

Rev Reginard J.H. Roddick, vicar of

(pictured).

Not all our archbishops

walk for miles or read whodunits when they want to re-

lax. Not the Archbishop of Adelaide, at any rate.

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

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

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

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

Strains on family

annual mtg told

St. Bede's. Elwood (Melbourne) since 1952, has been appointed acting rural dean of St. Kilda while Rev David Shund is absent on long service leave from July to September. **Mrs Naomi Totis**, wife of Bishop Tuti, an assistant bishop of Melanesia, died suddenly on 24. April last while giving birth to a son. She is survived by eight children.

children. Rev Captain Norman Polgen, C.A., has left Geraldton (N.W. Aust) to join the staff of St. George's Boys' Home. Rock-

staff of St. George's Boys' Home. Rock-hampion. Sister Beverley Rillat, Church Army, has left the parish of Lara (Melbourne) has left the parish of Lara (Melbourne) ridge-Eden Hill (Perth). Captial Do. Onayle, Staff Captain in the Federal Office and taken up full-time Industrial Chaplainey work. Bishog Ratph G. Hawkins of Bunbury left the office and taken up full-time Industrial Chaplainey work. Bishog Ratph G. Hawkins of Bunbury left Australia at the end of Jane on a the Missions to Scamen. Singapore and relatives in England and Newfoundland. Bishog Rastian is _dministrator of the diocese.

diocese. **Rev Clifford K. Page.** rector of Tatura. (Bendigo) since 1963, has been installed. a a canon of All Saints' Cathedral. igo. He has been appointed rector of Davlesford.

drew's, Caloundra. Rev Canon Francis Bowie who was or-dained in Carpentaria diocese in 1929 and spent all his ministry there, died after some weeks' illness on 20 May last at Cowal Creek, Thursday Island.

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

We ignore

God's providence

"Because we seem to live in an age where everything must be fully understood, measured and tabulated, and God's providence in life and death cannot be treated this way, we have often ignored it," Rev Dr Norman Curry said in St Paul's Cath-edral, Melbourne, recently.

Because it is smaller, the

Michael L. Hamaty, curate of St. Guildford (Sydney) since 1972, en appointed curate in charge of il's, Canley Vale. C. Eric W. Bellingham. rector of es', Greenwich (Sydney) since 1964, anounced his retirement from 15 kumba, N.T., has retired to are bourne. Rev Peter F. George, BCA missioner at Outer Mt. Isa (N.Q.) has been appointed in charge of St. Matthew's, Prahran (Melbourne) in the St. Kilda-Prahran team parish from the end of user to the start of the start o art Jones has been appointed at St. Peter's, Cook's River m 1 August. He will live at ktober. Rev Colin J. Coish, associate director f the G.B.R.E., Melbourne, since 1971, as been appointed in charge of Holy rinity, Balaclava (Melbourne) in the St. ilda-PraSran team parish from 2

Rev Alan J. Guyer, resident minister at Mark's, Sadlier and St. Clement's aby (Sydney) since 1971, has been pointed acting roctor of Kangaroo Val-

5. Rev David Shand, bishop-elect of St. rnaud, will be consecrated in St. Paul's thedral, Melbourne on St. Andrew's ay, 30 November and will be installed Christ Church Cathedral, St Arnaud Sunday I December. Rev Peter J. Read, rector of Kingscliff rafton) since 1965, has been appointed tor of the combined parishes of Sorell d Richmond (Tasmania) from early

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

rear, Rev Garth S. Hawkins, curate of St. Jeorge's, Invermay (Tasmania) was in-fucted to St. Peter's, Hamilton on 29

oness Daphne Robey has been sloned to assist in the parish of on (Tasmania) and is stationed

Ministication to assist in the parth of lamiton Tassanaia and is stationed Bushy Park. Mr John S. Goldney has been appoint organist and choirmaster at St. Bar-iolomew's, Norwood (Adelade). Rev Wilfred E. Dennis has been licens-bittow (Adelade). Control and St. Astes. curate of St. Jun's, Salisbury (Adelade) since 1970. as been appointed to the new district of ar 100a.

Rev Donald H. Hoore, rector of Cool-on (Riverina), has been appointed in area of the district of Elizabeth, South.

Daylesford. Rev Cyril L. Chathams rector of Christ Church. Castlemaine since 1970, has been installed as a canon of All Saints' Cath-ofrail Repeting. le (Adelaide) from 3 August. **Rev Laurence R.D.B. Jupp**, rector of l Soul's, St. Peter's (Adelaide) since 56, has been appointed rector of Bal-nnah (The Murray) from the end of dral, Bendigo, Rev Johp H. Howorth, rector of St datthew's, Drayton (Brisbane) since 1964, as been appointed curate of St. An-rew's, Caloundra.

ngust. Rev Richard M. Southey, rector of firist Church, North Adelaide since 966, has resigned from 30 September.

so, has resigned from 30 September. Rev Ralph D. Farrers in charge of St. an's, Hillcrest (Adelaide) since 1971, s resigned from 31 July to take up an pointment in Melbourne diocese. prointment in Melbourne diocese. Rev Graham R. Jackson, curate of Elizabeth (Adelaide) since 1969, resigned missioner for St. Peter+ College Mission, Rev Reginald W. Rolt, vicar of St. Onin's, Cranbourne (Melbourne) since 960, has been appointed to a senior haplainey. Mussions to Seamen from 1

Rev Kenneth J. Perry, Victorian Secre-ary of the Church Missionary Society ince 1965, has been appointed vicar of R. John's, Cranbourne from 26 Septem-

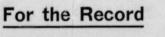
v Stanley Moore, of C.M.S. Umba-

Vernon Cornish archd'n

Rev Canon J. Vernon K. Cornish, rector of St Luke's, (Brisbane), Toowoomba family unit is less able to since 1971, has been ap-pointed Archdeacon of the sustain within itself the strains of modern living. Downs from August 1. He succeeds Archdeacon Ralph This was the view of Miss Judith Green, chairman of Wicks, who is to become an assistant bishop of Brisbane the Australian Council of Social Service, expressed at the annual meeting of the C this month.

this month, Canon Cornish trained at St Francis' College and was or-dained in 1957. He graduated in arts at the University of Queens-land in 1961 with a first in philosophy. In addition he has academic qualifications in music, meach and drame. of E Homes in Sydney, on July 4. She said: "The needs of most beech and drama

She said: "The needs of most individuals, as well as the health and stability of society, are served only by a strong and healthy family life. "Individuals still need a sense of being loved and a sense of purpose. The family is the place where hopefully this need can be met speech and drama. He was rector of St Mat-thew's, Sherwood, 1966-71 and was also editor of the Brisbane Church Chronicle until it ceased



Have you any friends to whom we could send four compli-mentary issues of the A.C.R. If so, would you list their names and addresses below and

mail this coupon, with or without postage, to the Church Record Limited, Room 311, 160 Castlereagh Street, Sydney.

Names	Addresses
	and a second

8 - AUSTRALIAN CHURCH RECORD, JULY 26, 1973

Radical approach to SU youth work

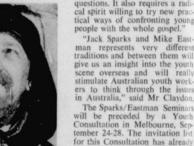
Scripture Union has anexperiences in working with non-church young people, radicals, activits, dopers, under privileged and ordinary happy youth who have never met Jesus Christ. nounced plans for a unique series of Australia wide seminars on frontier youth work to be led by Dr Jack Sparks and Mr Michael Eastman

have never met Jesus Christ. Australian Scripture Union is organising thèse Sparks/Eastman Australian seminars because its own youth work has grown at a tremendous pace in the past 24 months. Using the Title "Theos," Scripture Union has developed a major summer program of non-traditional youth work. Scripture Union's alternatively style news-paper "Theos Sun" has a month-ly circulation of over 40,000. In March, Scripture Union ap-pointed two youth specialists, Dr Sparks is Director of the Christian World Liberation Front, a biblically based, uncon-ventional youth movement amongst American street people

and university students. Mr Michael Eastman is Development Officer, of Frontier Youth Trust — the arm of Brit-ish Scripture Union responsible for servicing and developing Christian Open Youth Clubs. pointed two youth specialists the Rev Peter Corney in Mel-

bourne and Mr Gary Althorp and Adelaide.





for this Consultation has alrea been filled. But the Intersta Seminars have been planned cater for much larger numbers M. Henderson, private secretary to the Governor also took part.

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

The dates of the Seminars an Sydney, October 2. Brisbane October 3, 4. Melbourne, Octo ber, 6. Canberra, to be announce ed. Hobart, to be announced Adelaide, October 16, 17. Perth October 20.

ALAN SCOTT TO RETIRE Rev Alan F. Scott, B.E.M.,

tribution Consultant for th Bible Society in Australia. In the post he has travelled extensive in Australia and Papua Ne Guinea conducting Scripture di tribution seminars and stimu lating churches and Christia groups to engage in Scriptur distribution as a key thrust in evangelism. New South Wales State Secretary of the Bible Society in Australia, will retire early in 1974. Mr Scott has held his present post for the past 20 years. In that time he has

man, J. Davies, D. Fioord, E. Lamb, R. Meyer, G. Olliffe J. Ramsay, George Robinso Gordon Robinson and J. Turne Messrs A. P. Bryson, Collin Garrard, Hann, Heslehur Hore, Lambert, Newma Thomas, Young, Youssef

In his many years in the NSW office, Mr Scott has won very warm acceptance in churches of all the Protestant denominations both for his warm, person qualities and his preaching gift

Adelaide for their annual service on Sunday, July 22. service on Sunday, July 22. The record number of march-ers plus parents and friends swelled the congregation to over 1,000 packed into the Cathedral. The theme of the service was "Freedom" and the preacher was Rev Mark Haynes. The St Michael's singers assisted with the modern hymns while the Cathedral organ was used for the two traditional hymns.

A new experim

hymns. The play reading of "The Happy Prince" by the South Australian Theatre Company gave the junior Cebs a real share in the service. Organisers of the march and service were Donald Cornelius, Graham Kaines and Lew Wray. A feature of the annual m was the circulation amo members present from bo

city and country areas of par prepared by members of A.C.L.'s various standing of mittees. Several of these mittees. Several of these of pressed various views on the port "Looking into the Paris and another concerned lit

The A.C.L. has affiliated wi the Australian Evangelical a liance amd also takes a prot nent part in other wider matt of concern to evangelicals eve where. Reports showed the manhardhing continues to the membership continues to grou and that the financial position strong.

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ing the

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include baptism, confirmation

NEW H. C. SERVICE OUT ON 3 SEPT.

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

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

eye to producing the first all-Australian prayer book in 1977. The Commission is widely rep-resolutive, bringing members together from Perth, Adelaide, camberra, Melbourne, Sydney and Brisbane. The next task is a new mar-fing the next task is a new mar-fing to entire of marriage took place at this meeting, and divi-culties which our society is hav-und today in coming to any meterstanding of this vital area." of seven years' planning and drafting, including "survey of thousands of comments on the two preceding services — 'A

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

drafting, including "survey of thousands of comments on the two preceding services — 'A Modern Liturgy' (1966) and 'Australia 69'." It will be pub-lished by the Commission, print-ed by Lutheran Press, Adelaide, and distributed by the Anglican Information Office, Sydney. It will sell for 40 cents. It will be 32 pages in two colours, easy to read and follow. Bishop Arthur released his statement at Moore College, Syd-ney, today after a five-day meet-ing of the Liturgial Commission. Bishop Arthur said the new service is shorter than its pre-decessors, and has attempted to present the truths and ap-proaches of the Anglican Book of Common Prayer in the light of modern understanding. An at-tempt has been made to make it as lively and direct as possible. "The Commission is busy drafting other services with an the structure and theology of the new service are better thought out than Series III. Perhaps there are too many alternatives in the way the service may be con-ducted. This will require a lot of thought and preparation by indi-vidual clergy before use.

vidual clergy before use. The highly controversial per-mission in the last revision for prayer for the departed has wise-ly been altered. A note allows distribution of the elements immediately follow-ing the words of consecretion so that other materials are not re-garded as essential to the rite. The Commission also gave at

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

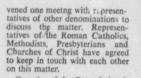
The lectionary continues to be most intractible problem be-ause of the confusion in Austra-ian practice and preference for ervices of different types. Five hundred and fifty nbers of the Church of The Commission is under-taking a revision of the pastoral offices along the lines of SSR (Sunday Services Revised). These England Boys' Society mar-ched to St. Peter's Cathedral,

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

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



Some of the 550 Cebs with their banners marching to St Peter's Cathedral for the service.



Include baptism, contirmation and marinage. The Commission is somewhat alarmed at the absence of inter-national agreement on the English rendering to be used in such common forms as the Lord's Prayer, despite the work of the International Commission on English Texts. So it has con-One aim of the Comr One aim of the Commission is to produce a set or sets of all the main services that make up the Anglican liturgy by 1977. The question of revising the ordinal is attended by a number of difficulties such as who can,

Canberra synod initiation report A further report from the service of dedication in each parish, at which the Bishop pre-sides and celebrates the Holy

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

The following are its recom-

The following are its recom-mendations: A. It should be generally nec-essary for an application for baptism, whether by an adult or on behalf of an infant, to be made at least one month before the baptism takes place, to give time for adequate explanation of the nature of the rite. B. Baptism should not be re-fused to any child whose parents or sponsors evidently understand the meaning of the rite and ask for it.

and chorates the thuy Communion.
(i) Baptised children who ask to be admitted to Holy Communion and who have been accepted by the parish priest after consultation with their parents and representatives of the congregation, should be confirmed at the service of dedication with the laying of hands of the Bishop (the parish priest, and a representative of the congregation).
(ii) The Bishop should set a lower limit to the age at which a person is confirmed.
(iii) People who are baptised as which a person is contained, (iii) People who are baptised as adults may be admitted to Holy Communion without waiting for the annual ser-vice of dedication.

or sponsors evidently understand the meaning of the rite and ask for it. C. Baptism should be admini-stered at a public service. D. The responsibility of the congregation for the baptised person, whether child or adult, should be expressed in care for the person's welfare and Christ-ian education. E. A service of Thanksgiving and Prayer should be available as an alternative to baptism for infants. F. There should be an annual water of the animal service of dedication.
(iv) There could be other forms of dedication and commissioning at this service.
G. At the time of the Bishop's visit the congregation should discuss with him the aims and activities of the parish.
H. Parishes should make provision for a process of Christian nurture in which commitment and reflection may be guided and helped in people of all ages.

"Ecumenical movement very sick"-Howe

union committees and he had the general feeling most people be-lieved that church union schemes are not going to get anywhere. "If the big schemes are found-ering," Howe said, "and if the light of Vatican II is fading then we must bet gack to unity at the local church level."

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

Ugandan bishop Janani Luwum put it clearly when he said "Our unity starts at the local church level when Christians meet together to read the Word of God and to sing. This is better than organic union."

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

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

Speaking on th



2 3 AUG 1973

Bishop Arthur

titution, aut

under our con

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

Gordon Garner overseas

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

for extensive study and field work overseas. Mr Garner will be accom-panied by his wife and family. He expects to be away at least until the end of 1974. He will visit the USA for con-tacts with museums and arch-eologists and then go on to Lon-don where he will do post-gradu-ate work under Professor E. E. D. Oates, head of the depart-ment of Western Astatic Arch-eology.

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

Speaking on the subject of church union, the Archbishop of Perth asked the question "What are the goals of Christian unity?" The Archbishop con-tinued "I no longer aim at organic union in the short term, rather I am working on building un relationshize with other

up relationships with other Christians. I believe we in the Anglican Church must spell out what we are aiming for." The council has decided that its next meeting will be held in Perth, Western Australia, from August 13-22, 1975.

August 13-22, 1975. C Commenting on this announc-ement the Archbishop of Perth said "It will give the people of Perth very great pleasure to be hosts for the next meeting of the il Anglican Consultative Council. w This will be the first occasion the when a world gathering of Angli-sicans has taken place in Austra-lia, and I am sure all Australian re MDOOTE College





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

SHORT CUTS

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

"More pressures are being placed on the family unit which tends to be smaller. Because smaller it is less able to sustain within itself the strain of modern life. No longer do we see the extended family where this pressure can be cushioned a little." seen the work grow very considerably. He will be succeeded by Mr Keith J. Williams who joined the NSW staff as a deputationist in 1966. little." In the absence of Archbishop Loane overseas, Bishop F. O. Hulme-Moir chaired the meeting which was held at the Boys' Home at Carlingford. In 1968 Mr Williams was appointed as Scripture Dis-Silas Horton ACL secretary

Bailey. Vice-presidents are : Bishop D. W. B. Robinson, Archdeacon E. D. Cameron, Revs Canon A. H. Funnell, B. G. Judd, P. Oliver and B. L. Smith, Messrs G. Christmas, J. Rev Silas Horton (pictured) rector of St Andrew's, Roseville, NSW, has been elected honorary secretary of the Anglican Church League, Foxton, A. Greenwood, D. Hor-ton, N. W. Moin and H. Warren. Councillors are: Revs B. Bal-lantine-Jones, J. Baxter, J. Chap-



In meeting were: Dr D. B. I man, Dr A. M. treasurer, Mr W. Presi-Knox, Bry-

the oldest and strongest organisation of evangelical Anglicans in Australia. Silas Horton succeeds his bro-

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

Other officers elected at the annual dent, chairma

A. Mr

The Australian

Church Record AUGUST 9, 1973

New dimensions for the Mothers' Union

Relief of world-wide proportions has spread through the Mothers' Union at the largely supported move at the central council meeting in England in July to remove some of the restrictions upon its membership and to available the second larger and to revise its objects accordingly

Membership of the MU is to be open to all women who are baptised and who support the objects of the society. Those who have been divorced, and are re-married or not, are not excluded from ordinary membership. Associate membership is abolished. Recommen-dation 14 of alternative two, which suggested setting up a "tertiary order" of members who were not divorced and who held a particular theological view of marriage, was not adopted.

The objects of the society have been restated so that any Christian woman, divorced or not, could honestly subscribe to them.

And all this was achieved by a vote of 254 to 61. When the result was achieved by a vote of a gener-ous silence. There was a genuine concern for those who voted against the resolution and for the convictions they stood for.

Nevertheless, this Central Council, drawn from all parts of the world, did not seek refuge in weak com-promise. They showed a refreshing decisiveness which is so often missing from representative Anglican bodies.

The vital resolution was moved by a delegate from Melbourne and seconded by one from Tasmania. It will be received with general though not universal satisfaction in Australia.

It was warmly received in Canada and New Zealand, countries which long ago decided to widen their membership and have disatfiliated from the central coun-cil. Now all provinces of the Anglican Communion are being encouraged to become autonomous and Australia will take steps next February to draw up its own MU

There will be those who see in the change a depart-ure from principle and a submission to secular pressures. Their view is an understandable one but one which, nevertheless, the church as a whole is coming to reject. Now, all Anglicans, or even non-Anglicans, may be

MU members if they are prepared to work and witness as best they can to uphold the values of Christian family life, whatever their past failures may have been. The admission of divorcees does not mean a diminution of aims for which the Mothers' Union exists to set forward.

MR WILLIAMS SAYS ...

Mr Williams says he can't understand much of the Bible.

The Bible contains thousands of promises. When you have found a promise that meets your need, do not ask God to keep His promise as though He were unwilling to do so. Present it to Him humbly in the name of besus! Be sure that, so far as you know, you are fulfilling any conditions that may be attached then look up into God's face and tell Him you are reckoning on him to do as He has said. I think it was C. H. Spurgeon who used to say that when he ate fish, he did not attempt to swallow the bones, but put them on the side of his plate! ************

By Ken Roughley

When there is something in the Bible which is beyond your understanding, put it aside, and go on to enjoy what is easy of

There are many things in the nere are many times in the Bible which, at first, you may not be able to understand, be-cause as the heaven is higher than the earth, so are God's thoughts higher than yours.

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St. Luke's is a Church of England general hospital open to all creeds. As it is a non-profit organisation, the Board appeals for your help to raise \$500.000 for this work.

Donations of \$2.00 or more are tax deductible, exempt from gift duty and are acknowledged by official receipt. Please make your donations payable to "51. Luke's Development Fund."

C. R. JAMES. Chief Executive Officer.

It is for Him to choose the

time and the way in which He will answer; but wait patiently

and you will find that not a mo-

too late, God's response will be

ent too soon and not a moment

Try this way of reading your Bible, Mr Williams. You will find it will become meaningful

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"Then what are we to do?" (St Luke, chapter 3, verse 10.)

verse 10.) This question was addressed by the crowds to John the Bap-tits as they heard him speak of ment of the Messiah. It is a question often on our lips as we face moral issues in our own day, and they come thick and fast; poverty, race relations, war, violence, population control, economic exploitation, pollution, to mame a few, in addition to may moral decisions in our own line. 1973.

The collect for today sums up

come to them. For how was the tax-gatherer to stop himself wanting and getting the "extra" which made the real difference to his life? How was the soldier to be gentle when it gave him a sense of power to be cruel; or, in the course of duty, his officer gave him commands which in-volved hardness and bullying and he could hide behind another's orders? — We see the problems of our own life loom-ing up here, and feel the depth of Paul's cry: — "The good that I want to do, I fail to do; and the evil that I do not want to do I find myself doing. . . . O wretched creature that I am, who

lives. The collect for today sums up John the Baptist "constantly speaking the truth, boldly re-buking vice and patiently suffer-ing for the truth's sake." He was a man of great courage and moral stature. Yet, our Lord's statement to the people around him when he was talking about John was surprising. Jesus said, "What then did you go out to see? A prophet? Yes indeed, and for more than a prophet . . . I tel you there is not a mother's son greater than John, and yet his greater than John, and yet his greater than John, and yet his greater than John, and yet son is greater than John? The most important thing John did was to point first to foreveal the impossible demands of perfection that are laid on man if he is to be wuth God. John's baptism offered those who came to longing of their hearts; it could not change their hearts. testant

could not change their hearts. He shouted to the Sadducees and Pharisees who came for bap-tism — "Prove your repentance by the fruit it bears. Do not pre-sume to say: 'We have Abraham to our father,' as though their historic ancestry as the chosen people would justify them in God's sight, whatever the state of their souls. toward union. of their souls.

toward union. The 30 members of the Ghana Church Union Committee have approved a plan to bring together a large number of the 47.8 per cent of Ghanaians who are Christian. Neither the name of the proposed church nor the exact details for implementing union were immediately avail-able. It was expected that the participating denominations would need to take final actions on the plan. Taking part in the committee are the Anglican Church, the Evangelical Presbyterian Church, the Methodist Church, the African Methodist Episcopal Church, the of their souls. What's in a man's heart mat-ters. John talked about good fruit springing out of an inner integrity. The businessmen and soldiers who came to him he threw back on their own human resources, to be honest, gentle and fair. Perhaps, as much as anything else, this prepared the way for Jesus Christ the Saviour

Theological forum

meets in Sydney Australia is developing an This conference will be held Sydney 20th to 24th of important annual forum on theological matters under the Australian and New Zealand Society for Theological

Studies. Major lecturers for the 1973 conference — the seventh so far arranged — come from overseas and Australia.

Rev Dr G. Dunstan, an Angli-can, is Professor of Moral and Social Theology in King's Col-lege, London. Dr Dunstan will discuss later medieval ingredients in the English Reformation.

Rev Edward Hamel is a Jesuit and Professor of Moral Theology in the Gregorian University of Rome. Father Hamel will look at Holy Scripture and Moral Theo-

Australian Dr Max Char-lesworth is Reader in Philosophy in the University of Melbourne. Dr Charlesworth is concerned with Philosophy of Religion in retrospect, in the present and in the future.

The fourth major lecturer is the Rev Dr Kosuke Koyama, Dean of the South-East Asia Graduate School of Theology. Dr Koyama's lecture themes have yet to be announced.

will deliver me from this body of death?" (Romans Ch: 7v's 19 and 24). Synod sermon preached by the Right Rev John Grindrod in St Paul's Cathedral, Rockhampton,

and 24), Paul's answer to his own rhetorical question is fundamen-tal to all the moral and ethical questions that beat upon us and within us: — The answer, "god alone, through Jesus Christ our Lord" is the key to the whole, and explains why the least in the kingdom of God is greater than John the Baptist; for through our Lord's death and re-surrection man can now be forgi-yen and given the grace of new life, and accepted as he is, a sin-mer. Q, on Sunday, June 24, come to them. For how was the

Forgiveness means that God Forgiveness means that God accepts us as we are in all the confusion and failure of our lives, so long as the longing of our hearts and the cry of our soul to him in sincere and voices our deep desire to become what He wants us to be, and to love as He loves. There is no room for sham, just truth. He crossed the bounds of death that this might be, and holds us in His

More on page three

Ghana's Protestants move towards union

Ghana Mennonite Church and the Evangelical Lutheran Church. All are mission founded. Presbyterians and Methodists are most numerous. The Anglican Church is one of seven major Prodenominations in Ghana, West Africa, which have taken an important step

European missionaries of nose traditions arrived in the ninateenth century. Union early nineteenth century. Union talks began in 1957 when repre-sentatives of the two Presby-terian denominations, Anglicans and Methodists, formed the Ghana Church Union Com-

mittee. Of Ghana's approximately three million Christians, about two million are Protestant (mis-sion-founded churches and in-digenous groups) and about one million are Roman Catholic. Twelve per cent of the popu-lation is Muslim; the remainder follows traditional African relig-ions.

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Applicants should be prepared to begin work on March 1, 1974, or earlier. The Council reserves the right to fill the position by invitation.

Fuller information will be sent to enquirers by the Chairman of the Board of Delegates (the Bishop of Gippsland, P.O. Box 383, Sale, Vic., 3850). Applications will close on Saturday, September 1, 1973, in order to prepare them for presentation to the Council on October 18.

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suffering yet triumphant arms. St Paul saw that the law was a tutor to bring us to Christ by revealing that it was impossible for us to keep the precepts it contained. If one part is broken the whole is broken. Only as man sees his despair can he reach out for life. ducting an abortion to save the mother's life. But if it is wrong to kill, it is wrong.

"Then what are we to do?"

to kill, it is wrong. It is an evil thing to do. The church in its history has many times reflected on the issue of war, has never been at ease about it, and in our formularies (The 39 Articles of Religion), simply states "it is lawful at the command of a magistrate to wear weapons and to serve in the wars." Nothing is said about this being right or good. To kill is to kill, it is an and

The Torah — the Holy Law of the Jews—contained in the Pentateuch (the first five books of the Bible), had been given, the Jew believed, as the greatest revelation of God himself. It offered the gracious councils of God to his beloved people. The prescriptions of the law were multiplied as the Jaw that grew up in the desert had to be applied to the changing condi-tions of life for town dwellers on the trade routes of the world. being right or good. To kill is to kill. It is an evil thing to do. No amount of jus-tifying can make it right or good. If one begins saying that an evil is somehow good because reasons can be found for doing it then one is indeed contributing not only to the dissolution of one's own true self, but also to the dissolution of humanity—the humanist approach to ethical questions inevitably in the end compromises truth and goodness and vitiates their absolute quali-ties.

Tradition

The law and the manifold additional interpretations of tradition remained the will of God for the obedient Jew. To break any of it was to disobey God, and therefore to sin and be separated from God.

ties. If I may, and I do so with where diffidence, I will illustrate the diffuma, which also faced the diffuma, which also faced and divorced persons issue in General Synod, with an ex-portion of the sister of the sister of decision that weighed on the intersely until I had been the bale to work through to what I think is the only solution in many moral issues. The only possible solution is in fact a re-the diffuma, saw the prison in which law, left to itself, shuts ous God's mercy through Christ. separated from God. But Jesus pointed out that keeping the law can itself pro-duce sin. He healed on the Sab-bath, and in so doing broke the law. He had asked his accusers, "It it lawful on the Sabbath to do good or to do harm to save life or to kill," and they were silent, knowing in their hearts that the truth for the situation lay in what Jesus said and did. The Son of Man is, indeed, Lord of the Sabbath and every situ-ation.

The must (St Mark ch 2 v 28 and ch 3 vs 1-6.)

The must Though the illustration is a personal one taken in a context in which the church had provided a mind of what a Christian may do, it illustrates both how the church in its councils has to come to its mind on an issue, as well as how the individual has to make decisions within and some-times beyond the mind of the church, if the church has not declared itself. Even if the church has said that in a particu-lar situation one may in good conscience do something under certain circumstances, the im-perative, the must, yes or no, has still to be worked out by each individual for his or her life. vs 1-6.) How then is one to act? It is at this point that the question, "What one is," is more important than the question, "what to do or not to do." The pursuit of holi-ness under the old covenant is the looking to a God who is the perfection of justice and from whom sin of the soul inevitably alienates one forever. It is there-fore not surprising that the new had at first no expectation of life after death. The pursuit of holiness under

In September, 1939, I was 19 years old and a pacifist by relig-ious conviction. Hitler had in-vaded Poland, Britain had declared war. I was just within the age group that had to decide in a matter of weeks whether to say yes or no to fighting in a war.

The pursuit of holiness under the new covenant is a looking to a God who is the perfection of love who has reached into human life and made the restor-ing power of his own life avail-able to man. He loves us for what we are and long to become, not for what we have done or not done. With the generosity of Christ's crucifixion he takes us as we are, if this is the desire and longing of our hearts, and proceeds with the deft gentleness of the Holy Spirit to develop his holiness in us, which is his love. He does not remove us from the broken tangled mass that is numan life in this world. He re-quires us to keep our vision clear of what his ultimate and loving will is, and then to act to redeem so far as we can the broken situ-ations in which we are. In addition I was about to God so loves

In addition I was about to start a course of university train-ing in preparation finally for or-dination, training for which could bring exemption from mili-tary service. Others naturally were in the same or similar posi-tions, "Then what are we to do?" was a very real question which came to each of us in different ways, and we had to decide. One knew that there was a Christian mind that in certain circum-stances it could be regarded as lawful to take up arms, but was this one of those circumstances, or could the higher law which forbids killing be obeyed? A de-cision of conscience had to be made. "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God sent the Son into the world, not to condemn the world, but that the world might be saved through him." (St John ch 3 vs 16 and 17.)

cision of conscience had to be made. Faced with the arrogant and that had infected a nation with an incredible lust of power what was one to do? Like others, T searched the Scriptures and searched the Scriptures and reach out for what would be the true action in this situation. I de-cided to enlist. There was no hate, just a given recognition to be true and responsible one had to have guilt on one's hands and fight in order to pre-value at right. Bonhoeffer, a political prisoner ch 3 vs 16 and 17.) This means that in every situ-ation Our Lord will be working through his church to restore and renew, to save in its fullest sense. I think he expects us to ask what is the true thing to do in this or that situation and not to stop at the question, "what is the right or wrong thing to do?" He asks us never to call good evil and evil good. Many people often do this, and it is reflected in the phrase "he or she was morally justified in doing this or that": eg in defending his family and killing the attacker, in con-

under Hitler, expressed it this way: "Nothing less than freedom through forgiveness can release a man to take responsible decisions in a world in which any decision world in which any decision to escape guilt in responsibility, he detaches himself from the ul-timate reality of human exist-ence. He sets his own personal bility for men."

bility for men." It was a relief in one sense to make the decision. But there was no belief in my mind that it was somehow right and good to do this. In the situation it seemed to be the true action; but there was no innocence, and the guilt was bound to remain. If one killed no one could forgive; no restitution of life could be made. The church could only declare that God in his mercy cares for you and commend you to His mercy. Yes, it is to his forgiving mercy alone that one commends one's deeds.

The debate

It seemed to me that the church was struggling at this depth in the marriage of divorced persons debate in General Synod. Some were seeking hard for just-ification in law, even in the di-vine law of scripture, to show that there were grounds in law for saying that a new marriage could take place after a divorce. But it cannot be justified in law.

It can only be justified in love, through Christ's forgiving mercy, trusting which the church accepts

the responsibility of decision that our Lord has given it and declares its mind as in accord with his mind, and at the same time asks for His mercy. If the church says "you may be mar-ried" to one who earnestly desires to lead a Christian life and fulfil God's purposes in marriage, whose earlier marriage has been shattered beyond repair, it does so trusting in Our Lord's re-deeming and restoring love.

The church shares responsi-bility with the ones who marry and stands alongside them in the courts of heaven. Of course, in doing this, as in other decisions, the church as well as its people in their own lives has to reach





towards Christ's mind and risk that it is his will, with the rust promises to His church are true, and his mercy constant. In all these decisions that have for and will come, neither the brurch nor the individual ends with the self-satisfaction of being justified, but, in humble faith, utters the words of the man why utters the words of the man why "God be merciful to me, a sin-ner."

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ACR price increase

In 1870 the first Vatican Council promulgated the Decree of Papal Infallibility. This had a very divisive effect and caused Lord Acton, who was a most dis-tinguished historian and a Roman Catholic, to register his protest by saying, "If the Pope has changed his religion that is no reason for me to change mine." The price of the Australian Church Record will increase to 20 cents a copy or \$5 yearly posted from I September. Adver-tising rates will also be increased from that date. Very little use has been made

Very little use has been made of this alleged infallibility. In 1950 Pope Pius XII declared that the Virgin Mary was as-sumed bodily into heaven. This is the only occasion on which this alleged infallibility has been exercised since 1870. Our last price increase was

Our last price increase was over two years ago. Since then we have had to absorb the great-ly increased postal charges for religious newspapers and all other rising costs. Recently our printer has had to increase charges by 25 per cent and we have been obliged to increase our charge for the paper. As readers will know, the 1973 budget provides for even greater postal charges and we must be in a position to cover this too. this aneged manifoldy ins occurs exercised since 1870. In recent times this doctrine has come under heaviest attack from Roman Catholic theo-logians who regard it as need-lessly hindering ballast. Hans Kung, the Swiss Roman Catholic theologian, has been for some years the leading opponent of the doctrine of infallibility. His books set forth a broadly demo-cratic idea of authority residing in "the people of God." The secular press recently featured a 19-page Vatican document issued by what is called the Sacred Congregation for the Doctrine of the Faith and directed against "certain errors of the present day." this too. We greatly regret having to

we greatly regret naving to increase our charges but we know that our readers will understand the reasons for it. We hope that every reader will continue to share in the Christian ministry of our paper and encourage that ministry by getting additional readers and subscribers

Last laugh to the jet set months' long service leave after 20 or 30 years' faithful service must seem a petiifogging matter to diocesan executives who get round-the-world ticket with sur-prising frequency. A few

laymen on Sydney's Standing Committee have had several trips round the world in the past four

So there's nothing to worry about that the next trip won't help them to forget anyhow. At least, that's how the years of diocesan delay, dallying, sil-ence and sheer lack of ordinary pastoral concern seems to the men involved.

issue who drew attention to Syd-ney's "jet set clergy" might un-wittingly have thrown light on the official diocesan apathy to-wards its many full-time chap-lains whom the diocese declares are ineligible for long service leave. orbina frequency. A few undoubtedly pay their own way. Others just happen to be in the position where others pay for them. them. Numbers of the clergy and

The whole question of three



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It was more particularly di-rected against Hans Kung and others like him who are regarded by the Vatican as rocking the boat and thus are marked down to be disciplined. So far, Hans Kung has refused to go to Rome for examination and this 19-page danswer to his books. Before the Reformation any-more like Hans Kung would have been compelled to go to Rome and recant or suffer the ultimate penalty. Rome still tries to si-legend the suffer the construction is not now against Protestants but against the thoughtful dissidents within her own ranks. Why does Rome persist in Why does Rome persist in making so much fuss about in-fallibility? Simply because it is an assertion of her authoritative claims to absolutism. As far as the Vatican bureaucracy is con-oerned, the Roman Catholic Church is still an authoritarian entity in which the papal machinery consistently tries to crush fundamental reform.

This reactionary thrust cancels out many of the earnest, if un-realistic, ecumenical hopes of our

Consultation at Dublin

It would be foolish to expect too much from a body like the Anglican Consultative Council which held its second meeting in Dublin 17-27 July. possess. But there are always people who will set up a spurious authority to back specious argu-

ments. Limuru 1971 had some refreshingly biblical things to say about evangelism. They were hopes that Dublin might look at "Salvation Today" from a Christian instead of a Marxist perspective. There were also some who hoped that whereas the W.C.C. knows nothing about Soviet injustice, oppression and Dublin 17-27 Juy. Its delegates from 23 Anglican regions include 22 bishops, 13 other clergy and 14 laity, in-cluding but two women. Two more women including Austra-lia's Irene Jeffreys were co-opted and there were four other co-options, including two under 28 vears of age. years of age. Soviet injustice, oppression and racism, the A.C.C. might have the courage to say what sixty million Anglicans are thinking.

Regions had either two or three delegates, depending on size. Twelve delegates came from Africa, the continent with largest million Anglicans are timing. But whatever the A.C.C. find-ings, we do well to remember as the London "Church Times" put it recently — "The Council is for Consultation between disting-uished Anglican individuals, no

representation. Our delegation was unchanged from Limuru, 1971 — Arch-bishop Sambell, Mr Roland St John and Archdeacon Donald Cameron like all other delegates, they were chosen because of very distinguished services to the less but no more distinguished services to the church as a whole. Whatever was resolved at Dublin would carry the weight of such distinguished men and women. But it can mean nothing more and nothing less round the world in the past four years, the years gone since Standing Committee was sup-posed to be looking into this "anomaly". And these trips would have given several of them much more than the three months' leave that the chaplains are denied without a qualm.

Its views are its own and no claim is made that a consensus at Dublin represents a world Anglican concensus neither Bis-hop Howe, the secretary-gereral, nor the A.C.C. makes any claims to an authority which it does not the report

Melbourne sells

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The Diocese of Melbourne has sold the Nicholas Building in Swanston Street.

At the auction the building was passed in without reaching the reserve price, but was sold after further negotiation for \$2.8 million

million. The sale is part of a re-appraisal by the Diocesan Coun-cil of the investment of the funds of the diocese.

After repayment of the mort-gage and costs associated with the sale, amounting in all to ap-proximately \$800,000, the re-in-vestment of the remainder will help reduce the deficit faced in diocesan accounts for 1973.

Oakhill loses

its prize herd The college farm at Oak Hill, Southgate, London, which boasts a prize-winning herd of cattle, is being disbanded because in-flation has made it impossible to maintain a unit of this size economically without major in-vestment.

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Sunday on Saturday

Roman Catholics in the dioc-ese of Adelaide will be permitted from 1 August to fulfill their ob-ligation to attend a Sunday Mass by attending one on Saturday, as long as it is no earlier than 6

pm. Dr Gleeson, the RC Arch-bishop said that the move was an extension of the Sunday observance. Well no Christian in his right

Well no Christian in us right mind would object to extending the observance of the Lord's Day to Saturday evenings. To make that evening a time of quiet, worshipful preparation for a joy-ful Lord's Day sounds good to

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ture.



Enter me as a new Subscriber to the Australian Church ecord. I enclose \$1 Subscription to the end of 1973. Post coupon to The Church Record Ltd., Room 311, 160 Castlereagh St., Sydney, NSW, 2000.

the paper war SIR—May I make a plea from the heart to all those diocesan and other organisations, to prune, somehow, the amount of mill they feel they must send to incumbents of parishes. It has frankly reached impos-sible proportions. I am also wor-ried by the needless duplication of so many letters. I find I re-ceive letters addressed to me personally, and then the same letter addressed to the Rector, and quite often to the Youth teader or Sunday School Superin-tendent as well. In addition, I am flooded with circulars, with appeals, and other material which must inevitably, because of the sheer volume of the stuff end up in the waste paper basket. Undestandably, the many organisations with their laudable amount of incumbers, but I

organisations with their laudable aims wish to get across their message to incumbents, but I would suggest that bulk mailing is probably the most inefficient way of doing it. I would guess that most parishes cannot afford to have a secretary on the staff, and the lavish and costly mailings we re-ceive suggests that there is a real gap in understanding between the realities of parish life, and

A stone of fellowship Driving out along Cabramatta Road in Sydney's wes-tern suburbs, one cannot fail o notice three very striking churches. One is unmistakably the Russian Orthodox Church with its gilded onionshaped domes glinting in the sunlight. The second is the Serbian Orthodox Church. its Balkan influence clearly cen in its unusual architec-

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that they can be simply demo-lished, thus almost doubling the size of the church if the need arises in the future. The opening and dedication of the new church last month was a fight spot in the St Stephen's Centenary project to build a new church in a needy area of Syd-ney. The story doesn't end there however! The financial responsi-bility will continue for another 10 years as the members of St Stephen's Willoughby repay their capital commitment of \$30,000 on the new building. A little further on, the new church of St Stephen's, Cabra-matta West, is another landmark along the way. While not as striking and dramatic as the others perhaps, it is nevertheless of very interesting design. Built on modern, functional lines in sparkling white brick it features an unusual steeple effect.

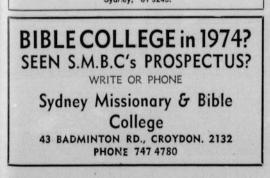
an unusual steeple effect. Inside the building the holy table stands beneath the spire in a recessed corner. A skylight in the steeple highlights this area by day and concealed lighting with-in it illuminates it by night. The pews are angled to one another from this corner providing a more intimate atmosphere than that created by straight rows of seats.

The 1973 Teachers' Christian Fellowship Annual Con-ference, held at the C.M.S. Conference Centre, Katoom-ba NSW, July 20-22, set a new record for attendance with a maximum of 105 for

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Letters to the editor

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A correction

The jet

set clergy

SIR-May I correct a report about the recent General Synod. You credited me with sponsoring the Canon establishing the B.Th. course with the Australian Col-lege of Theology. This was the role of Bishop Garnsey. D. B. Knox, Principal, Moore College, Newtown, NSW.

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SIR—Many of your readers will have admired the courage of Mr Drennan (July 26) who drew attention to the increasing bewil-derment among Sydney lay-people who are pressed to con-

ing of the foundation stone and the opening of the new church, a list of churches from other parts of Australia and overseas who had contributed to the project, parish papers of both churches, a copy of "The Australian Church Record" and "The Sydney Morn-ing Herald," a set of coins and other items which will no doubt prove of great interest in 100 years' time.

years' time. In his address at the opening service, the Archbishop spoke of the link between the two St Step-

Stephen's Willoughby repay their capital commitment of \$30,000 on the new building. A stone taken from the found-ations of the original St Stephen's Willoughby was unveiled at the opening ceremony. Set in the en-trance foyer of the new church it carried an inscription marking the link between the two churches. Behind the memorial store was sealed a capsule containing letters addressed to the congrega-tion of S tstephen's, Cabramatta West not only by their giving but by their prayers and fellowship.

Record set at TCF Conference

Maitland and Parkes. It was es-pecially good to have two mis-sionary members Murray and Joan Rule from Papua New Guinea, students from Mac-quarie University and Goulburn Teachers' College and four mem-bers of the TEFL Diploma Class, Sydney University (from Nigeria, Indonesia and Ma-laysia). The conference was concerned

with a maximum of 105 for Saturday. The conference was widely representative, with people work-ing in primary, secondary and tertiary education present and there were people from places as far as Tweed Heads, Lismore,

Taysia). The conference was concerned with what Dr Hogg described as "one of the crucial issues in con-temporary education," the prob-lem of educational inequality and conference members consid-ered not only the ways in which inequality manifests itself but also how Christian teachers could and should act to help deal with the prob.3m. The keynote addresses were

The keynote addresses were delivered by Dr Anna Hogg, who has recently retired from the position of head of the De-partment of Education, Sydney Teachers' College. Teachers' College. Her addresses dealt with the Christian view of the nature of man, which was shown to be basic to the consideration of educational inequality. Dr Hogg pointed out that the concept of inequality carried with it a sense of moral obligation, in other words, it ought to be dealt with. The Christian should be con-cerned with the problems of the underprivileged, because his Lord was.

As Dr Hogg went on to speak on three topics, "The Worth of Man," "The Unworthiness of Man" and "The Will of God for Man's Development as a person," she made a plea for a balanced view — in our concern

future planning in our ever-changing world. He has spent day after day talking with our missionary staff about their vroblems.

I am sure your correspondent must realise that there are many issues and situations which can only be understood by personal contact. Does he also appreciate how physically exhausting all this is?

SIR—I am glad of the op-portunity which Mr A. Dren-nan's letter (A.C.R. July 26) gives me to explain C.M.S. policy on overseas consultations by the Society's secretaries. this is? We in C.M.S. are under con-siderable pressure from Church leaders overseas and from our missionary staff to make many more such visits. Already I have received many letters affirming the tremendous value of Mr Hewetson's visit. It is just not financially and physically possible to accede to all these requests but we can assure all those who pray and work with us in the Such visits are made on the decision of the appropriate com-mittees and councils of the Society, who are very well aware of the costs involved. It needs to be clearly stated that the purpose of a secretary's visit is carefully defined in each case.

pray and work with us in the fellowship of C.M.S. that we will continue to try to do all we can to maintain close and effective links with our areas of mission ary concern overseas.

For example, the Rev. David Hewetson (the Regional Secre-tary for Africa) has just com-pleted an extensive six weeks tour of C.M.S. work in East Africa. This was the first time for many years that one of our staff has gone to this region. He has been able to sit down with national Church leaders and dis-cuss our partnership in the Gos-pel with them and possible While final figures are not yet to hand I understand that all States have met their budgets for the year. We humbly thank God for this.

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Convention movement hits Darwin

Over 200 women attended a smorgasbord in Darwin which marked the opening of a convention of the Christian Women's Convention International in July.

"Best for every woman" was the theme and the convention was held in the centrally situated United Church in Australia's northermost city. One all-day session was held at St Peter's Church, Nighteliff.

The president of the con-vention was Miss A. Shankleton, the organising secretary was Mrs R. Brake and guest speaker was Miss Jean Raddon, of Sydney.

The national chairman, Mrs G. Collins, of Sydney, and two vocalists from Melbourne Miss

for the underprivileged, we must not forget the normal and the bright, and for clear precise thinking — to search for evi-dence, to avoid prejudices and meropresentations You mean to say C.M.S. BOOK-SHOP has been selling church robes all these years and I didn't know about it?

dence, to avoid prejudices and preconceptions. She went on to develop an examination of the Biblical view of man and relate this to educa-tional theory and practice. The conference divided into six groups to consider the follow-ing groups which frequently suf-fer from educational inequality-the rural child, the culturally deprived, the intellectually handi-capped, the physically handi-capped, the migrant child and the Aboriginal child. The workshop leaders had pre-pared statements and queetions to guide discussion which was enlightened by the experience of the groups' members and the in-sights derived from Dr Hogg's addresses.

The final session of conference

The final session of conference heard reports and recommen-dations from the study groups and appointed a committee to draw up a report and recommen-dations for action. This report will be presented to the members of TCF and to appropriate educational authorities.

DEACONESS MEMORIAL FUND

At the last meeting of the Sydney Desconess Fellowship it was moved that a Desconess Memorial Fund be started in memory of departed descon esses. This fund will be controlled by the Desconess Fellowship and such money will be descoled into a Dank or building society. The fund is to commence with moneys given in memory of Deaconess E. Faber and Deaconess B. Anderson. Donations can be given in memory of When a project is commenced, the Deaconess Fellowship will the decide what shall be bought (to the extent of the then available money). Deaconess D. Garrick, 2/81 Ocean Street, WOOLLAHRA, NSW, 2025.

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Study help on Aborigines

through the Queensland State ACC Office, First Floor, 318 Edward Street, Brisbane, at 30 cents a copy plus 7 cents post-age. National Aborigine Day-July 15th-is not the only when the question of the Aborigines in Australian society should be considered.

society should be considered. A number of Christian groups are anxious to learn a good deal more on this question. Those interested in group studies or even in reading it alone will be interested in "Black Power White Power," a series of studies which inclues: Infant Mortality. Being an Aborigine in Australian Society. Black Panther Policies. Land Rights. White Australian Racism. Educational Opportunities. The Redfern Story. Housing. CANONRY FOR CLIVE

STEELE Rev Clive N. Steele, rector of St John's Suther-

Wollongong.

- land, NSW, since 1959, has been elected a canon of St Michael's
- Housing.
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 Political Party Policies.
 These are based on an investigation of racism in Australia and the response to it demanded from all Christians. A graduate of Moore College, Mr Steele has spent his entire ministry in inner city and suburban parishes. may be ordered

6 - AUSTRALIAN CHURCH RECORD, AUGUST 9, 1973

"SAVE THE FAMILY"

Helen Caterer, an Adelaide journalist, sees families all over the world facing a crisis situation. In this article for the Church Record she underlines the need for concerted Christian action in our own land to avert the effects of the modern onslaught on the family.

standards in many parts of the world.

had brought the country.

The family, as we know it, has

The family, as we know it, has been under attack for some time, but it comes as a jolt that its danger of extinction is so great in Sweden that a movement called "Save the Family" is ra-pidly gaining ground. The danger is real in Australia too, where many factors are lead-ing not only to breakdowns in marriage but to stresses on the marriage relationship. It is com-mon to find in some magazines advertisements for "swingers" where couples change partners. P.O. Box 21, Toukley, N.S.W. Tel.: 2263 Toukley 964 336, Sydney 84 1601, TO LET. MODERN 2 BEDPOOM COT-TAGE, absolute waterfront on Lake Budgewol. Every modern convenience, garage, etc. Available August holi-days onwards. For bookings, ring 869 2230 or 84 5779. In the "nuclear family" where a young couple is often sepa-rated from parents and brothers and sisters by thousands of miles there is a high casualty rate. This is where Christian families can give a positive witness to the

can give a positive witness to the CHURCH furniture. Oak. FREE. Holy table. prayer desk, small reredos, communion rails, lectern. St John's, Sutherland. Phone 521 4314.

ships

An

artist's

impression

of

St James

Carlton,

NSW.

In the United States legal moves have been successful in keeping some of the worst films and entertainments from being presented. By opening their homes to young people without near rela-tives, by finding older people without young families and bringing them within the family circle, they can begin to build on the strengths of the larger family. In Norway, too, people are joining to proclaim the things that are pure, true and of good

that are pure, true and of good report. Last year in London in Sep-tember 60.000 joyful young Christians throneed to make music and to tell of the change that faith in Jesus Christ had made in their lives. They called it the "Festival for Jesus." Following this a petition to give more protection for children in television and radio and to uphold standards of decency was presented to the British Govern-We become so used to hearing about the families which have failed that we forgot there are many families who do have good

In Sweden, which I visited last year, marriage is so little valued that there were moves to have civil marriage abolished. It was even suggested that all that should be necessary to establish the fact of living together was to presented to the British G ment. It was signed by 1,350,000 people, and it brought an imme-diate response promising action

send a postcard to the authorities to indicate a change of name. It is no wonder that "Radda Familjen" (Save the Family) was able to get 60,000 signatures to a petition to the Government to avert this.

from the Prime Minister, Mr Ed-ward Heath. Australian Christians will have the opportunity to "Stand Up and Be Counted." Already Australian Festivals of Light are being planned in various States. Mrs Mary Whitehouse, who have become a national figure through the success of her ef-tors to uphold the family. will visit all States in October. Rallies in which there will be programs for the family and youth concerts which will pro-close the success of her being own of a present. avert this. In positive moves to save the family Christians are finding it necessary to proclaim the values of Christian love and marriage and to protest against the in-roads of violence and pornogra-phy which threaten community standards in many nears of the

world. In Britain the Festival of Lieht, in 1971, broucht resonnse from many thousands around the country who gathered to urge a "clean un Britain" program. It was the voune nearble who were the strongest supporters of this, Led by Christians it gained sup-port from many other neople in the community, dismayed at the deaths to which magnissiveness had brought the country.

The strong movement to make a nositive stand for the family and for standards of decency is spreading. Young Danish

and for standards of decency is spreading. Young Danish Christians held a "Long Dav" in which they marched with ban-ners, and then gathered in front of the city's porn shons to call on the owners to close down.

claim Tesus Christ the Solution to Moral Pollution" are being planned at present. There are many ways in which concerned Christians can make their voices heard, and more people regarded as the silent minority are realising that they can be the vocal majority. It needs people to become more informed not only about the dangers but the solutions. It needs more compassion for the young, the disturbed, the weak and the aged in our community if we are to be listened to. Radio talk-back programs are adways open to the well-informed caller. Letters to the editor can correct wrong statements. Letters and petitions to members of Parliament are strong evidence. Linking up with the Australian Pestivals of Light can be the most convincing evidence that the family with Christian prin-ciples has a strength which can undergird today's society. Dr John Court, chairman of the SA branch of the AFOL, has written a book "Stand Up and Be Counted." It gives practical sug-pestions on action which answers the bea so many people make. "What can I do about the situ-ation?" Further information can be gained by writing to Box 1717, GPO, Adelaide.

Crossword prizes Book prizes for Bible Cross-word No 72 have been posted to Mrs M. Ford, Lurnea, NSW and Miss R. Smith, East Ballina,

No-nonsense Carlton

ress

(ustralia)

for any fuller treatment of the topics which it covers. All in all a good book for general daily reading. Its subject and scripture indexes improve its usefulness

A FINE Excellent BOOK JESUS THE MESSIAH by Donald Guthrie, Zond-

THE WORD OF GOD AND FUNDAMEN T A L I S M ? Church Book Room Press, ervan, 1972, 386 pages, \$7.95. 1961, 127 pages.

reprint

This is a very hansomely pro-duced book in fine type and with an abundance of photographs. The book is written for the non-academic and follows the synop-tic outline of the messianic career of Jesus. The twenty-six chapters break up the narrative into convenient sections within which the author provides an ex-cellent but general commentary on the material in the gospels. No attempt is made to provide 1961, 127 pages. This volume comprises a series of addresses given at the Oxford Conference of Evangelical Churchmen in September, 1960. For those who have already read this book it will need no com-mendacion but for those who have not it can be recommended as an excellent publication. Six eminent English evangeli-cals (including Drs Packer and Hughes and Professors Anderson and Tasker) examine the nature of biblical authority and show how the Bible is relevant to the present day.

on the material in the gospels. No attempt is made to provide any introductory information on the nature of the gospel narra-tives and nor are there any sug-pestions for further reading on any of the matters raised in the exposition. This is the strength and weakness of the book. It is designed to fix one's attention on the biblical narratives with the minimum of distraction but at the same time it offers no guid-ance as to when one should turn present day.

Though delivered some 13 years ago these addresses are still very pertinent and helpful. An excellent book for the aver-age layman's study and the church bookstal age layman's st church bookstall.

B. L. Smith

For non-specialists

scholarly debate and condensing the arguments for the benefit of non-specialists. Since the editors of the series have abandoned the practice of printing the R.S.V. text in the commentaries, greater space is available for interpreta-tion. The author's approach to the Gospel might be described as "mildly redaction-critical." He stresses the role of the Evangelist as that of employing and inter-preting traditional material for certain distinctive theological purposes. GOSPEL OF THE GOSPEL OF MATTHEW by David Hill. New Century Bible Series, Oliphants, 1972. 362 Oliphants, 19 pages, \$13.20. As a further issue in the "New Century" series of commentaries, based on the R.S.V. text, this volume continues the tradition of careful scholarship found pre-viously in the series. Textual and

ammatical points are not dealt ith in any detail but the author

with in any detail but the author puts us in touch with most of the contemporary literature which the specialist can pursue on these matters. Questions of historicity and genuineness are dealt with in the introduction, leaving the text of the commentary mainly free to explore exceptical and theo-logical matters. Although there is nothing par-ticularly novel in the contri-bution of this author, he has pro-vided as useful summary of much contemporary discussion on "Matthew." The non-technical nature of the commentary would make it suitable-for use by lay-men. David Hill has a particular

David Peterson

THE TROUBLE WITH NEAC often. When the Parish Council of St Thomas', Enfield, NSW, de-cided to send delegates to NEAC, little did they realise that it might make a difference! But difference it certainly has made. (NEAC - the National vangelical Anglican Con-- was held in Melbourne in August, 1971, and was attended by over 550 elegates from evangelical

It might be easy enough for a historic church (125 years old this year) to settle down into a cosy rut of traditional pro-grammes. Not that there is any-thing wrong with tradition, pro-vided that it is alive! Anglican parishes all over Conferences that disturb dele-ates ought to be held more

One set of traditions concerns the times at which a congrega-tion congregates. As long as the times chosen fulfil a purpose, there is no point in change. Nei-ther is there any point in retain-ing times that could be bettered. SHORT NOTICES

ing times that could be bettered. The delegates came back from NEAC talking about "fellow-ship" and "vigorous outreach" in a missionary age. The Parish Council realised that "fellow-ship" needed to be fostered more in the life of the congregation. A strengthened congregation would be better fitted for the vigorous outreach desperately needed in the mid-western suburbs of the 70s.

CHURCH OF ENGLAND HISTORICAL SOCIETY JOURNAL, Vol 18, No 2, June, 1973. Sydney. 48 pages. 50c. If you are interested in Anglican history, there is much in this sisue of wide Australian interest. You will need to do a lot of reading between the lines for in all the articles except that on St Mary's at Lambeth, there is an membellished recital of facts from some rather obvious bources which need not neces-arily be very reliable. The issue marred by including a mis-hievous article said to be from Sydney daily newspaper which headed "Queen's Title to hange." It makes, among other hings, the preposterous claim at until 1961 the Ousen more 70s. After careful thought, it has been decided to centralise the morning worshippers at the one mid-morning time of 9.30 am. This will coincide with Sunday School so as to encourage parents to come to church when they bring their children to Sun-day School. It will also allow more flexibility in programming "fellowshipi" and "outreach" activities to follow the church services. hange." It makes, among other hings, the preposterous claim hat until 1961, the Queen was, a "defender of the faith," Head of the Church of England a Australia." Christ alone has ever been the head of the Church of England, in England or anywhere else. How did this get into a historical society jour-

The trouble with conferences is that they do sometimes make

Alan Cole on Exodus EXODUS. An introduction

and commentary by Alan Cole. Tyndale Press, 1973. B. L. Smith. 239 pages. UK£1.

> The Commonwealth Government has been accused in Adelaide of "religious dis-

crimination" in its new sys-

tem of grants to private

The president of the SA Asso-ation of State School Organi-tions (Mr Max Pearson) said

the new system strongly favour-ed low-fee Roman Catholic schools.

It would result in massive new

It would result in massive new grants to the majority of Roman Catholic schools, but within the non-Catholic sector some private schools would receive lower per capita grants and others would have their grants abolished.

schools

Alan Cole has provided us with a very compact and stimu-lating commentary on the Book of Exodus, which within the in-tentions of this monogram series, will provide a very helpful over-view into the historical and theo-logical significance of this most important Old Testament Book.

This reviewer was pleased to note the fairly detailed treatment of certain problem areas of the book in the autor's introduction to the commentary proper. In the treatment of this material, par-ticularly the question of back-ground source material there is a

<text><text><text><text><text>

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

THE TEACHING MINISTRY OF THE PULPIT by Craig Skinner. Baker. 1973, 255 pages. US\$5.95. This is quite a compendious hardback, despite its short 255 pages. It is sub-titled "Its history, theology, psychology and practice for today" and it attempts this broad task with surpris-ing success. The author is an Australian with undoubted pastoral, preaching, academic and research qualifications. His book must be considered for use in theological colleges as a basic text for homiletics. Its weakness, which it shares with so many books on preaching, is that it concentrates far too much on the preacher and his equipment and far too little on the preacher's congregation. But most lectures on preaching have been conditioned into this kind of thinking, any way, and they will not even see this as a serious defect. A very important book.

OUR GUILTY SILENCE by John R, W. Stott. Hodder Christian Paperbacks, 1973 edition. 125 pages, SI. It is six years since this book first appeared but it was never so relevant as it is today when the churches still talk and confer about evangelism and are confused as to what they mean, but still do little or nothing about it. John Stott's thesis is that our guilty silence about evangelism at the personal or congregational level has a remedy. The remedy is clearly and strongly set out in the four sections of this book, which deserves to be a classic on the subject. Should be a best-seller on church bookstalls.

BACK TO FREEDOM AND DIGNITY by Francis Schaeffer, Hodder, 1973, 47 pages, 65c, Dr Schaeffer in this L'abri Special follows up statements he has made before on the way man is being manipulated by technological and cultural change in the pursuit of a very limited and limit-ing view of man and society. But in this valuable little book, which claims the attention of the thoughtful, he calls on Christians to take a lead in shaping cultural change and in bringing to bear upon society the specific Christian view of man.

Federal aid favours **R.C.** schools

primary per capita grants, those in category B will receive lower grants and all other categories of increasingly greater need will re-ceive higher grants. "This policy has obvious over-tones of religious discrimination which is completely contrary to the Constitution of the Com-monwealth," he said.

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FROM THE

Under the system proposed by the interim Schools Committee and accepted by the Federal Government, Australian private schools have been classified on a needs basis. SUPPORT 387 Kent Street, Sydney, 2000 Phone 290 1011 Schools in category A will lose their \$104 secondary and \$62

"It should strengthen the forthcoming challenge in the High Court to the validity of the Commonwealth Acts under which grants of public moneys are made to non-Government schools."

CHRISTIAN

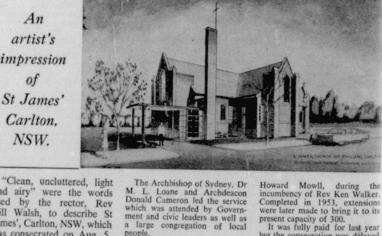
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AUSTRALIAN CHURCH RECORD, AUGUST 9, 1973 - 7



building consecrated

and airy" were the words used by the rector, Rev Bill Walsh, to describe St James', Carlton, NSW, which was consecrated on Aug. 5.

Ludhiana Australia Fellowship

Mr Nirmal Kaul, publicity and information officer from the Ludhiana Christian Medical College, India, is to be guest speaker at a buffet dinner in Adelaide. Pro-Cathedral,

Mr Steele is rural dean of Sutherland, was elected by the clergy and laity of the Wollon-gong area. Adelaide. Venue will be Central Meth-odist Mission, Adelaide at 6 pm on Wednesday August 15. Mr Kaul is a Quaker and he is coming to Australia for an inter-national conference of the Society of Friends.

Howard Mowll, during the incumbency of Rev Ken Walker. Completed in 1953, extensions were later made to bring it to its present capacity of 300. It was fully paid for last year but the start of the st st James' foundation stone was laid in 1952 by Archbishop but the consecration was delayed pending the recovery of Rev W L. Walsh from a serious illness.

POSITION VACANT

Scripture Distribution Consultant

The Bible Society invites applications for the position of Distribution Consultant. This post becomes available as the present Consultant is to be State Secretary in New South Wates on the retirement of the Reverse & Alan Scott. The appointee will be required to promote distribution of the Scriptures by churches and Christian groups throughout Australia. He or she will be required to live in Sydony. It is olanned that the successful applicant should take up appointment on November 1, 1973.

Applications incident on Horemore 1, 1973. Applications incidentian full details of qualifications and experience, together with the names arnd addresses of three referees, should reach the Commonwealth Secretary C/= National Distribution Centre, P.O., Box 120, Revesby, N.S.W. 2212 no later than August 21, 1973



the universities of Sydney and Edinburgh and until recently headmaster of St An-drew's School, Brunei, has been appoint-ed sub-warden and chaplain of St George's College. Perth. from 8 July. Most Rev Raiph Dean. Archbishop of Cariboo and Metropolitan of British Co-lumbia and former Executive Officer of the Anglican Communion, has obtained the Anglican Communion, has obtained the Anglican Communion, has obtained the Anglican Communion. Bas obtained Church and will work on the staff of Christ Church, Greenville. South Caro-lina. He has resigned his present offices. He is 60.

Rev Arthur G. Fellows, rector of St Alban's, Auchenflower (Brisbane) since has been appointed Queensland ry of the Australian Board of Mis-

v Raymond H. Elliott, on study in USA since 1972, returns to the irrment of Christian Education, Mel-

urne in October. Mr D. N. Paproth was made deacor 15 August in St Paul's Cathedral, Mel-nurne and was appointed curate of St niferw's. Rosanna. Rev Arthur G. Marshall, vacar of St imothy's. Bulleen (Melbourne) since Timothy's, Burleen under the set of St 1972, has resigned. Rev Allan T. J. Wood. in charge of St Mark's. Reservoir (Melbourne) since 1972, has been appointed curate of All Saints', Booval (Brisbane) from 30 Sep-Rev Norman H. Lacy, vicar of St ohn's, Healesville (Melbourne) since

Miss is a father

Rev Carol Anderson is a dea-

con assisting at St James' Epis-copal Church, Madison Avenue, New York.

Reformed

to admit

woman

pastor

Certificate to a woman. Mrs Joyce Stedge, of Spring Valley, New York, a mother of six who has just completed four years of training at Union Theo-logical Seminary in New York City, becomes the first woman in Reformed Church history to be eigen what amounts to a licence

Reformed Church history to be given what amounts to a licence to preach. She can now be legally examined by her Classis, or local judicatory, in prepara-tion for ordination. If ordained by her Classis, Mrs Stedge will become the first woman minister in the Reformed Church.

Rev. Ken Perry from Vic. CMS to Vicar of Cranbourne John's, Healesville (Melbourne) since May, has resigned. Rev Alexander L. Mills, vicar of St Chad's, Chelsea (Melbourne) since 1969, will reitre from mid-October.

Rev David A. Brown, vicar of Herne ay, Kent, since 1967, has been elected shop of Guildford. He is 51 and was rmerly a CMS missionary in the Sudan. Rev Arthur Patrick Wade, rector of 5t icholas, Coogee (Sydney) 1936-1967, et on 24 July, aped 79.

rev Arthur Patrick Wade, rector of St Nicholas, Coogee (Sydney) 1936-1967, died on Aluly, aged 79, Rev Stne N., Steviney Stroker (Sydney) as ben cleected a cannon of St Michael's Pro-Cathedral, Wollongong. Rev John Bowen, curate of St Paul's, danuka (Canb-Goulb) has been appoint-d rector of Binda from late August. The Archhishop of Adelaide (Most Rev T. T. Reed) and a former Lord layor of Adelaide. Sir James Irwin, have een made honorary Fellows of St lark's University College.

keeper" chosen for the annual Inter-Mark's University College. Mark's University College. Rev Arthur E. Menkens, curate of Gor-donvale (North Q) has been appointed rector of St Paul's, Proscrpine, from 9 Varsity Fellowship of Evangelical Unions lecture in Brisbane on July 12. Rev Lance A. Johnston, a graduate o

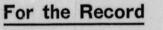
Mamasa Christians Bribed

The Church of Toradja Mamasa, Sulawesi, Indonesia, reported recently that Roman Catholic missionaries in its largely Protestant area are offering attractive bribes to Mamasa Christians to become Roman Catholics.

This is reported in the latest Pacific Newsletter of the Re-formed Ecumenical Synod. In a longer article giving a history of this indigenous Christian church since its foundation in 1913, it gives details of the remarkable growth of the church in recent years and an account of its cur-rent problems. Among these problems it lists Roman Catholic bribery. Sneak-

(Pella, Iowa). In a history-making decision, the 167th General Synod of the Reformed Church in America, meeting here, voted to grant a dis-pensation from a professorial certificate to a woman. rent problems. Among these problems it lists Roman Catholic bribery. Speak-ing of relations with the Roman Catholic Church Mozes Lullu-langi of the Mamasa Church writes:

"This church wants to exercise "This church wants to exercise much influence in the Mamasa area. The Roman Catholic work-ers like to attract the attention of the Mamasa members. They offer second-hand clothes and agricultural implements. They also try to propose a good salary to several leaders of the con-gregations if they will leave the Mamasa Church and become members of the Roman Catholic Church. This church has already opened schools in Protestant vilned schools in Prot lages to attract the children of the Mamasa Church."



If so, would you list their names and addresses below and mail this coupon, with or without postage, to the Church Record Limited, Room 311, 160 Castlereagh Street, Sydney.

Names	Addresses	

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

mail this coupon, with or wit Record Limited, Room 311, 16 NSW 2000.	hout postage, to the Church	St Mark's, Revesby, NSW, for special 22nd anniversary celebrations on July 29.
Names	Addresses	Rev Denis Johnson, rector of St Aidan's, Longueville, was the first and his successors who were
		present were Revs Geoffrey Sim- mons, Barry Marsh, James Han-
		sen, Neil Macintosh and the present minister, Rev Denis Call- ow.
		Many past and present parish- sioner gathered for the buffet tea.
		a praise service and Evening Prayer which was the focal point of the anniversary.

New College integrates

New College at the Uni-versity of New South Wales will integrate next year when up to 35 women students will be admitted.

The College Council has accepted a recommendation from a special committee of students, tutors and members of the Board of Management to take this step with the support of the Master, Rev Dr Stuart Barton Babbage.

In a recent newsletter, Dr Babbage speaks of the great interest he has found in his appointment to the College.

New College, like the Univer-"New College, like the Univer-sity, represents an astonishing diversity, both religiously and ra-cially. Thus, within the College, we have Buddhists, Muslims, Confucians, Christians, Agnos-tics and Humanists, living cheek by jowl. Within recent months I have, for example, taken into the College a student from Ghana who has completed five years in Russia on a Soviet scholarship (and who is now doing a gradu-

BRISBANE IVF LECTURE "Am I my brother's eeper" was the subject

"The reconciliation of people is a prime need in the Indo-China region," Bishop David Garnsey, President of the Australian Council of Churches, said today. "The churches have a special role in reconciliation." Dr John Court, a clinical psychologist from the Flinders University, canvassed the ques-tion as to whether there is any basis for arguing that people should not be allowed to do as they please in moral matters.

Cambodia".

Chair of religion

for Flinders Uni.

This will give them about two years to organise finance and draw up the final proposal for

If the scheme is successful it

Neither the church, the

State nor the City Council

want an old Perth church building which the National

Trust has given an "A" clas-

Bartholomew's Church in Perth Cemetery was con-ted in February, 1871, by

sification-of historical im-

Bishop Hale and was even used

Visit of

vicar of

Islington

Prebendary R. Peter John-

ston, Vicar of Islington, paid

a brief private visit to Syd-ney and Melbourne in July.

He is a leading evangelical churchman in England and is chairman of the famous Islington Clerical Conference. He preached in a number of Sydney and Melbourne churches and spoke to gatherings of evangelicals in both dioceses.

as a parish church until 1929.

portance.

PERTH CHURCH UNWANTED

"The churches have a special role in reconciliation." With Archbishop James Glee-son on behalf of Australian Catholic Relief, the Reverend Thomas Cardwell (Baptist) and the Reverend Robert Paech (Lutheran World Relief), Bishop Carneav took nart in a national He looked at some of the answers given to the theme question in relation to present moral issues, and will argue that — despite what the popular view may be — other principles be-sides personal freedom must be recognised. (Lutheran World Relief), Bishop Garnsey took part in a national launching in Sydney recently of a combined appeal to the 11-member denominations of the Australian Council of Churches, the Catholic Church and the Baptist and Lutheran Churches. The appeal is being mounted through the churches. recognised. He is national vice-president of the Community Standards

New York. Forms of address at St James' have always been important be-cause of its Anglo-Catholic tra-dition. But Miss Anderson is only amused when she finds her-self occasionally addressed by de-vout parishioners as "father." Organisation. The well-attended lecture was thre

It is expected that the pro-posed chair of religious

studies at Flinders Univer-

sity, S.A., will cover all re-

It is also expected the course will not confine itself to theo-logical students. It is understood churches originally put the proposal to Adelaide and Flinders Univer-sities but Flinders was later de-cided upon as ideally suited. Many people close to the scheme believe the course will be very popular, particularly as

very popular, particularly as there is a great renewal of inter-est in religions at the moment. Church leaders hope the

Former

ministers

return

The first minister and five

of his successors returned to

ligions.

given in the Abel Smith lecture theatre at the University of Queensland. Bishop Garnsey quoted Dr Bui Duy Tam, Dean of Medicine at a Saigon University and a mem-

ate diploma in metallurgy), an Egyptian Coptic Christian, who is doing a graduate diploma in engineering, and a Dutch baron who is doing a graduate course in librarianship. Internationals comprise one-third of the student body. I will not be happy until we have at least one (and pre-ferably several) Aborigines as members of the College com-munity. other Churchmen. I conduct a weekly Communion Service, using a modern liturgy: I also lead a Bible Study and a Dis-cussion Group. At the request of some of the students I have given a series of talks on 'Christianity and Existentialism.' It proved to be an effective means for reaching some of the more inquiring students.

more inquiring students. "I am eager that we should ex-ercise a ministry in relation to the wider life of the University, and I am therefore inaugurating a scries of monthly luncheons for Christian faculty and staff within the University. Dr Spencer Colli-ver of the Department of Social Work will speak at the July luncheon on "The Nimbin Festi-val: A Christian Critique of the Counter-Culture." About forty persons have indicated their demunity. "The religious situation within the College is somewhat bewil-dering. Not only is the situation one of religious pluralism: but some of the Christian groups are intensely separatist. The Naviga-tors constitute a closely knit co-terie: The Charismatics (rein-forced by a contingent from the University) meet for their own service of prayer and praise: In addition there are members of addition there are members of the Evangelical Union as well as persons have indicated their de sire to attend these luncheons.

ACC AID FOR INDO-CHINA

August 19 has been de-clared "Australian Churches" ber of the board administering the World Council of Churche Fund for Reconstruction and Re-conciliation in Indo-China. "Re Day for Vietnam, Laos and n is meaningless," Dr Tam

> Six win \$1000

scholarships

Six Marcia Abel Entrance Scholarships to Moore College have been awarded to:

have been awarded to: Hugh Begbie, Kenneth Ber-noth, Graham Cole, Robert Forsyth, Stephen Hinks, Paul Weaver. Each scholarship is worth \$1,000 and is awarded as a re-sult of examination in Bible Knowledge and Elementary Christian Doctrine. All students entering the college each year are eligible for the award.

will be open to all arts students. They will either be able to major in religious studies or in-corporate it in their degree. Bible studies, theology and philosophy of religions are some suggestions for the course.

It has been neglected and unwanted for years and the dioc ese of Perth has told the Land Department that it doesn't wan it and hasn't the funds to main with the funds to main

tain it. The Lands Department has now approached the City Coun-cil to see if it will make funds available to restore and maintain

Meanwhile, the diocese is seeking release from its lease of the land on which old St Bart's

A further half-day seminar

was held at St. Luke's Con-

by Sydney's In-service Train-ing Committee.

The topic of the seminar was "The Place and Use of Christian Literature in the Parish," and will be directed by the Rev Kevin Engle (CMS) and Mr John Robinson (Anzea Publications). There was a good attendance of clergy under the chairmanship of Bishop John Reid.

cord on August 7, organ

IN-SERVICE

TRAINING

SEMINAR

Printed by John Fairlax and Sons Ltd., Broadway, Svdney, for the publisher The Church Record Ltd., Sydney,

Archbishop of Canterbury intervenes on race grants

First published 1880

Anglican Consultative Council at Dublin calls on World Council of Churches to consult national churches before making grants

The Archbishop of Canter-bury, Dr Michael Ramsay, speaking at the Anglican Consultative Council's meeting in Dublin near the end of July moved an amendment to a major resolution which had the effect of calling on the World Council of Churches to consult with national churches before making urther race grants. white and black, brown and yel-low, black and black. However, probably the most significant shift in emphasis was the call on the World Council of Churches to consult national churches on race grants, which is something it has not seemed prepared to do in the past. in the past. After a long and emotional de-bate the Council decided not to

national churches before making further race grants. The Archbishop's intervention came daring a long debate on a locument replying to a call from he bishops of the Church in south Africa for Anglicans to lisassociate themselves from rants to organisations support-ne violence.

Ther a rough and children of the council decided not to express its opinion on the ordina-tion of women. Instead it referred it back to member churches to supply more information for the 1975 meeting of the Council. The major part of the reso-lution passed read: "The Council agrees to recommend once more that where any autonomous province of the Anglican Communion decides to ordain women to the priesthood, this should not cause any break in fellowship in our Anglican family. grants to organisations suppor-ing violence. The Council reaffirmed its de-cision of two years ago to sup-port in principle the W.C.C. pro-gram to combat racism, but made it clear that this was on the understanding that grants should not be used for military

and the close any order in fellowship in our Anglican family. "The Council recognises that any firm decision will have im-portant ecumenical repercussions which must be taken into account, but this consideration should not be decisive. "The Churches of the Angli-can Communion must make their own decision." A theological section of a re-port on social justice came under fire in the Council. It suggested that reconciliation of conflicting purposes. The resolution went on to urge that the program be further extended to include a concern for poor and powerless groups, including minorities, in parts of the world other than South Africa

The Australian

Africa. It was further stated that while the initial program was intended to express a primary concern for white racism it should also be remembered that racism includes conflict between black and white,

BP DELBRIDGE AT ANGLICAN-ORTHODOX TALKS

13, was the first full dialogue between the churches since 1930. The meeting discussed prob-lems with regard to any eventual Very considerable agreement on what was accom plished by Christ on the Cross was reached in the reached in the Anglican-Orthodox Doctrinal nission held last month in Oxford.

The meeting discussed prov-lems with regard to any eventual union between the two denomi-nations, theological dialogue in the future, and authority in the two churches. The next full meeting of the Commission will not be until 1976. Meanwhile sub-commis-sions will be formed to in-vestigate particular areas of com-revelation in the Holy Scriptures; the authority of the Councils; the church as the eucharistic community. Bishop Delbridge will serve on the latter sub-com-mission with other Anglican representatives, the Bishop of Long Island, Professor E. Fair-weather, Dr Paul Andreson, and Dr Peter Day. Australia's only represen-tative, Bishop Graham Delbridge, Bishop in Wollongong, on his re-turn: "The highlight of the conference was the essential agreement reached with regard to the work of Christ and the work of the Holy Spirit. "There was agreement on the nature of the redemptive act and on the historicity of the revela-ion of God in Christ."

The meeting, held in Hertford College, Oxford, from July 6 to

Professor Dunstan Moorehouse lecturer Moral Welfare Council of the Professor Gordon M. Dun-

Church Assembly, and later or its Board for Social Responsi bility. stan of King's College, Lon-don, visited Australia this month to deliver the Moor-

bility. In this latter role he was responsible for furthering the pastoral studies of the clergy, partly in directing study of the moral issues coming before Parliament which included such areas as marriage and divorce, suicide, abortion, sterilisation, the medical prolongation of life. house lectures in St. Paul's Cathedral, Melbourne, 5-10 August. Dr Dunstan is Professor of Moral and Social Philosophy at King's College, University of London, Canon theologian of Leicester Cathedral and editor of "Theolow"

August

After the lectures in Mel-bourne, he spent some time vis-iting other parts of Australia and preached at St James', Sydney on Sunday, 19th August. Theology." From 1955 to 1966, while a Minor Canon at St George's Chapel and Westminster Abbey, he worked on the staff of the

coups could liberate them to scover their full humanity in Christ. The Archbishop of Canterbury said of this: "You could still have all these things and still be

Church Record

a thousand miles away from the fullness of Christ."

a thousand miles away from the fullness of Christ." Speaking about the whole the-ological section the Archbishop said: "Please let this dubious sec-tion on theology be removed." Archdeacon Donald Cameron of Sydney contended: "If the Scriptures are to be cited for the support of a particular program they must be used honestly." Archdeacon Cameron went on to support a resolution calling for church institutions and lead-ers to critically examine their extravagant structures and life style in the light of Jesus' example and to demonstrate their solidarity with their fellows who suffer oppression and poverty.

Archdeacon Cameron said, "It is a searching and painful chal-lenge to the churches in affluent societies because the life style in many of our churches is an em-barrassment, but matters of such importance need to be supported by defensible theological meth-ods. The submitted report on social justice tended to present Jesus as a dynamic leader of national liberation — and this was unsupportable from the New Testament."

Archdeacon Cameron con-cluded his remarks by saying: "A recent ecumenical report had been charged with using the Scriptures as a drunken man uses a lamp post — for support and not for illumination. I hope that there will not be any reports emanating from Dublin that would be liable to the same criti-

ENGLISH CMS PRESIDENT VISITS AUST.

Dame Diana Reader Harris, President of the Church Missionary Society U.K. and principal of Sherbourne Girls' School was the special guest at this year's Federal Council of CMS Australia.

Dame Diana is visiting Australia for a Headmistresses Conference to be held in Mel-bourne towards the end of August.

She will be speaking at a num-ber of CMS meetings in Austra-lia and New Zealand including the Annual General meetings of the New South Wales Branch on August 21, and the Victorian Branch on August 30.

Branch on August 30. Rev Maurice Betteridge, CMS Federal Secretary, has announc-ed that the Federal Council of CMS had accepted a record Budget of \$436,439 for the year 73/74. This is a 10 pc. increase on last year's Federal Budget. Mr Betteridge explained that the increase was due to the rising cost of supporting missionaries overseas, increased trans-portation costs as well as the development of new work in a number of areas especially In-donesia.

It was also revealed that there was an accumulated deficit of \$23,460 from previous years des-pite the fact that all States met their budget for the financial year ending, June 1973.

Mr Betteridge said that the Society was indeed grateful to God that all States were able to meet their budgets for last year and that over and above this the Victorian Branch had paid in an additional \$6,000 to be offset against the accumulated deficits.

Commenting on the large Federal Budget for the coming, year Mr Betteridge said that he was certain that it was right for the Society to go forward in

Plan to demolish 1838 church Archdeacon Cameron said. "It

August 23, 1973

15 cents

St Stephen's, Penrith, a Broughton church, built in 1838 and standing on strategic site in the centre of a fast-growing area 34 miles from Sydney, may be de-molished and the site sold if present plans of the parish are carried out.

Penrith is one of Australia's oldest parishes and the present site is worth \$500,000. A sub-committee of the parish council recommended to a special vestry meeting that the whole site be sold sold

The parish has a large glebe on the other side of the city in a residential area. Of this, 22<u>4</u> acres has been sold to the Glebe Administration Board for a net profit of \$240,000, leaving the parish with 17 acres.

The rector, Rev Warren Bry-den-Brown told the Church Record that if the diocese allows the parish to sell the existing site and to rebuild on part of its glebe, large sums would become available for much-needed developments in the parish.

The parish could then erect a more suitable church building at Kingswood and buy sites at Cambridge Park and Penrith

South. Penrith City Council and the Nepean Historical Society have strongly opposed the demolition of the old church. However, it has no particular architectural merit and has not been classified at all by the National Trust.

faith, looking to God to supply its needs through His people. A literature and commu-nications consultant, Rev Kevin Engel has been appointed by the Society. He will be based in

At the CMS Federal Council meeting, L to R: Bishop Clive Kerle, of Armidale, Archbishop Marcus Loane, of Sydney, Dame Diana Reader Harris and the Primate, Archbishop Frank Woods, of Melbourne.

years. There is a very real ex-pressed need in many areas and by co-operation with agencies on the spot we believe that we can help them develop relevant local programmes.¹ Australia but available to aid in literature development anywhere in the world. Kevin Engel will be in the world. Kevin Engel will be working through the Australian Christian Literature Society which was set up by Bishop Al-fred Stanway and others eager to aid in the development of Christian communications par-ticularly in the new nations of South-East Asia and the Pacific.

Mr Engel will be using the experience gained in seventeen years of publishing, distribution and communications in East Africa

Kevin Engel, commenting on his appointment has said: "This is probably one of the most ex-citing projects undertaken by an Australian society in recent CMS has invited Kevin Engel to share as a consultant in their work in Australia through the CMS Bookshop and Testimony Communications