

## Armidale leader helps in New Guinea

Rev Ronald V. Ash, Home Mission Society representative for the South Coast and Tablelands (Sydney) since 1970, has announced his intention to resign when his three-year term expires at the end of this year.

Rev R. Farquhar has been appointed Principal of the Tailem, Bible College, Karuah, near Newcastle, NSW. He will begin duties from early 1974.

Rev L. Herbert A. Broadley, rector of St John's Maroubra (Sydney) since 1968, has announced his retirement from January 31, next.

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

Rev Neville J. Keen, General Secretary of the Home Mission Society (Sydney) and Mrs Keen returned from some months overseas early in October.

Archdeacon Frederick W. Guest, of Perth, has resigned the canonry of St George's Cathedral which he has held since 1951.

Archdeacon Ralph Thomas who has been rector of St John's, Fremantle (Perth) and Archdeacon of Fremantle since 1964, has resigned both offices from January 31, next.

Rev Canon Frederick T. Evers who has been in charge of the Society of the Sacred Mission in the diocese of Perth since 1960, will be transferred to a post in England with the Society in December.

Mrs Annaliese Thomas, a parishioner of St Mark's, Darling Point and an honours graduate in social studies, has begun work as a children's court worker for the Home Mission Society (Sydney).

Miss Kristine Chappell, a parishioner of St Jude's, Randwick, and an Honours graduate in social work, has begun work with the Church of England Counselling Service (Sydney).

Rev Keith Morley, rector of Smithfield and Rev Brian Johnson, rector of Westworthville have been elected to the Western Regional Council (Sydney).

## Court worker retires

Mr Wilbur Gates (pictured), children's court worker for Sydney's Home Mission Society Counselling Service for almost ten years, retired recently.



Mr Wilbur Gates

Born in Windsor, his life-long associations have been with the old men's and families of the Hawkesbury district. He joined the RAAF in 1941 and was commissioned in 1942. His last posting was at Richmond and he retired with the rank of Group Captain in 1962.

He wanted to put his training and experience to good use and in 1963 a court chaplain asked him what he was doing. He replied: "Waiting for you to give me a job." Before long the job in the court work was found for him.

His work involved attending the metropolitan court and Yarm, where he worked alongside magistrates and the Child Welfare Department to rehabilitate young boys in trouble.

He helped place boys who had come out of detention into jobs, found accommodation and counselled them.

The Society's Charlton Boys' Home was a great boon to him, because it enabled him to place boys in a Christian atmosphere. His only regret is that the proposed Girls' Hostel for working girls was not begun or completed before he retired. Although he is retiring he'll be far from in-

Rev Ray Smith, Diocesan chairman of Theological Education by Extension (TEE) for Armidale, spent eleven days in New Guinea recently helping with a TEE course.

Mr Smith was invited to the Christian Leaders' Training Col-

lege, Banz, in the Western Highlands District of New Guinea to help conduct a Theological Education Workshop for missionaries working in Papua and New Guinea from 20th-31st August.

He worked with Miss Patricia J. Harrison (Armidale) and Dr Stewart Simpson (Bentleigh, Vic). The purpose of the workshop was to assist the participants in their understanding of the TEE concept and to train them in the writing of TEE materials.

It is anticipated that an Association of Bible Colleges of New Guinea will be formed to develop a TEE program for Papua New Guinea. A number of churches, bible colleges, theological seminaries and missionaries have shown interest in TEE for training indigenous pastors.

On his return, Mr Smith prepared a full report on TEE and its application to the training of lay people in the diocese of Armidale. The report was present-

ed and fully discussed at a meeting of the Diocesan Board of Christian Education on 17th September.

The whole plan was looked at in detail and reactions to it were generally most favourable. However, a special meeting of the board was set down for late October when a final decision will be made.

## FOR USE ON REFORMATION SUNDAY

Almighty God, who through the preaching of your servants, the blessed Reformers, has caused the light of the gospel to shine to all the world; grant that we, knowing its saving power, may faithfully guard it and defend it against all enemies, and joyfully proclaim it, to the salvation of souls and the glory of your holy name, through Jesus Christ our Lord, Amen.

Eternal Father, we give you thanks and praise for all the generations of the faithful, who, having served you here, are now with you in glory; and we beseech you, enable us so to follow them in all godly living and faithful service, that hereafter we may with them behold your face, and in heavenly places be one with them for ever, through Jesus Christ our Lord, Amen.

The following Collects are also suitable for use on Reformation Sunday:

Advent II, Epiphany V, Quinquagesima, Easter III, Whitsunday, Trinity IV, VII and XVI, St Philip and St James' Day, St Peter's Day, St Simon and St Jude's Day and All Saints' Day.

Suggested hymns include those recommended for All Saints' Day and Guide me O thou great Jehovah. He who would valiant be, Soldiers of Christ arise, Christ is our cornerstone, Beneath the cross of Jesus, To the Name of our Salvation, Luther's Hymn (Great God what do I see and hear).

Bible readings: Proverbs 9:1-11, Daniel 2:1-23, II Kings 23:1-20, Nehemiah 4, Nehemiah 8, Isaiah 6, Luke 13, 18 to end, II Corinthians 4, Matthew 5:1-12, John 17, Acts 20:17-38, Revelation 14.

Suitable Psalms: 8, 15, 32, 42, 62, 75, 103, 118, 122, 138.

## Out of reach

The ironic fact is that we can reach the moon, but we are unable to reach each other. (W. P. Baddeley.)

## New staff for Adelaide B.I.

The Council of the Adelaide Bible Institute have just announced the appointment of new staff for 1974, with the prospect of further appointments in the near future.

Rev Lionel Berthelsen, BA, BD, will join the staff as lecturer in New Testament studies. Mr Berthelsen is an ordained Church of Christ minister. He has lectured at Kenmore Christian College, and is currently assisting at Sydney Missionary and Bible College. He will come to ABI following a pastorate at Fairfield Church of Christ, NSW. Mr Berthelsen is married, with two small children. He is a graduate of Queensland University.

Mr Ian Webber, BA, Dip Ed, Dip T, comes to ABI after nine years as Headmaster of a large area school in South Australia. With a wealth of teaching and administrative experience he has accepted appointment as Registrar and part-time lecturer. At the same time Mr Webber will complete studies towards the Melbourne BD. He is married with three children.

Miss Sandra Walker, on completion of her course at ABI will join the staff in a secretarial capacity, with particular responsibility for accounts. Miss Walker joined the student body after working as a bookkeeper with the Asia-Pacific Christian Mission in their Melbourne office. She will continue accountancy studies with a view to

qualifying as a registered accountant.

The grounds staff is to be augmented with the immediate appointment of Mr John Roberts, a master plumber. Mr Roberts, who is in fellowship with the Christian Brethren, is the only one of the four new staff members who is Adelaide based.

ABI has committed itself to a major campus upgrading, and it is in line with this that it has been seeking suitable staff for a new era in the life of the College. 1974 is the 50th year of the Institute, the 25th of the residential college. Council, staff and students are looking to the Lord to open a significant year with a full and qualified staff, at least 50 new students, and implemented plans for major property improvements.

## WCC Central Committee

Among the decisions of the last Central Committee meeting of the World Council of Churches were:

Asked a staff group to study not only the term "conservative evangelicals" but also groups so labelled, perhaps misleadingly so.

Appointed two Deputy General Secretaries: Dr Alan A. Brash, a New Zealand Presbyterian director, CICARWS, and Dr Konrad Raiser, a German Lutheran now secretary in Faith and Order Secretariat.

## Primate converted; influenced by VCC

In his synod sermon in Melbourne on October 1, Dr Frank Woods, Archbishop of Melbourne and Primate, began by saying "I have to confess to having been converted."

Dr Woods then went on: "A year ago we were asked if we would join the Methodists in making 1975 a year of evangelism, join them in their World Evangelistic Campaign planned for that year. I was — and still am to some extent — sceptical about the whole idea: sceptical that such a thing could be organised, sceptical that even if it could, whether the result would be proportionate to the great effort and cost; sceptical

about any attempt to hold a simultaneous mission in different parts of the church; sceptical, above all, about evangelism in this changing world. So I refused to co-operate.

"Next I was asked to involve the diocese in an evangelistic campaign, also timed for 1975 which was to have the benefit of the experience of an American Campaign called 'Key 73', of this I was — and am — still more sceptical. I suspected it of being just one more American importation and one more American religious 'gimmick'."

"But I was put to shame by the Victorian Council of Churches which had listened more particularly and carefully to what was proposed and, having decided that the plan was

"worth a try," invited the member churches to take part in a joint enterprise of evangelism in 1975, using the experience of the Methodists and of Key 73 but not in any way committed to their methods; indeed it was emphasised that no sort of uniformity would be imposed or expected. Every church, every diocese, every parish was free to say yes or no to the invitation, and, if the reply was yes, then to do the work of evangelism in whatever way seemed right and effective.

"So I, on behalf of the diocese have said yes, and I have asked Bishop Muston to represent us on the Victorian Council of Churches committee that is holding a watching brief for those taking part."

## HIGHLIGHTS OF SYDNEY SYNOD

Once again six days were needed for Sydney's diocesan synod. This year it began on 8th October and ended with some business unfinished on 17th October. Some of the major issues decided were:

### HOMOSEXUAL REPORT

This report, the fruit of two years work, gained the attention of the press and TV and its presentation was awaited with interest. A small group of men and women demonstrated their opposition to the report by distributing pamphlets outside the Chapter House.

The stand taken in the report is summed up in this quotation: "Homosexual behaviour, male and female, is an activity which affects the public good and, therefore, must never be given the status of an accepted form of sexual activity by society." The report made seven recommendations on the treatment of, and legislation regarding, those guilty of homosexual offences. While it sought the modification of the law in some respects, it did not seek to remove homosexual activity from the sphere of legal action.

After a lengthy debate, in which many arguments were carefully presented, the report was endorsed, and approved for publication, by a large majority.

### THE SIZE OF SYNOD

Is to be reviewed. In his presidential address Archbishop Loane suggested that the size of synod should be reduced by having a ratio of one lay member for every clerical member (instead of an approximate ratio of 5 laymen to 3 clergy at present). A committee will examine and report to the 1974 synod.

### A PLANNING AND RESEARCH COMMITTEE

Will be set up. It will have five members. It will be responsible to Standing Committee. It is to provide information and recommendations regarding actions by governments, trends which bear on ministry in the diocese; experiments being conducted by Christian denominations. The Committee will advise on the purchase of sites, retention or otherwise of historic buildings, review of parish boundaries, etc. It is to assist in a policy of working towards the creation, where desirable, of parochial units containing larger geographical areas — each with

one church complex strategically placed, equipped and well-staffed.

### PARISH ROLLS

An ordinance to provide that nobody would be allowed to participate in annual vestry meetings unless his name appeared on a parish electoral roll was debated at length. It was opposed at the 2nd reading and heavily amended in the committee stage.

After some spirited opposition to the 3rd reading it was defeated in a close vote, 112 to 104.

### RADIO UNIT

Debate on the formation of a radio unit left many questions unanswered. Synod decided to establish a radio unit with an initial grant of \$10,000. It is envisaged that it will have a staff of three and that its grant will rise by 80 per cent in two years.

### NEO-PENTECOSTALISM

A motion to endorse and publish the report of the committee to study the Charismatic Movement was passed after brief debate. Subjects dealt with were: the way the Bible should be used, baptism in the Spirit, gifts, tongues, healing. In the concluding section, "Pastoral Attitudes," the report stated: "The neo-pentecostal and the non-neo-pentecostal should not cause needless division in the congregation... (both are)... 'one in Christ.'" The possibility of their fellowship together in one congregation will flow from a mutual recognition of this fact and a readiness by all not to make neo-pentecostal distinctives a test of fellowship."

### FOUR COMMITTEES

Were set up to examine issues raised by the 1972 report, "Looking into the Parish." One will consider the exchange of clergy, limitation of tenure and revocation of licences. The second will deal with local church membership and church rolls. The third will examine ways in which lay people may share responsibility for parochial ministry. The possible reorganisation of diocesan offices will be

## Adelaide giving grows

In his report to the diocese, Dr Thomas Reed, Archbishop of Adelaide referred to increased giving to the missionary work of the church. He said:

"The Mission of the Church, has always been a deep concern in this diocese as you may see by studying our giving not only to foreign missions but to our home missing work."

"I have noted from the Annual Reports and Accounts presented to the Synod that for the year ended 31st March 1973 we gave to the Australian Board of Missions \$35,270; to the Church Missionary Society \$27,607; to the Anglican Home Mission Society \$37,958; and to the National Home Mission Fund \$1,000; to the Nairobi Appeal \$1747; and to the Missionary Diocese of the Northern Territory \$200; making a total of \$103,782."

"This is greater than what we gave in this way before transferring between 40 and 50 parished and mission districts to the dioceses of Willochra and The Murray. This is something to be thankful for, but it must not make us complacent but urge us on to greater efforts this coming year because the need to extend the Kingdom of God is ever and ever more urgent and necessary."

## Large bequest to Dapto

Under the will of the late Lindsay Evans, who died in March this year, a net sum of \$951,000 will pass to the parish of St Luke's, Dapto, N.S.W.

Lindsay Evans, who was 70 when he died, was a lifelong member of St Luke's, a lay reader, churchwarden, parish nominator, synod representative, a member of the Wollongong Zone Council and a lay canon of St Michael's Pro-Cathedral, Wollongong.

A life interest in the estate was left to his wife, Netta, but she also died this year and after a number of legacies to friends, the entire estate passed to the parish for charitable and other purposes.

All his life, Lindsay Evans had been a most generous supporter of the Church and he had made a number of gifts of land and money.

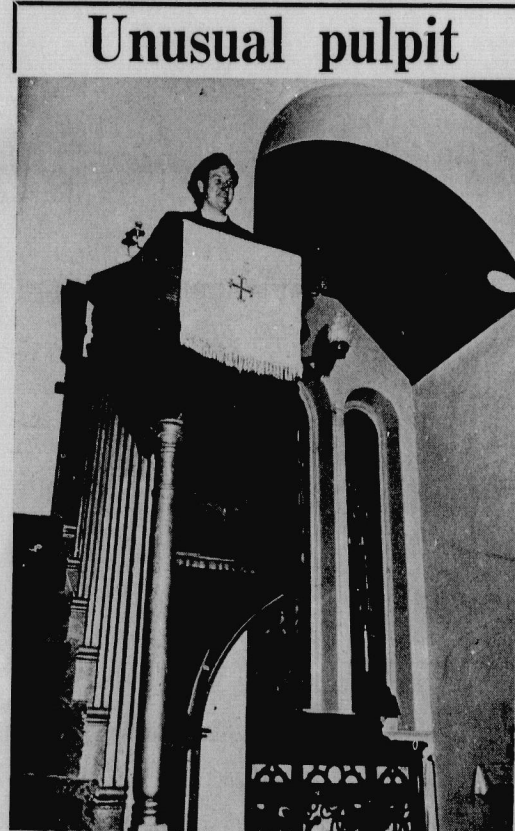
## Queen at cathedral

Her Majesty the Queen and Prince Philip attended Morning Prayer at St Andrew's Cathedral on Sunday, October 21, at 10.30 a.m.

They were in Sydney to open the Sydney Opera House on Saturday, October 20. During the service His Excellency the Governor of NSW, Sir Roden Cutler, read the Old Testament Lesson and the Duke of Edinburgh read the New Testament Lesson.

At the conclusion of the service Her Majesty and His Royal Highness signed the visitor's book, after which they were presented to denominational leaders.

The service was broadcast on national radio.



The pulpit in historic St Thomas' Church, Avoca, Tasmania, may well be the tallest pulpit in any Anglican building, except a cathedral, in Australia.

Pictured is Rev Tony Henricks, rector of the Fingal-Avoca parish in the pulpit of the 131-year-old convict-built church.

It was designed by convict architect, James Blackburn, who also designed the Port Arthur church. Convicts began construction in 1839 and it was opened for worship in May 1842.

A large hour glass used to stand on the pulpit to "keep the rector's eloquence in check." The parish clerk sat under the pulpit striking a tuning fork to keep the congregation in tune. There was no organ in the early days.

Although the regular congregations now numbers only seven,

increasing numbers of tourists are visiting the church which stands on a hill overlooking the South Esk and St Paul's Rivers. It is built of sandstone and has a large square clock-tower.

## Baptists undecided on RCs in VCC

The Victorian Baptist Union is deadlocked over the question as to whether it should leave the Victorian Council of Churches if the Roman Catholic Church is admitted to full membership.

Several resolutions on the question at the recent annual assembly cancelled themselves out.

The Baptist annual assembly was attended by 207 Victorian delegates. The meeting was closed to the press for over an hour while the Roman Catholic question was debated.

The close vote was made by written ballot. A motion to leave

the VCC if the Roman Catholic Church is admitted was put to the meeting by the general supervisor (Rev H. N. Pell).

An amendment to continue membership of the VCC was put and carried 107 votes to 100. But when this was put as the motion it was defeated by the same seven-vote margin.

Mr Pell said later: "There was considerable debate. Many opinions were expressed but there is no split in the union."

"I must also stress that there is no ill will towards the Roman Catholics."

VCC officials are known to be worried about what stand the Baptist Union will take over Roman Catholic membership.

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## Church Record

NOVEMBER 1, 1973

## The long, slow path to Prayer Book revision

The Archbishop of Sydney's statement that we are living in an age of liturgical ferment, reported elsewhere on this page, is not strictly true of the Church of England in Australia as we see it.

In fact, it is becoming clear that the forces of conservatism are far greater than anticipated and that probably more than half the parishes in our land have not used any revised services at all but have used only the 1662 Book of Common Prayer.

In the two months since its publication, "Australia 73," the latest revised communion service has met with a great demand and has had to be reprinted. Nevertheless, the quantities involved suggest that far less than ten per cent of parishes have ordered bulk supplies.

The Liturgical Commission has done a good job with Australia 73. At least that appears to be the general verdict. Few would go along with the strictures of Dean Hazlewood of Perth, who is dismayed that the biblical truths enshrined in our present Prayer Book communion service are maintained in Australia 73, even to the extent of forbidding reservation.

We can admire the earnestness and zeal of those who are still fighting for reservation, an "offertory" of bread and wine, the anamnesis, prayers for the dead. But we acknowledge that the Liturgical Commission's brief did not permit them to introduce unscriptural and un-Anglican doctrines like these.

All those who loved our patterns of Anglican worship and the biblical truths on which these forms rest, will find the same reverence for truth in worship in Australia 73.

Unfortunately, the vast majority of parishes and some thousands of local congregations are not going to use Australia 73 at all. Nor will they use Sunday Services Revised or anything else, however conservatively revised, except it be 1662.

Probably an entire generation will have to pass before the demand for change is recognised. Churchmanship is hardly involved in the question. It is ultra-conservatism alone. Some of our biretta-belt dioceses are experimenting only with the English Series II and III. The Australian product is not for them.

One rector bought a copy of Australia 73 for every member of his parish council and let them know that he would leave it with them for at least two months before he raised it for discussion. The people must feel the need for change. It should never be imposed by the minister. But all ministers should accept the responsibility to get their people thinking and talking about change.

There is one other factor which now stands athwart the path of Prayer Book revision. It is the September 1972 decision of the Appellate Tribunal of General Synod to the effect that the bishop's permission for deviations can only be brought to an end by a further canon expressly abolishing the permission and is in itself unaffected by a new canon authorising a new Prayer Book. This extraordinary decision is bound to have a depressing effect on Prayer Book revision.

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## "An age of liturgical ferment"

Part of the presidential address of Dr Marcus L. Loane, Archbishop of Sydney to the Sydney synod on Monday, October 8, 1973.

We are living in an age of liturgical ferment which makes it all the more imperative that we should not lose sight of the foundation principles of public worship embodied in the Book of Common Prayer.

The chief architect of our Liturgy was Archbishop Cranmer. He had served his apprenticeship as a liturgical craftsman with the preparation of an English Litany which was published in 1544 and an English Order of Holy Communion which was published in 1548.

These two forms of service were not enforced by law and were simply heralds of something much greater and more significant. This was the Book of Common Prayer which was published in 1549 and was annexed to an Act of Uniformity.

The first attempt at something like uniformity had been made in 1545 when Henry VIII had authorised the issue of the King's Primer; this contained prayers for use in private and was to replace all other primers in use throughout the realm.

But the Book of Common Prayer in 1549 dealt with public worship and the Act of Uniformity prescribed the use of this Book and of none other throughout England. This ideal of uniformity was of great value in an age when every Diocese had been accustomed to follow its own use and a man was a spiritual stranger when he travelled beyond his own Diocesan borders.

This Book stood for COMMON PRAYER in contrast with the numerous medieval service books; and it was in the language of the COMMON PEOPLE in contrast with the old Latin forms of prayer which had been so meaningless to medieval congregations. For the first time, people in city and hamlet from the Thames to the Tweed could join in the worship of the parish church with understanding and a sense of family fellowship throughout the realm.

## The hallmarks

The Book of Common Prayer in 1549 had three great characteristics. (i) The first hallmark was that of authority. The Scriptures were supreme in the doctrine, and the content, and the very language of this Prayer Book. This was in sharp contrast with the medieval liturgies which had been full of superstition and false teaching. (ii) The next hallmark was that of simplicity. This was specially evident in the use of vernacular English as the language "understood of the people"; but it was equally evident in the deliberate abandonment of the excessive ritual which had marked the medieval services. (iii) The third hallmark was that of antiquity. It was alive to the value of prayers which were true to the teaching of Scripture and which had enriched the devotion of saints down the ages.

Therefore Cranmer sought to retain prayers which had been in use for centuries provided that they were scriptural in character and beautiful in expression.

Such prayers as the Gloria in Excelsis had been hallowed by their use all down the ages, and there was no valid reason why they should be set aside. Cranmer borrowed freely from rites both old and new, from Greek and from Mozarabic; and what

was so borrowed, he was able to adapt and adorn. Under his hand, the most simple of prayers, rude in form and spirit, were touched with a beauty of thought and style that will always endure.

It was a Prayer Book which preserved continuity with the past, which was comprehensive in form and structure, and which was saturated with the thought and strength of Scripture. It was one of the great milestones of the English Reformation.

This Book was like the dawn of a new day, but was hardly more than daybreak compared with the sunlight that was soon to appear. It was like a manual of true devotion for those who were starved for prayers in English, but it also had the defects of a tentative compromise. It went as far as the Reformation itself could go, and the Act was as mild as such an Act could be.

## Weaknesses

But there were still ambiguities of doctrine or infelicities of language which allowed both medieval and Reformation churchmen to claim its authority. It did not settle the points at issue; the main weakness was the Order of Holy Communion. It seemed to be capable of a different construction by each party.

Advocates of the old order declared that they could still celebrate the Mass under the new usage; but there could be little doubt that Cranmer's purpose was to provide for a strongly scriptural Sacrament. A Book which each party could construe in its own way was lacking in qualities of permanence. Further revision was essential if the Reformation were to be carried into effect.

This was hastened by the controversy which broke out between Cranmer and Gardiner. In 1550 Cranmer published his famous Defence of the True and Catholic Doctrine of the Sacrament. Gardiner prepared A Confutation which was published in the same year; Cranmer replied with An Answer in 1551. This book was his maturest utterance on the subject; it was his great testimony to truth. "I am glad, even from the bottom of my heart," he wrote, "that it hath pleased Almighty God in this latter end of my years to give me knowledge of my former error and a will to embrace the truth." Matters could not remain as they were in 1549; a new Book of Common Prayer was published in 1552.

This Book was used for the first time in St Paul's Cathedral on All Saints' Day; it then became the one Book for England. No one could doubt the intention and direction of the new Book on matters of doctrine.

All that the first Book had done to assert Reformation theology was now retained, and not only retained; it was confirmed by the way in which grounds for controversy were removed. It was plain and comprehensive, true to the tests of Scripture and simplicity. There were no large alterations in the body of this new Book, but the Communion Service was remodelled in title, in rubrics, and in content.

The Mass became The Lord's Supper; the Altar became the Lord's Table. The priest was to stand at "the north side of the table" instead of "before the midst of the altar." Terms which hinted at the doctrine of tran-

substantiation were carefully avoided. The Black Rubric was added at the end of the Service. The Canon was broken up into three distinct parts which were inserted at different points in the Service.

All these changes helped to make it clear that this Order for the Lord's Supper was a service of remembrance, and covenant, and fellowship, wherein we feed on Christ in our hearts by faith with thanksgiving. It lies at the heart of Cranmer's work in 1552 and it reveals his gifts and skills as a liturgical craftsman in their most highly developed form.

## Fully biblical

This Prayer Book was saturated with the language and the spirit of the Scriptures; it excelled in dignity and devotion, in beauty and rhythm of thought and phrase, in music and movement. It had a poise which would withstand the storms of time and would win the enduring loyalty of English-speaking people for four hundred years.

It is true that this Book was in use only for a very short time as a result of the death of Edward VI. However, it was restored after the accession of Elizabeth I and the Act of Uniformity in 1559 re-established its use with only a few minor alterations.

This Book in turn was suppressed under the Commonwealth; but the Restoration of Charles II brought it to life once more. After minor revision, with some omissions, some amendments, and some additions, the Book of Common Prayer was restored to use by the Act of Uniformity in 1662.

The Preface to this Book lays down the famous maxims which had in fact governed Cranmer from the very outset: "It hath been the wisdom of the Church of England ever since the first compiling of her Public Liturgy to keep the mean between the two extremes of too much stiffness in refusing and of too much easiness in admitting any variation from it."

The most careful study of the Books of 1559 and 1662 proves that Cranmer's second Book of Common Prayer in 1552 is in

(More on page 3)

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substance the Prayer Book of today. That the English Church survived at all in the stormy reign of Mary or the Commonwealth period was due in no minor degree to the exquisite charm and spiritual value of her Liturgy. It gave her a strength and a sense of true family fellowship which no other church possessed.

Even in the barren age of eighteenth century agnosticism, there was a welcome rediscovery of its spiritual values by those who shared in the Evangelical Awakening. Henry Venn the Elder often spoke of "our incomparable Liturgy." Charles Simeon declared that he seldom felt closer to God than when he was in the prayer desk.

As a result of the Oxford Movement in the nineteenth century, there was a great upsurge of innovation and controversy in the province of ritual and liturgy. Archbishop Randall Davidson came to believe that the only way to effect a change for the better was the preparation of a new Book.

## 1928 version

This was the great issue which dominated his tenure of the See of Canterbury from 1903 to 1928. It was initiated through Convocation in 1906 and was carried on until the outbreak of the war in 1914. There were two main objects: there should be a minimum of change, and no change at all that would touch matters of doctrine. The new Prayer Book was not ready for the House of Commons until some years after the war.

The main feature in its final form was the fact that two Orders of Holy Communion were printed side by side in parallel columns; one was the old 1662 Order, and the other the new (1928) Order. But this made the Book speak with two voices and proclaim two doctrines, and on this ground, it was decisively rejected by the House of Commons both in 1927 and in 1928.

This did not bring peace to the Church. Archbishop Davidson did what had never before been done and resigned from the See of Canterbury late in 1928. Chaotic attitudes on the use of the Prayer Book and equally chaotic opinions on its revision have since prevailed.

But the Lambeth Conference in 1958 appointed one of its main committees to the task of considering the whole question of Prayer Book revision. This committee, like the conference as a whole, approached its work on the fundamental assumption that the 1662 Book of Common Prayer formed the chief bond between the now widely diverse units of the Anglican Communion.

## No sacrifice

Its report and recommendations were more conservative than most people thought in the least likely. It refused to adopt as a basis for the revision of the Order of Holy Communion the concept that there is a sacrificial element at the heart of this service, and it rejected on doctrinal as well as practical grounds any provision of prayers for the departed.

In 1961, the Church of England in Australia came into being as an independent and autonomous member of the Anglican Communion. Clause 4 of the Constitution defines the first of its "ruling principles": "This Church . . . retains and approves the doctrine and principles of the Church of England embodied in the Book of Common Prayer . . . It is hereby further declared that the above-named Book of Common Prayer together with the Thirty-Nine Articles, be regarded as the authorised standard of worship and doctrine in this Church."

The clause goes on to state in what circumstances deviations

from the Book of Common Prayer may be authorised.

The net result of this is that the Church in this country is no longer subject to legislation in the House of Commons for the Church of England in England; it is subject to the Book of Common Prayer and such deviations as have been properly authorised "until other order be taken by canon made in accordance with this Constitution."

Therefore when General Synod met in May, 1962, the whole question of Prayer Book revision for the Church of England in Australia became a subject of debate.

It was recognised that the Book of Common Prayer lies at the heart of our Anglican heritage; that variations may have developed, but that any deliberate departure would need careful consideration; that the ideal of COMMON PRAYER is one that ought to be treasured and preserved; that the provision for deviations under Clause 4 is contrary to that ideal; that it would have allowed the Rescussants in 1559 and the Puritans in 1662 all they desired; and that any approach to the problem of revision must be with this knowledge in mind.

As a result, General Synod agreed to a resolution which was conservative and deliberate: "That this Synod appoints a commission to explore the possibilities of revision of and addition to the Book of Common Prayer for the Church of England in Australia."

## Large commission

This Commission was an over-large body of 32 persons from all parts of Australia. Much of its work was done by correspondence, but one residential week-end conference was held at Gilbulla. This cleared the air and laid down two lines of procedure.

It was seen that if there were to be any real hope of a revision which would win acceptance in all parts of Australia, it must avoid purely sectional interests and it must be governed by the Ruling Principle in Clause 4 of the Constitution.

Therefore it was resolved to work on two distinct projects. (i) First there should be a "conservative" revision. This would take the Book of Common Prayer as it stands, but would seek to remove all that is obsolete, archaic, irrelevant or ambiguous from its language and its contents. It would seek to preserve the structure and balance of its

main services as well as the rhythm and cadence of its language, but it would modernise the readings from Scripture and would encourage a fresh approach to the chanting of Psalms and Canticles. (ii) Then there should be a "radical" revision. This did not mean radical in the sense of doctrinal attitudes. It had reference to the fact that every revision since 1549 had been modelled on that pattern; they all belonged to the same family tree.

The time has now come when a deliberate and reverent attempt should be made to compile a new form of service, based on New Testament teaching, but independent of the traditional forms of worship that have come down to us since 1549.

## Smaller body

The Commission then agreed that such tasks could only be carried out by a much smaller body. As a result, when General Synod met in September 1966 it was resolved "that a Standing Liturgical Commission of not more than ten persons (bishops, priests and laymen) be appointed to carry on the work of draft revision of the Book of Common Prayer."

The Right Rev F. R. Amott (now Archbishop of Brisbane) successfully moved another motion: "That this Synod believes that the work of Prayer Book revision should proceed in stages, and that in the first stage, the trial use of draft services should be encouraged in the parishes under the Provisions of Section 4 of the Constitution."

This was meant to clarify the way in which the Standing Commission would proceed, but it also launched the church on the uncharted seas of trial use. Such trial use of draft forms was meant to help the Church to make up its mind about two things: how far it may really want to revise the Book of Common Prayer, and what kind of changes it wants.

I have always felt strong concern that such trial use should not rob us of the ideal of "common prayer," and that it should be viewed strictly as a controlled experiment. Neither Anglo-Catholic nor Evangelical is blameless if and when he ignores the law on this question. It is futile to accuse each other of innovation or deviation without lawful authority when each is at fault.

Those who are impatient with the prescribed forms of worship must think of the welfare of the

whole church and must recognise that they are not free to embark on unilateral action. Clergy all stand under their own solemn voluntary undertaking to use the forms in the Book of Common Prayer "and none other" except as by lawful authority allowed.

Congregations have the right to expect that the services in their parish church will comply with this promise. When this is not the case, parishioners are placed in a situation in which they should not be placed. They are obliged to put up with things, or to withdraw. This is a cause of great and grave perplexity for large numbers of church people who feel themselves deprived of the forms of worship which they have learned to love.

Yet those who were present at

the National Evangelical Anglican Congress held in August, 1971 will not lightly forget the spontaneous and enthusiastic demand from the younger members of the Congress for a "radical" revision of our forms of worship. It was not the doctrine or the content of the Book of Common Prayer which was under fire; it was the style of the formularies and their relevance (or irrelevance) to the generation in which we live.

This led to a vehement, sustained and outspoken demand for the use of modern language in prayer and an up-to-date translation in all Scripture readings; for the elimination of chants and anthems as well as of

(More on page 5)

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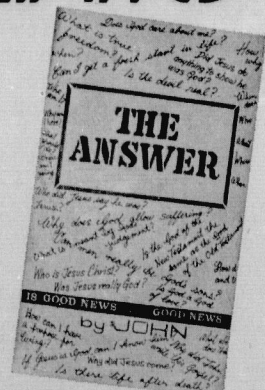
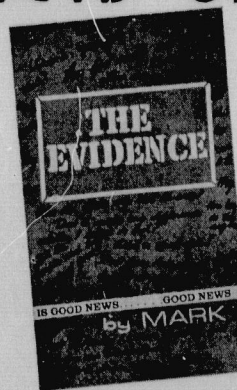
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# State intervention and State planning

Dr Sambell, Archbishop of Perth, made his point well at Perth synod when he showed the difference between State intervention and State planning of social welfare services.

State planning is essential if all the welfare needs of the Australian community are to be met. But State intervention in an attempt to bring all social welfare work under government control is an unwanted intrusion. Governments in this country have long recognised that there are some welfare services which can be more effectively carried on by voluntary agencies. Of such agencies, the Christian churches are by far the larger part.

The Christian by the very na-

ture of his calling in Christ, serves from the noblest motives and brings to welfare work a dedication and a willingness to sacrifice that is not usually regarded as indigenous to the public servant.

In a number of welfare fields, Christian service to the community is seen at its best and is responsible for most of the work in these fields. We think of children's homes, geriatric homes, retirement villages and the care of the desperately poor and homeless.

Yet Dr Sambell refers to his experience some years ago in Victoria where the trade union movement refused membership of the State Council of Social Services because it believed such services were solely a government responsibility. The Archbishop says that he has no doubt that some members of our present Federal Government hold similar views — that voluntary bodies are not necessary in a welfare State. And he goes on to give grounds for this belief.

The end result of such doc-

trinaire socialism is reflected in George Orwell's "1984". We really do not want that in Australia 12 years hence.

## Church press & stormy waters

In his charge to Melbourne synod last month, the Archbishop of Melbourne, Dr Frank Woods, referred to the heavy subsidy of \$6,000 needed to keep "See", the diocesan paper afloat. He said that the month before, under Rev Barry Huggett's vigorous direction, it actually made a profit. Quite an accomplishment for a diocesan paper.

Sydney's "Southern Cross" is heavily subsidised by diocesan synod, WA's "Anglican Messenger" is heavily subsidised by Bunbury diocese and so the list could go on.

Dr Woods, whose firm action behind the scenes some time ago saved the paper, referred in his charge to "Church Scene" as having "surmounted crisis after crisis but . . . is still afloat."

# Bishops against State aid

One after another, three of our bishops have come out forthrightly against the principle of State aid to non-government schools.

The Bishop of the Murray, the Archbishop of Adelaide and the Primate, Dr Frank Woods of Melbourne have expressed in plain words their sentiments. It was first introduced this century in 1963 and for all intents and purposes, it ended for all but the Roman Catholic schools this year with the advent of a Labor Government.

Ten years ago this paper said many times that State Aid would end up as aid to Roman Catholic schools. At that time, it was called "sectarian bitterness." Today Mr Santamaria and our own Bishop of the Murray call it sectarian. And so it is.

The public stand taken recently by three of our bishops shows courage. We hope other Christian leaders will follow them.

Church schools in coming years are going to have on their hands a battle for survival in the face of humanistic and socialistic pressures which will want total

control of all education. They will be unable to fight this battle while they are dependent on money from State sources.

## A time for examination

Near the end of his second letter to the Corinthians, Paul sets the Corinthian Christians a simple test, one that we might well try out on ourselves.

He says: "Examine yourselves, to see whether you are holding to your faith. Test yourselves." (2 Cor. 13:5).

Notice that he insists that it is something we can test ourselves on. We don't need to ask someone else how we are going in the Christian life or whether or not another thinks our witness for Christ is good. He insists that we can know by examining our own selves.

For instance we can test ourselves and the reality of our faith by looking at our reactions. How do we react to criticism? How do we react when people ask for a little of our time? How do we react when a Christian cause makes an appeal to us for money? How do we react to the question of setting aside time or getting up early for prayer and Bible reading?

These are some reactions that will test us. Everyone can add to the list the things that test him. But failure can become inbuilt so we need grace and hard work to pass the test more often than not.

## Brisbane editor to Bible Society

A Brisbane newspaper editor, Mr Les Pobjie, aged 31 years, has been appointed to the position of journalist within the National Public Relations Department of the Bible Society in Australia.

This key position involves publicising the Society's aims, ideals, and achievements throughout Australia, New Guinea and New Zealand.

Mr Pobjie has had wide experience with daily, weekly and suburban newspapers. Before his Bible Society appointment he was editor of five suburban newspapers published in Brisbane by Cumberland Newspapers, with a total weekly circulation of more than 200,000 copies. He will operate from the Society's headquarters in Canberra.

Both Les and Gaye Pobjie are committed Christians and attend the Methodist Church.

## Are we ever independent?

The desire for independence is one of the most persistent of human desires and one of the best.

Yet the strange thing is that a man never is, and never can be totally independent.

Nowhere do we see this more clearly than in the life of Jesus Christ.

Dean T. W. Thomas.

## God didn't send a guru

Thus we are prepared for the stupendous news of the New Testament, which declares that when God wished to express His love for His human family in one decisive act He didn't scatter abroad some new philosophy or inspire a guru to declare that "God is love." He sent His Son. (Dean T. W. Thomas).

## Is efficiency decreasing?

SIR, — Bureaucracy may be on the increase in the Sydney diocese, Notes and Comments 20th September, but efficiency is definitely decreasing. When is Standing Committee going to adopt a policy in financial matters which is an example not an embarrassment with parish councils, bank managers, etc.?

"Looking into the Parish" needs to be supplemented by a "look into Church House" which leads to action. "All things should be done decently and in order."

(Rev) G. L. Harrison, Wilberforce, NSW.

## 125 years at Emu Plains

SIR, — On 8th November this year it will be 125 years since the parish of Emu Plains was formed and since St. Paul's Church was licensed for worship.

To mark this occasion a special service of thanksgiving is to be held in St. Paul's at 2.30 pm on Sunday, 4th November.

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# Letters

TO THE EDITOR

Letters to the editor should not exceed 300 words.

The Archbishop will preach. The service will be followed by afternoon tea.

We are seeking to contact and invite to the service, any folk who have had contact or association with St. Paul's in the past. May I, through your columns and on behalf of the parishioners, extend an invitation to any who have not been contacted personally to join us for this occasion.

(Rev) J. W. South, Emu Plains, NSW.

## A critique of Australia 73

SIR,—I am concerned that a paper as theologically conservative as yours could so warmly, and unreservedly, commend the new communion service "Australia 73."

Let me raise only three objections without being exhaustive or pointing to the strengths of the new service:

1. On page 16 there is a rubric which says "During the communion hymns or anthems (including those on page 22) may be sung." This rubric does more than give permission: because it is new it is making the suggestion that such a practice is suitable.

That anything should be said or sung other than the words of administration is a serious departure from the Prayer Book of 1662. That "any" hymn or anthem be permitted is a potential

## Registry marriages increase in Q'land

Civil marriages, as opposed to church weddings, are on the increase in Queensland, according to figures released recently by the Bureau of Census and Statistics.

The figures show that, in 1962, 442 civil marriages were performed out of a total 10,642, representing 4.15 per cent.

In 1972, 1,697 marriages were performed in the Registrar General's office of a total 16,066, representing 10.56 per cent.

For the March quarter of this year, 11.51 per cent of all marriages were performed in the Registry office.

## "An age of liturgical ferment"

From page 3

all forms of intoned worship; for a small collection of modern hymns with modern music; for more involvement by the congregation; for provision for testimony and extemporary prayer; and for reconsideration of the value of robes in modern worship.

One does not have to be aligned with all that is implied by such demands for change, but it would be very short-sighted on the part of the Liturgical Commission not to take them into account.

Therefore we should welcome the resolution adopted by General Synod in May this year. It was as follows: "That this Synod commends the endeavours of its Liturgical Commission in working towards the development of a book for the main Sunday and Occasional services, (containing both conservative and more radical forms), and meanwhile, in commending the trial use for the next four years of those services being produced by the Commission towards that end, express the hope that all parishes and dioceses using the Commission's services and other modern rites will report their experiences and views clearly to the Commission."

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## Notes and Comments

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October 10, 1973

Dear Fellow Church Member,

I have just written to the Bishops of the several Australian dioceses and their Registrars to thank them for their confidence in promising to budget realistically in 1974 towards the support of the missionary work of the church. I also want to thank you for any part you have played this year in the flow of funds, particularly to those missionary dioceses such as Papua New Guinea, Carpentaria, Melanesia, Polynesia and those several places in Asia which look to the A.B.M. for a measure of support.

Costs continue to climb, not only in your family finances and mine, but in your local church, your home diocese and the missionary areas I have named. But remember that our incomes (at least nominally) are supposed to be keeping pace with the costs. Most humbly I want to challenge you to review your giving to the church and its mission in the light of your real income, both for the remainder of 1973 and for next year.

Even though the missionary dioceses are growing in independence and autonomy, they will need our money and our special skills to help them in their witness to the Gospel in their societies for a considerable time to come. We must not "ease off" now. Having helped to give birth to them, we must continue to help them to the best of our ability. In a sense we are indebted to them because their very need challenges us to think not only of ourselves. We all need historical perspective in these days when the church is so often criticised for its missionary work in the past so that we might understand that despite mistakes, the missionary story of the nineteenth and twentieth centuries (and this includes areas for which A.B.M. has a special concern) is one of faithfulness and sacrifice issuing in wholeness of life for many who have turned to the Christian way.

My open letter is to challenge you to pray, work, give and bring others to do the same, for and to the mission of the church especially undertaken by its missionaries, and in particular those supported by A.B.M. And to do all this regularly, continually and informed by prayer, as intelligently as you can.

Yours sincerely,

*John Munro*

Chairman

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### Miscellaneous

Nominators of the Parish of Christ Church Cathedral, Darwin, announce that the Parish of Darwin will be vacant from January 31, 1974. Because of difficulties associated with distance, the nominators will be happy to hear from any priest for the position of Rector. Letters to be addressed to Nominators, P.O. Box 181, Darwin, 5794.

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## GREAT AUSTRALIAN THIRST

Figures released by the Federal Bureau of Census and Statistics show that the amount spent by Australians on cigarettes, tobacco and alcoholic drinks is slowly but surely increasing in proportion to the amount spent on all foods.

In 1967-68 \$3,235 million was spent on food and \$1,469 on cigarettes, tobacco and alcohol (CTA). In 1969-70 the respective amounts were \$3,610 and \$1,685 million.

In 1971-72, the amounts were \$4,156 million on food and \$2,010 on CTA.

The only other single item for which expenditure was greater than for cigarettes and alcohol was amount spent on rent and cost of owning dwellings.

Amount spent on CTA roughly equals totals spent on fares, cost of gas, electricity and fuel and purchase of motor vehicles combined.

# CHILE — Is the western press reliable?

Part of a letter from a Chilean Anglican Christian to Rev Gregory Blaxland, General Secretary in Australia for the South American Missionary Society.

27 September. Dear Don Gregorio,

With what joy in our heart we write to you! The Lord has greatly blessed our country saving Chile from the sinister communist dictatorship — What joy it was to know that our armed forces had freed us from the satanic slavery of Marxism. All the homes of Chile, ours and those in Vina del Mar were covered with Chilean flags.

What great joy it was to hear the name of God in many of the

broadcast statements of the Generals of the Junta. They also played several Psalms over the national television among the programmes of the first days. I have the firm impression that these Generals are convinced that only the power and love of the Lord can wipe out the hatred, the crime and the destruction sown by Marxist communism.

Thanks be to God we breathe free and blessed air. What is

written in Psalm 37:1-15 was in a certain manner fulfilled. Now we can work more freely for the Lord.

Finally, I want to tell you that Psalm 103 was a great blessing for me after Chile was freed. Once again I found myself with the Lord and He forgave my sins afresh and showed me the glory of His benefits.

And peace be to you and love with faith, from God the Father and the Lord Jesus Christ. (Efes 6:23).

## National Trust sponsors St John's Toorak appeal

The National Trust of Australia (Victoria) is sponsoring an appeal for the restoration of Saint John's Church, Toorak.

It was opened by the Right Reverend Gerald Muston, assistant bishop in the diocese of Melbourne, supported by the Rt Hon John Gorton, on Thursday October 4 in Saint John's Hall. The chairman was Mr Ralph Lloyd, representing the National Trust.

The National Trust placed Saint John's on its list of Classi-

fied Buildings in 1959, which means that in the trust's view it is essential to the heritage of Australia and must be preserved.

Work began in 1860, and the church was opened on July 13, 1862. The tower and spire were added in 1873.

The stone used was Melbourne basalt with Tasmanian freestone facings, and although additions in similar material have been made from time to time, it is the weathering of the earlier work which is now creating the greatest problems.

The cost of essential renova-

tions has been estimated at \$50,000.

Commenting on the amount to be raised, the vicar, Rev Victor Maddick, said "This is a very large sum to be raised by the parish and I hope that church-goers and non-church-goers alike will show their appreciation of this fine old Toorak landmark, by supporting the appeal. It would be marvellous if we could ensure the safety and survival of this beautiful classified church throughout its second century."

## RSCM Canberra Summer School

The 19th annual Summer School of the Royal School of Church Music will be housed at the Canberra Grammar School from 7th to 13th January, 1974.

Director of the School will be

Mr Peter Godfrey, Associate Professor of Music, University of Auckland and Director of Music at Auckland Cathedral.

The lectures and discussions to be included in the program will cover such topics as:

• Trends in contemporary church music.

• The proposed Australian Hymn Book.

• Liturgical revision.

Tutorials will include organ tuition, choir management and training, voice production, and music for parish choirs.

Besides Mr Godfrey, an impressive list of staff will participate, including Dr Gerald Knight, Overseas Commissioner of the RSCM; Peter Chapman, Choirmaster of the Canterbury Fellowship Choir, Melbourne; and some of our own church musicians. A Junior Choristers' Course will run concurrently with the School, under the direction of Donald Holder, Director of Music, Trinity Grammar School, Sydney.

### Crossword prizes

Book prizes for Bible Crossword No 75 have been posted to Miss F. I. Clayton, Eastwood, NSW and Mrs Christine Fraser, Eastlakes, NSW.

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# Books

## Creation symposium

A SYMPOSIUM ON CREATION IV. Baker, 1973. 159 pages.

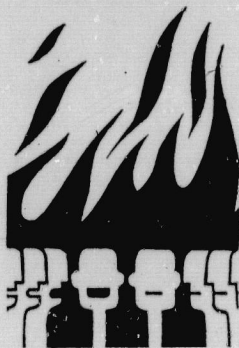
Eight essays are included in this symposium. Extra biblical blood traditions (Arthur C. Custance), the complexities of blood (C. E. Allan Turner), the creationist revival in botany (George F. Howe), instinct in animals (Evan Shute), origins of civilization (R. Clyde McCone), a mathematical formulation of the mechanics of a sudden "ice dump" (Loren C. Steinbauer) and the plan and order seen in the creation (T. W. Carron) are each discussed with varying detail and approach. Pleas that scientists cease to be dominated by uniformitarian concepts are made by Howe and Steinbauer.

Robert E. D. Clark warns against seeing God as the "Cosmic Magician." Shute, Carron and Turner argue from design for a Creator God while Custance and McCone demonstrate from extra biblical data the veracity of biblical teaching.

Dr J. M. Bean

# Predictable on NPs and NNPs

## BOTH SIDES TO THE QUESTION



BOTH SIDES TO THE QUESTION (Report to synod on Neo-Pentecostalism) Anglican Information Office, 1973. 64 pages. 90 cents.

Pentecostal churches with their distinctive emphasis on baptism in the Spirit and the gifts of the Spirit, especially tongues and healing, have been with us for some time.

The thing that is new about Neo-Pentecostalism is that this approach to Christianity is now

found in the mainstream churches. Among the responses evoked by this situation this synod report is one.

The method of approach in the report has been to tabulate the areas of difference and present the respective points of view in each case. Thus the report is mainly taken up with discussion of Spirit-baptism, tongues and healing, especially the last (30 pp in 64). In addition there are sections on the different approaches to the Bible and pastoral attitudes.

In some ways the results are predictable: baptism in the Spirit is a second stage of Christian experience for the neo-Pentecostal and an aspect of conversion for the non-neo-Pentecostal ("a rather awkward term" is Bishop Reid's apology!)

Tongues is variously seen as a gift on a par with all others, a minor gift or a psychological phenomenon while an unrecorded percentage polled "no opinion" on the grounds of insufficient evidence. Healing saw a clearer division of opinion, with the NPs stating that it is always available to all believers, who should never be sick except either to be healed or to die, while the NNPs regarded it as a possibility whose realisation might occasionally be genuine

but was mostly either psychological, imaginary or fraudulent.

The committee saw it as of "major importance," but I believe the really significant issue lies elsewhere. It is mentioned in the introduction under the heading "Significant Differences" (a) Experience.

The difference briefly is that the NNP sees the Bible as being perspicuous and self-sufficient, while the NP believes experience to be "an essential ingredient of theological understanding." This may sound bad for the NP, but a little reflection shows that truth is on his side.

The Bible itself is the product of men's experience of God, whatever our theories of inspiration and authority may be. The reason why we accept on authority realities we have not experienced eg the second coming is because of our experience of Christ. The great Scots preacher James Stewart said, "Experience is primary, reflection is secondary" and no less a one than Luther said "Experience alone makes theology."

But then the NP trivialises this tremendous insight by restricting it to an attempt to match his experiences with those in Acts instead of using it as an aid to a reassessment of the whole of

Christian life and understanding.

Confusion is worse confounded when the committee labels our culture as "experience-oriented" (p24) This is rather a working class approach being increasingly adopted by youth, and is an alternative to a society which is basically "rational" (ie characterised by its logical matching of means and ends, eg industry and technology).

This "rational" society is an accidental part-product of the same kind of Protestantism which, generally speaking, presented the NNP viewpoint in this report. To simplify, NP is, among other things, a religious version of the counter-culture. The sad thing is that like other charismatic movements its influence is likely to be transient — look at Russia after Lenin, or Lutheranism after Luther, characterised by Gordon Rupp as having prayed for a double measure of Luther's spirit but having received a dose of Melanchthon.

If theology is on the side of the NNP (so it seems to this "rational" reviewer), then NP, in however inadequate a way, does point to realities neglected by the mainstream churches, eg the link between the power of the Spirit and "the fellowship of the Spirit" (which our forms have often quenched), the challenge of the Spirit to creeping legalism and empty formalism, and (in J. D. Pringle's words) "a palpable sense of joy... which European Protestants have long lost."

Don Meadows.

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"THE VATICAN AGAINST EUROPE" — Paris, \$5.85\*

"Catholic Power Today" — Manhattan, \$6.85\*

"Roman Catholicism tested by the Scriptures" — Coleman, \$1.00\*

"Ustasha Under the Southern Cross" — Jurjevic, \$1.00\*

\* Price includes interstate postage.

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Sat. 1 December—8 pm Sat. 8 December—8 pm

## Flood historic

THE FLOOD RECONSIDERED by Frederick A. Philby, Pickering & Inglis, 1973. 134 pages.

Frederick A. Filby commences by presenting evidence that Noah's Flood is a real historical fact. Data of geology, ethnology, archaeology, chronology and climatology are discussed and seen to be consistent with the

occurrence of this sudden and immense event. Filby then considers the Genesis account of the Flood and concludes that not one sentence, carefully interpreted in its context, can be shown to be incorrect or second hand or even to be unrealistic or unlikely.

In addition to this very convincing and reasonable consideration of the historical nature of the Flood, Filby emphasizes the immense theological significance of the event. He sees it as an age long warning of God to the world "as were the days of Noah so shall be the coming of the Son of Man."

Dr J. M. Bean

## Covenant theology

LECTURES IN SYSTEMATIC THEOLOGY. Robert L. Dabney. Zondervan. 903 pages. US\$12.95.

This reprint of 74 lectures covers the whole field of Christian theology from the point of view of Covenant theology as reflected in the Westminster Confession. It could not be bettered as a single volume exposition.

Dabney was a man of deep Christian conviction as well as great intelligence (Stonewall Jackson chose him as his Chief of Staff).

Although first published 100 years ago the book is well worth possessing and reading by all who are interested in Reformed theology.

D. B. Knox

## Sydney raises stipends

Sydney synod meeting in October increased minimum stipends for all ministers, deaconesses and student assistants by 10 per cent.

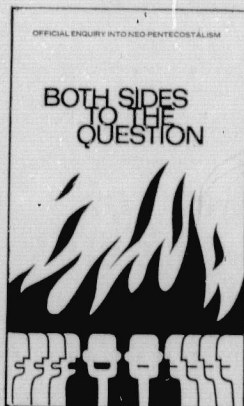
Rectors will receive \$4,360, curates \$3,290-\$3,690, ministers of districts \$3,590-\$3,910, ministers of provisional parishes \$3,700-\$4,020. On ordination deaconesses will receive \$3,250.

In all cases travelling allowances are additional to these minimum stipends and ministers of provisional districts and provisional parishes are also provided with a house, as are rectors.

The minimum stipends will become effective from January 1, next.

## OFFICIAL ENQUIRY INTO NEO-PENTECOSTALISM

# BOTH SIDES TO THE QUESTION



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Theologians, a Doctor, a Psychiatrist, and neo-pentecostals examine and report to the Synod of the Anglican Diocese of Sydney on both sides of the question of neo-pentecostalism.

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## Mainly About People

Rev John W. McElveney, Army chaplain since 1965, has been appointed rector of St Chad's, Cremorne (Sydney).

Rev John R. Livestone is to be inducted as rector of Green Valley (Sydney) on 2nd November.

Rev Barry J. Dudding, curate of St Paul's Redfern (Sydney) since 1972, will be inducted as rector of the parish on 31st November.

Mrs Helen S. Woodhouse, headmistress of S.C.E.G.S., Wollongong (Sydney), has been appointed headmistress of St Michael's Collegiate School, Hobart, from the new year.

Rev Henry P. Woodburn, formerly of the diocese of Brisbane, has been licensed to officiate in the diocese of Melbourne.

Rev A. John Bell, rector of The Ascension, Healey (North O) since 1966, has been appointed to the Chaplaincy Department, Melbourne from 1st December.

Rev Donald W. Johnston, chaplain of Brighton Grammar School, Melbourne, since 1970, has been appointed to a teaching post at M.C.E.G.S. from January next.

Rev Ronald B. Audley, curate of St Andrew's Brighton (Melbourne) since 1971, has been appointed in charge of St John's, Frankston, with Carrum Downs from 23rd November.

Rev Albert F. Sage, in charge of St John's, Frankston, with Carrum Downs (Melbourne) since 1972, has been appointed ICA missioner to Mt Mount Isa (North O) from 3rd November.

Rev Samuel M. Seymour of Melbourne has been appointed headmaster of Sonarville House, Brisbane, from January next.

Rev Kenneth J. Hewlett, curate of St Matthew's Glenroy (Melbourne) since 1972, has been sent on loan to St James', King Street (Sydney) for two years from 4th February next.

Rev James L. Young, Field Officer with the Dept. of Christian Education, Melbourne since 1971, has been appointed rector of St Paul's Euroa (Wangaratta) from February next.

Rev William B. Hunter, in charge of St Linus' Merlynston (Melbourne) since 1971, has resigned from 31st January next.

Rev Samuel Broadfoot, who retired from the diocese of Goulburn in 1956, died in Melbourne on 20th September last, aged 91.

Rev Keith L. McConchie, formerly of the diocese of Gippsland, died suddenly in Melbourne on 2nd October.

Rev J. Gordon Routley, of Mosman, NSW, is spending three months in Lebanon. He returns in January and will resume a ministry among migrants from Arab states.

Rev John R. Warner, rector of Port Lincoln (Willochra) since 1965, has been appointed rector of Christ Church Warburton (Ballarat) from 1st January.

Rev John B. Dewhurst, rector of Christ Church, Macarthur (Ballarat) since 1966, has been appointed rector of Christ Church, Catterton.

Rev Stanley E. Ray, rector of Christ Church, Catterton (Ballarat) since 1962, was inducted to the parish of Stawell on 5th October.

Bishop Eric Hawkey of Carpentaria has indicated that he intends to resign the see in June next when he will be 65 and will have been bishop there for seven years.

Rev Hilary A. W. Bishop, formerly of Melbourne, has been appointed to act as warden of Holy Trinity Hostel, Wangaratta.

Rev Dr John R. Gaden, assistant chaplain at the Melbourne Church of England Grammar School, has been appointed Protestant chaplain of the University from the beginning of 1974.

Rev Joseph A. H. Harlow, chaplain at Mentone Girls' College, Melbourne, since 1970, will retire from the end of first term 1974.

Rev Canon Walter G. Thomas, formerly of A.B.M. and the diocese of New Guinea and who retired in 1947, died in Melbourne on 12th October.

Archdeacon Neville J. Chynoweth, rector of St Paul's, Manuka, Canberra, has been appointed Curate-in-Charge by Bishop Cecil Warren of Canberra and Goulburn.

Bishop Kenneth J. and Mrs Clements have moved from Canberra to live at Brindley, 75 miles north of Brisbane.

Rev Hugh J. Cox, rector of Cameruka (Canb and Goulb) has been awarded the Lucas-Tooth Scholarship for 1974-76 and he hopes to proceed to either Oxford or Cambridge.

Rev T. John H. Littleton, from Morwell (Gippsland) will assist at Weston Creek (Canb and Goulb) and advise in the field of religious education.

Rev Alan W. Rosser, on leave overseas for 18 months, has returned to the diocese of Canberra and Goulburn and has begun work in the northern area of St Belconnen, ACT.

Rev David Bubbers, vicar of Emmanuel, Northwood, has been appointed secretary of the Church Pastoral Aid Society, succeeding Rev Timothy Dudley-Smith, who has been appointed Archdeacon of Norwich.

Dr Charles Harold Dodd, C.B.E., aged 89, died at Oxford on 22nd September. A Congregationalist, he was an outstanding New Testament scholar and was among the translators of the New English Bible.

Rev William Adams, rector of Gosnells (Perth) since 1964, has been appointed rector of North Beach from 8th November.

Rev Denis Tonks, rector of St Patrick's Tobago (Trinidad) since 1964, has been appointed rector of Whitford (Perth) from 21st September.

Rev Robert J. Greenhalgh, rector of Graylands (Perth) since 1971, has been appointed rector of Trayning from mid-November.

After over 23 years as Dean of St Paul's Cathedral, Sale, Dr Clarence B. Alexander retired on 17th September last. He has been given the title of dean-emeritus.

Rev Frederick W. Hipkin has been appointed acting-rector of Sale (Gippsland) until the end of the year.

Rev Frank S. Neubecker, rector of Longreach (Rockhampton), since 1972, has been given indefinite leave from the diocese because of family illness and will live in Melbourne.

Rev John Dixon, precentor of St Paul's Cathedral, Rockhampton since 1972, was inducted as rector of Springsure on 27th September.

Rev Ewan A. M. Palmer, chancellor of the diocese of Rockhampton since 1961, died near the end of August last.

Canon William R. Ray, who has retired after 26 years as headmaster of Pulteney Grammar School, has been appointed Bishop's Vicar of St Peter's Cathedral, Adelaide and he will also act as precentor. He commenced duties on 1st September.

Rev Graeme D. P. Kalnes, curate of Plympton (Adelaide) since 1971, has been appointed in charge of St John the Baptist, Hillcrest from 30th October.

Rev Canon William C. Gray, in charge of St Wilfrid's, Tea Tree Gully (Adelaide) since 1967, resigns from 24th November.

Rev Peter W. Patterson, rector of the Church of the Good Shepherd, Plympton (Adelaide) since 1967, has been appointed rector of St Chad's, Fullarton from 30th November.

Rev Peter D. Alexander-Smith, vicar of St Luke's, Miles (Brisbane) since 1970, has been appointed assistant at St James', Toowoomba.

Rev Colin R. Arkell, rector of St John's, Nambour (Brisbane) since 1967, has been appointed Organising Secretary of the Home Mission Fund.

Rev Peter M. Brewer, rector of St Paul's, Cleveland (Brisbane) since 1968, has been appointed rector of St Matthew's, Grovely.

Rev Keith S. W. Colbert, rector of Christ Church, Cullers (Brisbane) since 1969, has been appointed rector of St John's, Mundubberra.

Rev John J. Donald, from the diocese of New Guinea has been appointed vicar of the new district of St Matthias', Zillmere (Brisbane).

Rev Patrick B. H. Doulin has been appointed curate of St Peter's, Southport (Brisbane).

Rev Alan B. Gate, rector of St John's, Mundubberra (Brisbane) since 1969, has been inducted to the parish of St Paul's, Cleveland.

Rev Dennis Gimblett has been appointed curate of St Luke's, Toowoomba (Brisbane).

Rev Arthur G. Fellows, rector of St Alban's, Auchincloss (Brisbane) since 1968, has begun duties as Queensland Secretary for the ABM.

Rev Barry J. Greaves, formerly headmaster of St Barnabas' School, Ravenhoe (North O) since 1972, has been inducted to the parish of All Saints', Chermide (Brisbane).

Rev Fitzroy J. Keys, curate of Highbury Heath (Birmingham) since 1967, has been appointed vicar of St Luke's, Miles (Brisbane).

Rev Arthur R. Morris, rector of St John's, Inglewood (Brisbane) since 1971, has been inducted as rector of St Alban's, Auchincloss.

Rev Philip K. Newell, rector of Christ Church, St Lucia (Brisbane) since 1967, has been appointed rural dean of Brisbane West.

Rev Gordon J. Petersen, formerly curate of St James', Toowoomba (Brisbane) since 1970, has been appointed vicar of St John's, Surat.

Rev James A. Prosser, formerly vicar of Springsure (Rockhampton) since 1972, has been appointed vicar of St John's, Inglewood (Brisbane).

Rev Geoffrey O. Thomas, formerly vicar of St John's, Surat (Brisbane) since 1970, has been appointed rector of St Matthew's, Drayton.

Rev Desmond L. F. Williams, rector of St Mark's, Albion since 1971, has been appointed an honorary canon of St John's Cathedral, Brisbane.

## Growing support for Festival of Light

The visit of Mrs Mary Whitehouse to most Australian capitals has given great impetus to the movement for holding a nation-wide Festival of Light.

Everywhere she went, from Darwin to Perth, she spoke to very large audiences and made many television appearances, including more than one on national television. In all these she acquitted herself in outstanding fashion and proved to be warm, loving, considerate of other's opinions and remarkably clear in the presentation of her own and of the Christian viewpoint.

Even before her arrival, the Archbishop of Adelaide in his report to synod, gave encouragement to the local Festival of Light. He said:

"In various quarters the symptoms of our decadence are being attacked by Christian men and women who desire to reform the national conscience and they are heeding the salutary advice which Burke gave when he said, 'When bad men combine, the good must associate; else they will fall, one by one, an unopposed sacrifice in a contemptible struggle.' The Festival of Light calls Christians to combine in protest against the demoralisation of our society. This, as I have said, is a good thing, but it is not enough to treat the symptoms of a disease. We must do all we can to eliminate the disease itself and to restore the patient to health."

"It is not sufficient to fill the minds of men with definite images of the evils to be eradicated, their minds must also be filled with images of the good to be desired. Here we need the Christian Religion, bearing in mind that 'The object of philanthropy is to do good: the object of religion is to be good.' Our Lord's words must ever be kept in mind — seek first the Kingdom of God and all these other things will be added unto you."

"That is why I would repeat what I have said before and which was quoted in the article to which I have referred — it is not the primary purpose of the Christian Church to reform human society, but to convert men and women to Christ."

The diocese of London, the largest in the Anglican Communion, has also come out in support of the national Festival of Light and also of the Longford Commission on Pornography.

In a debate presided over for the first time by London's new Bishop (the Right Rev Gerald

Fitton), the synod, by a large majority, declared its general support for the Festival of Light's proclamations to Church, media and Government; and broad approval of the main proposals of the Longford Report, saying that it (the synod) would welcome Government action to implement them.

In the debate the Bishop of Stepney (the Right Rev Trevor Huddleston) said he had helped the Festival of Light at its inception and served on the Longford Commission because he believed in chastity. By this he meant respect for individual men and women created in God's image. Pornography such as that under discussion was blasphemous, because it assaulted creatures made in God's image.

Replying to those in the debate who had argued that all we needed was love and that every man should be free to do his own thing, the Bishop said that days of rapid change had made many moral decisions difficult, and had produced the muddle evident in the discussion at some points.

Professor Norman Anderson, re-elected that day as chairman of the House of Laity, challenged the idea that law and love necessarily conflicted. He said that it was love to prevent children from having sexually offensive material thrust under their noses. It was loving to want to stop the kind of pressure on a long out-of-work young actress offered high fees for practising bestiality. Human sexuality was God-given for enjoyment in its proper context.

## Blaxland to SAMS



Canon Gregory M. A. Blaxland, (pictured) 41, who recently returned this year from missionary service in the diocese of Chile, Bolivia and Peru, has been appointed General Secretary of the South American Missionary Society.

Mr Blaxland is married with three sons. His wife Judith trained at Deaconess House and he trained at Moore College and was ordained in 1959. After a curacy at Manly he was in charge of two parishes and served with SAMS in South America 1962-66 and 1969-73.

Both Mr and Mrs Blaxland are fluent in Spanish and Mr Blaxland hopes to have a ministry to Latin-Americans in Sydney and elsewhere.

He has taken up his appointment from mid-October and has moved into the General Secretary's residence in Roseville, NSW where the office of SAMS is also located.

The South American Missionary Society is one of the oldest Anglican missionary bodies, having been at work in South America for over 150 years.

## Parish gambling disappoints bishop

In a part of his October letter to his diocese headed "To give or to get," Bishop John Grindrod, of Rockhampton, expressed regret that in a few years, the use of gambling methods for financing parishes in the diocese had increased. He said:

In our Diocesan Synod of 1965 there was a long debate on whether gambling and games of chance, raffles, etc, should be used in raising funds for church purposes. I can remember being on the losing side. Those who were in favour of using such methods for raising finance won the day. It was argued that as gambling was morally neutral, and financially beneficial, it should be permitted. I was naturally disappointed with the results of the debate, but now one has to live with the history of that decision.

When I returned to the diocese a couple of years ago, I expected to find raffle tickets in fairly wide use as well as other methods of raising funds of a gambling nature. I confess that I did not realise how prevalent this would be, particularly in the

raising of money for the direct support of parish ministry. In 1965 I think it was made clear by the protagonists of gambling, raffles, etc, as a means of fund raising that this would be used for the support of Institutions and welfare work within the church's life in which there is a general appeal to the public.

It seems to me that it is more important than ever now in parish life to retain a sense of responsibility for the stewardship of money and talents. Planned direct giving expresses something of this, supported by genuine work efforts such as catering, fetes, etc. In the latter case work is the thing donated.

I hope that increasingly in the life of the diocese we can dispense with gambling as a method of raising finance. The wish to get something for nothing is alarmingly prevalent in the community and is pushed at us from all directions. But it brings disintegration rather than progress and stems the creative power which God has entrusted to us.

It seems to me that the Church should not "cash in" on this desire of "something for nothing"; rather it should set before men and women another purpose, the joy and satisfaction of work well done, the joy of giving without expecting any reward. The Church directs us to the faithful stewardship of money entrusted to us, and the work done in the Church's name.

It seems to me that if a parish in particular uses gambling, games of chance, etc, to maintain itself:

1. It encourages the "something for nothing" attitude, which is hardly Christian;

2. It hides the real support the parish is receiving or not receiving from its members;

3. It encourages the attitude that it does not really matter how you raise your money so long as you get it;

4. It gives the impression that we do not care enough for God to support the ministry and work of the Church by our own direct gifts and effort.

# The Australian Church Record

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November 15, 1973

## Thousands witness at Adelaide march

FROM HELEN CATERER

When 10,000 South Australians turned out at Adelaide's Festival of Light march and rally recently they gave strong evidence that many in the community want to see the family unit strengthened.

It was the largest march held in Adelaide and at the rally which followed the hillsides below Light's Vision, site of Colonel Light's statue, were crowded with about 11000 people.

Led by bands, with amplified singing groups at the starting-point, the marchers presented a happy, holiday atmosphere. They were of all ages with young parents and their children in the majority. Young Philip Court, aged 5, son of Dr John Court, chairman of the Festival of Light Committee, rode on his father's shoulders with the poster he had helped to make. It said simply "I need my family."

Young people marching in groups wore Festival of Light T-shirts and jeans, and sang as they marched.

Hundreds of people watched as the marchers passed. The small group (about 50) comprising university students and Gay Liberationists who were dressed in zany costumes because they were going to brighten up the dreary ranks of moralists, were almost lost in the happy crowds.

Marchers included people from many differing social backgrounds. Whole church congregations marched together, there were representatives of community organisations and youth groups. For those in the march it was a thrilling moment to pause at St Peter's Cathedral, halfway between Victoria Square, the starting-point, and the park below Light's Vision where the rally was held. The cathedral bells pealed out over the throngs of marchers.

Dr Court outlined the purpose

of the festival, and introduced the patrons who were on the platform. The Rev Keith Smith of the Methodist Education Dept, spoke strongly on the issue of a casino which the Government is advocating. Petitions against this were signed by many.

The main note of the festival was not a protest, it was a proclamation.

Festival vice-presidents Pastor Ian Simpson and Mrs Roslyn Phillips, read the 12 proclamation points to the people who showed by their applause that they supported the decision to present these to the Government, the Church and the media.

The following are highlights from the proclamation:

1. In proclaiming the importance of moral standards, we stress that we are not simply concerned about sexual attitudes or behaviour. In expressing our concern for human and family life, we believe that high moral standards are essential in such areas as commerce, mass media, education, industrial relationships and racial attitudes.

2. The Festival of Light affirms that the well-being of society depends on the moral goodness of people and their sense of responsibility. It affirms that the qualities basic to any wholesome and happy society are honesty, fidelity, purity, gentleness, care for others, and responsibility.

3. We urge all Christians to be faithful in proclaiming God's laws for all men, so that a clear lead is given in distinguishing good from evil.

4. We also urge churches to take more adequate provision for marriage preparation and counselling through which Christian principles of family living may be communicated.

5. We assert that much present-day advertising is degrading to the dignity of women, and call for more responsible control over this explicit commercialisation of sex.

6. Believing in the fundamental principle of equality of worth of all human beings, we deplore discrimination based on race, wealth, sex or cultural groups.

7. We seek a style of education, which will turn the thinking of the nation away from callousness, apathy and immaturity . . . books which openly or subtly advocate irresponsibility and transcendence in sexual relationships (and hence marriage and families) should have no place in our curricula.

8. We give support to the existing guidelines of the Australian



Mrs Mary Whitehouse makes a point during one of her Festival of Light meetings. (Worldwide Photos.)

## Two new Sydney canons

The Chapter of St Andrew's Cathedral, Sydney, installed two new canons on Thursday, November 1. They were Revs Alwyn W. Prescott and James E. Whild.

Mr Prescott, rector of St John's, Milson's Point, since 1971, was elected by the clergy of the diocese from a number who had been nominated for a vacant clerical canonry.

He had a very distinguished academic career at Sydney University, graduating with first class honours in engineering and even after ordination he stayed at his university as a lecturer in engineering.

He has had a wide pastoral experience and in recent years has been chairman of the Sydney Church of England Girls' Grammar School Council which controls a number of large girls' schools. He has played a particularly valuable part in diocesan life and in synod, his clear mind has enabled him to play a most valued part.

Mr Whild is a graduate of the University of Bristol and of Tyndale Hall and was ordained in Lichfield diocese. He came to Sydney to the Missions to Seamen in 1956, was rector of the prominent evangelical parish of St Paul's, Chatswood, and since 1964 he has been rector of St Mark's, Darling Point.

He has been appointed an honorary canon by the Archbishop. He has been an examining chaplain to the Archbishop since 1971.

## Capernwray founder in Australia

Major Ian W. Thomas, founder and General Director of the world-wide Capernwray Missionary Fellowship, is to spend the month of February in Australia.

Major Thomas is an outstanding preacher and Bible teacher. He will spend some time in Perth, Adelaide, Melbourne, Sydney, Newcastle and Brisbane and his ministry will be to all the churches.

The Capernwray Missionary Fellowship was founded in the United Kingdom and in the lifetime of the founder has spread to Germany, Austria, Sweden, France, Canada, USA, New Zealand, Papua New Guinea, Fiji and Australia.

The Australian headquarters are at Moss Vale and the Director is Rev Alan Catchpole.

## Next issue:

**ST ANDREW'S**  
—TIDE  
**MISSIONARY**  
**FEATURE BY**  
**David**  
**Hewetson**

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