

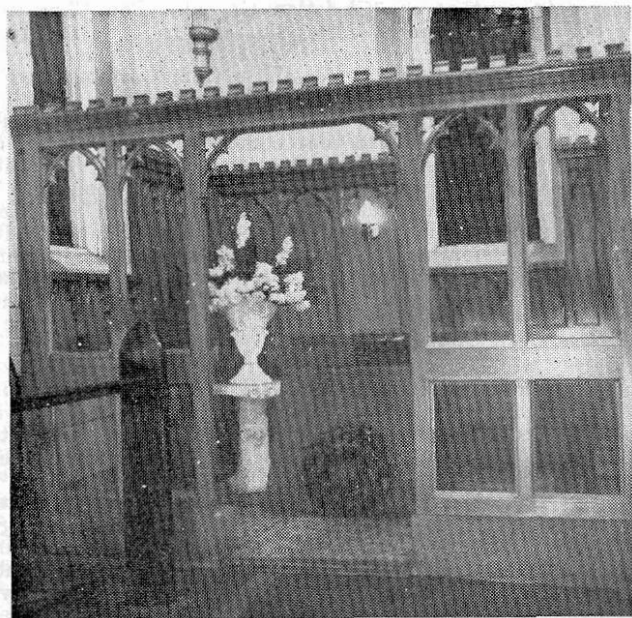
The Chronicle Of All Saints Petersham

Rector:

The Rectory, 325 Stanmore Road, Petersham, 2049—56-4735

Hon Assistant: Rev. A. E. C. GARDNER, B.A., Th.L.

JUNE, 1974



THE BOSWARD MEMORIAL

**"O that I know where I might find Him."
(Job 23.3)**

This expression of Job finds an echo in the hearts of the majority of folk today, both outside and many within the Church. The readiness with which men and women run after all kinds of clues: fictitious philosophies, political and social ideologies and all kinds of strange cults is plain proof of their having lost God or having failed ever to have found Him.

It is hard enough for us when we are well and all is pleasant to make God the reality he should be to each one of us in our lives, but in times of darkness and pain it requires a great and true faith, one that has become part of our character, to see God as the light shining to guide, cheer and welcome us.

Let us now turn to our question: where do we find God?

The very first place should be in other people.

The Bible declares over and over again that there is a close connexion between our relation to God and our relation to our fellows. Furthermore if one of these is wrong: the other cannot possibly be sound. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Jesus did not teach only the Fatherhood of God, he linked it closely and intimately with the brotherhood of man. Too often sincere and pious folk have tried to establish the one without the other to the detriment of the Christian Gospel. The Christian Church must have both prophets and priests: the first to keep before our eyes the religious duty of love for our fellows and the other to remind us of our duty in worship of God. For these things are not two separate entities but the very heart of the Gospel of Christ.

Then, too, we should be able to find God in conscience, that mysterious prompting from within, still that comes to us from without as our duty. So often we confuse conscience with conformity to custom, that of behaving in a way in which we are expected to behave. But conscience is more than mere social approval when there are times when we have to make a decision with no human eye upon us. It is then, when we make a decision, not because we know society will command or condemn our action, but we make it because someone who knows the thoughts of our hearts and who calls us to choose for righteousness' sake. It is then that we feel that we are putting our hand into the hand of God and walking the way he calls us to tread with Him.

Then surely we should be able to find God in His material creation. All I wish to do here is to say that we can find God as a God of beauty, law and order in His created world. Whether it is the flower in his craned wall or the sunset or the splendour of a bird or butterfly, we can see something of God at work in His world, revealing himself in law and beauty.

Perhaps it sounds almost trite and trivial to say that we should be able to find God in Jesus Christ. Yet we will fail to recognise God in Jesus Christ if we are obsessed with things of bulk and size, if we pay homage to mighty masterful forces and fail to realise that persons are of more worth than these. It is not a mighty power we see in Jesus—but someone who is so unlike us yet who makes us want to be more like Him.

Finally we should learn to find God in what seems his absence. The God who comes to us in persons, in conscience, in his creation is a God of love and love does not advertise itself. Therefore it is easily over-

looked. The fact that God sends the sun to rise, and the rain to fall on the just and the unjust alike may be argued by some as indicating indifference, that he does not care! Jesus, however, saw in it the evidence that he cares so much that he is not deflected from his purpose of good by the fact that men are ungrateful and do not recognise him, if, then, we complain that God does not make himself so obvious that he cannot possibly be overlooked, are we not asking that he cease to be loved? The truest human love gives all and does not ask for recognition: it keeps itself in the background. Shall God's love be less than pure? It is our saddest regret that we so often forget and fail to appreciate those who do most for us because they are so unassuming about it. If, therefore, we are to find God, let us not look for some blatant and unmistakable power, but let us wait in awe and wonder upon the mystery of a love that does not seek its own and does not thrust itself upon us, lest that to our loss we may fail to see it there.

(Text of the sermon delivered by Rev. A. E. Gardner on 12th May, 1974.)

"To be strong and true; to be generous in praise and appreciation of others; to impute worthy motives even to enemies; to give without expectation of return; to practice humility, tolerance and self-restraint; to make the best use of time and opportunity; to keep the mind pure and the judgement charitable; to extend intelligent sympathy to those in distress; to cultivate quietness and nonresistance; to seek truth and righteousness; to work, love, pray, and serve daily, to aspire greatly, labour cheerfully, and take God at His word."

GRENVILLE KLEISNER.

—oOo—

THE TOWER OF BABEL

by Friedrich Ragette

As told in the Old Testament the story of the Tower of Babel is one of the most fascinating stories of our time. It tells, concisely, of man's efforts to build a great tower into the heavens. It has colour, excitement and a moral.

The moral of the story is that man should keep his place and not aspire to God-like creativity, in medieval times the moral element, pride goeth before a fall, was uppermost. During the dynamic, self-confident Renaissance the story was an occasion to celebrate the ingenuity and adventurousness of man. In the Space Age it might well express renewed doubt about the ultimate results of man's endeavours.

In 1854, the British Foreign Office notified its consul in Basra, Mr. J. E. Taylor, that the British Museum wanted someone to search out ancient ruins in southern Mesopotamia. Mr. Taylor obliged and in excavating those undifferentiated mounds uncovered the top of a large man-made brick structure and some clay cylinders on which was written, in cuneiform, the history of the building.

They were not startling discoveries but they did point the way for the expedition in the 1920's during which Sir Leonard Woolley, under the auspices of the British Museum and the University of Pennsylvania, found the famous "Ur of the Chaldees," the birthplace of Abraham, and unearthed evidence that the stories of ancient Babylon were not legend, but history.

It had been a splendid history while it lasted, rivalled only by that of ancient Egypt in brilliance and depth of civilization, it began sometime in the fourth millennium before Christ when a non-Semitic people called the Sumerians descended from the mountains of Persia and settled on the fertile plain between the Tigris and Euphrates rivers.

They built cities, invented cuneiform writing, and perhaps the wheel, channeled the waters of the nearby Euphrates into a remarkable irrigation system, perfected the art of goldsmith and built great towers of bricks made of clay. From them, eventually, evolved the Babylonian civilization, the centre of which in the waning centuries of Mesopotamian importance, was Babylon, "the Glory of Kingdoms."

By any standards Babylon was a magnificent city. Sprawled along the banks of the palm-lined Euphrates. Babylon was a great metropolis of broad avenues and high buildings, numerous temples and great walls. Through the magnificent Ishtar Gate, a structure of yellow brick adorned with lions and bulls in glazed blue tile, streamed thousands of merchants, soldiers, priests and farmers. Armour glittered in the sun and chariots clattered down the avenues to the river.

Beyond the city walls, lush fields of wheat, clusters of fruit trees and small gardens extended almost as far as the eye could see. And high above, looking down on this magnificence and out across the plains from a height of nearly 300 feet, stood the great tower that the ancient Jews, herded into Babylon for 70 years of captivity, were to describe to the world as the Tower of Babel.

In digging out the history of Babylon, archaeologists found that in every important ancient town in the land between the rivers there existed the remains of towerlike structures called ziggurats. They also discovered representations of stepped towers on seals, amulets, cylinders and bas-reliefs, as well as cuneiform texts giving the names and dimensions of the towers.

Eventually, near what is now the village of Hilleh in Iraq, they uncovered the ground plan of a particularly large tower. It was made of burnt bricks and was some 300 feet square. Texts found in the ruins called it "Etemenanki, the House of the Foundation of Heaven and Earth."

The texts also told of its restoration during the reign of Nabopolassar in 625 B.C., mentioned baked bricks, streams of bitumen, the counsel of Babylonian gods, and, some 60 years later the conscription of foreign labour by the famous Nebuchadnezzar to continue the restoration.

It all fitted. This was the Tower of Babel, and the Tower of Babel, although perhaps larger and more important, was no more than another of the ziggurats that dotted the Mesopotamian plains. Thus they had at once confirmed the Biblical story and produced at least a possible explanation of its combination of two unrelated subjects: the building of a tower and the diversity of languages among men.

For thousands of years, apparently, ziggurats were an integral part of Mesopotamian cities, each differing from the other in detail like the cathedrals of Europe, but essentially the same: massive cube-like blocks, with stepped-back upper terraces, and monumental stairways leading to upper sections from which spiral stairs ascended to the topmost platform on which stood a temple or shrine.

Inevitably they reminded the explorers of those other marvels of ancient engineering, the pyramids of Egypt. But while the pyramids were tombs, built by individual rulers to provide safe resting places for their bodies and to ensure their comfort in afterlife, the ziggurats were clearly places of worship, built, enlarged, restored, and embellished by generation after generation. Why, archaeologists wondered, was such tremendous labour expended to give them the form?

From available evidence, the answer seems to be this. The Sumerians originated in mountainous country. They frequently depicted their

gods standing on mountain tops, and many of the animals in their art are of a mountain type. When they migrated to the plain, they did not change their religion but, where nature had failed to provide mountains, they fashioned their own out of the only material available to them: clay bricks.

Thus, far from challenging God as the Hebrews thought, the Sumerians and their successors worshipped from the **ziggurats**, and offered their gods a stepping stone between heaven and earth in the hope that they would descend and follow them to their new habitat.

As to the second part of the story, God's decision to "confound their language," one theory is that the captives might have mistaken the sacred name of Babylon, **Bab-ili**, meaning the gate of God, for the Hebrew **balal**, meaning confusion—an ironic twist in a story about a confusion of tongues.

Another theory is that because many nations had traversed the plains of Mesopotamia, Babylon probably housed people of many races—remnants of older inhabitants, slaves and conscripted labour, perhaps business or diplomatic representatives of neighbouring tribes—all speaking different languages or dialects.

To the simple nomadic Jews, marched off their pastoral lands 800 miles away and set down in this teeming city, the diversity of language was unsettling and mysterious and called for an explanation. In the habit of seeking theological explanations for all human phenomena, they may have concluded that the confusion of tongues was God's curse on the Babylonians for setting up strange religions and for constructing these arrogant towers into the heavens. That, in any case, is how they told it and why, ever since, Babel has been a warning to man to limit his pride and put a rein on ambition.



INDUCTION SERVICE

Parishioners are reminded of the special service to be held at 8 p.m. on Wednesday, 5th June, 1974, for the Institution and Induction of the Reverend S. W. Gissing, Th.L., as Rector of All Saints' Petersham, by The Venerable E. D. Cameron, B.D., Th.Schol., Archdeacon of Cumberland with Sydney.

All parishioners are invited to be present at this service and the official welcome afterwards in the parish hall.

VESTRY MEETING

The annual Vestry Meeting was held on Tuesday, 30th April, 1974, with the Rural Dean, Rev. A. T. Pitt-Owen as chairman. The meeting was well attended and all present took an active interest in the nights proceedings.

The Treasurer reported on the financial position and thanked the many people who have supported the Parish over the years. On all occasions there has been a ready band of people who by their prayers and actions have offered their assistance.

The Rural Dean then announced that he appointed Mr. E. Quelch as Rector's Warden. He also appointed Messrs. J. Bretherton, F. Evans and N. Cragg as the Rector's nominees on the Parish Council. The following positions were then filled by election:

Peoples Wardens:

Mr. F. Hearn.

Mr. W. Williams.

Parish Council:

Mrs. J. Gorman.
 Mr. P. Gray.
 Mr. B. Livingstone.
 Mr. H. Quelch.
 Mr. B. Sayers.
 Mr. D. Sayers.
 Mr. C. Sillence.
 Mrs. W. Sopwith.
 Mr. H. Swankie.

The representatives of the church organisations reported on their years activities and their financial position. All advised that the year had been successful and that they were looking forward to the year ahead.

At the First Parish Council Meeting Mr. E. Quelch was reappointed Treasurer. The Council also elected Mr. H. E. Quelch as Secretary.

—H.E.Q.

**SANCTUARY FLOWER ROSTER**

- June 2: Donated by Miss N. King and Mrs. Cleary in memory of their Parents, Mr. and Mrs. E. King; arranged by Mrs. Clark.
 June 9: Donated by the Quin Family in memory of their Sister; arranged by Miss Nisbet.
 June 16: An anonymous donation for the Stone of Remembrance; and from Mrs. E. Hillery in memory of Miss K. O'Neill; arranged by Mrs. Clark.
 June 23: Donated by Mrs. Gordon in memory of her Brother, Mr. J. Oliver; arranged by Mrs. Clark.
 June 30: In memory of Mr. and Mrs. Baxter from their Daughters, Stella, Ena and Barb; arranged by Miss Nisbet.
 July 7: Donated by Mrs. Dunne in memory of her Parents; arranged by Mrs. Clark.

We also acknowledge the gift of flowers on 27th May, from Mrs. Provan in memory of her Parents, Mr. and Mrs. Yarrington.

**SUNDAY SCHOOL NEWS**

Lenten Boxes: This year the lenten boxes were from the Church Mission Society. The C.M.S. carries out its mission work in the north of Australia as well as in Kenya, Nepal, and many other places.

I would like to thank the girls and boys for their contribution to the society.

Annual Fete: Besides the groceries and the home made jam the sunday school is also having on the stall, drinks, potato chips, and lucky dips.

Last year the lucky dips were sold out very quickly. At this early time I would like to appeal for donations for the lucky dips. Each dip will cost the children 5 cents, so any small item would be gratefully received. The donations may be left in a box in the church marked "Sunday School".

NOEL CRAGG, Hon. Secretary.

THE CHRONICLE

CLUB NEWS

Ladies Guild:

The Guild will meet on Tuesday, 11th June, at 1 p.m. On Tuesday, 18th June, we are arranging a "Housie" afternoon in the hall commencing at 1.30 p.m. A donation of 30 cents will include afternoon tea. All visitors will be very welcome.

On Tuesday, 9th July, we will have a speaker from the Leprosy Mission, with films showing the work being done in this field. This will commence at 10.30 a.m. As usual a donation of 30 cents will include morning tea.

E. M. BOSWARD, Hon. Secretary.

Y.M. and Friends Club:

The next meeting of the Y.M. and Friends Club will be held in the Parish Hall, on Tuesday, 11th June, at 8 p.m.

Our "Jumble Sale" will be held on Friday, 28th June, from 10 a.m. in the Parish Hall. Donations of new or second-hand clothing or anything saleable would be very much appreciated. Please come along and support our efforts.

IDA BARRETT, Hon. Secretary.

Senior Parishioners' Club:

"All Saints" Senior Parishioners' Club is well known in the Western Suburbs as a popular social club held in the Parish Hall each Thursday, at 1 p.m. Donation is 20 cents payable only when you attend.

We invite Ladies and Gentlemen of all denominations to join. You are assured of a very warm welcome—and we know you will come back again.

It was so nice to welcome back Mrs. Gill of Stanmore after her spell in hospital.

For any further information regarding our Club activities please telephone me.

DOT SHAW, Hon. Secretary (797-6967)

Indoor Bowls Club:

This club is going along very well. We enjoy very pleasant evenings and so far have won one round in the competition. We extend an invitation to all parishioners to join us either as players or as spectators.

B. SEE, Hon. Secretary.

NEWS BRIEFS

● Colleen and Alan Jones wish to convey their sincere thanks to the Parish Council, parish organisations and parishioners for the very kind wedding cheque presented to them.

● Mrs. Clark would appreciate donations of "left over" wool for her fete work.

● Articles for the July "Chronicle" are due no later than 16th June, 1974.

H.E.Q.

AND a youth said, Speak to us of Friendship.

And he answered, saying:

Your friend is your needs answered.

He is your field which you sow with love and reap with thanksgiving.

And he is your board and your fireside.

For you come to him with your hunger; and you seek him for peace.

When your friend speaks his mind you fear not the "nay" in your

THE CHRONICLE

own mind, nor do you withhold the "ay."

And when he is silent your heart ceases not to listen to his heart;
For without words, in friendship, all thoughts, all desires, all expectations are born and shared, with joy that is unacclaimed.

When you part from your friend, you grieve not;

For that which you love most in him may be clearer in his absence, as the mountain to the climber is clearer from the plain.

And let there be no purpose in friendship save the deepening of the spirit.

For love that seeks aught but the disclosure of its own mystery is not love but a net cast forth: and only the unprofitable is caught.

And let your best be for your friend.

If he must know the ebb of your tide, let him know its flood also.

For what is your friend that you should seek him with hours to kill?

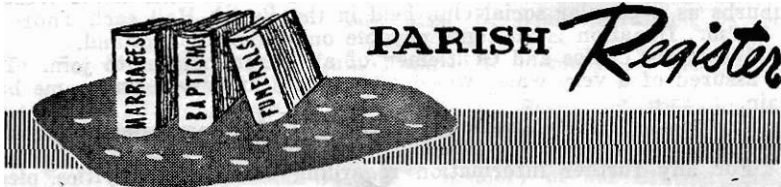
Seek him always with hours to live.

For it is his to fill your needs, but not your emptiness.

And in the sweetness of friendship let there be laughter, and sharing of pleasures.

For in the dew of little things the heart finds its morning and is refreshed.

K. GIBRAN.



BAPTISMS

"One Lord, One Faith, One Baptism."

April 28: Allyson Louisa Coleman.

May 12: Emma Margaret Jones.

May 19: Troy Anthony Reddon.

WEDDINGS

"Heirs together of the Grace of Life."

May 4: Alan John Forrester and Judith Anne Simmons.

Chronicle Subscription: Mrs. J. Smith, \$2.00.

WALTERS & SON

FUNERAL DIRECTORS

Offices and Chapels:

433-35 NEW CANTERBURY ROAD, DULWICH HILL—560-9999

890 CANTERBURY ROAD, LAKEMBA—759-4044

You are invited to enquire about our funeral fund.

People of all ages are accepted without medical examination.

James & James, Printers, 209 Liverpool Road, Ashfield — 798 8325