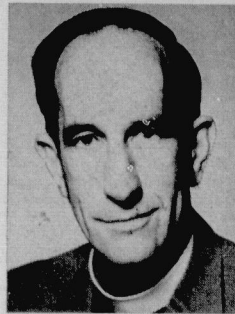


Mainly About People



Ven. David Chambers, Archdeacon of Brighton, Victoria.

Rev S. Campbell S. Bezie, a chaplain at the Repatriation Hospital, Concord (Sydney) since 1968 and who lives at Wentworth Falls, has been appointed rural dean of the Blue Mountains.

Rev Trevor Middleton, curate of St Georges Enghadine (Sydney) since 1969, has been appointed in charge of Oak Flats.

Rev Donald K. Wilson, curate of St Johns Darlinghurst (Sydney) since 1970, has been appointed curate of St Georges Enghadine.

Rev David L. J. Pearce, precursor of St Davids Cathedral, Hobart, since 1963, has been appointed rector of Bellevue.

Right Rev T. E. Jones, MBE, former Bishop of Willochra and former Organising Missioner of the Bush Church Aid Society, has been made a Life Member of the BCA. He now lives in retirement at Pympton, in Adelaide.

Rev Charles K. Warren, appointed rector of Swansea (Tasmania) only a few months ago and former rector of Penzance, died in January.

The Bishop of Tasmania will ordain the following deacons in St Davids Cathedral, Hobart at 10 pm Thursday 24 February: Messrs Frank Savage (Burnie), Neville West (St Georges Launceston), David Lewis (St Johns Morphe), and Garth Hawkins (Smithton-Stanley).

The Bishop of Gippsland will ordain the following in St John's Bairnsdale at 8 pm on Thursday 23 February: deacons Bruce Cliff (Bruthen); (priests) Revs R. J. Collins (Traralgon) and T. G. Philpott (Bairnsdale).

Rev Edward G. Gibson, rector of Drouin (Gippsland) has been appointed rural dean of Warragul.

Rev Frederick Wandmaker, rector of Omeo (Gippsland) since 1969, has been appointed rural dean of Bairnsdale.

Rev Frederick C. Oakley, formerly of the diocese of Wangaratta, has been licensed as assistant at Moe (Gippsland).

Rev Warren J. Arkell, director of All Saints Belmont (Newcastle) since 1964, has been appointed NSW Director of Austcare.

Sister Eris Campbell of the Church Army, has been appointed to St Andrews, Riverwood (Sydney), from 1 February.

Rev William J. Studds, rector of St Pauls, Cullacott, with Henry (Riverina) since 1969, has resigned and is teaching in Sydney where he has authority to officiate.

Rev Stuart E. C. Good, formerly rector of Mandarling (Perth) has been appointed rector of St Marks Bussacandean.

Rev Ralph W. Holden, rector of Milaton (Willochra) has resigned the rural deanery of Yoketown and has been succeeded by Rev John S. Morley, rector of Kadina since 1968.

Rev Warwick T. Letchford, rector of Portville (Tasmania) since 1970, has been appointed rector of Morleike (Ballarat) from 27 January.

Archdeacon and Mrs R. D. Dauntman-Fear, of Tumby Bay, SA, left Australia on 17 December and will live on Jersey Channel Islands, where the Archdeacon expects to continue his ministry.

The Bishop of Adelaide ordained the following in St Peters Cathedral on 2 February: (priests) Revs Francis F. Boune (Hawthorn), Kenneth W. Dixon (Unley), Peter R. Lord (Craighall), Russell J. Simmonds (Brighton); deacons Messrs Philip G. Carter (Prospect) and Brian Twibble (SSM).

Rev Roderick P. Opie has been appointed curate of Christ Church North Adelaide from 1 Feb.

Rev Allen Hudson, curate of Edwards-town-Acote Park (Adelaide) since 1969, has been appointed curate of St Wilfrids Tea Tree Gully from 1 Feb.

Rev David P. Gentle, curate of Callide Valley (Rockhampton) since 1970, has been appointed curate of Gladstone from 1 Feb.

Rev Ross D. Cameron, curate of St Matthews Park Avenue (Rockhampton) since 1970, has been appointed to the Western Rural Deanery, living at Bardsdale from 1 Feb.

Rev Bruce W. Worthington, curate of St Lukes Wandall (Rockhampton) since 1970, has been appointed curate of St Matthews Park Avenue from 1 Feb.

SU OPENS SPECIALIST LIBRARY IN HOBART

A specialist Christian education library is being established in Hobart. Called the Reid Memorial Library, it will be located in Scripture Union House at 121 Bathurst St, Hobart.

The previous Reid Library, which was established late in the nineteenth century, has been placed in the library of the University of Tasmania on loan. The new library, which was to

begin lending by mid-February, will be a free lending library. Books will be available anywhere in the State for one month at a time.

Religious education, youth work, christian adult education and Sunday School teaching are the particular areas in which specialist books will be carried. Many of the text books required for diploma courses will be stocked. The library will commence with about 500 volumes, and these will be constantly added to.

THE AUSTRALIAN CHURCH RECORD

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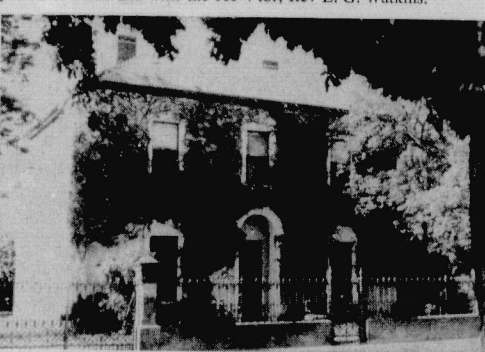
Norwood rectory centenary

On Sunday, April 16 next, St Bartholomew's Norwood in the diocese of Adelaide will celebrate the centenary of their fine old two-storey rectory. The Premier of South Australia, Mr Don Dunstan, will take part.

St Bart's was originally part of the parish of St John's Adelaide but the new manor house as it was then known, was built during the ministry of Rev W. W. Ewbank, the first incumbent of the separate parish.

Following rectors up to 1929 were Canon (later Archdeacon) W. B. Andrews (1874-1914), Rev H. J. Price (1914-1921) and Canon J. S. Moyes who remained until 1929 when he became Bishop of Armidale.

As part of the centenary celebrations, the original opening of the rectory will be re-enacted in period costume and with the rector and family arriving in a horse-drawn vehicle. That part will be played by the present rector, Rev E. G. Watkins.



Former Dean of Armidale dies in UK

Rev M. Kenneth Jones, a former Dean of Armidale and senior chaplain of the 8th Division, 2nd A.I.F., died at Hindhead, Surrey, on 31 January.

He was 76 years old and is survived by his wife Margaret, son Dick, who is Registrar of the diocese of Armidale, and married daughter Myfanwy of Oxfordshire.

Kenneth Jones was born in Wales and trained at the London College of Divinity and the University of Durham. He was attracted to Australia in 1920 like so many others, by Rev George Chambers who had founded Trinity Grammar School, Sydney, in 1917. He returned to England for training and came back to Trinity Grammar in 1927. He was successively rector of Austimere, headmaster of the Cathedral School and Precinct and rector of St Andrew's Roseville 1938-49.

He was a prisoner of war in Changi and was awarded the M.B.E. in 1947.

He became Dean of Armidale in May 1949 and played a prominent part in diocesan and civic affairs. He returned to England in 1960 and became vicar of Bentley in the diocese of St Edmundsbury and Ipswich until his retirement in 1966.

5000 TO DISCUSS FAITH "CHRIST CARES" CAMPAIGN

Christ Cares '72 Campaign being run by the diocese of Sydney, will bring over 5000 people who are not regular church-goers into private homes to discuss Christianity.

The first stage of the Christ Cares campaign, held in Lent 1971, reached more than 4,500 people in 316 meetings in homes.

Rev John Chapman, Director of the Department of Evangelism, has conducted training classes for 100 extra dialogue leaders for the campaign.

A new feature will be special dialogue coffee mornings and afternoons for women, and led by women.

Forty-five parishes are participating in the campaign, which starts March 13 and extends past Easter.

Six dinners for young people will also be held as part of the Christ Cares campaign.

Six hundred selected young men and women have been invited to the dinners, at which Archbishop Marcus Loane will speak about Christian vocation and the Christian Ministry.

Brisbane school for linguists

A ten-week course for 45 people learning the secrets of foreign languages ended in Brisbane on 10 February. It was run by the Summer Institute of Linguistics in association with Wycliffe Bible Translators.

Church people from many denominations in Australia and New Zealand attended the Institute at Emmanuel College, University of Queensland. A staff of 18 showed how

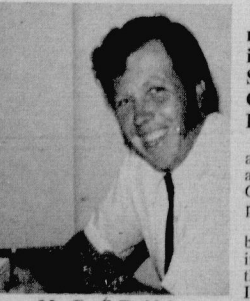
people going to mission fields or foreign aid programs can break into the language of the people with whom they work, without the aid of interpreters.

After the course, many involved will go to Papua New Guinea and other fields and may be engaged in producing local grammars and dictionaries. Bible translation is a prime objective of the SIL.

Faith, it is said, is not an irrational event, not a matter of feeling or mystical experience alone; Christian faith is a responsible, meaningful faith that deals in sober truth (Acts 26:25).

G. C. Berkouwer

New Youth Department officer Director of Parish Services



Mr Geoff Dethlefs

Sydney's Youth Department has created a new position — Director of Parish Services, and appointed Mr Geoffrey Dethlefs, B.A., Dip. Ed. to the post.

Geoff Dethlefs was a secondary schoolteacher for six years and is a parishioner of St Paul's Castle Hill. He took up his appointment on January 24.

His special responsibility will be leadership training which he intends to carry out regionally throughout the Sydney diocese. Invitations have already gone out to ministers for applicants for

the first seven courses. They will come from youth fellowships, CEBS, GFS and similar organisations.

The needs in each area will first be assessed and the course will be run to meet these needs.

Mr Dethlefs is confident that the training will benefit youth organisations at present and also that it will make an impact on the whole future leadership of the church and its congregations.

Regional courses are to be offered at Penrith, Blacktown, Caringbah, Manly, Chatswood and at Gerroa for the South Coast and Tablelands.

THE AUSTRALIAN CHURCH RECORD

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Scripture Union welcomes new Federal Secretary and State Chairman

Church and State leaders hear how State, national and world-wide SU work proves power of God's Word.

At a luncheon in the Wesley Centre, Sydney, on Wednesday, February 16, a representative gathering of leaders of denominations and state dignitaries gathered to welcome into office the new Federal Secretary, Mr David Claydon, and the new State Chairman of the Scripture Union, Professor Keith Watson, of the Department of Civil Engineering of the University of NSW.

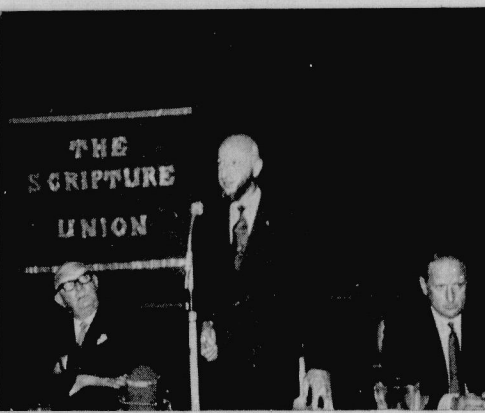
The Archbishop of Sydney, Dr Marcus Loane, welcomed the guests and introduced the new SU officers. Mr Claydon had been the NSW Secretary for many years and Professor Watson has succeeded Bishop Jack Dain as chairman of the NSW State Council.

Among the guests were the

Chief Justice of NSW, Sir Leslie Herron, the Chief Secretary of NSW, Hon Eric Willis, MLA, the Minister for Transport (and an SU member) Hon Milton Morris, MLA, the Commissioner of Police, Mr Norman Allan, Mr W. Langshaw, Director of Child Welfare and Mr Harold Knight, Deputy Governor of the Reserve Bank of Australia who is a member of the Scripture Union Federal Council.

Other guests representing the denominations were Rev Edgar Bennett, president of the Methodist Conference, Rev Colin Dyster, Presbyterian Moderator, Mr G. Firth, president of the Congregational Union, Mr J. Hamer, president-elect of the Baptist Union and Colonel Richard Holz, Chief Secretary of the Salvation Army.

Archbishop Loane introduced the new NSW State Secretary, Mr Norman Bennett, and Mr Claydon, both of whom spoke briefly. He then introduced Professor Watson who gave the



Professor Keith Watson gives his address. Sir Leslie Herron, on his right and Hon. Milton Morris on his left.

main address.

Professor Watson said that one of the most difficult challenges facing established institutions and societies today, particularly those with a distinct Christian emphasis, is to maintain the basic truth for which they stand and, at the same time, to present this in a context which is relevant to the needs and aspirations of contemporary society. In a recent book on evangelism in England the editors made this comment:

"The overwhelming impression of the picture we as Christians present to a non-Christian society is of a self-adoring, self-sufficient, introspective circle with some esoteric interest."

If such words are applicable to the Australian scene (and many believe they are) then it is apparent that those who see in the person of Jesus the true answer

to the meaning and purpose of life must cease from being an introspective circle and must become a community of people deeply involved in what could be termed frontier activity.

Working at the "frontier" can take many forms and can be set in numerous physical situations, where people work and live and play; however, in each case there should be the essential component of knowing people as real persons, thereby introducing a new depth and understanding into interpersonal relationships.

The Scripture Union Movement is deeply involved in frontier activity in many facets of its work including the Inter-School Christian Fellowship in schools with its allied camping program and the Children's Special Service Mission activities on the beaches along the NSW coast each summer.

At the centre of Scripture Union work is the belief that the Bible has a vital message for contemporary man and the movement has been increasingly

disturbed that ground is being lost rather than gained in encouraging everyone to look inside the cover of a Bible.

In an attempt to change this pattern, particularly with those who work in an industrial environment Scripture Union announces the introduction of a new broadsheet called "Today." This has been written in a readable style with interesting articles and will be distributed free through factories and industry. The aim is to provide a point of contact which, it is hoped, will develop into real interest in the Bible and its relevance to present day living.

No assistant bishop for Canb.-Goulb.

Bishop Warren, of Canberra-Goulburn, has said that he does not intend for some time to appoint an assistant bishop for his diocese.

Bishop Warren was assistant bishop when he was elected to succeed Bishop Clements. Since taking up his appointment in January, he says that a number of people have asked him about his intentions concerning an assistant bishop.

He has issued a statement saying that for the present and possibly for some years, he intends to function without an assistant bishop. First, he says that "it is important to establish policies and ways of working which I have thought through and believe in before sharing the exercise of them with another bishop."

Further, Bishop Warren hopes that the whole Church in Australia may give some thought to the place and role of assistant bishops before he makes an appointment.

Meanwhile, he will have some help with confirmations from Bishop Clements.

JILL RENICH IN 5 STATES

Mrs Jill Renich, of "Winning Women" in Detroit, USA, arrived in Sydney on March 1 to begin a series of conventions in five States of the Commonwealth.

Her itinerary takes her to Sydney, Adelaide, Melbourne, Tasmania and Perth where she will address women and business girls at conventions and a Business Girls' Dinner.

As an author, lecturer, teacher and broadcaster, Jill has gained a deep understanding of women, her constant urgency being to get



Jill Renich

the Bible message to women everywhere.

She was at the Adelaide Convention at Port Elliott from March 3-5 and at Mount Gambier on March 4. She will be at Stanwell Tops in Sydney from March 10-12.

She will speak at the Business Girls' Dinner in Sydney on March 15 and will fly to Victoria the next day for the Central Convention at Belgrave Heights which will be held from March 17-19.

Tasmania has arranged meetings from March 20-22 and on March 23, Mrs Renich will fly to Perth for the weekend convention being held at Orange Grove from March 24-26, whence she will make her return journey to Detroit.

\$1,520,336 grant towards new Retirement Village

The proposed Church of England Retirement Village, Kilvinton, at Castle Hill, NSW, will receive the largest grant ever made under the Aged Persons' Homes Act. The Minister for Social Services, Mr W. C. Wentworth, has announced a grant of \$1,520,336 towards the total cost (\$2.2 million).

Mr Les Irwin, MP, representing the minister, handed a cheque for \$150,000 to Archdeacon C. A. Goodwin (Chairman and Director of the Retirement Villages) in the new rectory of St Philip's Church, York Street, Sydney, on February 17.

This is the first progress payment towards Stage 1 of the

project, which will eventually house 474 people.

At the present time the Retirement Villages provide accommodation in self-contained units and hostels for 1,754 people. By February, 1973, it is hoped that 2,100 will be in residence.

However, this is still well below the requirements of the

general public. Last year, 12,000 inquiries for accommodation were made.

The new village is being named Kilvinton in honour of the founder of the scheme for retirement villages, Howard West Kilvington Mowll, Archbishop of Sydney 1933-58 and Primate of Australia.

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God's absolutes

The current contempt for absolutes in any form carries over disastrously into attitudes to the Christian faith. It can be said without fear of contradiction that a faith without absolutes is the antithesis of the Christian faith.

Despite all the attempts to depose the Ten Commandments from their authority as setting forth spiritual and moral absolutes for all mankind, their truth for all time should be apparent.

God alone is to be worshipped and idolatry in all its forms dishonours him. It is scarcely fashionable to mention this today when so many are pre-occupied with that bright new star in the academic firmament, comparative religion and the aim of many of its devotees to find the strand of truth running through all religions but divorced from the absolute and unique claims of Christ alone to be truth and life.

And one absolute must be ignored when the idolatrous use of images and pictures is winked at for the sake of a unity which overlooks inconvenient absolutes.

The absolute standard for a child of God forbids blasphemy and commands us to keep God's name sacred and holy. A recent television documentary on the Church of England in England included interviews with a number

of clergy whose conversation was punctuated with a "my God." Australian ministers are no better.

God has set the absolute principle of one day in seven to be set aside for him, for rest, refreshment and spiritual renewal. There are denominations in Australia which capitalise on the Lord's day for fund raising, church meetings and we have now reached the stage of church synods on that day, deliberately depriving members of the chance to honour God as he commands.

In New Testament terms, Satan has persuaded us to believe a lie. He has deluded many into believing there are no absolutes for a Christian. We fail to recognise this as Satan's absolute. He gets us to talk glibly about "freedom from the law" and he sets up for us his brand of situation ethics, whereby we are led to test all our actions by circumstances.

Since millions have succumbed to the delusion that all religions have a spark of truth, that idolatry is a matter of personal preference,

that blasphemy is just current usage, that the Sabbath is an old relic — it is a short step to accepting adultery, murder, disobedience of parents and stealing. Without God's absolutes, anything can be justified.

Since we scarcely need excuses for anything, it becomes easy to divert the Lord's resources into all sorts of programs — political, social and secular.

But God is sovereign. He does reign and all does belong to him. He knows that when we break His eternal laws, those laws will break us. Little wonder that man is so restless, so reckless, so distrustful, so lacking in love, so bent on pleasure and gain that he knows no peace. He is so often against war but wages it incessantly with his Maker.

The refusal to believe in God's absolutes is a refusal of Jesus Christ. The work of God that all must do is to believe in Jesus Christ whom he has sent. (John 6:28-29) We take God at his word when we take it all — not only that which is palatable.

A LETTER TO MYSELF

There's a verse in Paul's second letter to the Christians at Corinth which really made me not only sit up and think, but also kneel down and pray! It's in Chapter 1 and is verse 11. "Helping together by prayer."

"Helping together" is one word in the Greek — it has 15 letters! It throws a good deal of light on the subject of prayer.

There are three parts to it. Part one is the main root of the word and means "work." Prayer is work. It is hard work but it's fruitful work.

Some Christians bemoan the fact that they cannot do any work, they can only pray! Perhaps some of the finest Christian work is done by bed-ridden in-

valids who can "only pray!" Part two is a little particle which means "with." The idea is that prayer is fellowship — a working with. By praying, we are co-operating with the missionary, the evangelist, the pastor, the doctor, the nurse.

I remember the story of the battle of the Amalakites with the people of Israel. Joshua did the fighting, Moses did the praying.

By Kenneth B. Roughley

And here I am reminded that the prayer part of that partnership appears to be the more potent — for when it slackens the fighting lacks success.

Part three is another little particle, which, in this combination, means "underneath." So the full

meaning of this word is that prayer is a working together underneath. An underground movement!

What a mighty force is an underground movement! How far it can go! How much it can do! How strong it can be!

See what it did for Peter in prison; chained to a couple of soldiers in the cell; two more posted outside the cell door; all the gates securely locked. No outside help could reach him now!

But the authorities had not reckoned on the fact that "Prayer was made." It was not long before Peter joined those who were praying for his release.

What tremendous possibilities are here in that little phrase "helping together by prayer."

Let us all get down to it!

Government called to stop gambling facilities

A Sydney clergyman has called on the N.S.W. Government to review the Act which set up the Totalizator Agency Board to limit extension of gambling facilities.

He is Rev Maxwell Bonner, minister at Croydon Park, where controversy has centred around the opening of a second TAB shop in nearby Enfield shopping centre.

Mr Bonner quoted figures of \$60 spent on the TAB each year by each man, woman and child in NSW.

Mr Bonner said: "Is the public aware of who constitutes the

Totalizator Agency Board? It is overwhelmingly comprised of nominees of racing clubs. Let there be no doubt about this, the board exists to promote the racing industry. And it exists with Government backing by Act of Parliament.

"To this Racing Board the Act gives virtually uncontrolled power to erect agencies and branches wherever it will.

"The time has come when this Act must be amended.

"We are alarmed at the vast amounts which are passing through the totalisators. We do not believe the Government has the right to allow such open enticement to gamble to bolster consolidated revenue."

Church has no right to urge morality on society says dean



Dean Hazelwood

The church has no right to urge morality on society, the Dean of Perth, Very Rev John Hazelwood is reported to have said in the "West Australian."

He was answering a question at a summer school run by the University of Western Australia towards the end of January.

He had given an address on Sex, Love and Promiscuity.

He said that the Church had no right to urge morality on society.

"Morality means what is acceptable to the community, and what is acceptable varies

God created the world for reasons that are sufficient unto Himself. It is not necessary that we be told these reasons. As long as we know that God loves us, we have a base for hope. And when we have hope, all else can be borne in patience. Edward John Carnell.

from generation to generation and from place to place," he said.

He said there was a belief that certain patterns were ordained by God for all men everywhere and that legislation had built on this. But legislators should understand that in a secular world, law-making should not be built on religious teaching.

They should examine the cause and background of moral-

ity to see how valid laws were for our time and whether they were a reflection of a time in history not relevant today.

Speaking on Christian attitudes to sex, Dean Hazelwood said: "There is something sour in marriage for so many young people. They prefer to live within no other bound than that of a love relationship."

"I do not condemn them," the Dean is reported to have said.

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AN ANCIENT PILGRIM'S PROGRESS

There have been pilgrims from time immemorial. In many cases their experiences are unrecorded and unknown. But in some cases they are known, and the experiences of one pilgrim are recorded in Psalm 84.

The Psalm speaks about the end of his journey. He knew the Temple at Jerusalem, where he knew he would find rest. "Even the sparrow finds a home, and the swallow a nest for herself, where she may lay her young, at thy altars, O Lord of hosts, my king and my God" (v.3).

He would find rest in God, and he knew he would find God in the Temple at Jerusalem. "How lovely is thy dwelling place, O Lord of hosts! My soul longs, yea, faints for the courts of the Lord; my heart and flesh sing for joy to the living God" (vv. 1,2).

And men have not changed. The sense that in this universe we are treated as strangers, the longing to be acknowledged, to meet with some response to bridge some chasm that yawns between us and reality is part of our inescapable secret.

Our life-long nostalgia our longing to be reunited with something in the universe from which we now feel cut off, to be on the inside of some door which we have always seen from the outside is no mere neurotic fancy but the truest index of our real situation" (C. S. Lewis). Our real situation is that we are without God and we are restless until we come to rest in him (Augustine).

THE HEART IS A HIGHWAY

And the Psalm speaks about his journey. "Blessed are the men whose strength is in thee in whose heart are the highways to Zion. As they go through the valley of Baca . . ." (vv. 5,6).

Some suggest that "Baca" or "trickling water" may refer to the balsam tree, from which the sap trickles when the tree is cut, as the balsam is found in the desert, the valley of Baca may have been dry.

Or it may have been dreary. Renan in his life of Jesus suggests that the valley of Baca is Ain el Haramije, the last station for those who travelled from northern Palestine to Jerusalem on the western side of the Jordan.

He describes it as a narrow and gloomy valley where a black stream of water flows out of rocks in which graves are dug. In the mind of the traveller this valley of trickling water may have seemed like a valley of tears.

Some suggest that it may have been the valley of tears because of some tragedy that had occurred there. But whatever the reason the valley of Baca was a difficult route. Yet in the experience of the pilgrim the very difficulty of the route led to a new awareness of God.

Those who travelled that way

found that, when other resources had failed, God had not failed. They found, like the one who spoke of the valley of the shadow of death, that they need fear no evil, for God was with them, his rod and his staff comforted them (Ps 23:4).

Like the one who spoke of the valley of Achor as a door of hope (Hos 2:15), they found that

awareness of God.

And what of today? Our way is different, for Jesus says "Follow me" (Mtt 4:19), "I am the way" (Jn 14:6). When our heart is restless he says to us, "Come to me . . . and I will give you rest" (Mtt 11:28).

But the route is still difficult. Those who journey this way must not only bear the afflictions that are common to men, but must also bear the hardships that belong to this journey alone. When they come to Jesus they must learn of him (Mtt 11:29) who "humbled himself and became obedient unto death, even death on a cross (Phil 2:8). They must follow him in self-denial and self-sacrifice (Mk 8:34).

When Jesus is their way, they must know that there are always those who would bind "any belonging to the way" (Acts 9:2) and that always "we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph 6:12).

"Christian, dost thou see them

On the holy ground, How the hosts of darkness Compass thee around? . . . Christian, dost thou feel them, How they work within, Striving, tempting, luring, Goads into sin? . . . Christian dost thou hear them, How they speak thee fair? 'Always fast and vigilant? Always watch and prayer?'"

But the difficulties of the route can still be a place of spiritual refreshment in a new experience of God. The afflictions and hardships of the journey can lead us to discover new springs of God's strength, new pools of God's love.

"Well I know thy trouble, O my servant true; Thou art very weary, — I was weary too; But that toil shall make thee Someday all my own, And the end of sorrow Shall be near my throne."

And in the strength of that experience and of that promise, like the pilgrim of old, we shall reach the end of the journey. "They shall go from strength to strength; the God of gods will be seen in Zion" (v7).

WE CARE ENOUGH TO KEEP THEM TOGETHER



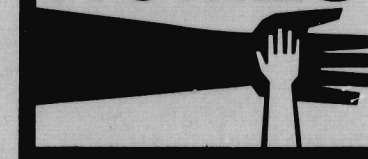
Our social worker took a survey of the 200 children in our care and found that some of them chafed and wilted in an institutional setup. So we went into the very expensive business of Group Family Homes. Now we have three — at Marsfield, North Epping and Wahroonga.

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Notes and Comments

Who needs colour TV?

There has been no demand in Australia for colour television, but it seems that it is to be forced on us by 1973 because the electronics industry is languishing.

Hundreds of millions will be spent on preparations for colour transmissions and hundreds of millions more will be spent by the general public on the sets that will cost \$500-\$1,000.

The Executive Secretary of Action for World Development did right in drawing public attention recently to this disgraceful waste of public and private money.

The Government has many tasks with far higher priorities than this. If the spending of vast sums to introduce colour television is called "development," it seems we in Australia have reached the stage where we just don't know what else to spend our money on.

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RUSSIAN ARCHBISHOP — VOTE FOR OPEN TABLE

U.K. General Synod agrees to the open table

By an overwhelming vote of 271 to 46, England's General Synod agreed last month to give final approval to a new canon permitting members of other denominations to receive Holy Communion.

Ever since the Reformation, Anglicans have in fact always welcomed communicant members of other denominations at their tables and the matter only became an issue last century with the rise of the Anglo-Catholic movement. Even so, the issue

was restricted to those who were very conservative in their Anglo-Catholic practices. Other Anglicans maintained the right to extend fellowship to their Protestant brethren.

London's "Church Times" in welcoming the new canon, said (18/2/72) that it first advocated this step ten years ago as a means of encouraging union with non-episcopal denominations. It sees the canon as taking some of the sting out of arguments over reunion.

As far as we are concerned, the new canon, which does not become part of Australian

church law, makes explicit what has always been implicit in our Book of Common Prayer. We do hope that it will soon have the

effect in Australia of making our long tradition of friendship and fellowship with other Protestant bodies even more widespread.

We occasionally hear of instances where our non-episcopal friends and sometimes their ministers are refused participation at the Lord's table. This is truly a scandalous division which must go wherever it still persists.

WCC Executive member alleged to be Soviet KGB agent

With one signal exception, the visit to Australia last month of some of the top people of the World Council of Churches has done a little to help break down some mutual misunderstandings, brought about mostly by the application of the weakest type of liberal theology to the WCC's activities since Uppsala.

The exception was the presence among the visitors of Archbishop Nikodim, Metropolitan of Leningrad. His coming was bitterly opposed by Russian Orthodox people in Australia as it has been in the US and most other Western countries he has visited.

Australia is one land where Soviet Russia has so far failed to establish congregations loyal to the Moscow Patriarchate and it has been suggested that Archbishop Nikodim, with his privileged diplomatic status, may be here just for that purpose.

In the Australian press he challenged those who alleged he was an officer of the dreaded KGB (Russia's secret service organisation) to produce the facts.

Archbishop Nikodim at 42 is the most powerful man in the Russian Orthodox Church. He was given his first parish at 20, was a rural dean at 21 and was secretary to the Archbishop of Rostov at 23. In 1957 he became head of the Russian Mission in Jerusalem and in 1959 became Administrator of the Patriarch's office.

At 31 he became the youngest bishop in Christendom. A year later he was Archbishop of Rostov but continued working in Moscow. In 1963 he became Metropolitan of Leningrad and so assumed supreme power in the Russian Church. With all this

support from the Soviet Government, he had all this at the age of 34.

Both within and outside Russia he has been attacked as a communist collaborator and sympathiser and for being an officer of the KGB.

Let any think that these are extreme attitudes of the Orthodox outside Russia, Michael Bordeaux, who writes on Orthodox affairs for the London "Church Times" and who has spent considerable time in Russia of recent years, has made much stronger statements in recent books about the Russian Church.

And this alleged Soviet agent, within a member-church of the WCC, has ingratiated himself into its top councils. And there he has blandly denied that people are persecuted for their faith in Russia. In New York in 1967 he branded such statements as "propaganda".

The battery of Biblical texts which have been machine-gunned at "Christian Homosexuality" — i.e., the expression of the tendency towards homosexuality — is a denial of true manhood (or womanhood), the norm of which is heterosexual relations with one other (i.e., in marriage).

But there is another dimension to the whole question. That is the attitude of the Church towards those who admit to being frustrated is that there must be something lacking in the individual concerned and brings only condemnation.

Any solution to the problem will involve the possibility of movement between dioceses of clergy in a much freer way than now and without them having to go around like common beggars.

Men enter the ministry (and women into such forms as are open to them) to spend and be spent in God's service but too often they find themselves giving away their "small change" as the opportunity to really spend themselves is denied them.

Being very judgmental

I would like to comment on Rev H. A. Brown's letter, 10/2/72. He refers "A Christian homosexual" to 14 scripture verses and passages.

On looking these up I find nine of these completely irrelevant.

It seems to come easy to some Christians to quote scripture (often out of context) as the answer to all problems, but it seems harder to show genuine love and compassion to those who are beaten by some of life's problems to assume (as H. A. Brown does) that a person who is a homosexual could not be a Christian is being very judgmental.

Alan Witt,
Para Hills, SA.

Letters lack sensitivity

Some of the letters written to "Christian Homosexuality" have been so lacking in sensitivity and deep thought that one has been ashamed — from time to time.

In the fairly recent I.V.F. book "Returns of Love", which has apparently embarrassed some evangelists, a careful distinction is made between the tendency towards homosexuality and the expression of it.

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Volunteers who care

Mrs Ilma Banks, of Gordon, NSW, is very proud of her band of voluntary workers, who under her leadership as director, give a few hours each week or fortnight to bring a ministry of love and care to many patients at Callan Park Psychiatric Hospital at Rozelle, just three miles from Sydney.

Callan Park has moved with the times and in its lovely grounds of over 100 acres which overlook the Parramatta River, the most modern and up-to-date facilities are available for treating all psychiatric illness. The average length of stay for patients is now only four to five weeks.

The Acting Medical Superintendent, Dr Tom Lonie, has the highest regard for the work which the voluntary workers do and they play no small part in the recovery and rehabilitation of many men and women and young people.

Voluntary workers do not wear a uniform or do physical work. Under supervision of trained staff they meet with patients and share in a variety of activities with them which help to bring them out of themselves and become motivated to return to normal living again.

In a report to the Bishop-in-Council of the diocese of Canberra - Goulburn, the supervisor of clergy training (Rev David Durie) indicated that a comprehensive program, beginning with the selection of candidates and ending with training of men during their term as deacons, has now been fully set out.

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AUSTRALIAN COUNCIL OF CHURCHES SECRETARY REQUIRED

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Applications close: March 16th.

LETTERS

Letters to the editor should not exceed 300 words.

I wonder who or what will be condemned for talents being buried?

(Rev) D. H. Moore,
Coolamon, NSW.

Agreed Statement Path of truth

I find it a good exercise to take the NT and read it with an open mind, trying, as I do so, to erase from my memory such doctrines and traditional statements and notions as the church has seen fit to embrace.

In other words, I endeavour, in a relaxed mood, as the song says, "To follow truth, as blind men long for light." Whither truth leads is the path I should follow.

In the light of the "Agreed Statement on Eucharistic Doctrine," as published in your issue of January 27, I re-read the gospel accounts, and quietly listened to absorb its message. The following reveals my line of thought.

On the night before the crucifixion, Jesus was talking to his chosen band of twelve followers in an "upper room," obviously chosen secretly for fear of discovery.

Jesus, the Master, taking a supply of bread — probably barley loaves similar to those the boy produced at the miraculous feeding — broke the loaves up into pieces of convenient size and, having blessed it, distributed it amongst the twelve for their consumption.

When this was over Jesus took hold of one cup filled with wine, blessed it and passed it round for each one to drink a little in turn.

Having uttered the words everyone knows so well, and about which there is such inordinate controversy, according to St Luke, Jesus concluded his remarks with, "Do this in remembrance of me."

The gospel accounts are plain and simple. Here is no hint of such difficult matters as a change in substance, or the corporeal presence of the Master in the elements or in any service conducted in honour of His command.

The "Mystery of the Eucharist," or the "Miracle of the Mass," does not exist. There is no warranty for paragraph 6 of the article and much else besides, where specious arguments are produced.

What induced the Councillors of the Council of Trent in 1551 to propound the doctrine which has caused such bitterness in

Christian circles? They had no more material at their disposal than we have today. It is a pity they had not relied on the gospels for their inspiration.

Let us humbly confess that "we have erred and strayed from His ways, like lost sheep; we have followed too much the devices and desires of our own hearts," instead of employing our God-given intellects to pursue the path of truth.

Henry R. Granville Smith,
Ariah Park, NSW.

Church unity

With reference to all of this church unity business, it is interesting to read in the local newspaper of May 10, 1895:

"The Roman Church continues to make advances towards union with the Church of England. A telegram dated April 8 states that Viscount Halifax, a Protestant nobleman, the president of the English Church Union, and Cardinal Vaughan, the leading Roman Catholic prelate of England are at present in Rome, and it is believed that the object of their visit is to promote the union of the two churches which they represent." ("Alpine Observer," Bright.)

In the early days of my conversion to Christ, my tutors were most emphatic that there would be Church union of a sort before very many years went past.

That was in 1940 when Church unity was rarely heard. I was told that the seven churches of the Revelation set forth the history of the Church, with Thyatira representing the Roman Catholic Church, Sardis the Reformation Church, and Philadelphia being the Church of believing saints. The Church of Laodicea indicated the Church in its last stage, neither hot nor cold, but rejected by its Master.

Sardis and Thyatira, we were taught, would merge and become followers of Jezebel, with nothing but great tribulation before them.

In the thirty years since then I have found nothing to make me question these teachings; rather, the behaviour of the churches since the end of World War Two seems to prove that what I was taught is becoming more and more apparent. "When the Jew is back in his own land, then God's prophetic clock will recommence to tick," was the cry.

Israel has been "home" for nearly 25 years now, Church unity is on everyone's lips, the scientist and professor are crying out that "the end is upon us," and what message has the Church for mankind?

Wal Larsen,
Bright, Vic.

New Guinea & women priests

The controversy about women priests has reached the South Pacific.

A 27-year-old American woman, Miss Mary Belfry, who was secretary to the Bishop of Papua New Guinea in 1969 and 1970, wants to be a priest in the Episcopal Church in America.

And her former boss doesn't approve — Bishop David Hand believes that the priesthood is an exclusively male preserve.

At present, women cannot become priests in the Episcopal Church. But many people think that soon the church will vote to admit women priests. In anticipation of this, Mary is planning to enter an American theological college later this year, to take a Master's degree in divinity.

On hearing of Mary's ambition, Bishop Hand commented: "Just as motherhood belongs exclusively to the female sex, so priesthood belongs exclusively to the male sex."

He expressed fears that the introduction of women priests might damage the Anglican Church's relationship with the Roman Catholic Church; though he recognised that such a move might actually improve relationships with Protestant churches.

Last year Bishop Hand, in his capacity as chairman of the South Pacific Anglican Council, voted against a resolution at the Anglican Consultative Council in Kenya, which by a narrow margin gave approval to the ordination of women.

At the time he said he believed that, for cultural and social reasons, Pacific Islanders were not yet willing to accept women priests.

Subsequently, however, he has said that if the Anglican Church as a whole gave majority approval to the ordination of women, he would in loyalty abide by that decision.

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Enrolments increase at T.A.S.

Right Rev R. Kerle, Bishop of Armidale, opened additions and improvements at the Armidale School on Tuesday, February 1.

Costing \$101,450, they included Abbott House, a new boarding block, and additions and extensions costing \$12,000 to the new science block.

Demands for enrolment at TAS have been increasing and the new accommodation will permit the intake of a further 40 boarders and 40 day boys.

VALUES NOT REPLACED

In my opinion we are moving toward a crisis related to the manner in which values are generated and maintained in a changing world. As old values are attacked we are not creating new ones to replace them.

There is a real danger that values of any kind may be losing their power, and that young people in particular may find themselves existing in a valueless world.

(Professor Seymour Halleck, Dept of Psychiatry, University of Wisconsin, USA).

Crossword prizes

Book prizes for Bible Crossword No 47 have been posted to Miss D. Dillon, Woolahra, NSW, and Mrs W. J. Kal, Blacktown, NSW.

Interstate Services

PERTH. St. Alban's, 423 Beaufort Street. Service 9 a.m., 10.30 a.m. and 7.30 p.m. Rector Rev. Bryan F. Hall.

COORPAROO. St. Stephen's Brisbane. Rm. Cavendish and Chisworth Roads. Visiting welcome. 7.30 and 9 a.m. Holy Communion. 1 p.m. Morning Prayer (Holy Communion 1st Sunday). 7.30 p.m. Evening Prayer. Rector: Rev. Harry Goodhew.

Public Notice

NOTICE is hereby given that the annual meeting of shareholders of the Church Record Limited, will be held in the registered office of the Company, 511 Kent Street, Sydney, NSW, on Tuesday, 26th March, 1972, at 4.45 p.m.

PETER and JILL HOLLAND, of Katoomba, N.S.W., have moved to Carnarvon, W.A. Peter, Assistant Manager of the School Hostel.

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UK evangelicals call for revision of Anglican-RC statement

At its meeting in London in February, chaired by Rev. John Scott, the Church of England Evangelical Council called for both clarification and revision of the Agreed Statement on the Eucharist issued by the Anglican-Roman Catholic International Commission on January 1 last.

Rev Julian Charley, the only evangelical on the International Commission, was present at the C.E.E.C. meeting by invitation. After the meeting a full statement was issued as follows:

THE RIGHT WAY FORWARD

We welcome the change of atmosphere which has taken place since the Second Vatican Council, and the setting up of the Anglican/Roman Catholic International Commission. We believe that the right way forward in Anglican/Roman Catholic relations is precisely the kind of serious theological discussion in an atmosphere of mutual respect which the Commission has evidently succeeded in promoting.

We also welcome every attempt to get behind the entrenched positions of past controversy to fundamental principles, not least regarding the Eucharist, in order to seek fresh agreement through a common understanding of and submission to the truth of God.

THE QUESTION OF AUTHORITY

We question, however, whether the Commission have been wise to publish an agreed Statement on the Eucharist before reaching a consensus on the crucial subject of authority. We can guess the reasons which led them to postpone this issue. We have some sympathetic awareness of the acute dilemma which Roman Catholics are placed by the tension between their desire for reform and their doctrine of irreformability. Nevertheless, we are convinced that no issue can be settled while this issue remains unsettled. The relevance of our conviction to the Statement on the Eucharist is already apparent in para. 1 where the Commission define their "intention . . . to seek a deeper

understanding of the reality of the Eucharist which is consonant with biblical teaching and with the tradition of our common inheritance." To couple biblical teaching and inherited tradition in this way without affirming the supremacy of Scripture, is in our view to lay the wrong foundation for agreement and so to undermine in advance any superstructure which may be built upon it.

CHRIST'S UNIQUE SACRIFICE

We welcome and endorse the Commission's clear and unambiguous affirmation of the uniqueness of Christ's death on the cross as "the one, perfect and sufficient sacrifice for the sins of the world," which admits of no repetition or addition (para. 5).

CHRIST'S OBJECTIVE PRESENCE

We also gladly recognise the Commission's desire to affirm both that Christ's historical sacrifice has contemporary power, and that Christ himself is objectively present at the Eucharist, offering himself, his body and blood, to his believing people.

A CHANGE IN THE BREAD AND WINE?

We agree that there is an element of "mystery" about the Eucharist, which is not readily amenable to verbal definition, and in particular about the precise mode of Christ's presence and the precise means by which he gives himself to his people so that they meet him, receive him and feed upon him. Nevertheless, we regard as being at the very least ambiguous and misleading the Commission's statement in the text that the bread and wine "become" Christ's body and blood (para. 6), and their footnote reference to "a change in the inner reality of the elements" which is "mysterious and radical" and which (para. 10) is affected "by the action of the Holy Spirit." What does this mean? We recognise that scripture uses "realist" language in relation to the sacrament, so that the sign is referred to as the reality (eg "This is my body"). Thus Hugh Latimer could say that what previously was bread "now has the dignity to exhibit Christ's body." He immediately added, however, that "the change is not in the nature, but in the dignity." If this is what the Commission mean (sometimes called

"trans-signification"), we can gladly accept it. But we fear that they are rather seeking to rehabilitate "transubstantiation" (though the absence of the term itself from the text is noted and applauded), and this we must continue firmly to reject.

THE NECESSITY OF FAITH

We welcome the emphasis that when Christ's offer of himself to his people "is met by faith, a life-giving encounter takes place" (para. 8). But we think it important to state more explicitly that Christ's body and blood are received by faith (cf John 6, 47 and 54), and not by any objective "change in the inner reality of the elements."

CHRIST'S OFFERING AND OURS

We agree that Christ's sacrifice was intended to be a pattern for his people's self-offering as well as a sacrifice for their sins. To this extent we can accept the Statement's allusion to the church's "entry into the movement of Christ's self-offering" (para. 5). But we regret that our self-offering is not more clearly set forth as being itself nothing, but a humble and grateful response to the unique self-offering of Christ of the cross. The relation of our sacrifice to Christ's, and so of the Eucharist to the Cross, is much too briefly treated (para. 5). And the reference to the Eucharist as a "memorial" ("anamnesis") is obscure because it fails to clarify both who is reminding whom of what and in what sense a past event is thus made effective in the present.

THE STATEMENTS OMISSIONS

We understand the Commission's decision to publish a consensus which is both limited in scope and almost entirely positive in tone. It makes us apprehensive, however, about those areas of eucharistic controversy which have been passed over, despite the claim of the introduction that "nothing essential has been omitted." We also believe that some more negative statements (like that in para. 5 "there can be no repetition . . . or addition . . .") are needed in order to indicate what is being denied and so clarify and safeguard what is being affirmed.

(Continued on Page 7)

Books GUIDE FOR TOUGH COUNSELLING

THE UNTAPPED GENERATION, by David and Don Wiersen. Zondervan, Grand Rapids, 1971. 256 pages. Cloth \$5.95, paper \$2.40.

Out of a wealth of experience ministering to problem people in New York, David and Don Wiersen have distilled this immensely valuable record of how to relate such people to Christ. Their approach is positive — no one should be written off as beyond God's power, for all have great potential for good which may be tapped once they have been transformed by Christ.

This sound, spiritual and practical advice will assist all who offer Christian counsel to people in need.

One of those whom David Wiersen counselled is Nicky Cruz, whose story is told (with Jamie Buckingham) in *Run Baby Run*. The stark contrast between satanic gang life and spirit-filled Christian life highlights the grace and power of God.

Hugh K. Prentice.

Mascall's Gifford Lectures

THE OPENNESS OF BEING: NATURAL THEOLOGY TODAY by E. L. Mascall. Darton, Longman & Todd, 1971. U.K. \$3.50.

Dr Mascall's 1970/1971 Gifford Lectures afford him the opportunity to update and restate

his Thomistic/Realistic philosophical position expressed in earlier works.

Probably their most valuable contribution is to put us in touch with recent "Transcendental" Thomism of continental Roman Catholic Scholars, the best known of whom would be Dr Karl Rahner. Additionally there is a valuable survey of recent statements of position on the Anselmic/Descartes ontological argument (again currently popular) as well as an 'overview' of recent reappraches to A. N. Whitehead's "Process-Theology". Several very useful appendices (of "Grace and Nature in East and West") are provided.

This book is a happy commonsense approach to items current in philosophico-religious studies. We may disagree with him at many points (cf his view of the relation of nature and grace, or

indeed his fundamental appeal to the 'Cosmological Argument' — his critique of Kantian epistemology does not in any way vitiate Kant's demonstration of the dependence of the Cosmological argument upon the Ontological argument) but this will not detract from our judgment that the book is a valuable, non-erudite work which should appeal to all who have an interest in the Philosophy of Religion.

A subject index would have been a welcome addition.

Dr W. J. Dumbrell.

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Stimulating

I FOUND GOD IN SOVIET RUSSIA by John Noble. Oliphants, 1970. 192 pages. 95c.

Books about the sufferings of Christians behind the Iron Curtain are not uncommon these days. John Noble's book has the distinction of being written by an American who was arrested in East Germany after the fall of the Third Reich in 1945.

It is modestly written and is a fine testimony to the grace of God. It provides at the same time a most disturbing commentary on the outworkings of the communist philosophy. This book was first printed in 1960 and is currently available as a paperback in its recent printing.

For stimulation and information it is hard to beat.

B. L. Smith.

For those who could preach well

PREACHING AND PREACHERS, by Dr Martyn Lloyd-Jones. Hodder & Stoughton, London, 1971. 325 pages. \$7.30.

A book on preaching by Dr Martyn Lloyd-Jones will readily commend itself to those seriously interested in that work.

The sixteen chapters of this book reproduce a series of

lectures delivered to students at the Westminster Theological Seminary in 1969. They represent the fruit of more than 40 years of influential and effective preaching first in South Wales and then for 30 years at Westminster Chapel, London.

Dr Lloyd-Jones has no doubts about what he considers to be the primary function of a minister. He is to be a preacher. The

lectures share his convictions about that work.

The material is strongly personal. It has the sureness of a man convinced about the basic soundness of his methods, the independence of a strong personality and that measure of intolerance (possibly quite justified) with slick new ideas which might be expected from a long memory.

including "Deep River," "Swing Low, Sweet Chariot," THE CAPTIVITY AND TRIUMPH OF WINNIE DAVIES by David M. Davies. Hodder Christian Paperbacks, 1970. 143 pages. 90c.

Reprint of a classic of modern missionary enterprise and martyrdom. THE DRUG BUG by Alan Palmquist and Frank Reynolds. Dimension Books, 1970. 70 pages. \$7.50. Foreword by David Wilkerson. BIBLE-CENTRED CROSSWORD PUZZLES by C. E. Whitlow, Baker, 1971. \$US1.50.

WORLD ON TRIAL. Studies in Romans by Richard W. De Haan. Zondervan, 1971. 192 pages. \$US4. A good devotional commentary which relates

Romans to everyday issues. BIBLICAL SERMON GUIDE. How to prepare and present a biblical sermon by Lloyd M. Perry, Baker, 1971. 131 pages. \$US4.95. An intensely practical guide. OUR REBEL EMOTIONS, by Bernard Mobbs. Hodder and Stoughton, 1971. 125 pages. £UK1.24. An excellent book to help us recognise and handle our own emotions.

No 2, by Eric Hayden. Picking and Inglis, 1971. 32 pages. Fourteen suggestions for handling Bible stories. INTRODUCING YOUNG CHILDREN TO JESUS, by Violet Madge. SCM Press, 1971. 80 pages. UK75p. A

helpful attempt to relate the Jesus of the gospels to the understanding and experience of schoolchildren in their first years.

FAMILY LIFE TODAY, by A.M. Sibbs. Marcham Manor Press, 16 pages. UK18p. The biblical principles that undergird family life today. WITH POWER ABSOLUTELY, by R. Walsh. Arthur H. Stockwell Ltd, 1971. 28 pages. UK27p. Hard say why Richard Walsh wrote this. BURIED HISTORY. Quarterly Journal of Biblical Archaeology pub. by Australian Institute of Archaeology. Vol. 7, No 3, Sept. 1971. 32 pages. 25c. An attractively produced journal with five well-illustrated articles. Accounts of excavations at Corinth and copper mining in the Arabah are particularly interesting.

MORE SERMONS FROM GREAT ST. MARY'S, ed. Hugh Montefiore. Hodder Christian Paperbacks, 192 pages. \$1.30. None are biblical or expository, although a few start off to be so. Here are 22 sermons which will give you a pretty good idea of what is passing for Christian preaching in lots of English and Australian pulpits. PERSPECTIVE. Devotional thoughts for men by Richard Halverson. Zondervan, 1970 printing. 120 pages US95c.

ALL GOD'S CHILLUN. Meditations on Negro spirituals by J. Garfield Owens. Abingdon, 1971. Covers new and interesting ground as it looks at 27 songs

Dr W. J. Dumbrell.

SHORT NOTICES

ALL GOD'S CHILLUN. Medi-

tations on Negro spirituals by J. Garfield Owens. Abingdon, 1971.

Covers new and interesting ground as it looks at 27 songs

Extensive repairs to Dogura's cathedral

Extensive repairs are now being carried out on the 30-year-old cathedral of St Peter and St Paul at Dogura, in Papua New Guinea.

The work, which is expected to cost about \$12,000, is being supervised by a Lutheran, Mr Werner Pieru, a builder who came to the cathedral's rescue after the big contractors and church organisations had both failed to produce anyone interested in doing the job.

Mr Pieru, a 48-year-old German immigrant to Australia, is working for a relatively small charge. He is being assisted by a team of local men.

Two extra pillars are being installed in the cathedral, to support the west end, which has begun to sink under the pressure from the rest of the building.

In addition, the outside walls, which are flaking badly, are being plastered and covered with special preservative paint.

The whole operation of repair and renovation on the cathedral — which is longer than St Andrew's Cathedral in Sydney — is expected to take about four months.

About \$2,000 towards the cost of the repairs has been raised within Papua New Guinea — a "disappointing" response according to church authorities.

However, they are assured of receiving the remaining \$10,000. It has been promised by the Australian Board of Missions.

"THE ISRAEL HOUR"

presents a rescreening of the Billy Graham Film



with Cliff Richard

| SYDNEY | SUNDAY | 26th MARCH | 5 PM | ATN 7 |
|-----------|-------------|------------|------|-------|
| MELBOURNE | " | " | 5 PM | ATV 0 |
| ADELAIDE | GOOD FRIDAY | 31st MARCH | 5 PM | NWS 9 |
| BRISBANE | " | " | 4 PM | QTQ 9 |
| PERTH | " | " | 5 PM | STW 9 |

another JEWISH EVANGELICAL WITNESS programme

Mainly About People

Mrs Beth de Mars, a trained social worker and a parishioner of All Saints, Balgownie (Sydney) has been appointed to the staff of Kingside School and Hostel for intellectually handicapped children being planned by the Church of England Homes.

Rev Michael Bain, curate of Holy Trinity, Orange (Bathurst) since 1970, has been appointed curate of Coonamble.

Rev John H. Griffiths, rector of St Matthew's, Park Avenue, Rockhampton, since 1968, has been appointed rector of Young (Can-Goulb) from early April.

Rev William C. Pryce, curate of Delegate (Can-Goulb) since 1969, has been appointed rector of Moray from late Feb.

Rev Allan W. Bosser, rector of Braidwood (Can-Goulb) since 1967, has resigned from late April to take long service leave and to spend a year in England.

Rev David W. Biles, in charge of Lake Bathurst (Can-Goulb) since 1970, has resigned to undertake teacher training in Tasmania.

Rev Harold F. G. Randall, rector of St Stephens, Adamstown (Newcastle) since 1968, has been appointed to the new area of Kotara South and Belair from the end of Feb.

Rev L. Gregory Holmes, chaplain of Christ Church Cathedral, Newcastle, since 1968, has been appointed to the new area of Kotara South and Belair from the end of Feb.

Canon Max M. Redman, rector of St Mary's, Maitland (Newcastle) 1950-70, died in Maitland on December 22 last.

Rev Peter Mathew, BSc, MBE, warden of the Brotherhood of St Barnabas (N. Q'land) since 1969, has been appointed headmaster of St Barnabas School, Ravenshoe.

Rev Harley G. Hansford, rector of Tennant Creek (N. Terr) since 1968, has been appointed curate of Mount Isa (N. Q'land).

Rev Leslie J. Duncan, curate of St Bartholomew's, Mount Gravatt (Brisbane) since 1967, has been appointed first vicar of the new parochial district of St Johns, Upper Mount Gravatt, separated from Mount Gravatt from Feb 1.

Rev William R. Pearson, rector of West Cairns (N. Q'land) since 1967, was inducted as rector of St Francis Nundah (Brisbane) on Feb 2.

Rev Malcolm L. Crawley, rector of All Saints, Corryong (Wangaratta) since 1968, has been appointed rector of St Paul's, Euroa, from March 9.

Mr George Atkinson, a camp organiser with the Youth Department, has been appointed full-time Director of the Church of England Boys' Society from March 6.

Rev Paul Gurrer-Jones, rector of St Peter and St Paul, Milton (Sydney) since 1967, has been accepted as a CMS candidate and has resigned the parish from March 22.

Rev Thomas Knox, rector of six Sydney parishes by the time he retired from Woolwich in 1959, and active to the last, died at Ryde after a brief illness on February 13, aged 80.

On January 16, in St Thomas, Port Macquarie, the Bishop of Grafton made Robert Walter Friggens a deacon and he will be part-time honorary assistant at Port Macquarie.

Rev Ross T. Tongue, curate at Broken Hill (Riverina) since 1969, has been appointed curate of Griffith.

Rev Terence R. Booth, curate of Carrowa (Riverina), has been appointed curate at Broken Hill.

Rev Bruce W. Winter, curate of St James, Toowoomba (Brisbane), since 1969, has been appointed curate of St Stephens, Coorparoo, from mid-February.

Rev Canon T. Russell H. Clark, vicar of St John's, Camberwell (Melbourne), is to exchange parishes for six months from early April with Rev Walter T. D. Attoe, vicar of St John's, Welverhampton (Lichfield).

Rev Kenneth J. Mackie, of the Council for Christian Education at Schools, Victoria, since 1970, has been appointed to student chaplaincy in Port Moresby, New Guinea.

Rev Robert R. Langford, curate of St Richard's, Lockley (Adelaide), since 1969, has taken up a teaching appointment at the Peninsula Grammar School, and has permission to officiate in Melbourne diocese from February.

Rev Dr James G. Fraser, has been appointed to the charge of St Jude's, Allington (Melbourne), under the direction of Bishop Grant, on a part-time basis from March 5.

Rev Malcolm J. Ellis, curate of St John's, Bentleigh (Melbourne), since 1970, has been appointed curate of St Paul's Cathedral, Sale (Gippsland).

Rev Egan M. Eggleston, vicar of St James, Dandenong (Melbourne), since 1961, has been appointed vicar of All Saints, East Malvern, from May next.

Rev Terence E. Simper, curate of Cairns (NQ) since 1969, has been appointed to the charge of Walkerton, near Mackay, from February 9.

Rev Gordon V. Wing, curate of Mackay (NQ) has been appointed to the charge of South Townsville Railway Estate and Onoomba from early March.

Rev Ronald H. Wood, curate of Mount Isa (NQ), has been appointed curate of St John's, Cairns.

Bp Dann's education and youth work honoured

Bishop Bob Dann's association with youth and Christian education work in Melbourne since 1946 was honoured at a special function at St John's, Camberwell, on Sunday afternoon of March 5.

People from all parts of the diocese assembled for a light meal and a presentation to the Bishop who leaves for overseas in April. He also preached at the evening service at St John's.

Last year he relinquished the position of chairman of the Department of Christian Education, his place being taken by Bishop James Grant. This ended a direct association with work which has

been dear to his heart since ordination.

Rev Ken McIntyre, Director of the Department organised the function which gave so many the opportunity to pay tribute to Bob Dann's leadership.

The Archbishop of Melbourne, Dr Frank Woods, presided and special music was presented by "The Stirrers." There was also a special presentation of the department's activities.

Former housing settlement celebrates 25 years

Rev Noel Paddison was sent by Sydney's Home Mission Society to the rather grim housing settlement of Herne Bay in 1947. Five ministries and 25 years later, the provisional parish celebrates its silver anniversary.

It did so on February 13 with the dedication and opening of the new rectory of St Andrew's, Riverwood, by Bishop Jack

THE AUSTRALIAN CHURCH RECORD

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Holy Trinity, York, Western Australia, third oldest church building in W.A. in order of consecration. It was consecrated by Bishop Hale of Perth, on February 14, 1858.

N.Q. broadens its mission support

The Bishop of North Queensland, Right Rev John Lewis, has announced the formation of a Mission Committee as a sub-committee of the Diocesan Council. It will formulate policy and help widen the scope of the diocese's mission involvement.

Bishop Lewis said that the new committee would ensure that the diocese takes an interest in missionary bodies such as the Australian Board of Missions, Church Missionary Society, the National Fund, the Bush Church Aid Society and our own Home Mission Fund.

"In the past, the bulk of our support has gone to the Australian Board of Missions, but as the diocese increases in viability

Except for lazy people and those who insist upon looking for him only on their own terms, God can be adequately understood. That's why he has revealed himself in the written and the incarnate word.

(Christianity Today)

The Christian's offensive weapon

How Satan hates the Scriptures and how consistently he has attacked them! In the entire armour of God the Scriptures are the only offensive weapon.

Can we not learn from our Lord's three thrusts of the Sword at Satan the wilderness? Are we so ignorant of the validity and effectiveness of this weapon that we fail to use it when beset by the devil?

In the mysterious providence of God he has ordained the power of prayer. Countless saints know by experience that the impossible becomes a reality because prayer is powerful. By it the resources of Almighty God are brought to bear on problems and situations that confront us; we see and know that "prayer changes things."

— L. Nelson Bell in Christianity Today.

A DISEASE PROMOTED BY MASS MEDIA

"Alcoholism is the only disease which we employ all major public communications media to promote and extend" is one of the statements in the most recent Issues and Answers leaflets produced by the diocese of Sydney.

"The financially and politically powerful liquor trade has conditioned society into accepting the ever-increasing use of beverage alcohol despite its appalling record of personal and community havoc in this modern technological age."

The pamphlet points out that drug pedlars cannot advertise their wares, and if they do they face a gaol sentence. On the other hand there are "never-ending hidden political pressures which are always seeking to extend liquor markets... It seems hypocritical for a government to condemn drugs, but at the same time to increase facilities for the sale of alcohol."

Christians are urged to "study community conditions to determine whether existing laws are being observed, whether new laws are needed, and whether conditions exist which encourage drinking."

JOHN E. SOUTHARD: The only people with whom you should try to get even are those who have helped you.

SHADOW OF SECULAR MAN

Let me not only do the Christian's task,
But fill me with Your living Spirit, God.
Otherwise, one whose hands are warm with work,
Pressing on swiftly where I lurch and plod,
One without faith, will say: "Move over, son,
Leave it to me, I'll do what must be done!"

by Merrick Webb

Treasures of Egypt Adelaide display

The 50th anniversary of the opening of the tomb of the Pharaoh, Tutankhamen, will be marked by a display at Holy Trinity, Adelaide, from March 12 to 25. It is being organised by the Australian Institute of Archeology.

The display includes replicas, colour photographs and Egyptian

artifacts and will be open every day at stated hours.

It has been arranged as part of Holy Trinity's contribution to the Adelaide Festival of Arts.

Rev Gordon Garner of Melbourne, who is Director of the Australian Institute of Archeology, will preach at Trinity on March 12 as the display opens. "A Dream of Kings," a dramatic presentation in light and sound highlighting the treasure of Tutankhamen's tomb and the

empty tomb of Christ, will have its premiere at Holy Trinity on March 15.



Tutankhamen.

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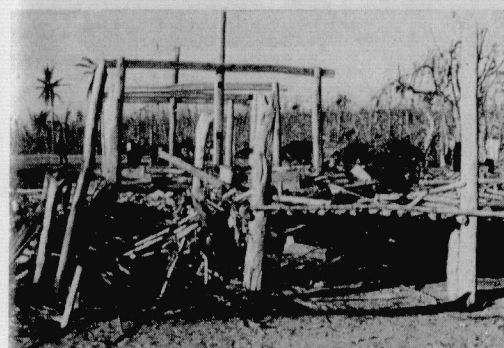
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Pacific diocese devastated by three cyclones

The British Government is to assist the diocese of Melanesia to rebuild schools, dispensaries and other institutions demolished by the three cyclones which have recently wrought havoc in the Solomon Islands and the New Hebrides.



All that remains of the Customs House on the island of Santa Ana. This area bore the full force of recent cyclones.

But aid is conditional upon the church providing professional builders and carpenters, including payment of their fares and wages. Materials for the buildings — classrooms, dormitories, teachers' houses and dispensaries — will also have to come from overseas, but will be provided by the Government.

The Bishop of Melanesia, the Right Reverend John Chisholm, described the British Government's offer of aid as "a massive and generous undertaking," but warned that the task of restoring the devastated areas of the diocese was a "real challenge" to the Church in Australia and New Zealand.

He has asked the Australian Board of Missions to make the need for professional builders and carpenters known as widely as possible. It is envisaged that volunteer help will be required for between six and 12 months. Volunteers will receive a wage of approximately \$1,000 per annum.

As a result of Bishop Chisholm's request, the Australian Board of Missions has announced an immediate appeal for builders especially carpenters with experience in small home building to join immediately a team to be called the Volunteer Relief Building Team for Melanesia.

Describing the havoc wrought by the cyclone, the Bishop said: "One cannot credit the appalling destruction which has taken

place. In some areas every leaf and blade of grass has been swept away."

"All our churches and schools in the Banks and Torres Islands have been completely destroyed — a heart-break for these good people who have done so much in recent years towards self-help."

"Our permanent schools at Motalava and Port Patteson have been completely wrecked and even though the buildings were of concrete they have been ruined as their roofs have been ripped off and all contents within destroyed. This means, of course, that it will be many months indeed before schools can operate again and this is a great setback for all our children."

"In one village which I have just visited, nothing at all remains as it was hit by a tidal wave and the whole area is now covered by sand and stones."

Many people had been injured by flying trees, timber and roofing iron, said the Bishop. The whole area looked as if it had been hit "by a series of high explosive bombs."

In his latest communication, Bishop Chisholm says he is aware that there have been cyclones in the developed countries, "but here, there is a difference. People have lost their gardens and their livelihood, their homes and possessions, and there is no insurance to cover any of these things."

"In many cases, people have told me that all their money has

Prof MacKay addresses Tyndale Fellowship

Dr Donald M. MacKay, professor of Communication at the University of Keele, is to address the Tyndale Fellowship and the Victorian IVF Graduates' Fellowship tonight in the Isabel Younger Ross Memorial Hall, Carlton.

His lecture will be entitled "Brains and Person," and it will be the 13th annual public lecture of the Tyndale Fellowship.

Dr MacKay's visit to Australia is by means of a Commonwealth Visiting Fellowship awarded by the Department of Education and Science. His special interest is in the field of brain research and "machine intelligence."

As both a Christian and a scientist, he is vitally interested in the relation between science

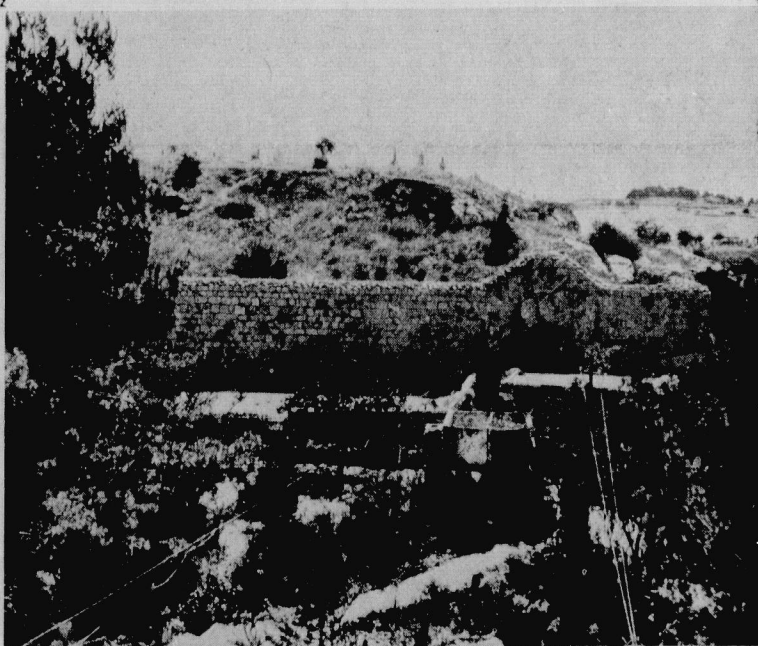
and faith and in the philosophical problems raised by the relation of mind and brain and by free-will and determinism.

One of his recent publications was for the Inter Varsity Fellowship — "Christianity in a Mechanistic Universe."

CENTURIES

A former missionary with the Church Missionary Society, the Rev H. B. Lewis, now living at Worthing, celebrated his 100th birthday on February 22nd. He baptised the present Archbishop of Uganda, Rwanda and Burundi, the Most Rev Erica Sabiti. Another former CMS missionary, Bishop Sherwood Jones, now living at Pyrford, Woking, celebrated his 100th birthday on March 4th.

"WITHOUT A CITY WALL"



The garden tomb enclosure, showing Gordon's Calvary, traditional site of the crucifixion, in the background.

ACC GENERAL MEETING FACED CRUCIAL PROBLEMS

The 25th general meeting of the Australian Council of Churches held in Sydney late in February faced a number of crucial problems, some of them affecting the future of the Council.

In week-long meetings, the council of over 100 people faced severe internal problems concerning a financial crisis and the ACC role in this country, both as a servant and as a leader of the denominations which comprise its membership.

For the finance committee, Mr John Denton reported that the budget for this year showed projected income to be \$10,000 less than expenditure. This comes on top of a \$4,000 deficit for 1971 and is exacerbated by falling income, rising costs and increases in salaries.

Mr Denton recommended that increased support be sought from individuals since denominations were facing similar financial difficulties.

But council resolved that member denominations be asked to consider a minimum annual increase of 8 per cent in their contributions over the next three years. If the deficit is not met, council authorised reduced expenditure which could include staff cuts.

Rev Clive Harcourt Norton was asked to draft a statement on the role of the ACC but it was sent back for re-drafting when Mr Harcourt Norton, a former State secretary of the NSW State Council of the ACC admitted in his draft that some ACC actions had not represented a majority of the constituent churches.

Other matters dealt with included a report on mixed mar-

riages drawn up by a joint Roman Catholic-ACC study group and the vexed question of the rights of Australian Aborigines.

Right throughout the week the question of our Aborigines kept cropping up and an entire evening was given to a panel discussion on Aboriginal issues. Aborigines themselves spoke to the council. At the closing worship service of the council, an offering of almost \$200 was taken and it has been sent to the Aboriginal "embassy" in Canberra.

The Right Rev David Garnsey, Bishop of Gippsland, was elected president of the ACC for a further term, expiring probably late in 1973.

Large numbers attend Caringbah Lent studies

Between 100 and 200 people attended a special series of Wednesday Lenten studies at St Philip's, Caringbah, NSW, during February and March.

The series of studies organised by the rector, Rev Tony Lamb, were on the Holy Spirit. They dealt with questions of special interest today in the light of the renewed emphasis on the Holy Spirit's work.

They were studies in depth on the Old Testament, the New Testament, the baptism of the Spirit, prophecy, tongues and healing.

Among the visiting speakers were Rev Dr William Dumbrell, Dr Broughton Knox, Canon Donald Robinson and Rev Bruce Smith. Full opportunity was given to all attending to question the study leader.

KIAMA RI CO-OPERATION

All Protestant ministers in the Kiama area (NSW) are co-operating to present a challenging elective Scripture program for high school students of the fourth, fifth and sixth forms.

This follows a successful pilot scheme conducted by the ministers last year.

This year, the electives include: "Science and Religion," "Hatred Unlimited" (studies on war and conflict), "Over to You" (an open forum session on topics selected by the students), "Relationships," and "Christianity, Sex and Marriage."

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