

Mainly About People

Rev W. Frank Savage, formerly curate of St George's, Burnie (Tasmania), has been appointed part-time curate of St Andrew's, Roseville (Sydney).

Rev Anthony Robert Wood, curate of St Martin's, Killara (Sydney) and formerly of the diocese of Canberra and Goulburn, has been appointed rector of St Paul's, Bankstown, from November 7.

Rev Leslie F. Monaghan, rector of Emmanuel Church, Lawson (Sydney) since 1970, has resigned from November 1 next.

Rev Kenneth P. Churchward, rector of St Thomas, Kingsgrove (Sydney) since 1968, has been appointed Dean of Men Students at the Melbourne Bible Institute from January 1 next.

Rev John N. Macmillan, vicar of St George's, Reservoir (Melbourne) since 1968, has been appointed rector of Naracoorte (The Murray), from November 13.

Rev Canon Frank McGorlick, CMS missionary in the diocese of Central Tanganyika since 1948, has returned to Melbourne with permission to officiate in the diocese from August 16.

Rev Donald W. Hardy, vicar of St George's, Ivanhoe (East Melbourne), since 1969, has been appointed vicar of St Andrew's, Brighton from early 1974.

Rev John R. Oliver, formerly chaplain of the Ballarat Grammar School (1958-69) is to return from England and will be vicar of St Andrew's, Aberfeldie (Melbourne) from early 1974.

Rev Robert L. Joyce, curate of St John's, Camberwell (Melbourne) since 1971, has been appointed in charge of St John's, Wantirna South with South Vermont from October 15.

Rev Richard S. Willis, chaplain at St Laurence Park, Lara (Melbourne) since January last and whose earlier ministry has been spent in England, died on 24 August.

Rev Frederic A. Keay, locum tenens on long-service leave (Melbourne) since 1971, died suddenly on September 3.

Rev Duncan Pawley, formerly curate of St Andrew's, Roseville (Sydney), has been appointed curate of St Mary's, Guildford.

Rev Roy G. Rowlands, rector of Holy Trinity, Stawell (Ballarat) since 1966, was inducted as rector of St Paul's, Ballarat on August 30.

Rev Stanley E. Ray, rector of Christ Church, Casterton (Ballarat) since 1964, has been appointed rector of Holy Trinity, Stawell.

CHURCHWARD TO JOIN MBI STAFF

Rev Kenneth P. Churchward, rector of St Thomas' Kingsgrove, NSW, since 1968, has been appointed Dean of Men Students at the Melbourne Bible Institute.

Mr Churchward has been in charge of four country and city parishes in the Sydney diocese and is noted as a good Bible teacher and preacher. He graduated from Moore College in 1954 with first class honours in Th.L.

He takes up his MBI appointment from January 1 next and he will have the Archbishop's licence with permission to officiate in the diocese of Melbourne.

Unity of love

"When all believers are filled with love for God and obedience to Him, there is a marvellous unity with all other believers and a deep concern for mankind, especially suffering mankind."

(Rev Gordon Powell)

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8 — AUSTRALIAN CHURCH RECORD, SEPTEMBER 20, 1973

Wollongong needs uni. religion studies

Man should not live by steel alone, Bishop Graham Delbridge said in a recent lunch-hour address at the Wollongong University College.

He said he hoped the day was not too distant when the study of the history of Christianity and of the Church in the world became

a discipline "within these places of learning" so that its relevance could be evaluated along with other disciplines.

His theme was the Irrelevant Church and he said the Church must uphold the dignity of the human and speak against all that was inhuman and all that was cruel.

The central theme of his message was that while man-to-man relationship was of importance, the creature's relationship to his Creator was of paramount importance.

"I therefore plead for a serious study of the great truths

put forward ever so imperfectly by the Church," Bishop Delbridge said.

Earlier, discussing the importance of greater communication and greater understanding, Bishop Delbridge said: "How can a university be relevant to the community without contact, without cross fertilisation of thinking?"

"We could settle for biblical studies — linguistic studies, particularly of the languages emanating from the Mediterranean basin, which some archaeologists believe is the cradle of human civilisation."

Bendigo views on church unity

Different views on the question of ultimate church unity were expressed by ministers of three denominations according to a recent Bendigo press report.

Revs J. McOrist (Methodist), Stockdale (Roman Catholic) and Archdeacon C. Scheumack (Anglican) were speakers at the meeting of Bendigo Rotary Club on the subject of ecumenism.

Mr Stockdale said that he believed the chances of a unified church were good. Today, he felt, ecumenism has a great chance — better than ever before. He referred to the good fellowship between the ministers of the different denominations in Bendigo.

"Bendigo has a great future in ecumenism if we learn to understand one another, learn from one another and learn to understand our differences," he said.

But Archdeacon Scheumack was not so optimistic. "A unified church was the

dream of the ecumenical age of 10 to 15 years ago. The dream has dimmed over the past 10 years," Archdeacon Scheumack told the meeting.

But, he said, there was more understanding and fellowship between the churches.

"Still, at the moment, the dream of one church could not come true," he said.

The third and final speaker, the Rev J. McOrist, said people were more concerned about the churches getting on with the job than how the churches were getting on together.

He said it was difficult to get Methodist people in Bendigo to co-operate let alone the different churches.

Because Bendigo had so many Methodist churches, around 25, it was difficult to unite the Methodist people, Mr McOrist said.

He agreed there was more understanding and fellowship among the churches but he said he could not see one united church being formed.

Dying church gives away and revives

"We apologise for asking for money because the devil has conditioned us to regard giving as a disagreeable duty. This is a travesty of the truth." So says a lively leaflet on stewardship, "Giving is good for you!" produced by St Philip and Jacob Church in Bristol.

And they're people who know what they're talking about. In 1964 the church was due to close due to poor finances and low attendances and the evening congregation seldom topped 40. They started to give to missionary work outside their own parochial area. In 1956 £187 was given away. In 1969 £1,138 was given away. In 1972 over £6,000 was given away.

Today the average congregation is about 250 at the evening service, three young people are entirely supported as missionaries overseas and substantial grants are made to other missionary societies.

(From CEN)

Moral leadership

No responsible Government can attempt to avoid measuring up to its obligation to provide moral leadership. It should be the natural collective outcome of the personal moral conviction of the politicians themselves.

(Rev Lance Shilton)

N. Guinea not ready for independence

New Guinea is not yet ready for independence, Bishop George Ambo told an audience in Rockhampton recently.

Bishop Ambo, assistant bishop of New Guinea, was visiting the diocese to help the Garamut Appeal for funds to help the diocese of New Guinea.

He said that language and financial difficulties and parochial attitudes would be major areas of concern for the new nation.

Racial problems could also burden an independent New Guinea.

Bishop Ambo said that there was tension between some New Guineans and Papuans, and

between New Guineans and some Chinese and whites who had gone to New Guinea merely to exploit it.

But the bishop expressed confidence that these difficulties would be overcome.

He said that the key to strong national development was the spread of the Christian faith.

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Mary Whitehouse in Australia

Promoter of Fellowship of Light gets a good press as she arrives at capital city meetings.

Mrs Mary Whitehouse (pictured), whose initiative and drive made the 1971 Festival of Light felt throughout the entire United Kingdom, is to address a meeting at Sydney Town Hall next Sunday, October 7, at 3 p.m. This great public rally will set the stage for a Festival of Light in NSW which will reach a climax next March.

She will also be used widely in South Australia where plans for their Festival of Light are far more advanced than in NSW.

The Australian press has given considerable pre-publicity to Mrs Whitehouse and her Australian visit. For a woman who has been such a forthright Christian crusader against the lowered moral tone of all the mass media, she has been given ungrudging admiration.

One feature article traced the considerable influence she and her thousands of supporters have had since 1964 on dirt, blasphemy and nudity on British television and elsewhere. The article commended her as a woman of intellect, charm wit, sincerity and moral fervour.

Mrs Whitehouse will certainly leave this same impression with her Sydney Town Hall audience next Sunday, 7 October, at 3 p.m.

At next Sunday's public rally, Mr Milton Morris, NSW Minister for Transport, will preside and Mrs Whitehouse will give the address.

In a personal letter about the Sydney Public Rally, Rev Bernard Judd, MBE, Secretary of the NSW Council of Churches, has written:

"In 1971 the Festival of Light Rally gathered 35,000 people to Trafalgar Square. They marched to Hyde Park where an even greater crowd expressed concern at the serious decline in moral standards in Britain.

"Moral pollution is an even greater menace than the pollution of the atmosphere. The so-called 'Permissives' are not just easy-going, 'broad minded' types who want everybody to be able to 'please himself.' The organised permissives are using pornography as a tool to break down

those standards of decency which are essential in a wholesome society."

They attack the institution of



Francis Foulkes to NZ

Rev Francis Foulkes, M.A., M.Sc., B.D., Warden of St Andrew's Hall, Melbourne, since 1964, has resigned from the end of the year to take up an appointment on the staff of the Bible College of New Zealand, Auckland.

Mr Foulkes graduated from the University of New Zealand with a first-class MSc, and from Balliol College, Oxford, with a first in theology. He was a NZ Rhodes Scholar at Oxford.

For ten years, he and his wife served as missionaries with CMS in Nigeria, West Africa. He came to St Andrew's, the CMS Federal training college in 1964 and for ten years has given distinguished service there.

The Bible College of New Zealand was formerly known as the NZ Bible Training Institute.

Max Corbett's HMS post

Rev Maxwell T. Corbett, rector of St Andrew's, Summer Hill, NSW, since 1970, has been appointed Home Mission Society's representative on the South Coast. He will be centred on Wollongong.

From 1955 to 1970, Mr Corbett served with the Church Missionary Society in the diocese of Central Tanganyika and was a canon of the Cathedral of the Holy Spirit, Dodoma.

He has had considerable parish and administrative experience and he will bring to his task both great energy and a capacity for friendliness.

Independence surrendered says Abp Reed

In his address to Adelaide synod last month on the state of the diocese, Archbishop Thomas T. Reed said that non-Government schools had imperilled their future by accepting direct grants.

"Whatever aid is given to non-Government schools by the State and Federal Governments should be given in a just and equitable manner," Dr Reed said.

"It should be in the form of direct assistance to parents who, by not using the educational facilities provided by the State, save the community as a whole certain expenses.

"At the same time they are exercising their inherent right as parents to have their children educated in the manner they judge to be best for them.

"It is the taxpayer who should benefit from the public funds by way of equitable compensation.

"By accepting direct grants the non-Government schools have surrendered their independence, incurred considerable debts and imperilled their future."

Dr Reed said the manner in which the State had given its "largesse" to the schools had brought accusations of political expediency and incurred the danger of sectarian tension.

"It is to be hoped there will be a change of policy by all concerned and that help will be given, where it is justified, to the parents who, as taxpayers, provide the money spent by governments on education," he said.

Speaking on society Dr Reed said that in Australia there was increasing concern for the provision of adequate wages and living standards, greater concern for education and conservation and the provision of better hospital facilities.

"This is good — this is encouraging," he said.

"However, on the other hand we see an increase in alcoholism, gambling, drug addiction, abortion, divorce, broken homes, pornography, sexual licence and petty theft.

"A high regard for mental and physical welfare is combined with a decline in decency, righteousness and personal integrity.

"I will not go as far as Edmund Burke and say of Australia, as he said of Europe, that the glory of our nation is extinguished for ever, but I will say that we are rapidly approaching that condition."

Brisbane schools lose

Three of the four Anglican schools severely affected by the Federal Government's Karmel report are already losing \$30,000 to \$40,000 a year, the registrar of the Brisbane Diocese, Mr R. T. St John, said recently.

He said the schools are Church of England Boys, Toowoomba, Glennie Memorial School, Toowoomba and Slade-St Catherine's School, Warwick.

Presbyterian union increases its vote

Over a third of Australian Presbyterian congregations vote to remain Presbyterian.

SYDNEY, September 17. — While the full voting figures are not quite complete, the count of votes of Australian Presbyterian congregations has revealed that 424 congregations (62.4 per cent) voted in favour of joining the Uniting Church while 254 (37.6 per cent) decided to remain Presbyterian.

When a vote was taken in 1972, 307 voted to join (45.1 per cent) and 374 (54.9 per cent) voted to remain Presbyterian. Thus, the number voting for union has increased 10 per cent in a year.

All States except NSW voted solidly for union. In NSW, 116 congregations (45.5 per cent) voted for union and 139 (54.5

per cent) voted to remain Presbyterian.

Scots Church in Sydney and Scots Church in Melbourne both voted to remain Presbyterian. Last year, Rev Gordon Powell, minister of Scots Church, Melbourne, told his congregation he would resign if the vote of his church was against union.

The Uniting Church is to include the Methodists, Congregationalists and the Presbyterians. The Methodists and Congregationalists have already given a very large vote in favour.

The Presbyterian vote has now to be ratified by the State Assemblies and the General Assembly of Australia. Informed observers feel that the Uniting

Church will now move ahead and that Presbyterians at these top levels will vote for going into union.

They also agree that something more than a third of all Presbyterian congregations will remain Presbyterian, having full control of their existing properties.

The Act of Parliament governing the union preserves existing property rights to any congregation where one-third of the voters decided to remain Presbyterian.

A feature of the recent voting was that 30 per cent of communicants who were registered in their congregations as voters, did not vote.

Church Record

OCTOBER 4, 1973

A flood tide that must soon turn

On the ABC's Monday Conference some months ago, the Federal Minister for Health, Dr Douglas Everingham, was asked: "What is the greatest medical problem facing Australia today?" Without hesitation he answered, "Alcohol."

If the reply electrified his television interviewer and the large national audience, the only surprise in it for thoughtful people was that at last people in a position to do something about it on a national level were admitting the size of the problem.

When Dr Everingham spoke, the national per capita consumption of alcohol was in excess of 27 gallons. Since then, the Bureau of Census and Statistics has published new figures showing an increase of 5.8 gallons, bringing national per capita consumption to 33 gallons.

This unenviable record places Australia in the top four of the world's alcohol-sodden nations.

Governments are at last showing enough courage to show firm disapproval of the cigarette-smoking habit. We cannot afford to let the smoking habit go unchecked nor cigarettes to be regarded as anything else but a serious health risk.

But the connection between alcohol and ill-health is even more clearly established and responsible citizens would welcome Government action to curb the use of something so poisonous and lethal.

Support for action against the use of beverage alcohol is now coming from surprising quarters. Large numbers of young people are bitter about their elders' social use of alcohol while denying young people the right to use marijuana, a drug which has not, as yet, been shown to have the disastrous effects of alcohol.

Many young radicals today have become rigid teetotalers in protest against the decadent indulgence of modern society.

The Federal Government has expressed some intention of banning television advertising of alcohol and that is another straw in the wind.

The most intransigent obstacles to progress are those large numbers of advocates of "sensible" drinking. They foster the myth of the gentility of social drinking by every possible means. Church schools foster it. Wine and cheese parties in our parish halls foster it and a new brand of evangelical Christian also fosters it — a brand who pretend to ignore New Testament teaching about our responsibility for our weaker brethren.

The relationship between alcohol and a large number of growing evils in modern society is so obvious that few remain to be convinced.

Any list would include Australia's 400,000 alcoholics and the misery they force on many more; murders and all crimes of violence, including child and wife beating, rapes, road deaths and accidents, broken homes, neglected children, poverty and absenteeism from employment.

It is a vast national problem and while churches and voluntary bodies like the temperance alliances and the WCTU will always do more than their share, it will take the resources of our State and Federal Governments to take the steps that will help to turn the tide.

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C. R. JAMES,
Chief Executive Officer.

REVIEW OF

AUSTRALIA 73

"Australia 73" is an experimental service of Holy Communion drawn up by the Liturgical Commission of the General Synod of the Church of England in Australia and published on 3 September last.

It is reviewed in this article by William Lawton, currently rector of Christ Church, Gladesville, NSW, and previously a BCA missionary in North West Australia and a lecturer at Moore College.

A new Order of Service for Holy Communion — "Australia 73" — is the latest addition to experimental services prepared by the Liturgical Commission. For the past seven years, the Commission has considered revisions of various services in the Prayer Book but on its own admission has directed attention chiefly to the Communion service. "Australia 73" looks forward to a definitive form of service which the Commission hopes will be published not later than 1977, "to be used along with other forms, including a contemporary version of the 1662 service."

The Background to "Australia 73"

When General Synod met in May of 1962 it affirmed its conviction that the Prayer Book needed revision. "That the Book of Common Prayer of 1662, although it is, and remains, the standard of worship and doctrine in this Church, needs revision." The Liturgical Commission, then set up, brought forward a report

in 1966 in which certain important principles were stated:

Principles

1. "The 1662 book is not flexible enough for the pastoral situation of parishes in our time."
2. "Provided that the forms are recognisably Anglican and that the principles of worship are clearly those of the Church (as affirmed in our Constitution) and that the people are able to follow and participate fully in the services, it may be a strength rather than a weakness to allow for some diversity of usage."
3. "There could be more emphasis in the Communion service on thanksgiving and on the 'eschatological' character of the Lord's Supper."
4. "The changing pattern of Sunday, with a consequent widely felt need for one main assembly of the local church on the Lord's Day, calls for a form of service which might include elements of Morning or Evening Prayer such as Psalms and Old Testament lection, with Holy Communion."

Appended to that report of 1966, the Commission produced the first revision of the Communion service called "A Modern Liturgy." There were often emotional reactions and even the daily papers had headlines like "Give us back our Lord's Prayer" whilst the ecclesiastical press contained more sinister charges of "Zwinglianism." What was almost complete overlooked was that this was an experimental revision. The further principles adopted then by the Liturgical Commission are discernible in all later revisions. Before proceeding to any consideration of "Australia 73" those principles need to be enunciated.

"The five phases in the celebration of the full eucharistic rite are:

1. The preparation (including general confession and absolution)
2. The service of the Word of God (including Old Testament

reading, epistle, gospel, sermon, creed)

3. The great intercession (normally in litany form, and not only for the Church but for the world which the Church is called to serve).

4. The service of the Lord's Supper (with the Lord's Prayer preceding the breaking of bread and the Communion).

5. The dismissal (which should be short: a corporate expression of praise and a simple sending out).

These same principles underlie the Commission's further revision in 1969. "Australia 73" simply stands in the same liturgical tradition.

The Content of "Australia 73"

The service structure already achieved in "Australia 1969" is largely followed. However, the actual texts used for the "Gloria in excelsis," the Nicene Creed, "Sursum corda," "Benedictus," "Benedictus qui venit" and "Agnus Dei" are those published by the International Consultation on English Texts of 1970. The only exception to this is the Lord's Prayer where the traditional rendering is retained at two places pending further discussions.

This acceptance of agreed forms will mean that musical arrangements already available for English Series 3, which follows the same forms, can be used by those who wish to do so. We can be grateful to the Commission for not providing us with yet another version of the Lord's Prayer. For those who use Sunday Services Revised and An Order for Evening Prayer 1972 there is the consolation of having consistency in the use of this prayer.

The recommendations of the Commission in 1966 are allowed for in the opening section titled "The Word and the Prayers." However, whereas that report suggested the inclusion of con-

More on page 3

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fession and absolution in the preparation, it is optional in "Australia 73." This is an alternative that the printed order makes very easy to follow, the section being printed twice for convenience.

Sermon normal

As with "Australia 1969" there is a sequence of Old and New Testament lessons, but apart from the gospel the requirements in "Australia 73" are not as mandatory. Anyone who has used "Australia 1969" regularly will have recognised the need for a revised Lectionary. This present Service, allowing so much variety in the number and type of lessons, makes the need for a consecutive sequence of reading all the more necessary. But perhaps the chief strength over "Australia 1969" is that the sermon is recognised as a normal, and not optional, part of the proclamation of the Word of God.

"The Intercession" has decided advantages over its predecessors. Provision is made for the insertion of prayers of topical interest. This is clearly one point in the service that will need to be carefully prepared by the minister. In the notes appended to the service "biddings" are discouraged in favour of prayers "clearly addressed to God." The opportunity for properly interlating prayers on specific matters is a most desirable feature of this service.

There may well be occasions when these will be poorly phrased but such a possibility is hardly a reason for by-passing clearly stated petitions and thanksgivings for particular issues. As was said earlier, this is a service that the minister will have to prepare for most thoroughly.

Unfortunately, a traditional part of our service is lost in this revision. It has long been recog-

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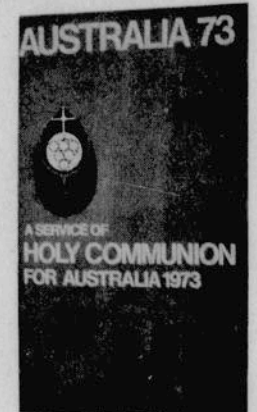
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nised that the exhortations of 1662 were seldom used and were often regarded as inappropriate because of the modern custom of weekly Communion.

The "Modern Liturgy" of



1966 provided a succinct short exhortation based on 1 Corinthians 11 and containing a short statement declaring that "by his body given on the cross our Saviour Christ reconciled us to God." On the basis of this reconciliation "brotherly love" is enjoined upon us. This note of reconciliation was lost from the exhortation in the revision of 1969 and we were left with little more than the statement from 1 Corinthians 11. It is disappointing to see that the whole idea is effectively lost in "Australia 73." Now, 1 Corinthians 11:26-28 occurs as one of eight alternative Bible verses to be read by way of "Preparation for the Lord's Supper." The form of exhortation provided by the "Modern Liturgy" actually succeeded in preserving a worthwhile Reformation concept. Its loss in this shortened form is to be regretted.

The Offertory

The Prayer Book of 1662 prints two rubrics before the Prayer for the Church Militant. The first refers to the reception of "alms for the poor, and other devotions of the people," the second declares that "when there is a Communion, the priest shall then place upon the Table so much bread and wine, as he shall think sufficient." Volumes have been written on the precise meaning of these rubrics and on the phrase that follows about "alms and oblations." The detail of that argument need not concern us here. But one Reformation principle is clear — man's offering is kept separate from God's offering.

The old Liturgical books which speak of 1662 "dislocating" the canon of the Mass point out time and again how the Reformers deliberately kept these two offerings separate. In saying this, one need not look for secret "popery" in every new service—it would be preposterous to do so — but the new services tend to confuse what the Reformers deliberately kept separate.

Again, whatever else its defects, the "Modern Liturgy" maintained this same principle. As with 1662 the offering and the placing of bread and wine come well before the "Prayer of Consecration" — the celebration of God's offering Christ's unrepeatable gift is seen to stand alone. In the 1969 revision "the gifts of the people" and the placing of "the bread and wine for the Communion" stand immediately before the "Thanksgiving." The same principle occurs in the present revision.

As was said a little earlier one does not wish to impute unreformed motives to our revisers.

Perhaps from some points of view a very small matter is being raised. But the 1662 Prayer Book service is a symbolic representation of the doctrine of justification by faith only. As such Christ's offering is seen to stand alone, proclaimed by the words "his one oblation of himself once offered." Man's offering is relegated to the preliminary part of the service.

Once again it is a pity that this principle is not provided for in a more satisfactory way in "Australia 73." Without any hardship the offertory could have been made and presented prior to "The Intercession" — in fact, it would stand there more coherently as a fitting response to the Word that has been proclaimed.

"Terms more suitable to the language of the present time," that was the revisers' dictum in 1661. It remains a principle largely true of "Australia 73." Some of the more elaborate

phrases used in the 1969 revision have gone, but the relative terseness that now prevails may be the cause of some strange connotations of ideas, e.g. "We who are many are one body in Christ — Answer: for we all share in the one bread." Is this really meant to be seen as causal? Such statements are not numerous and so may be largely ignored.

Next revision

But the Commission would do well to reconsider some of these ideas as it proceeds with revision. In general terms this is a service that will commend itself to evangelicals. It successfully bypasses many of the old areas of contention and we are not asked to pray through a great deal of ecclesiastical huff and blow.

From one's own standpoint there will always be criticisms to make. In this instance they are not serious enough to stop churchmen of all persuasions

from experimenting with this latest revision. It gives us all cause for hope that there may yet be provided by the Liturgical Commission a general structure of service to form the basis of a national rite.

The Commission should be commended for its endeavours on behalf of us all.

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Notes and Comments

The note of joy

The key word in St Paul's letter to the Philippians is "joy." The letter should be compulsory reading for every Christian once a week, preferably very early each Monday morning before anyone else is about and before the week's work has begun.

Have you noticed the number of preachers who can preach about such a joyful thing as the love of God or of Christ's love for us and yet do so without the slightest touch of warmth, a smile or any sign of joy?

Have you noticed the people rostered at church doors who have the unusual ability to hand you a book without a smile and even without looking at you?

Next time you get the chance, watch the expressions on faces of Christians at public worship or at any time of Christian fellowship when joy might be expected to play quite a part and see how many try hard to be expressionless.

The presence of the Comforter and the fact that we serve the Risen Christ adds a new dimension of joy to our lives. Let others see it. Smile, be warm, show concern, be a listener.

"Rejoice in the Lord always and again I say rejoice." Let his joy warm you and fill you and then get to work and spread it around.

And read Philippians once each week.

A poorer age

The age in which we live is a great deal poorer than the past because less store is set by good preaching.

The rot set in somewhere about the time I did my training for the ministry.

It began to be said: "It's the worship which really matters, not the sermon." Which is, of course, an entire false antithesis — they both matter.

(Dean T. W. Thomas)

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Most exciting

Perhaps the most exciting phenomenon of our age is the return of vast numbers of Christians to the study of the Bible.

In Australia over the past decade or so, hundreds of thousands of people of all denominations and none has opened the Word as if it were a new book. They have read it with joy and earnestness and it has challenged them, as it inevitably will, to submit themselves to its authority. In it, many have met the person of the Living Word, Jesus Christ.

This is certainly the great new fact for the Christian church in this age.

Perhaps the healthiest thing about this revived interest in the study of the Word of God has been its grass-roots origin. Ordinary people studied the Word in their homes and invited others to share with them. In so many instances the influence of ministers was either lacking or it was minimal. Often indeed, people invited their minister to come and share with them and large numbers who had caught the gleam, did so gladly and with thanks to God.

Hendrik Kraemer, a layman

The Archbishop of Melbourne has said that just as Melbourne synod has enacted legislation for a limited tenure of incumbents in parishes, he believes that it would be a good thing if there was never an appointment to a committee, conference or council that was not limited in tenure.

We can see the value of limited tenure of parishes. Those who are afraid of limited tenure are too afraid and insecure to be effective pastors anyhow. But we do not see an analogy between tenure of parishes and tenure of appointment on committees, etc.

Members of committees are often elected because they have special professional or technical skills. An accountant, a solicitor, a builder, a teacher, may well

but a theologian of great distinction, published his Hulsean lectures in 1958 and in the book, "A Theology of the Laity," he spoke of the vast untapped lay resources of the church as the church's unused "frozen credit."

But in so many denominations, large numbers of lay people have come into their own. The dichotomy represented by "priest and people" thinking is being cast aside as a weight which had too long beset Christ's church.

Since Kraemer's stark revelations of a wasted laity, there have been many influences at work which have gone a long way towards restoring the laity of their rightful position in the congregation. And many of these influences have rested on the prime duty of the believer to study the Word of God.

So many of the changes that have come or are coming in our denomination have originated from a study of the Scriptures. Our Anglican traditions and structures are being assessed in the light of biblical truth and sometimes we do not like the answers, however, biblical, be-

give a fine contribution to a particular committee right to the end of their working life. During that time, they will also have amassed a body of knowledge and experience invaluable to newer members of the committee.

The Archbishop's suggestion also may assume that the supply of men and women qualified and willing to serve on committees is much greater than the demand. Most synods find that the opposite is true. Qualified people who are willing to attend and help are

S.U. national youth seminars

Dr. Jack Sparks of Christian World Liberation Front in California and Mr. Michael Eastman of Frontier Youth Trust in England will be visiting all States to conduct seminars on youth work.

The purpose of the seminars will be to help youth workers to think more radically about their methods and outreach. Both Dr Sparks and Mr Eastman are working in non-traditional ways. Dr Sparks has had particular success with the politically radical students across the USA and his alternative style newspaper "Right On" has a very wide circulation and has been regarded as the leading alternative style newspaper in the USA.

Mr Eastman, as Director of Scripture Union's FYT in England, has seen developed in the UK during his 6 years in office some 2,000 open membership clubs.

These two overseas guests were invited by Scripture Union to speak at a Consultation of Frontier Youth workers in Melbourne September 24-28 and will be the chief speakers at the following eight seminars:

Melbourne: Saturday, October 6, Albert Park High School; Sydney: Tuesday, October 2, Scots Church, Margaret Street; Brisbane: Wednesday/Thursday, October 3, 4, Kelvin Grove Teachers' College; Canberra: Saturday, October 13, Telopea Park High School; Launceston: Saturday, October 13, Matric College; Ade-

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Reformation Sunday

Sunday, October 27, will be celebrated around the world as Reformation Sunday. It is the Sunday nearest October 31, the day in 1517 when Martin Luther nailed his 95 theses to the door of the Castle Church at Wittenberg.

Our next issue (October 18) will be a special Reformation issue with a guest editorial, leading article and special prayers and readings for use at services on Reformation Sunday.

Place your order now for extra copies for distribution on that Sunday.

Violence in the church

The heading comes from a rather perceptive article by the editor of the Gipsland Church News. He refers sadly to the closing down of church "coffee shops" in the parishes of Traralgon and Trafalgar.

He also refers to a news item about fighting and drunkenness in a coffee shop at St David's

Cathedral, Hobart. Sunday night dances had to be closed at St Philip's, East Morwell, because of property destruction, drink and physical violence.

A parish which runs dances on Sundays is just asking for trouble but the coffee shops are quite another thing if they are intended to be a spearhead of youth evangelism.

The article concludes that "possibly those shops least likely to be affected by the above are those with a strong evangelisation emphasis. They make no apology for stating their religious motive. We are probably kidding ourselves if, as a church, we run coffee shops while hiding our light under a cup of Bushells."

A lot of evangelicals, too, have had their fingers burnt over coffee shops. One of the best in Australia is run by Teen Challenge in Brisbane. But they, and others who know what they are doing, see to it that they always have plenty of staff on hand who understand the people they are dealing with and who on occasion, can persuade the hoodlum element who are always attracted, to "cool it."

There is certainly much more to running a coffee shop more the good intention of giving young people a place to go to or the worthy desire to evangelise them.

more often than not hard to find. The illusion that it would be easy to replace lots of existing members on diocesan committees with new men persists in most dioceses and probably more so in large city dioceses.

Committees have a specific diocesan task to attend to. It would be a very brave man indeed who would suggest that a committee's work would be done better (or worse) if the present rate of change in membership were increased by synod enactment.

laide: Tuesday/Wednesday, October 16, 17, Auditorium, 37 South Terrace; Perth: Saturday, October 20, inquire at S.U.

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MU Central Council coverage

SIR — I write on behalf of the Mothers' Union Diocesan Council to express our appreciation of the article presenting changes in the Mothers' Union. We feel it was an excellent coverage and do appreciate this kind of publicity.

Lorna G. Oates,
Hon Diocesan Secretary,
Sydney.

Where are the living agents?

SIR — Where are all the missionary-minded Christians? I ask this with regard to the fringes of Sydney, where you find the instant-suburbia of Housing Commission areas and the locations of large private development. The frontiers of Sydney are exploding.

As a resident minister of the Tregar New Housing Area at Mount Druitt I believe that the immediate need of these areas is for more "living agents." By this term I do not merely mean more ordained ministers, but more Christians and Christian families. More Christian homes would mean more centres for witness, fellowship and instruction. Many people are fed up with the door-to-door religious salesman approach, for Jehovah's Witnesses in particular plague our area relentlessly. We need more "inside men" to penetrate these areas for Jesus.

There is plenty of private development for those who do not qualify for a commission home. Christians may consider it their well-earned right to choose to live elsewhere. However, can those who profess allegiance to Christ turn their backs on such vast local mission fields, and justify their settling in suburbs where churches are already established?

Perhaps the trouble with us Christians is that we ask the question, "why should I go?" when the missionary challenge comes to us. Instead we should be asking ourselves "Why should I not go?" which is far more demanding of us.

The Lord put his finger on it when he said: "The harvest is plentiful, but the labourers are few; pray therefore the Lord of the harvest to send out labourers into His harvest." (Matthew 9:37-38).

(Rev) G. Jefferys,
Traralgon, NSW.

Muddled thinking re the Jews

SIR — Mrs P. Creasey is so right (A.C.R. August 23, 1973) in demonstrating quite categorically that the nation called Israel today, is not Israel at all — it is the tribe of Judah and half the tribe of Benjamin.

The remaining 10 1/2 tribes are the true Israel, and found Christ in the Wilderness of their wanderings across Europe, and at the least include the English race.

James Ch. I VI "to the twelve tribes of the Dispersion." 1 Peter Ch. I V 1 "to God's elect of the Dispersion in Pontus,

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Letters

TO THE EDITOR

Letters to the editor should not exceed 300 words.

Galatia, Cappadocia, Asia and Bithynia."

These quotations are backed up by the opening of St Paul's address to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians and Thessalonians.

What a challenge!
Ronald Collier,
Sydney, NSW.

Conferences, etc. Are they worth it?

SIR — I have given a lot of thought to the letter from A. Drennan. His thoughts are fresh and vital and should be considered.

I worked in a Parish, St Luke's Maylands where only a few people gave sacrificially and where at the moment they are experiencing grave difficulty in securing enough to make the Rectory habitable.

Delegates are sent to General Synod, Federal Council CMS ABM, etc, with monotonous regularity and it is essential that an assessor look into the matter. So far the practical effect on the Church of conferences attended by many is debatable, and better results might follow if one representative gathered key people together in his own State to plan and put into effect various proposals.

The Church must realise that the value of \$2 is nowhere near now the value of the £1 and face up to the deteriorating situation in Church attendance offerings and effective work.

There is a wastage of money on conferences. The gospel can go from person to person, yet in few places are people trained in evangelism. Personal love for Christ is infectious. The loving Church will see to evangelism and the gospel taken from door to door.

A. Drennan's letter certainly raises vital issues and we do need to ask are we acting sensibly and with a sense of stewardship.

(Rev) P. S. Lawrence,
Bayswater, Victoria.

Sydney and the Karmel Report

SIR — "Notes and Comments" (6/9/73) is less than fair to the Sydney Standing Committee in its description of it as being a bureaucracy usurping power and "ignoring a synod decision" in relation to its action on the Karmel report.

Synod last expressed its mind on State aid in 1966. (It touched on the subject again in 1969, but not on a point relevant to the present issue.) The 1966 resolution stated that:

"(a) the only basis on which direct State aid to denominational education would be fair and just . . . would be a distribution on a denominational basis according to the census figures of all school children, for allocation by the denomination towards meeting its responsibilities

"(b) in the event of the State deciding to grant sufficient aid to enable the Roman Catholic

only to complain about unofficial newspapers, and even pretend that they didn't exist.

Archbishop Loane when asked by Michael Costigan ("Nation-Review" 17/9/71) for his views on independent church papers, said: "I prefer an independent church paper to an official one except in so far as a bishop may like to have some official organ of communication with the people of his diocese. But even in this case, I believe there must be a good deal of freedom in the way it is edited."

Each year those attending Synod in Sydney and Melbourne hear of the many handouts for all manner of organisations. It would seem to be just about time that churchmen in both synods demanded that the independent newspapers based in their respective cities were promptly added to the list of those who received financial aid with no strings attached.

J. S. Goldney,
Hawthorn, SA.

Press reports on A.C.C. misleading

SIR — I write to express concern over the editorial comment appearing in your issue of 6th September entitled "New light on WCC radicals." My concern is partly your treatment of misinformed press releases as authoritative, and partly because the comment makes other errors about the nature of Councils of Churches.

Having taken trouble to inquire I have been unable to discover press reports emanating from Victoria which would say that "the Victorian Churches of Christ are meditating withdrawing from the Australian Council of Churches in 1974." The Victorian and Tasmanian Conference of the Churches of Christ are a State body, actively involved in the work of the VCC. Their State secretary assures me that he knows of no such "meditations."

The Churches of Christ only possess membership in the ACC, through their federal conference, which meets January, 1975, and has before it a recommendation from its Western Australian conference that the federal conference withdraw from all ecumenical activities. It is not a Victorian resolution, it is a WA resolution. Such a resolution has yet to be tested at the federal level.

Regarding the suggestion that Mr Gilmore should resign or change his denomination should such a motion be carried — this comment does injustice to the democratic processes of the Australian Council of Churches, which is composed of officially appointed representatives of member churches. In the event of the Federal Conference of Churches of Christ withdrawing from the ACC, Mr Gilmore would no longer be entitled to hold presidency. To suggest that he could retain it by resigning

his denomination is erroneous.

I do not know what the added comment intends to imply in its statement that Mr Gilmore played a leading role in persuading some of the Protestant denominations in Melbourne to participate in the Eucharistic Congress earlier this year. With-in Victoria this participation was made possible by co-operation between the Eucharistic Congress Committee and the Victorian Council of Churches. At every point care was taken to assure that involvement did not prejudice the consciences of individual Christians or denominations. Decisions at the VCC level were again subject to the officially appointed church representatives.

It is hard to see how Mr Gilmore's election, or specific actions by Councils of Churches (national through to local) could be attributed to radical take-overs. I would hope that their performance might be assessed as a whole, and that their actions be seen to be ultimately the responsibility of those whom the member churches appoint as representatives on these bodies.

(Rev) Douglas Dargaville,
Secretary,
Victorian Council of Churches, Melbourne.

Christians for a commando group

SIR — In recent memory the Christian faith has been put to severe testing in a variety of ways and anti-Christ is advancing and continuing to mount attacks through Gay and Women's Liberation, Marxism and Maoism, pornography, spiritism, eastern mystic and meditational religions, witchcraft and satanism, psychadelics, etc. while alcoholism, prostitution and gambling continue their destructive work unchecked. Here in Surry Hills we face most of these problems, several of them sometimes in the one residence and the threat is spreading.

I would like to hear from anyone who would be interested in a kind of Christian commando group, which could swing into prayerful evangelistic action at short notice should prominence be given to any of the above activities. For example, we are hoping for a charitable confrontation with the Divine Light (Maharaji Guru's) followers shortly and any helpful information about them could be very valuable indeed.

I would think that Christians with a knowledge of say, eastern religions, Marx, Mao, demonology, anarchism, Australian law for example, would be very valuable members of the proposed team.

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Bishop in a ride-a-thon

Bishop John Lewis of North Queensland rode a horse 60 miles to help raise money for Feetham Youth Centre at Magnetic Island.

It was a sponsored ride-a-thon

Crossword prize

A book prize for Bible Crossword No 74 has been posted to Miss Alison Fraser, Eastlakes, NSW.

Recent inquiry into Christians in USSR

(Grand Rapids). The Dutch churches have displayed much interest of late in the churches behind the Iron Curtain. Two books on the subject have recently been published in Dutch: *Protestants in Russia* by J. A. Hebly and *Rumors Surrounding Wurmbrand* by R. Valkenberg. These books shed some light on the mode of survival of Protestant Christians in Russia. In addition a Dutch delegation was invited to visit Russian churches in various cities. From their ten day visit they were also able to provide first-hand information on the Russian churches.

There are some 450,000 registered Protestants in the USSR consisting almost entirely of Baptists. To begin with, the Baptists were mostly immigrants. They suffered repression already under the later Czars for their opposition to the Orthodox Church. Often the leaders ended up in the same concentration camps as the Bolshevik leaders. As a result, after the revolution, they enjoyed a 10-year period of religious freedom until the Stalinist period. Not until Khrushchev came into power did the church once again receive some degree of freedom to worship, however, now under State supervision and regulation.

On this last point, the Baptists have split. Although there is freedom of worship, except for the narrowly cultic exercise of religion the church is encompassed, hemmed in and har-

assed by a multitude of laws and regulations that the State can bend in any direction to impede the work of the church.

Since the state owns the church buildings, the space for worship is either very inadequate or non-existent. As a result small groups are forced to meet in homes; but even there they may be disbanded by the authorities and arrested for illegal assembly. Children may not be catechized and parents risk having their children confiscated if they do so. Children who admit to being Christians are given a hard time in school.

For these reasons a large percentage of Baptists refuse to register. These are the Initiavinkis; estimates of their numbers vary between 100 to 500,000. Observers of the Russian scene doubt Wurmbrand's reports of an organised underground church with widespread branches.

One of the delegates, H. A. vanden Heuvel, said, "There is no underground church, only underground Christians." But he, too, considered the official figure of 450,000 (registered) Baptists much too low. He reported that in one part of the Ukraine more than 50 new churches were started in the last decade, and that there were more than 1,000 baptisms per year in Odessa alone. Pastors are educated by correspondence or are workers chosen from the congregation on the basis of their faithfulness and personal gifts. They have access to very few books; even Bibles are extremely scarce.

Most accessible to the Dutch delegation was the Russian Orthodox Church. Of a population of 250 million, Russia is estimated to have about 35 million Russian Orthodox Christians. The Orthodox Church, too, must function in the framework of laws that make it all but impossible to continue.

And yet the delegation was highly impressed by the intensity of church life in this church. Young and middle-aged people were very much in evidence at the worship services, not just old women as Russian propaganda would have it. Because so many churches have been closed and converted to museums and factories, the remaining buildings are put to optimum use, accommodating two services every day of the week. In this way, almost impossible conditions have been created. For example, more than 50 congregations in the Ukraine were recently ordered to consolidate and limited to the use of a single building. Nevertheless, growth continues: the average city priest baptises more than 1000 children annually.

Vanden Heuvel wrote in his diary that the delegation was a delight to read, especially for those who have had the opportunity of visiting what is one of the greatest of the Cathedrals in England.

The story of the Cathedral is told against the background of the political and ecclesiastical history of the nine centuries since its foundation. The author enlivens his story with many interesting anecdotes. When the Bishop entertained Charles I and his party in 1633 it cost him 1500 pounds a day! Fortunately for him he did not have to "Church Record" to call him to account for such extravagance!

Trouw that it is a marvel that there still is a church in Russia. In explaining the relation of the Christian church to the Russian Government one must keep in mind the "naked terror" from 1917-1939 which the churches experienced from the State. Following this, the churches decided to make good relations between church and the State the cornerstone of their church policy. Thus in 1940 the church took the decision, according to the "apostolic testimony," to submit themselves strictly to the Government. Van den Heuvel believes that the people of the church generally support the hierarchy in this decision.

The desire to retain this good relation with the State has resulted in a general reluctance by the hierarchy, the priests, and the laity to speak openly about the difficulties with strangers, and this in turn has a frustrating effect in any discussion with visitors from the West, for they can no more be trusted by the Soviets than compatriots.

There are only three Orthodox seminaries in operation with less than 200 students to provide priests for the millions of believers. Most students must, like the Baptists, get their training by correspondence.

Deprived of all means to counter the incessant atheistic propaganda of the Communist State, one would expect the Russian churches to founder before long. But instead . . . (RES NE)

ARCHBISHOP SAMBELL AT CMS ANNUAL MEETING

Dr Geoffrey Sambell, Archbishop of Perth, spoke at the annual meeting of the West Australian branch of the Church Missionary Society on Saturday, September 29.

The meeting was held in the Fellowship Room at St Alban's, Highgate.

The Archbishop returned recently from an overseas trip which included Singapore, other parts of South-East Asia and India. From there he had gone to Dublin for the meeting of the Anglican Consultative Council.

Dr Sambell spoke to the gathering on his experiences in South-East Asia and India.

Books

BAPTIST SCHOLAR ON BAPTISM

BAPTISM IN THE NEW TESTAMENT By G. R. Beasley-Murray, Exeter, Paternoster Press, 422 pages, \$5.35.

Macmillan published this treatise in 1962, and it is now reproduced by Paternoster in paperback, unaltered except for the addition of a dozen new titles in the bibliography.

Dr Beasley-Murray is a distinguished Baptist scholar, and his study has attracted wide attention. On the whole, it has proved too "sacramental" for the Baptists, and, in general, it proves too much; that is, baptism emerges greatly overloaded with significance. It is almost as if the author set out to see as much in New Testament baptism as possible, rather than to analyse the situation by distinguishing the basic meaning of baptism from metaphorical elaboration.

He allows very little place to metaphorical language; baptism must be read in everywhere, in John 3:5, 1 Corinthians 12:13, 1 Corinthians 6:11, Hebrews 10:22, the lot. It is little wonder that the good Baptist staggers uncustomably under the weight of the doctrine he extrapolated. Even if it is not impossible to read baptism into all the passages the author deals with, we need, as an antidote, a good critical study which will take a minimalist view: what is the least we need hold about New Testament baptism and its meaning?

D. W. B. Robinson

Durham's story

THIS SUMPTUOUS CHURCH. The story of Durham Cathedral, by C. J. Stranks. Published by S. P.C.K. London, 1973. 113 pages.

On 11th August, 1093 the foundation stone of Durham Cathedral was laid. "The noblest piece of Norman architecture on one of the finest sites in Europe had begun". William of St. Carleph was probably the architect. "Whoever he was, he is among the great builders of all time. The massive grandeur of the conception was equalled by the skill with which it was executed. As a feat of engineering alone, carried out as it was with the

primitive means of that day, it was an amazing achievement."

This book is a delight to read, especially for those who have had the opportunity of visiting what is one of the greatest of the Cathedrals in England.

The story of the Cathedral is told against the background of the political and ecclesiastical history of the nine centuries since its foundation. The author enlivens his story with many interesting anecdotes. When the Bishop entertained Charles I and his party in 1633 it cost him 1500 pounds a day! Fortunately for him he did not have to "Church Record" to call him to account for such extravagance!

B. G. JUDD

Cardinal Heenan

NOT THE WHOLE TRUTH. The autobiography of Cardinal John Heenan of Westminster. Hodder & Stoughton, 1973, paper-back, 336 pages, \$1.55.

I am not a great admirer of cardinals as such but this autobiography is an interesting book which first appeared in the hardcover edition in 1971 and is now available as a paperback. John Heenan tells us quite a lot about

his early life but he does not really reveal what kind of man he is but then, bishops rarely do. He visited the USSR in 1936, disguised as a psychiatrist and travelled there on a Russian ship. This is one of the most informative parts of the book.

John Heenan suffered much at the hands of Bishop Brentwood "He was a man of absolute integrity who thought it his duty to keep me down," writes Heenan. "I describe his treatment of me not in order to create an anti-hero but as an essential part of the account of the most formative influences in my life. The influence of Bishop Doubleday was wholly beneficial."

At least it did not prevent John Heenan from rising to the top ecclesiastical position in the Roman Catholic Church in the United Kingdom.

B. G. JUDD

Useful & reliable

WHAT THEOLOGICALS DO Edited by F. G. Healey, Eerdmans, 1971, 354 pages, U.S. \$3.95.

This is an American paperback edition of a book published in 1970 by Lutterworth. Thirteen scholars — including P. R. Ackroyd, F. F. Bruce, C. F. D. Moule, Stephen Neill, T. H. L. Parker, and Gordon Rupp — describe the modern discipline of theological studies. As such it is useful and reliable, as it is written by some of the best known practitioners.

It is, however, rather academic in approach, and describes the way theological studies are

Christians & Communism

CHINA: Christian students face the revolution by D. H. Adeney, Inter Varsity Press, 1973. 96 pages, UK30p.

This new paperback by a member of a well-known missionary family is a first-hand account of the ideological incompatibility between Christianity and Communism. How do we differ? What should be our attitude to Communism? How do we witness in a Communist society? In these days when the doors of modern China appear to be opening up more to the world this book is very timely.

Commended for personal reading, as the basis of discussion groups, and as ammunition for concerned prayer for our brothers and sisters behind the iron and bamboo curtains.

Geoffrey Hayles.

generally tackled these days. Fair enough. It describes "what theologians do," and not "what theology is." However, there is some uncertainty even in approach. Thus, we have chapters on "The New Testament," "The

Old Testament," "Creeds and Confessions of Faith," "Philosophical Theology" and "Christian Ethics," but others on "The Study of Church History," "The Study of Christian Doctrine," "The Study of Applied Theology," and "The Study of Worship."

And the opening chapter on "Christian Theology: its Nature and Scope" is content to suggest that "Christian theology is describable as systematic study

of the articulations of that faith which is professed today in Christian communities." This is a fair way from Gabriel Hebert's definition of theology as "the study of God as real, and as actually existing, living and active, and not primarily of human notions, ideas or hypotheses. Therefore the proper basis of Theology is His own revelation of Himself in His mighty works."

D. W. B. Robinson

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

NEW LIFE, NEW LIFESTYLE, by Michael Green. Hodder Christian Paperbacks, 1973. 159 pages, \$1. Canon Green wrote this "to paint on a broad canvas the main features of the landscape that unfolds before the new believer." Most of it is biblical, it is direct, simple and contemporary. So it will be widely used to help young Christians on the road to maturity. Not every evangelical will agree with all of his lesser arguments but this is part of his freshness. In one illustration about the social involvement of Christians, he says that he found a tremendous social conscience in the diocese of Sydney, which he says, gives more to social work than any diocese in the world, because of its strong sense of the new life that Christ brings. Quite a disarming point of view, if correct. A book that will sell very readily among young groups and on church bookstalls.

FAITH FOR THE TIMES, by Alan Redpath. Studies in the prophecy of Isaiah. Pickering & Inglis, 1973. 160 pages, £UK1.50. This volume is part one of a series of studies which will eventually cover Isaiah 40 to 66. This volume covers up to chapter 4. Dr Alan Redpath is a Bible expositor par excellence and in recent years has been on the platform at Australian Christian conventions and has won wide acceptance. The series here were originally addresses given in the Moody Church, Chicago. His general aim is to recall Christians to a firm conviction of God's sovereignty and to a renewed sense of responsibility for spreading the message of Christ's redeeming power. Can be read with great profit by Christians.

THE STONES AND THE SCRIPTURES by Edwin Yamauchi, Inter Varsity Press, 1973. 190 pages, UK90p. A really up-to-date handbook of biblical archeology which deals with all discoveries which throw light on both Old and New Testaments over the past 10 years. It is succinct and very readable with many photographs and maps. Nothing quite like it is available in any other form and it would make an excellent gift to Bible students who want to be aware of current finds in biblical archeology.

Reverent & Devotional

JESUS THE MESSIAH. An illustrated Life of Christ, by Donald Guthrie London, Pickering and Inglis, 1972, 386 pages, \$2.75.

Dr Donald Guthrie of the London Bible College is a well-known conservative New Testament scholar, and this account of Jesus from his birth to his appearance to Saul of Tarsus is written "from the perspective of faith." It expounds incidents as well as teaching, and although it stops short of being homiletical, it is reverent and devotional, and designed to strengthen confidence both in the gospel records and in the Christ of the gospels.

The sub-title "An illustrated Life of Christ" is a bit misleading since the 48 illustrations are all photographs of modern Palestine. Texts are added to indicate the relevance of the photo to something in the gospels, but this is hardly to illustrate Christ's life.

It may well be wondered who is likely to read this type of book, quite large and basically a harmony of gospel materials. It is true that "the book is arranged in sections that provide the basis, if desired, for daily studies over a period of six months," and that each section is based on a Bible passage, with parallels supplied. But I still wonder who it is aimed at.

D. W. R. Robinson.

Against church mergers

"I will work against the merging of churches," John Hazlewood, Dean of Perth said recently in a public lecture in Bendigo.

"We are not to be like Myer's merging with David Jones or the Liberal-Country Party flirting with the DLP," he said.

Christian ecumenism called for a unity of mutual respect and love that allowed more ways than the stymark.

"The World Council of Churches is in danger of becoming either a second-string papacy or a mouthpiece for the political Third World," he said.

SHORT NOTICES

MY ALL FOR HIM by Basil-ea Schlink. Bethany Fellowship, 1971. 155 pages. \$US1.25. Nine-teen messages which emphasise the demands God puts upon believers. Very fine material here. **FELLOWSHIP WITH GOD** by F. B. Meyer. Baker, 1972 reprint. 127 pages. US95c. A great Christian classic. **THE WONDER OF SEX**. How to teach children by Dr and Mrs J. C. Wilkie. Baker, 1973. 127 pages. \$1.35. Seventeen reprints since 1964 tell its own story about its value to Christian parents and teachers.

BUT THE BIBLE DOES NOT SAY SO by Rev Roberto Nisbet. Church Book Room Press, 1966 edition. Sets forth by question and answer the difference between the Church of Rome and the teachings of the Bible. **THEY CAN'T EAT PRAYER** by Mary Endersbee. Hodder Christian Paperbacks, 1973. 160 pages. \$1.55. The very moving story of The Evangelical Alliance Relief Fund.

INTRODUCING THE BIBLE by William Barclay. Bible Reading Fellowship, 1972. 155 pages. UK50p. In his inimitable way, Professor Barclay introduces the Bible as a book to be read and enjoyed. **BEN ISRAEL**. The spiritual odyssey of a modern man by Arthur Katz with Janice

Buckingham. Hodder Christian Paperbacks, 1973. 185 pages. \$1.45. From atheism to existentialism to Christ. A moving story indeed.

THE LORD OF LIFE AND DEATH by John D. Jones. Baker 1972 reprint. 224 pages. \$US2.95. An outstanding Congregational expositor gives us 15 messages on life and death. Rich material. **ROAD FROM SINGAPORE** by Diana Norman. Hodder Christian Paperbacks, 1973. 222 pages. \$1.55. The story of John Dodd who survived Changi to help rehabilitate those released from civil prisons in England.

Confession of sin and politics

(Grand Rapids) — Senator Hatfield (US Senate) is quoted in the "Church Herald," reflected on the fact that some persons in positions of leadership who have no trouble confessing to personal sin find it terribly difficult to deal with the notion of sin in their public life. For the prevailing political principle is: Never admit that you are wrong. "Confession becomes equated with weakness," Hatfield pointed out that although this may be good politics, it is "the very opposite of Biblical faith." (RES NE)

Primate on vestry meetings

Meetings of parish councils or vestries should serve a wider purpose than they often do at present, the Primate intimated in his monthly column in "See," the Melbourne diocesan paper.

"May I then plead that every vestry meeting should be regarded, not just as a business session but as a conference in which the people of God share with one another the gift of the Spirit which has been given to them. This means that every vestry meeting should have a period of prayer and intercession in it, sometimes I believe scripture should be expounded, and some time for consideration of policy — the mission of the Church and the parish — should be included on the vestry agenda."

teen challenge

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Rev George A. Rigby, rector of Rutherglen (Wangaratta) has resigned from 24 September and has been licensed as assistant at Holy Trinity Cathedral, Wangaratta.

Rev Brian Gibson, curate of St Mark's, Launceston (Tasmania) was made priest by the Bishop of Tasmania in St Mark's on September 19.

Rev Alexander J. Ralston, rector of Kandos-Portland (Ballarat) has been appointed chaplain to the Missions to Seamen, Hobart from mid-September.

Rev James A. Prosser, vicar of St James', Springvale (Rockhampton) since 1972, has been appointed rector of Inglewood (Brisbane).

Rev Barry J. Dudding, curate of St Paul's, Redfern (Sydney) since 1972, has been appointed rector of the parish.

Rev Jerry M. C. Lowe, curate of St Paul's, Carlingford (Sydney) has been appointed curate of St John's, Camden.

Rev John R. Livingstone, in charge of St Alban's, Rookby Hill (Sydney) since 1972, has been appointed in charge of St Mark's, Salford with St Clement's, Busby (Green Valley).

Mr S. C. Routs, headmaster of the Blue Mountains Grammar School (Sydney) has been appointed principal of Carpentaria College, Darwin.

Rev David G. Mulready, curate of St John's, Camden (Sydney) since 1971, has been appointed curate of St Philip's, Eastwood from September 1.

Rev Edward G. Buckle, formerly Executive Officer of the diocese of Auckland, N.Z., is now an archdeacon and is diocesan ecumenical development officer.

Rev Peter Mayhew, headmaster of St Barnabas', Ravenhoe (North Q) since 1970 has resigned to return to England next year.

Rev A. John Bell, rector of The Ascension, Healey, Townsville (North Q) since 1969, has accepted a hospital chaplaincy in the Chaplaincy Department, Melbourne.

Rev John Bowen, curate of St Paul's, Canberra since February, has been appointed rector of Binala from August 31.

Rev Gerald G. Farleigh, Lucas Tooth Scholar since 1970, has graduated at the University of Durham and has been appointed rector of Murrumbidgee-Harden (Can & Goulb) from early October.

Rev Philip J. Thirlwell, in charge of Nadi, Fiji (Polynesia) has returned to Australia.

The Bishop of Bunbury and Mrs Hawkins arrive home in mid-October after some months' overseas leave.

Rev John E. W. McDonald, formerly in charge of Kondinin-Corrigin (Bunbury) has been inducted as rector of the parish.

NZ union votes

At its recent synod, the diocese of Dunedin, New Zealand, rejected the NZ Church Union Plan by an increased majority on its vote last year.

The Auckland synod in July approved the union plan by a majority which surprised most observers.

Anglicans and industry

"The Christian in Industrial Action" was the theme of an Evangelical Society Conference held at Baulkham Hills on Saturday, September 22. It was attended by many people from the western areas of Sydney diocese.

Gibbs and Morton wrote recently: "One of the most tragic mistakes in the history of the Church was its failure to think out the vocation of men in industry . . . All that the Church

did generally was to teach the owner to be charitable and the worker to be submissive in his poverty.

"So today the member of the Church who is in industry, be he employer or employee, shop steward or director, has received from the Church, no teaching or training as to how he should do his job." ("God's Frozen People" 1964 p.54).

The Evangelical Society planned the conference to provide some of that teaching.

Leaders in the talkback program were John Baxter, rector of Glenbrook, who outlined biblical principles; Mervyn Cowling, industrial worker and one-time union representative; Darryl Adam, an under-manager of Kemira Colliery.

The audience participated freely and many questions were asked. Issues handled included — should Christians take part in strikes? Is it ever wrong to belong to a trade-union? Does loyalty to Christ ever conflict with company or union loyalty?

Presiding over terminal coma

Those whose devotion is primarily to the broadcast possible public image for ecumenism per se ("I don't care what we do, so long as we do it together publicly") are simply presiding over the terminal coma of neo-protestant ecumenism.

(Dr Carl Henry in Christianity Today.)

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'Sectarian vote bait' says Bishop Porter

In his charge to the synod of The Murray recently, Bishop Robert Porter attacked recent proposals for Federal aid to independent schools as vote-catching bait for Roman Catholics and pleaded for an avoidance of the sectarian bitterness of thirty or forty years ago.

Commenting on the Karmel Report, the Bishop said:

"Without in any way ignoring the rationale behind this report, or all the talk about needs and the great gap that exists in school standards, the fact remains that Government Assistance to Independent Schools is now virtually to become Government Assistance to Roman Catholic Schools. I feel moved to offer just three comments.

"Firstly, I think it is unfortunate that a Government which claims to respect individual rights to such a high degree, has taken away the right of many middle-wage-group Anglicans to send their children to a church school, for the inevitable rise in fees made necessary by such action, will put such schools quite beyond their reach.

"Many of our people will be thus affected and as the Pastor of this diocese I am particularly concerned for clergy who feel it right to send a child or children to one or other of our schools.

"Secondly, I fear that such a move will cause the revival of sectarian passions and tempers which, thanks to the ecumenical spirit of recent years, has well nigh subsided.

"I plead with our Roman Catholic brethren that they will

not use this almost exclusive concession and vote-catching bait, as a thin edge of the wedge for returning to the pressure-group tactics of 30 or 40 years ago.

"I speak from some experience here as one who found it very difficult to get a job in the Public Service of NSW because at the time the organisation known as 'Catholic Action' had all but sealed employment to everyone except Roman Catholics.

"I hope and pray that we shall never see this kind of thing, again.

"Thirdly, I would warn the Government, that sectarian vote-catching in Australia has always been fraught with disaster. Those days when 'Catholic Action' ruled the Labor Party led directly to the great schism of the fifties, which kept Labor out of government for 23 years."

CITY CATHEDRAL SITE



Hoarding surrounds the site of the nine-storey St Andrew's House which will stand at the corner of Bathurst and Kent Streets, Sydney. The Town Hall clock tower, the western towers of St. Andrew's Cathedral and the roof of the Chapter House are seen in the central picture from left to right.

Council objection costs \$25,000

Brisbane City Council's objection to the building of two half way houses for former psychiatric patients has cost the Church of England Men's Society \$25,000.

Eagle Farm businessman Mr Richard Mayo made the claim as spokesman for the organisation, the Church of England Men's Society in Queensland.

He said the society adopted the project after investigating how it could best serve community needs.

Discussions had been held with State Government health authorities.

Construction of the first of the halfway houses is expected to start in February, following a successful application by the society in the Appeals Court.

The original proposal called for the society to spend \$75,000 on each of two 20-bed halfway houses.

It was assured of a Federal Government subsidy of \$5000 for each guest.

But after the court hearing, the society was told that the total cost of the first of the halfway houses — including, land purchase — had gone up from \$134,000 when planned a year ago to \$161,000.

Mr Mayo said the society would have no choice but to use some of the funds reserved for the second house so that it could go ahead with the first.

"We will have \$50,000 left for the second house, and it means we'll have to come down to 12 or 15 guests for it," he said.

"The Government subsidy will be correspondingly lower."

He said the guests would be mainly young people because it was thought they would benefit most.

Grave doubts raised

Grave doubts have been raised in England recently by Church of England and Swiss Protestant groups about World Council of Churches support for African guerrilla movements.

A half-page advertisement in "The Guardian" says the doubt is partly attributed to the fact

that victims in South Africa are "mainly innocent and peaceful Africans butchered in remote villages by terrorists indulging in murder orgies."

The advertisement came from the Club of Ten, a London-based organisation recently set up with financial support from Britain and South Africa to reply to what it calls "motivated denigration of South Africa."

Everest's conqueror at Cathedral School

New Zealand's distinguished explorer, Sir Edmund Hillary, made a surprise visit to St Andrew's Cathedral School, Sydney, recently.

In the photograph he is welcomed (from right) by the Archbishop of Sydney, Dr Marcus Loane, the Acting Dean of Sydney, Dr Stuart Babbage, and the Headmaster, Cannon Melville Newth.

Sir Edmund gave a large and enthusiastic gathering of boys in the Chapter House a personal account of his epic climb of Mt Everest.

There was also a surprise for Sir Edmund — he discovered

that three months ago the Second Form had staged their own play at the annual drama night. Titled "The Ascent of Everest," it was written by Russell Bramley (12) and Peter Apin (12), aided and abetted by the senior Geography teacher, Miss Margaret Scott.

Mark Bensted, a 13-year-old from Balgowlah Heights, played the leading role of Sir Edmund Hillary, and it was a very excited boy who was later able to show the manuscript to Sir Edmund (pictured).

Needless to say St. Andrew's Chapter House echoed with resounding cheers when it was all over — it was a day the boys will never forget.



PROTEST AGAINST MU DECISION

Mrs Margaret Hoskyns-Abraham, wife of the Bishop of Lancaster, has resigned as diocesan president of the Mothers' Union for Blackburn in protest against the decision not to ratify the appointment of Miss Anne Johnson, the MU's central secretary.

It is understood that lawyers are now looking into the decision of the Executive Committee not to ratify the appointment of Miss Johnson, a former matron of Guy's Hospital who is now on three months' paid leave.

The Central Council, which has to approve the Executive Committee's action, is due to meet in November. Efforts will then be made to reverse the Committee's decision. The meeting will be private.

How to pledge

The People's Church in Toronto, with a constituency of about 3,000, pledged a record \$547,000 in "faith promises" for overseas missionary work. The church supports partially or in full more than 400 missionaries and a number of national workers and projects.

Park Street Church in Boston pledged \$360,000 in a similar campaign.

Plain speaking on social welfare & voluntary agencies

In his charge to Perth synod which was held early this month, Archbishop Geoffrey Sambell spoke out very plainly on a number of issues, including the inter-relatedness of welfare services provided by the State and by the voluntary agencies. On this latter he said:

"Maybe I could argue better for the role of the voluntary agency by pointing out some inadequacies in a total State welfare service. However, I would want to begin by saying there is nothing inherently bad or wrong in Government welfare. Bigness need not be evil. Rather have we to find a way to fashion social democracy so that all can share in Government programs. Governments are charged to care for people, to carry out the Declaration of Human Rights, to assure freedom from want, fear and insecurity for all people. This assumes fore Government concern."

But to say Government welfare is not in itself intrinsically wrong is not to say that all services should be governmental. Let's keep a clear distinction between State intervention and

State planning. It is shortsighted to place the improvement of society as an exclusive trust of the State through regulation. State planning on the contrary is aimed at building and preserving popular participation of Government and people at all levels.

"I am genuinely encouraged by the aim of the new Social Welfare Commission as set out in their report for 1973. In its philosophy it does stress co-ordinated planning and I hope I can read into it community involvement, with still an important role for voluntary services. I further hope that there would be co-ordination between the various advisory commissions set up by the Government.

"I have not much doubt that the philosophy of some members of the Government would be the destruction of the voluntary agency. From past experience as a chairman of a State Council of Social Services, trade-union organisations have refused to appoint representation on the grounds that such voluntary bodies are not necessary in a welfare State. Their reason was that the State should not only plan but should provide for all needs.

"What is the philosophy behind a report which suggests

that gifts for tax concession on donations to charities be limited to a donation of \$50? What is the Prime Minister's own philosophy, if quoted correctly, as wanting to remove all such concession.

"It is true that much of the income for the bread and butter project of voluntary organisations comes from a large number of small donations. It is also very true that certain pilot projects and research programs would never have been carried out by voluntary organisations without substantial donations of charity trusts or foundations or major industry, and it is unfair to suggest that these larger grants are only made to avoid taxation.

"There are big men and little men, and big organisations and little organisations, who are interested in the community from which they draw their labour resources and their market, and that many are interested with a genuine service motive and not merely a money-saving motive, and to limit or delete tax concessions would very quickly destroy the most important work of voluntary agencies, and I hope the Government would have a very hard think on such a decision and its results."

Dein as Youth Director

Rev Terence K. Dein (pictured), curate of St Stephen's, Willoughby, NSW, since 1969, has been appointed Youth Director of the diocese of Sydney.

Mr Dein, who is married with one child, succeeds Rev Jim Doughty, who has gone to an Air Force chaplaincy.

He graduated from the University of New South Wales in commerce and from Moore College in 1969. He hopes to complete his Th. Schol. this year.

He has been most active in youth work for a number of years and since going to Willoughby as curate in 1969, has, among other aspects of his ministry, fostered a strong youth work with a biblical emphasis.

