
Barbara Spring from Victoria will be returning home in December for furlough, from Mwanza Bible School in Tanzania.  
The Rev J. R. Young,

from "On Leave" to full-time residential locum tenens (20th September, 1974) at Burwood East, Church of the Ascension.

The Rev P. B. Moore who was ordained to the priesthood last month is engaged in a part-time ministry at Doveton, St Laurence's.

The second appointment to chaplains in the Army in recent weeks is that of the Rev Peter Daugaard, curate at All Saints, Nowra, since 1972. His first appointment is to Townsville.

The death occurred last week of Canon Maurice Gillespie, formerly rector of St Paul's Canterbury and Rural Dean of Marrickville. He was ordained in 1938 and served as an AIF chaplain

**SYDNEY**  
The Rev Eric Mortley who retires next year will be succeeded at All Saints Wol-

lahra by the Rev Ralph Fraser. Mr Mortley has been rector since 1964. Mr Fraser was the first Protestant chaplain to serve in a Roman Catholic Hospital when he commenced duty at St Vincent's and Lewisham Hospitals in 1968. Prior to that he had been rector at Moss Vale.

Chester Hills' new rector, the Rev Denis Robinson, has been curate at All Saints, Hunter's Hill, since 1973. Following his ordination in 1970 he served a curacy at Holy Trinity, Kingsford.

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## Adelaide's Archbishop Reed into retirement

during World War II. Following an incumbency at St David's, Arncliffe, from 1947 to 1965, he accepted the parish where he served until shortly before his death. He is survived by Mrs Gillespie and two daughters.



Miss Margaret Rook, of the general synod office, Sydney, who next January leaves for service with CMS in Tanzania.

Archbishop and Mrs Reed have received good wishes from a wide circle upon the archbishop's retirement from Adelaide.

They had occupied Bishop's Court for seventeen years.

The chancellor (Judge Bleby) said in the "Church Guardian" that the archbishop was a man of great scholarly attainments.

"Like the tent-maker of Tarsus," said the judge, "he can claim, and we can glory in the fact, that he is a 'citizen of no mean city'."

"Born in one of our suburbs, and educated in South Australia, he has (apart from three brief periods) spent all his working life in this state.

"A Master of Arts and Doctor of Letters, both of which distinctions he earned the hard way, and Doctor of Theology — (I am not quite sure how he came by that one) — Dr Reed is an author, a writer of sonnets and a painter of landscapes.

"In the belief, no doubt, that some day someone will produce a companion volume to 'Hymns A & M' (to be called, perhaps, 'Hymns N to Z') he has also written a hymn or two, and some carols.

"He can, and does, produce appropriate rhymes for all occasions, some more ribald than others, and at the drop of a hat he can generate a superb example of that most satisfying of all poetic art forms, the limerick.

"He is a great lover of books.

"Those who have sat under his chairmanship appreciate his clear-thinking, forward-looking genius for administration."

Mrs Reed was born and brought up in the Renmark district.

She attended St Peter's Collegiate Girls' School as a boarder, and was head prefect in her final year.

On leaving school she trained at the Royal Adelaide Children's Hospital where she was a silver medalist and a relieving sister.

Before her marriage Mrs Reed was a keen horsewoman and golfer.

She was married to the Reverend T. T. Reed in 1932.

They have two daughters

and seven grandchildren.

For more than forty years Mrs Reed has taken a full part in the life of the Church.

In parishes she helped in many parish groups and activities.

This leadership has increased in scope during the past seventeen years, since Dr Reed's appointment as Bishop and then Archbishop of Adelaide.

In that time Mrs Reed has held many offices, including the Chairmanship of the Girls' Friendly Society for five years; President of the Women's Auxiliary of the Australian Board of Missions in this Diocese and a member of the Board for six years; President of the Mothers' Union in the Diocese of Adelaide from 1958 to 1967; Australian President of the Mothers' Union from 1959 to 1966 (in the latter year she went to England in a consultative capacity to the Central Council of the Mothers' Union); Delegate to the National Council of Women for several years; President of the House of Mercy; President of the Orphan Home, Mitcham; the Foundation Committee of St Ann's College; Vice-President of the Save the Children Fund; Patroness of the Boys' Home, Walkerville, and St Peter's College Mission Guild.

The quality of the family life of Bishop's Court has been an encouragement to the families of both the clergy and laity of the diocese.

### Bishop Witt praises BCA

• From page 4

their minds, had they... been fortunate enough, as the Administrator and I were a month ago, to attend a meeting at Darwin called by the National Home Mission Fund for the bishops of the three missionary dioceses.

"There we were, the Archbishop of Perth (chairman of the Fund), the Rev Theo Hayman (its secretary), and the Bishops of North West Australia, Northern Territory and Carpentaria.

"The task was to survey the needs of the missionary dioceses to see how best the Australian Church can assist us to meet them and to advance the cause of the Kingdom of God in the north of the continent."

"I am certain that this was one great step towards the realisation in fact of a truly national church.

"The old cry of neglect gets fainter and fainter."

• Of the Perth Diocese Bishop Witt said:

"I believe that we are most fortunate in our archbishop; that in him we have one of the statesmen and leaders of the Australian Church."

He referred to the representation of various sectors of the Perth Diocese at the synod and added:

"I believe we are most fortunate in this regard that the archbishop sees it right that the expertise that he has gathered around him should be confined not simply to the Diocese of Perth but also to the whole province.

"I believe we would be foolish if we were to ignore the expert advice that is being offered.

"And I hope that you will agree with me that the one occasion when these people should, as it were, offer their ministry, is at a time when the larger part of the diocese comes together to consider its work and its mission."

committee to recommend a programme of repayment from sources which will not affect parochial assessments or deprive parishes of prospective assistance.

The committee of management will furnish standing committee with a monthly report and will take all appropriate measures to ensure the continuance of Christian education through these schools.

## SCHOOLS' \$7.5m DEBTS

• From page 1

Apart from this, in normal circumstances, it functions without reference to synod or standing committee.

In August 1971, standing committee received a letter from the chairman of the council which stated its desire "to develop and extend both the Darlinghurst and Cremorne Schools."

On August 3, 1972, a conference took place between the finance committee of standing committee and representatives of the council.

### Bishop Delbridge to Gippsland

• From page 1

"I look forward to meeting members of this 'mother diocese' in the General Synod.

"I believe the Church of England in Australia can grow in unity."

He said there was a great need to stand by the fundamental truths of the Gospel.

Bishop Delbridge is 57, married, and has one son and three daughters.

He studied for the Anglican ministry at Moore College, Sydney, where he obtained his Th L in 1940.

He was ordained deacon in 1940 and priest in 1941.

He served his first curacy at St James, Croydon, later at St Andrew's Summer Hill in the Archdiocese of Sydney.

Before becoming rector of North Terrace in the Diocese of Adelaide in 1952 he was Chaplain for Youth Work in Sydney.

He returned to that diocese in 1957 to become rector of St Matthew's, Manly.

This meeting was arranged as it had come to the notice of the Finance Committee of Standing Committee that the Council had borrowed large sums of money without first seeking the approval of Standing Committee.

The representatives of the council gave assurances to the Finance Committee that, in substance, there was no need for concern.

This position was unaltered at the beginning of this year as far as standing committee was concerned.

However, on March 28, 1974, the chairman of the council informed me that the auditors had prepared the balance sheet for the year ended December 31, 1972, but were unwilling to sign it unless the council were to pass certain resolutions.

The chairman thought that the council would have to decline to pass such resolutions.

As a result, he and the executive officer of the council had at once begun to carry out an investigation.

It soon appeared that a sum in excess of \$100,000 could not be accounted for.

This led to the immediate resignation of the honorary treasurer who was also the solicitor for the council, and the matter was reported to the Law Society.

On June 19, I was advised of the probable intention of the council to close the school at Moss Vale as from the end of this year.

This was subsequently confirmed at a special meeting of the council.

### Synod's 'earnest desire for strong and stable future'

As Archbishop of Sydney, I hold a nominal position as president of the council.

This has always been a titular office. I do not attend meetings of the council, nor do I receive minutes of council meetings.

However, in view of these developments, on June 19, I took the unusual step of writing to the chairman of the council.

I said that the misuse of funds and the closure of the school at Moss Vale, added to the problems inherent in the current economic climate, forced me to the conclusion that there was an urgent need for an independent inquiry into the council's financial situation.

The executive committee of the council concurred with this statement.

I then appointed a panel of inquiry, consisting of Mr A. E. Davis, the honorary secretary of the King's School and formerly the senior partner in Henry Davis, York & Co; Mr J. M. Dixon, the chairman of Shore, and formerly a director and deputy general manager of the Colonial Sugar Refining Co; Mr W. J. Pickard, the bursar of the King's School; and Mr R. H. Y. Lambert.

This panel undertook as far as possible a thorough examination of the commitments of the Council, and submitted a written report

to me on August 14.

This report stated that the position was so complex, both legally and financially, that in its opinion a Committee of Management should be appointed to control all financial operations of the council, and that other steps should be taken to ensure as far as possible the continuance of the schools.

A special meeting of standing committee was held two days later, on August 16, to receive this report and to act on its recommendations.

As a result, a committee of management was appointed, consisting of Archdeacon E. D. Cameron (chairman), Messrs J. M. Dixon, S. Atkin, N. Malone, and G. R. Christmas, and an ordinance was passed to give this committee special powers.

The committee of management immediately resolved to seek the help of Messrs Allen, Allen and Hensley on all legal issues and of Price Waterhouse & Co, in unravelling the finan-

cial problems.

Price Waterhouse & Co, were not able to submit a complete statement until Thursday, October 3.

This showed that the total liabilities of the Council now amount to \$7.5m.

A special meeting of standing committee was held on Friday, October 11 to receive the report and confirm the decisions of the committee of management.

The position as disclosed is one of enormous complexity, and it will take many months before the problems are resolved.

It is believed that the schools have a continuing future though not necessarily in their present form.

Certain reorganisation will be essential.

Standing committee was informed that the total accumulated trade debts amount to \$312,000.

It was resolved to authorise an immediate advance from the Finance and Loans Board to discharge these debts and to instruct the finance

committee to recommend a programme of repayment from sources which will not affect parochial assessments or deprive parishes of prospective assistance.

The committee of management will furnish standing committee with a monthly report and will take all appropriate measures to ensure the continuance of Christian education through these schools.

— Reprinted (with some alteration) from "Present Truth".

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## Bishop Robinson speaks up to retain Confirmation

It was essential that the Church of England retain confirmation, Bishop Donald Robinson of Parramatta said last week.

The bishop, who is a member of the Liturgical Commission of the General Synod, was commenting on recommendations that confirmation be eliminated.

He said confirmation was "one of the best things" in the church today.

Moves to drop the service often arose from a misunderstanding of its true character.

Anglican confirmation had nothing in common with that of the Roman Catholic Church.

"Roman Catholics have no

laying-on of hands and no confession of faith," said Bishop Robinson, "yet these are the two essentials in our mission on Baptism, Confirmation and the Problem of Nominal Membership in the church earlier this year recommended dropping the word 'confirmation' from their religious vocabulary."

### Brisbane move to end the rite

ceremony.

"The confession of faith is backed-up with prayer — that's what the laying on of hands is all about."

Brisbane's Synod Com-

## SYDNEY DIOCESE 'DISCONTENT' AT WCC, ACC...

The Standing Committee of General Synod has voted to overthrow the effect of the Sydney Diocesan Synod's decision to reduce its donation to the WCC and the ACC by 10 per cent.

The Standing Committee decided to make up the difference from its own funds.

The reason advanced for this was that a certain sum was promised these bodies in advance and it would be wrong for the Church of England in Australia not to honour its commitment.

Though this action — which some members of the Standing Committee opposed — negates the effect of the Synod's decision, it does not minimise the significance of the decision as a censure of those bodies for acting outside what the Synod regarded as the acceptable area of ecumenical responsibility.

Taken with the action of the Adelaide Synod to censure the ACC for speaking on public issues without authority, from its constituency.

### ... moved to reduce donation by 10%

ent churches, the decision of the Murray Diocese to reduce its vote to the State Council of Churches by one dollar, in protest and the censure from the Armidale Synod against the WCC, the Sydney move is a powerful expression of discontent.

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mission on Baptism, Confirmation and the Problem of Nominal Membership in the church earlier this year recommended dropping the word 'confirmation' from their religious vocabulary."

Bishop Robinson said moves to drop confirmation appeared to be of recent origin.

They had arisen through discussion on possible changes in church practice.

Those favouring such change seemed anxious to restore the laying-on of hands which in early centuries appeared to have been associated with baptism.

"The laying-on of hands in confirmation has an entirely different purpose," he said.

"To reintroduce something not used for four centuries, to replace an excellent pastoral rite, is in my opinion not warranted."

"Our present confirmation service combines a confession of faith at a responsible age with the prayer of the bishop at a time when it is capable of being appreciated by the person concerned."

The Brisbane report recommended "That the laying-on of hands, and such other of the ancient ceremonies thought desirable, be linked with the customary baptismal ceremonies in a unified rite, at whatever stage of life baptism takes place."

Post offices in NSW include Cammeray, Neutral Bay, Alexandria, Gosford and other suburbs.

Telephone services are also said to be used to promote pornography, particularly prostitution.

The Director of the Festival of Light, the Rev Fred Nile, said: "We call on the Post-Master General (Senator Bishop) to take immediate action to stop the postal services such as post office boxes, mailing services, registered newspapers and telephones from being used to promote pornography which is destructive to family life of the Australian community."

Mr Nile said: "We also call for action by the Attorney-General under the Trade Practices Bill 1973 — Consumer Protection — Unsolicited goods — against these unsolicited pornographic catalogues."

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Abel Morgan, Australia's first Aboriginal student to attend the Evangelism International course in Singapore, is farewelled at Sydney's Kingsford Smith Airport by the vice-president of the Aborigines Inland Mission, Mr Derek Mullins. Also present is Mr George Smith, vice-president of the Church Guidance Committee, of which Pastor Morgan is Liaison Officer — Worldwide Photos.

## PORNOGRAPHY ON INCREASE, SAYS FESTIVAL OF LIGHT

The Festival of Light has received complaints from numerous Sydney and Melbourne residents that they have received unsolicited pornographic catalogues in their letter boxes.

The catalogues contained hard-core pornographic "Deep Throat" type photographs themselves and advertise similar magazines, books and films.

Post office boxes are claimed to be used to receive orders for pornography and to distribute it throughout Australia.

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