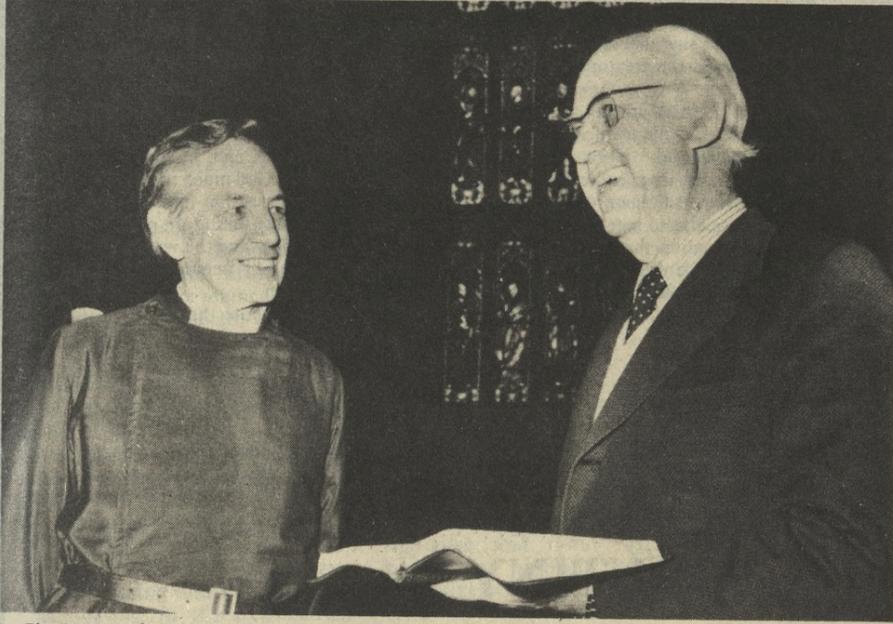


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Family Law, Rights bills faulted in synod charge



The Reverend Roy Gustafson, Associate Evangelist of the Billy Graham Team, spoke on the Miracle of Israel at the mid-week lunch hour service at St. Andrew's Cathedral. He is seen with the dean, The Very Reverend Lance Shilton. Mr Gustafson has divided his time equally between Perth, Adelaide and Sydney during his recent three week visit to Australia.

The Archbishop of Brisbane, Dr Felix Arnott, took time in delivering his charge to his synod in the latter part of June, to state major reservations about the proposed Australian Bill of Rights, and Family Law Bill.

While most of what he said had been previously stated by other Anglican leaders, his comments have significance in their timing.

Each of the two controversial bills was discussed at the Bishops' Meeting at Gilbulla last October, and public comment was then made.

Since then, a Melbourne diocesan study of the Family Law Bill, and a number of other examinations by Church leaders — not all anxious to denigrate either the Government or the avowed intentions of two bills — have all found major fault with both proposed pieces of legislation.

Broadly, Archbishop Arnott's comments are:

* The Bill of Rights is of doubtful necessity as the Common Law rights of citizens are considerable, and American experience of the Bill of Rights is not such as to entirely commend it. He also faults some of the detail of the Bill, on grounds similar to those voiced by many other churchmen.

* The Family Law Bill, on which he spoke more briefly, he still finds unsatisfactory for the lack of insistence upon enough time to allow marriage guidance help for couples planning to separate. He also criticised provisions which allow questions of custody of children to be settled after the divorce.

With Federal Parliament about to reassemble after the recent election, and expectations that the Government will proceed with these two Bills without much delay, public interest in them will now tend to increase again.

MIKE METTERS reports from CANBERRA:

The Australian Government made some modifications to the Family Law Bill when it was re-introduced for the second time earlier this year. These changes answered some of the concerns that Christian people have been raising.

Probably what will happen is that, if the Attorney-General does not make further amendments, perhaps the ones Archbishop Arnott is concerned about, the Opposition majority in the Senate will force amendments, and the Government will have to accept them or abandon the measure altogether.

The Bill of Rights, on the other hand, has only been introduced once. Since then there have been meetings between the Attorney-General and a number of Christian leaders, at which Senator Murphy indicated some significant changes in detail of the Bill were intended. It is understood these changes will meet some, or perhaps most, of the detail concerns of the Bill's Christian critics.

However, on the other hand, it appears the Government is still determined to proceed with the Bill, and does not agree that Common Law rights are sufficient safeguard of individual privileges. The Opposition in the Senate originally withheld its hand, but has since made clear that it rejects the needs for the Bill altogether.

One must, therefore, expect the Bill of Rights will not pass the Senate, with amendments or otherwise, and unless the Government entertains another Double dissolution, the Bill of Rights is a dead duck.

Archbishop Arnott's comments are reported, in full on Page 2

NSW dioceses debate boundary revisions

When the New South Wales Provincial Synod met late last month, its main business was the report of a commission, set up at its last meeting in 1969, to examine diocesan boundaries.

The commission was also asked to look at other ways of strengthening the less populous dioceses.

The report — whose main recommendation on boundaries are set out on the accompanying sketch map — was accepted and "commended".

However, provincial synods are, as Bishop Leslie of Bathurst said at the time, "toothless tigers" but "with long tongues". So any decisions to act will depend upon the decisions of the diocesan synods, and the ultimate approval of General Synod.

Broadly, the proposals are these:

* The outback areas of Bathurst and Riverina to be constituted as a new missionary diocese, for which the other dioceses would all accept responsibility for manpower and finance. This new diocese would embrace almost half of NSW, but only about 55,000 people. Broken Hill would be its only major centre of population. It has been foreshadowed that might also include part of the outback far west of Brisbane Diocese, and perhaps part of St Arnaud, if those existing dioceses wished.

* A large slice of the far western areas of Canberra and Goulburn to be ceded to Riverina. Wagga Wagga is the major centre involved. But Albury's two city parishes would be ceded to Wangaratta (Victoria), and this process has already begun.

* Some tidying of the boundary between Armidale and Bathurst, of no controversial significance.

* Adjustment of the Sydney-Bathurst Boundary to keep the boundary on the ridge of the Great Dividing Range. This would mean Lithgow in particular would move from Sydney to Bathurst.

St Arnaud-Bendigo merger talks

St Arnaud diocese has approached Bendigo diocese to meet with them on the possibility of a merger of the two dioceses.

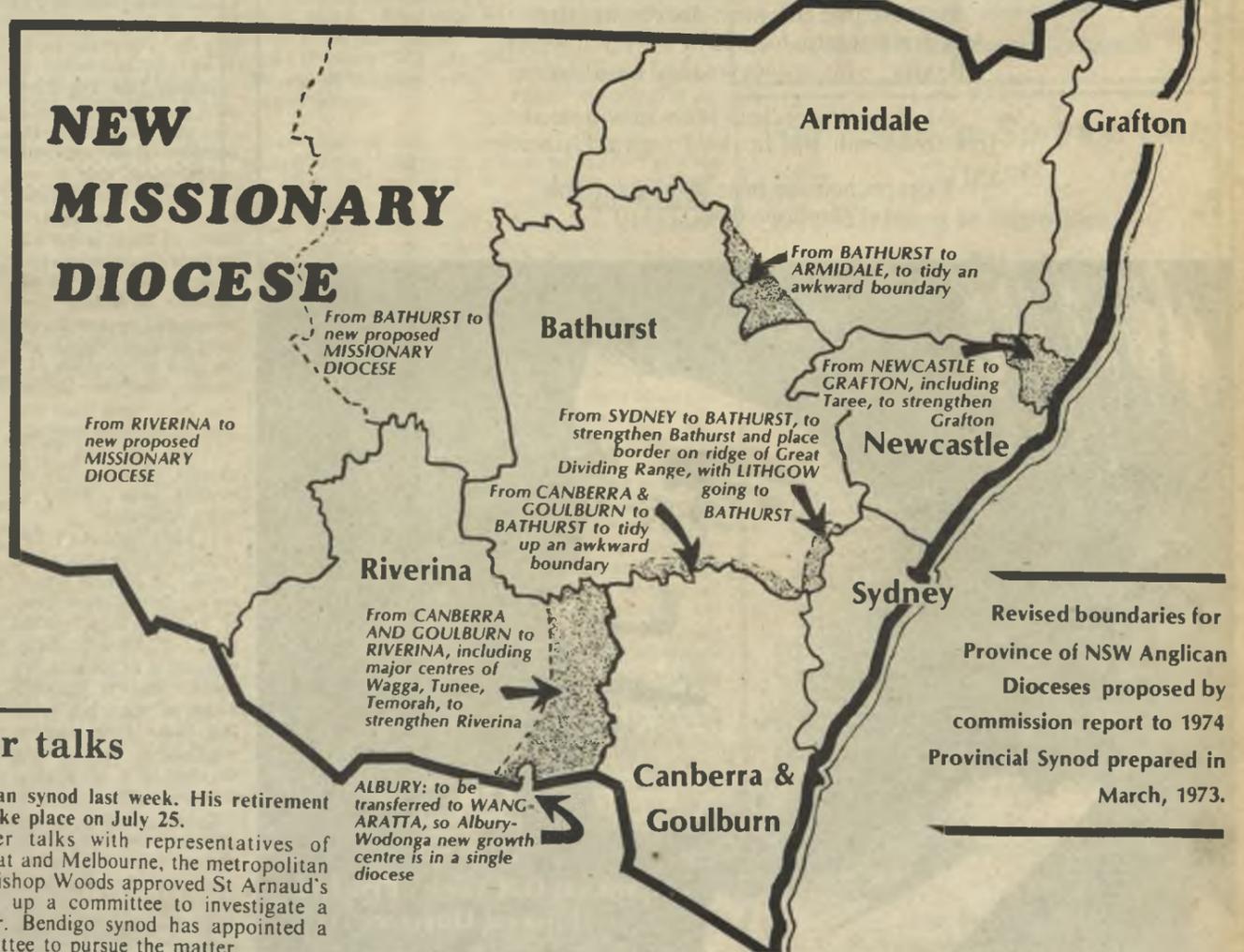
Bishop R. E. Richards of Bendigo announced this development at his last

* Newcastle to cede the Taree area to Grafton.

* Minor adjustment of the northern boundary of Canberra and Goulburn with Bathurst, to tidy up an awkward line.

It is not clear exactly which of these proposals will be taken up.

For further details, see page 7.



diocesan synod last week. His retirement will take place on July 25.

After talks with representatives of Ballarat and Melbourne, the metropolitan Archbishop Woods approved St Arnaud's setting up a committee to investigate a merger. Bendigo synod has appointed a committee to pursue the matter.

A THEOLOGY OF THE EARTH

From JOHN WILSON, Lecturer in Old Testament at Ridley College, Melbourne

"The environmental crisis has become a mirror of our times reflecting the sickness of man in his maladjustments between man and man, man and his environment, and man and God." This was the theme of a Tyndale Fellowship lecture given by Dr James Houston at Ridley College on June 20.

Dr Houston is visiting Australia from Canada where he is Principal of Regent College in Vancouver. He, formerly lectured in Geography at Oxford University.

He said that serious charges had been made against Christianity with regard to the environmental crisis. It was argued that Christianity was excessively individualistic and that personal salvation was man's emphasized with little or no regard to man's relationship with other persons or to the world.

It was also charged that Christianity was other-worldly, with a transcendent God who had little more concern for the world than the gods of the Stoics. Man created in the image of such a God is given licence to exploit the world as he likes with no concern for the consequences.

Paul B. Sears, an ecologist, has concluded that hope for healing of this injured planet "lies not in device, not in technique but in the realm of the intangibles — the values and sanctions of our culture. If ever the custodians of religious faith have been challenged," he concluded, "they are challenged today."

In spite of the wildness of some of the accusations, Christians can be thankful to those who have opened up the real dimensions of the environmental crisis, which Christians had not

considered seriously. In his article in *Science* in 1967 Lynn White has really done a service in pointing out that "since the roots of our troubles are so largely religious, the remedy must also be essentially religious."

When a leading conservationist like Max Nicholson, former head of Britain's Nature Conservancy, says Christianity has signally failed to teach the need for respect towards what it professes to regard as works of its Creator, then it is time we Christians really did think seriously about this challenge.

There is a wide and growing consensus that the environmental crisis is a real issue. When 18 per cent of the world's population consumes and pollutes anywhere from 80 to 90 per cent of the world's non-renewable resources, there is an enormous responsibility at the door of western technological society. By 1980, the United States alone, with then perhaps only 5 per cent of the world's population, will need roughly 55 to 70 per cent of the non-renewable resources consumed each year. Can economic justice be a global reality if the trend continues? Western life-styles do need to be challenged, and radically so.

Doctrine of creation

Dr Houston went on to say that too often Christians have not taken the doctrine of creation seriously enough and therefore have not taken the world adequately as their responsibility. And yet, the creative activity of God is surely the most essential for our existence. It is this activity which enables us to have a relationship with God. We can no more

separate the life-death-resurrection of Christ than we can separate God the Creator from God the Saviour.

He suggested that perhaps we have gone wrong in looking in Genesis 1-3 for the basis for various empirical theories about the origins of the world and man, instead of recognizing that its revelation refers to the relationship that God has with his world.

The Biblical doctrine of "creation out of nothing" affirms that God is the source of *all* for He alone is Lord and God. Moreover, the doctrine asserts that since all comes from God's will as its sole source, nothing in existence is intrinsically evil. "God saw that it was good" is the pronouncement of the creator God in His every act of creation.

To the Christian both nature and time, world and history are arenas within which important and significant events take place. The Bible reflects constantly on the endless struggle between man subsumed by nature in idolatry, where he is a-historical, and man so historically conscious of his salvation that he neglects his responsibility as a steward of the earth. This is still our tension today and why it is that a theology of the earth is something that we now grapple with.

Stewardship

Technology must no longer receive worship as a god. Instead, there must be a radical revision of our thought and value system. Also, we must heed the Biblical injunctions for responsible stewardship of the earth. God ordains the created order to have value in itself, and not

simply as an instrument for man's interests and purposes. Man, however, has been irresponsible, selfish and unreflective in his use of the earth's resources. Precisely because man's dominion is so complete, man's sinfulness so radically affects the earth.

The renewal of man's relationship to nature is part of the redemptive mission of the Body of Christ today. This has profound implications, of which we Christians have scarcely begun to understand. For example, what do we know of institutionalized evil, of its sanctions, its pervasiveness, and the need to eradicate it from the societal structures? Too much theological study is academic, introverted, and out of touch with the issues of the day.

When we enter into such a challenge as an understanding of a theology of the environment, we are seeking to be responsible witnesses of our times and, at the same time, seeking to introduce God much more profoundly into all the structures that make up our contemporary life. We are taking sin more seriously by seeking to understand the ways in which it permeates not only our personal life but into the whole of creation.

It is of interest to note that Dr Houston is engaged in "the Regent College experiment". The College is located within the campus of the University of British Columbia and gives graduates the opportunity to spend a year after graduation in Biblical studies and in the relating of their professional knowledge and skills to their Christian faith. The response to this experiment has been increasingly enthusiastic.

THE SENATE UNDER SCRUTINY

From MICHAEL METTERS in CANBERRA

At long last, when everyone is so bored with the business, we know what the composition of the new Senate is to be. Snedden has lost, Whitlam has won the election and improved his position in the Senate, but has not gained Senate control.

The Government will be able to get some of its double dissolution legislation through, and after that it all depends upon the judgements of two individuals, one of them honest enough to admit his power is frightening.

We must face it: the May 18 election was, in the broad, an expensive waste of time and money. And that waste was precipitated upon

the country by the power play of the Senate. So it is the Senate's own fault that those who would want to do away with the Senate have been fortuitously armed afresh.

There are real questions to answer about the Senate. Is it fair that the vote of one Tasmanian should have the same effect upon the balance of membership in the Senate as the votes of 12 New South Welshmen? Or again, is it really fair that, in the new Senate, two individuals have the balance of power more or less at their own whim?

If the Senate ever appeared to be a working

States' House, it ceased to work that way a long time ago. In fact, until recent years, it has had little constructive function. But the change of recent years is far too important to overlook. Senator Murphy, currently the eminence-grise in few people's minds, was the prime mover behind the system of Senate committees which were a major new constructive way in which the Senate justified its position in the Parliament. We must never overlook that a balance must be kept between the executive arm of Government (the Cabinet and administration), and the elected legislature. The weight is all stacked in favour of the executive, and against the

legislature, in so many situations. The Senate committees' system has strengthened the legislature's real power importantly.

Clearly, the Senate is going to come under critical scrutiny more and more if the Opposition is unwise enough to use it again in efforts to grasp political power. Mr Anthony's sabre-rattling about another double dissolution, for instance, invites the response that a tool misused may be better confiscated. Another pointless and expensive jamboree like May 18 — and onus is on the Senate to make sure there is not one — would greatly strengthen the hands of the Senate abolitionists.

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Family Law, Rights bills faulted

Portion of Archbishop F. Arnott's charge to Brisbane synod last month, from page 1:

Common law

The Government's proposed 'Bill of Rights' has caused many Church leaders genuine concern. In the first place, one wonders whether such a Bill is at all necessary. Our Australian Constitution follows that of Great Britain in emphasizing the value of every man as an individual before the Common Law. The Common Law down the centuries has protected the equality of all sorts and conditions of men; it was the precise written codes behind the prerogative courts of the sixteenth and seventeenth centuries which brought into England the tradition of Roman Law, where trial became an enquiry by State Officials into the guilt or innocence of a suspect, and where torture was encouraged when victims or witnesses were not willing to open their mouths. Such a system admirably suits a policy of State Absolutism.

I have attacked the revival of the practice of the torture of political prisoners as a feature of our society, and have supported the work of Amnesty International in its protests. We protest also at discrimination of race or sex, but at the same time wonder whether a written and detailed Bill of Rights, following American precedents, may not encourage rather than prevent abuses of human freedom. In some respects the Bill is an extension of that tendency to centralise and define everything which I have criticised above.

Restrictive?

In the second place, we question why, in certain

particulars Senator Murphy's Bill altered or made selected treatment of some of the declarations of the United Nations' International Covenant on Civil and Political Rights; for example Section 30 (i) provides:— "Every human being has the inherent right to life, and no human being shall be deprived of his life except according to Law". This seems to open the way to provision by Law, that certain classes of people, e.g. the unborn, the physically or mentally defective, the aged or unwanted, may be arbitrarily deprived of their right to life. The U.N. Covenant Article 23 (i) has been omitted; it stated:— "The family is the natural and fundamental group unit of society and entitled to protection by society and State." Section 18 (1) of our Bill merely recognises the right of men and women of marriageable age to marry and found a family. The U.N. Covenant emphasises the family's basic relationship to society and the rights of parents. Section 10 of our Bill provides:— "Everyone shall have the right to freedom of thought, conscience and religion... and the right shall include the freedom to manifest his religion or belief in worship, observance, practice and teaching..." "Freedom to manifest ones' religion or belief may be subject only to such limitations as are prescribed by law and are reasonably necessary to protect public safety or public health or constitute reasonable regulations as to time, place and manner".

This all seems sound on the surface, but religion and

belief are not defined with any detail and certain cults have been recognised by Senator Murphy himself as a religion without any consultation of other religious bodies or Parliament. What does "reasonably necessary" or "reasonable regulation" really involve? Could the clause restrict the teaching of religion 'as to time and place and manner' to mean the prohibition of the teaching of religion in schools, or even by parents in the home? Can any restrictions under the Act be placed on those that claim the right to promote the Occult or witchcraft, or disseminate pornographic material or visit schools with the express purpose of introducing children to what society regards as being abnormal or immoral in sexual relations?

Family stability?

Similarly, the Family Law Bill, raises concern for the Christian home, at our last meeting of Bishops at Gilbulla, we rightly protested against the provisions of this particular Bill. It provides that a divorcee shall be granted, if, and only if the parties have lived separately and apart for not less than twelve months when the proceedings are heard (N.B. 'heard' not 'begun') This hardly gives time for proper reflection or the recourse to adequate marriage counselling nor does it seem consistent with section 46 of the Commonwealth Marriage Act of 1961.

The Family Law Bill might easily bring an end to the family as we know it.

US Episcopal Church installs new presiding bishop

Bishop John M. Allin was formally installed on June 11 as the 23rd Presiding Bishop of the 3.2 million member Episcopal Church during a celebration attended by 3,000 in Washington Cathedral.

Bishop Allin, 53, a native of Helena, Ark., served as a bishop in the Diocese of Mississippi since 1961, first as coadjutor and since 1966 as diocesan.

He was elected Presiding Bishop last October in Louisville, Ky., for a 12-year term by the House of Bishops and confirmed after lengthy debate by the House of Deputies in closed session.

About 700 persons — clergy and laity — took part in the procession, which included the primates or representatives of the major Christian communions — Anglican, Orthodox, Roman Catholic, and Protestant.

Among the distinguished church leaders present were Leo-Josef Cardinal Suenens of Malines-Brussels, Belgium, and Bishop Gerald Alexander Ellison, Lord Bishop of London, representing the Archbishop of Canterbury.

A 500-member delegation from Mississippi, including both ecclesiastical and political leaders, led the procession into the cathedral.

Participating in the examination and oath were Bishop Allin's immediate predecessor, Bishop John E. Hines, and Dr. John B. Coburn, rec-

tor of St. James' Church, New York City, and president of the House of Deputies of General Convention.

Instruments and symbols of the Presiding Bishop's ministry and authority were presented to Bishop Allin as "the celebration of a new ministry." The Common Bible was presented to him by representatives of the church catholic: The Rev. Robert G. Stephanopoulos, ecumenical officer, Greek Orthodox Archdiocese of North and South America; the Rev. Paul Crow, Jr., general secretary of the Consultation on Church Union (COCU), an effort to unite nine major U.S. churches; and the Rev. John F. Hotchkiss, executive director, Bishops' Committee for Ecumenical and Interreligious Affairs, National Conference of Catholic Bishops.

Other symbols presented to Bishop Allin included the Book of Common Prayer, vestments, a vial of balsam, water, bread and wine.

The congregation burst into applause and shouts as the new presiding bishop received the primatial staff, symbol of his office, from recently retired Presiding Bishop Hines, with the words, "Be among us as a servant and soldier of the Cross of Christ."



Presiding Bishop John Maury Allin, left, receiving the primatial staff, symbol of his office, from his immediate predecessor, Bishop John E. Hines, during Bishop Allin's installation as the 23rd Presiding Bishop of the Episcopal Church, in the Washington Cathedral on June 11. The congregation of about 3,000, the present capacity of the unfinished cathedral, burst into applause and shouts as he was then presented to the worshippers.

Demands constant on Home Mission Fund

The National Home Mission Fund's disaster relief appeal has sent \$3000 to the Diocese of Newcastle as a gift from the Australian Church towards the cost of repairing damage to church properties.

The damage, in wild storms along the central NSW coast last month, included roofing lifted off Tyrrell House, the Cathedral, and Bishops-court, as well as the complete demolition of a small parish church.

The NHMF had previously sent \$600 to the Bishop of Wangarratta for relief in his diocese, following severe flooding in several parishes there recently. Bishop Rayner, in Wangarratta, has been asked to advise if more help is needed.

Also, the NHMF has decided to make an extra \$1000 available to support Church Army worker Captain Arthur Malcolm in outback in NSW. Captain Mal-

colm's work had previously been expected to end due to lack of funds, but giving to the NHMF has been running a little higher than expected.

This month, July, the NHMF is organising a conference in Darwin, to be attended by the Rev. Theo Hayman, the fund's secretary, Archbishop Geoffrey Sambell of Perth, Archbishop Felix Arnott of Brisbane, and the dioceses of North West Australia, Northern Territory and Carpentaria to review and plan national help to those dioceses.

Each diocese in the extreme north is regarded as a "missionary diocese", and has been to some extent for many years.

When Northern Territory was created a diocese, financial help was arranged for its first 10 years. The 10 years are now almost finished, and the Darwin consultation has been called to plan a pattern of assistance to each of the three northern dioceses for the immediate and middle-term future.

Mr Hayman told CHURCH SCENE: "We created Northern Territory as a 'missionary diocese' but the original plan for help has now come near to its end. What do we mean by 'missionary'? I hope it won't turn out we mean 'mendicant', expecting those dioceses to be forever on bended knee pleading for what they need."

Bendigo Village transferred

This was the scene when Mr David Scott, nephew of Fr Gerard Kennedy Tucker, founder of the Brotherhood of St Laurence, handed over St Laurence Court, Bendigo, to the Anglican Diocese of Bendigo.

Mr Scott was transferring ownership, as trustee, of the property and its accommodation for elderly citizens, to the diocese from the Brotherhood of St Laurence.

He and Bishop Ronald Richards explained that the BSL had come into the Bendigo project at the request of the diocese (which put up the first \$10,000 of the cost, and helped organise the appeal for the rest) and was now handing over to the diocese as the BSL had other specific responsibilities and was anxious to foster local responsibility for the localised areas of what had been its work.

Without any embarrassment, both Bishop Richards and Mr Scott pointed out there was no document or key to hand over, so Mr Scott did what he said Fr Tucker would have thought was appropriate:

"We can't really give you anything, so I'll say, 'Good luck, in the Name of the Lord'."



The audience at the ceremony to transfer St Laurence Court, the village for elderly citizens in Bendigo, to the diocese. Residents and the public are in foreground, members of synod behind them. In practice the transfer will mean no significant difference for the 70 or so residents but the diocese will be responsible for the efficient running of the village, and the planning and financing of its planned extensions for which a public appeal has already been announced.



The old order changes in Brisbane diocese

By GERALD DAVIS

There was particular interest this year in Brisbane's synod when diocesan finances were under examination: an old era is about to end.

Mr R. T. St John, Brisbane's registrar for the last 28 years, retires at the end of 1974. As it happens he trained his successor, Mr Norman Reid; but however great Mr Reid comes to be, Roland St John's formative place in the national Australian Anglican Church, or in Queensland Province and the Diocese of Brisbane, will remain unique.

Brisbane of all the metropolitan dioceses is the least well endowed. The parishes and diocesan institutions hold considerable assets, but the chief income of Brisbane, other than diocesan assessments on the parishes, is the profit from the diocesan property insurance scheme.

Under Queensland's trust laws, which are quite restrictive, the diocesan trustees hold over \$4 million in a maze of individual trust accounts, for parishes, schools, institutions, and small items like minor bursary funds.

Mr St John, this year in synod, was at pains to point out that among the assets were \$313,371 in loans made by the trustees to a number of institutions and parishes. One account, a loan of \$118,268 to Toowoomba Church of England Boys' School, he solemnly warned had become a loan "getting close to what the school is worth".

The principle of borrowing internally against the Church's own assets he deplored

as the path to ruin.

"We will have to look very closely at things of doubtful value to the future of the Church," he said, noting that, for instance, the cost of maintaining one boy at Slade School was now twice the cost of the same at Brisbane Church of England Grammar.

It was a sober speech in which he spoke for an hour. The old pilot, always cautious, was about to leave the ship and his warnings were stronger and lengthier than usual — yet not entirely pessimistic.

"Careful administration is what is needed," he said. "There's no cargo cult there, you know."

"The treasury of this diocese is the pockets of our people — their giving and not their lending."

He was able to report the Queensland Government had agreed to pay \$1 million to buy the South Brisbane Bridge Land, which is required for a proposed art gallery. But this money belongs to the four neighbouring parishes, not the diocese itself.

Bishop Ralph Wicks, the new assistant bishop in Brisbane, is going to be a useful addition to the top diocesan team for his financial understanding. And the new registrar has both paper qualifications and experience of diocesan accounting in Brisbane.

Further, Mr St John leaves the accounts in a generally healthy condition.

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The new west end of Suva cathedral extends the nave and provides parish hall facilities. Verandahs came into immediate use for an overflow congregation at the service of blessing. Although the extensions are severely simple, the requirements of worship make the interior colourful.

Polynesia has waited: now Suva cathedral is finished

By ALISON COBBETT

Suva's cathedral of the Holy Trinity, consecrated in a half-finished state in 1953, has just been completed.

The additions — a new west end to extend the nave and provide parish centre facilities, verandahs, a main entrance, a bell tower for the old cathedral chimes — were blessed by Bishop John Holland on May

Building had to stop in 1952 when funds ran out. A temporary wooden wall has covered the lofty

western end since then. Serviceable and unpretentious, the additions speak of a latter-day Anglican vocation in Polynesia.

Instrumental in completing the cathedral was the Dean of Suva, Duncan McQueen, a US priest who has just gone home after six years in Polynesia.

The cathedral is parish church to the multi-racial Anglican population of Suva. The vestry pictures the make-up of the congregation: it includes two Fijians, a Tongan, three Indians, two Chinese, one Fiji-born European and three expatriate westerners. Three of the present members are

women. Payment of the debt remaining on the cathedral is assured by the leasing of the pro-cathedral.

The new dean of Suva will be the Rev. Ron Williams, an Australian, who has been in the Diocese of Polynesia since 1966.

Speaking out on politics: Brisbane synod's debate

By GERALD DAVIS

How far should church leaders get publicly involved in politics? This current touchy question provoked a lively debate early in Brisbane's Synod last week.

The parochial council of St John's, Surat, near Roma, had given notice of a motion: that synod "notes" the grave concern of that parochial council at "many public statements" in the Federal election campaign, by various clergy backing a particular political party. The sting was in the rest of the motion: "... and approves its request that all clergy of this diocese abstain from favouring, publicly, any political party".

The motion was the first to be heard. The mover's and seconder's

speeches were surprisingly low-key. Everyone knew it was the call by over 70 clergy and lay people of several churches to consider the social policies before the electorate (reported in CHURCH SCENE of June 6) that prompted the motion. Some cynics said the motion really meant "Please vote Country Party", but that might have been a little unfair.

The motion was thrown around for half an hour. A State MP (non-Labor) made clear he did not object to the motion, but was half-hearted in supporting it. The "heavies" among the clergy came down on it like a ton of bricks. A public servant lay synodsmen heartily agreed.

Archbishop Arnott, probably with forewarning, had included in his synod charge a reference to the statement from ACC chairman Neil Gilmore, Bishop Howell Witt, and 70 others saying they intended to vote Labor. The archbishop did not approve at all, but he noted in passing that "it was paradoxical that many who rang me to

protest about the vote Labor manifesto could also highly recommend two Victorian Roman Catholic bishops for urging a Liberal Country Party vote".

But what no one seemed to notice was the archbishop, too, would presumably be bound by the synod motion, if it had passed. He had little kind to say of the present Federal Government this year, at it happens, but mention "the very valuable reforms carried through by our Australian Government in the last 18 months" before he went on to slam the proposed Bill of Rights and Family Law Bill.

There was argument in the debate — and a statement in Archbishop Arnott's charge — that clergy were wiser to restrict public comment to issues. In fact no one disagreed with that view. But two speakers pointed out that the politics of issues cannot avoid becoming the politics of parties at times, and the borderline is hazy indeed.

The motion, in the end, was talked out and synod did not vote upon it.

"Gathered . . . for a host of reasons"

Ministering in a multi-racial parish as mixed as Suva has been a rewarding, but by no means easy, task for Dean Duncan McQueen over the past six years.

He spoke with CHURCH SCENE late last month during a whirlwind fortnight of deputation work for the Australian Board of Missions.

"Lay leadership" as it is often casually discussed raises a new set of problems in Suva, he said. To encourage the traditional parish institutions — such as guilds and fellowship groups — would be to reproduce in miniature the problems for racial mixing that were present in the wider parish. Yet it was in small groups within a parish that many would expect to

find evidence of "lay leadership".

The dean said he preferred to emphasise the unity of the whole parish and stimulate corporate gatherings:

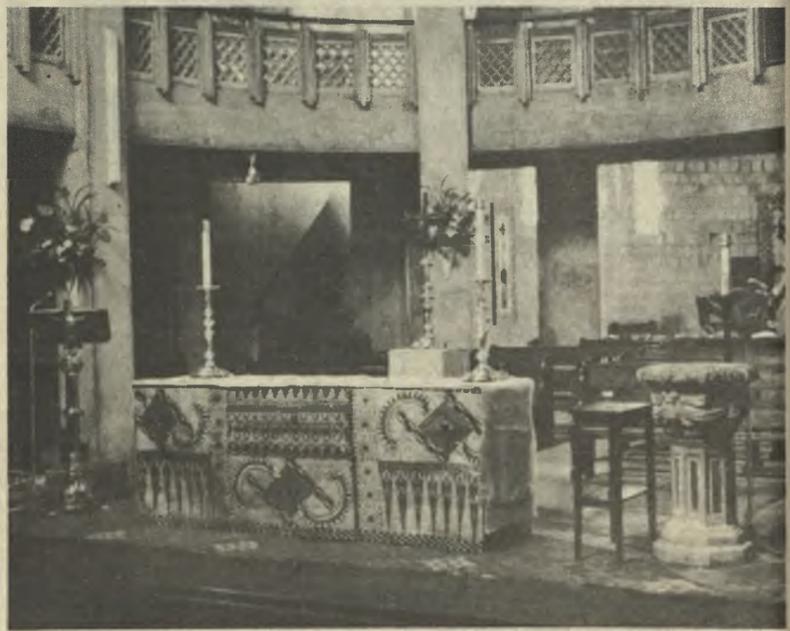
"Over the years the people of Polynesia and Holy Trinity parish have gathered there for all sorts of things: it was the gathering that mattered.

"Gathered round the holy table for the bread of life; round the bishop for a new priest ordered; round the barbecue for a hamburger; round the table with the Thursday Club for instruction; gathered round the wok as the women roll rotis

by the hundreds; gathered round the wooden cross on Good Friday. They gather as the church."

The need to complete the cathedral had given an obvious common purpose to every section of the congregation and had helped their understanding of life in the church, he said.

In the worship and fellowship for which the building was a focus, lay people were expressing the enthusiasm and responsibility that those who talked of "lay leadership" were really concerned about, Dean McQueen said.



A lovely tapa cloth frontal was made for the altar in the now completed Suva cathedral. The traditional decoration of russet on cream uses stylised flower motifs and incorporates the lai of festivals. Women make the cloth, but as the final seal of excellence, husbands complete the work by adding the dark spot at the centre of each square motif. The frontal was the gift of Nuku'alofa parish in Tonga. The pre-reformation font, dated 1399, was brought to Fiji by Governor Thurston in 1891.

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CLERGY MOVEMENTS

THE MURRAY

ASHWORTH, The Rev. B., from rector of Penola, to be rector of Christ Church Mount Gambier.
GOODES, The Rev. W. J., rector of Mount Barker, appointed a canon of the diocese.
LEWIS, The Rev. F. N., from priest in charge of Marylands/Firle, diocese of Adelaide, to be rector of St Mary's Penola.
SCOTT, Canon I. J., rector of Murray Bridge and diocesan registrar,

appointed archdeacon of The Murray.

ADELAIDE

NICHOLS, The Rev. R. O., from Yankalilla, diocese of The Murray, to be rector of Lyndoch.

SYDNEY

GOLDSWORTHY, The Rev. Dr G. L., rector of St Mark's Ya-goona, to be principal of Queensland Bible Institute from Dec. 31.
COLEFAX, The Rev. S. R., assistant in the parish of St Alban's Ep-

ping, to be rector of St Luke's Concord and Burwood.

WATSON, The Rev. P. R., formerly rector of St Clement's Lalor Park, to be rector of St Luke's Miranda.

GILHESPY, Canon C. M., rector of St Paul's Canterbury, to resign on August 31.

LUSCOMBE, The Rev. R. K., formerly curate at St Paul's Chatswood, to be resident minister of St Stephen's Cabramatta West.

BIDWELL, The Ven. J., deceased June 7.

Church and temple discover common ground

Youthful "god-talk" may lead further

By JANE MACKAY

Sydney's assistant bishop, John Reid, and Amogha la das Adhikary, president of the Sydney Hare Krishna Temple met recently in the Double Bay temple.

The atmosphere was reminiscent of the Areopagus of Athens in the days of St. Paul "Some of the things we hear you say sound strange to us and we would like to know what they mean".

Bishop Reid presented the monk with a copy of "The Ultimate Truth", and the New English Bible. Amogha la das Adhikary gave the Bishop copies of the Bhagavad-gita and the magazine, "Back to Godhead". "The Ultimate Truth", a handbook of the Christian faith, is the latest publication of the Anglican Information Office.

The two men then sat, bare-footed and cross-legged on the temple floor to discuss their beliefs. In quiet and tolerant dialogue the men found their common ground. Both believe that life is incomplete without "god-consciousness" and spiritual values.

The Hari Krishna followers seek to confront young people with the claims of spiritual truth. The Christian Church is likewise trying to communicate a knowledge and experience of God as necessary for daily life. Both are trying to make disciples in a society which very largely find spiritual claims irrelevant.

The dialogue went quietly back and forth. The bishop asked the monk what god-consciousness meant to him.

"Basically it means a very deep sense of love between you and god, a high sense of pleasure, blissful, ecstatic. This love must be free from

all material desire-free from the lust to satisfy one's senses. Through control of the senses one ceases to perform any sinful acts."

"Is this a consistent state?"

"Due to the influence of the body during one's spiritual growing stage one sometimes feels more close to god and sometimes to the forces of the body. We seek to be free from the compulsions of the body by not engaging in intoxicants, meat, gambling, illicit sex life."

Bishop Reid: "My daily experience of God, which does vary - it is more vital on some days than others, is a really strong conviction that God is as accessible as the most perfect father. Jesus is the basis of that relationship. Jesus gives forgiveness as a free gift. It is not something we can achieve by self-denial. This is why Jesus in actual fact seemed to be much better received by prostitutes and tax-gatherers than by good people."

The discussion turned to the resurrection: to the bishop, the vital fact which makes authentic, the claims of Jesus to be Christ and Lord. To the monk it is acceptable as one of many manifestations of a god who can perform miracles.

The importance of this meeting between temple and church for

Amogha la das Adhikary was that "the few really god-conscious men there are in the world today co-operate in spreading god-consciousness. The problems of the world today are due to a lack of god-consciousness in society."

As at Athens they agreed to meet further, "as we want to hear you speak about this again. So Paul left the meeting."



Bishop John Reid, Assistant Bishop in the Diocese of Sydney, met with Amogha La das Adhikary at the Hare Krishna Temple, Double Bay recently to have dialogue regarding the Christian and Hare Krishna faiths. As a symbol of sharing the Bishop exchanged a copy of the new handbook on the Christian Faith called "The Ultimate Truth" and a Bible, for a copy of the Hare Krishna scripture "The Bhagavad-Gita As It Is".

State to lease Mount Hospital

The Mount Hospital in Perth diocese is to be leased to the State Medical Department from July 1, 1974.

The income derived from leasing the hospital is to be used in the Anglican Health and Welfare Services program outlined by the Archbishop G. T. Sambell, at the Perth Synod in October last year.

This program will eventually encompass a wide range of community needs, including family and child counselling, family planning advice, teenage counselling, rehabilitative services for alcoholics and drug addicts, and such concepts as halfway houses and a hospice for the mortally ill.

In announcing his Board's decision, the Chairman of the Board of Church of England Hospitals (Incorporated), Bishop T. B. Macdonald, said the Mount Hospital would be run as a community hospital under the

management of the Department, and on similar lines as at present. Meanwhile, there will be no interruption to services to the community.

In 1934 Archbishop Henry Le Fanu negotiated the purchase of the 38 bed Mount Karenya Hospital, as it was then known. Subsequently a building program provided a further 60 beds and operating theatres.

The hospital has always been recognised for the quality of its theatre and nursing staff and was, for many years, a major teaching hospital.

Bishop Macdonald explained that the decision had been taken after careful research over three years by sub-committees considering the theological, medical and administrative implications involved.

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5592. Come Together by Jimmie & Carol Owens featuring Pat Boone—Come Together, His Name Is Jesus, He Is Here, Turn Our Hearts, plus 13 more.



6503. The Crimson Bridge—Better Times, Easy Ways, Comin', He's Alive, Birthright, First Suite by Gary Rand-1st Movement (Searching in Reality), plus 2 more.



6513. Anita Bryant . . . Naturally—Alone Again (Naturally), Lean On Me, Day By Day, Fire and Rain, Mighty Clouds of Joy/Put Your Hand in the Hand, plus 6 more.



8615. Now Is The Time —The Jerry Alcorn Trio—Now Is The Time, All I Need Is Jesus, He Giveth Me Strength, It Was A Happy Day, Something Within Me, plus 5 more.



8548. The Best of Frank Boggs — Come Thou Fount, Does Jesus Care?, Yes God Is Real, The Old Rugged Cross, Fill My Cup Lord, The Saviour Is Waiting, plus 6 more.



8528. Lev Aronson Plays Cello Classics—Bach: Adagio and Allegro from Sonata No. 2, Handel: "Ombra mai fu" from Xerxes, plus 5 more.



8576. A New Song—Revival Time Choir—There's A New Song, Come Holy Spirit, The Eastern Gate, Saved Saved, There Was No Other Way, A Mighty River, plus 7 more.



5605. Sunshine Day—The McCrarys—Sunshine Day, I Never Was So Happy, Get Yourself Together, Today Is The Tomorrow He Touched Me, Jesus People, plus 4 more.



8517. Blessed Be The Name—The Old Fashioned Revival Hour Quartet—Blessed Be The Name, Son of My Soul, He Leadeth Me, plus 7 more.



6511. Ron Salsbury And The J.C. Power Outlet—Suddenly, Back Home, Long Time Comin', Love Song, Denominations, Nick Of Time, Don't Shine It On, 3 more.



8498. The Way Of The Cross—Alan McGill—The Way Of The Cross Leads Home, It's Always Darkest Before The Dawn, Amazing Grace, plus 9 more.



9622. Who Am I—The Blue Ridge Quartet—His Eye Is On The Sparrow, Just A Closer Walk With Thee, A Soldier's Prayer plus 9 more.



8599. John McKay Sings Bill Gaither—This could be the Dawning, Something Beautiful, Because He Lives/He Lives, Get All Excited, plus 6 more.



8387. Everybody Sings! —Cliff Barrows and the Gang—Numbers Song, Altogether Lovely/All My Sins Are Gone, Burdens He Lifted At Calvary, plus 12 more.



8594. So Long, Joey!—Dave Boyer—Boardwalk, Once In A Lifetime, Here's That Rainy Day, There Is A Way, Calvary Covers It All, Get All Excited, Through It All, plus 4 more.



5599. Sunday A.M.—The Ralph Carmichael Chorale—Trust In The Word Of The Lord, Bless The Lord O My Soul, Let Us Sing To The Lord, I Lift Up My Soul, plus 6 more.

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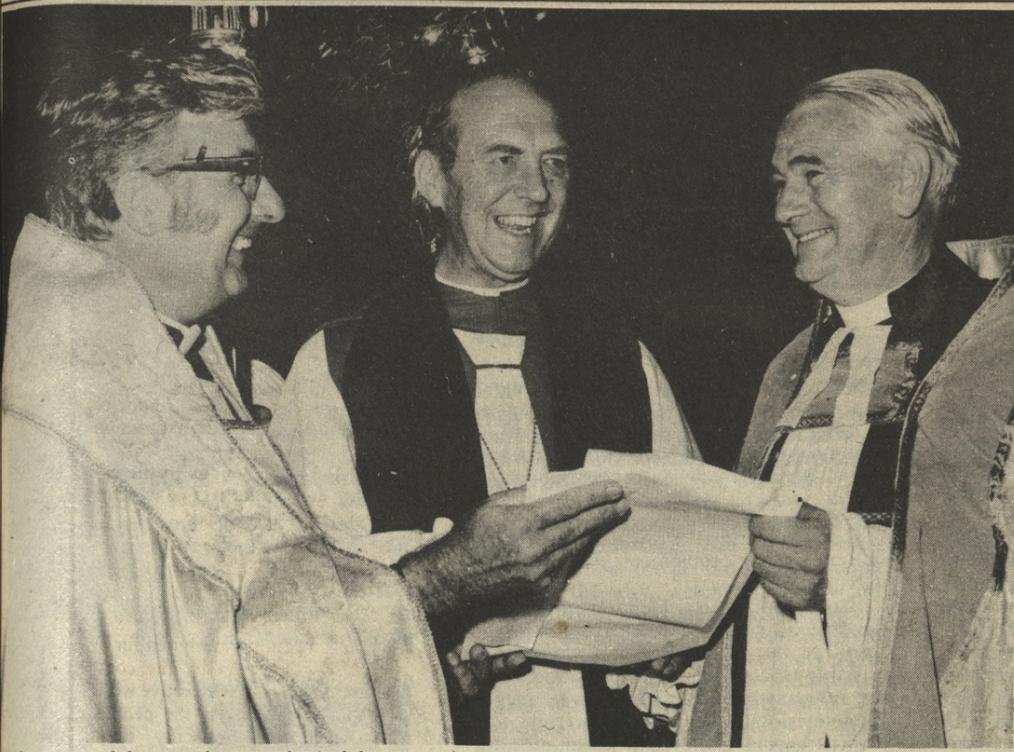
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The new archdeacon of Newcastle, Archdeacon Herbert Moxham (left) who was collated during the Synod evensong on June 2, and the diocesan missionary, Canon Eric Barker (right), installed on the same occasion, are pictured with the Bishop of Newcastle at the conclusion of the service.

Primate supports "Christians One"

"More than sugar on the cake"

The ecumenical movement is more than the sugar on the cake, where the "cake" is life in the Church, the Primate, Dr Frank Woods, said last week. It is a very necessary part of the Church, and one of the windows for looking through at a wider Christian world than can be known within the boundaries of a denomination.

He was speaking at the launching of "Christians One", the new membership program of the Australian Council of Churches in Melbourne.

The chairman of the ACC, the Rev. N. Gilmore, and secretary, the Rev. F. Engel, also addressed the meeting.

"In Australia the organisation that has opened doors on wider world movements of Christian thought and action has been the Australian Council of Churches, he said.

"It is an association of churches, represented by their members, who have had the vision given to them of the breadth and depth of the Christian religion and of the varieties of service, intellectual, practical, teaching, helping and inspiring, which God the Holy Spirit gives to its several members.

"And behind it there has been a faithful group of Christian men and women, drawn from the different Christian traditions, who have banded themselves together to support the Ecumenical Movement in this country.

"Such a fellowship is of the utmost importance in every part of the world but I dare to claim that it is of particular importance in Australia.

"The coming together of Christians in the Ecumenical Movement has taught them that God demands of them mutual service and the care of bodies as well as minds. It has also greatly enriched our conception of what the Christian faith really is.

"The coming to self-consciousness of the Christian Churches of Africa, Asia and South America, has forced us to see that our conception in the West of salvation is over-individualistic.

"This gleam of individualistic thought

goes right back to the middle ages when worship itself became an individualistic activity, individual for the priest, individual for the worshipper. This was reflected in the evangelical England of the 19th century when many Christians were much concerned that the gospel of salvation should be preached to the whole world, but were less concerned with the salvation of the slum dwellers of London and Liverpool.

"It might well be said that the insistence that salvation is a salvation of body and mind, as well of a spirit and of the environment in which a man has to live, or that salvation means the bringing of men and women to their full humanity before God. It is not too much to say that this has helped us to understand the tremendous significance of the incarnation.

"Christians One is intended to unite Christians of all traditions in activity of service but also in a search for truth. They will be kept informed of movements of thought as well as of needs of service. They will be kept informed of the doings of the Australian Council of Churches and of the World Council of Churches and of all the Ecumenical Movements that are going on throughout the world."

Confirmation changes? . . . Brisbane report for study

from VERNON CORNISH in BRISBANE*

A radical report on the future of baptism and confirmation in the Church caused some anxious reactions in a debate at Brisbane Synod this year. Although Synod commended the report for study in the coming year so that an informed discussion could be held in 1975, it was clear that there will be strong reactions to the recommendations.

Synod had set up the commission up in 1971. A massive document of 17 foolscap pages, concluded with recommendations of which these were the more important ones:

Laying on of hands, and other ancient ceremonies thought desirable, should be linked with the customary baptismal ceremonies in a unified rite, at whatever stage in life baptism takes place.

Baptism and spiritual awareness should be accepted as the only prerequisites for admission to holy communion. In the case of children, admission would be for agreement between parents and parish priest, with no arbitrary age limits set. Provision should be made for an annual reaffirmation of baptismal vows, preferably presided over by the bishop in the context of the eucharist, of which it would be chief minister.

That indiscriminate baptism be abandoned (i.e., baptism on a no-questions-asked basis"), and that the parish priest should meet with adult candidates or sponsors of child candidates to ensure the significance of baptism is understood before it is undertaken. That baptism should be deferred where parents of an infant candidate cannot give reasonable assurances of that the child will be brought up in the life of the Church.

That private baptism be allowed only exceptionally, and that baptisms normally be carried out within a eucharistic service. That the Church's educational program be directed to adults, and particularly younger adults and parents, as much as to children.

"Hasten slowly" Brother Bernard, of the Society of St. Francis and one of the ex-

aming chaplains to the Archbishop of Brisbane, said that whilst he felt he could support the recommendations of the excellent work by the commission, he believed that it would be vital to hasten slowly in this delicate area.

"Whilst we might believe that change is important, more fundamentally we must be concerned with the way in which our Church relates to the world around us.

"We cannot ignore the fact that a lot of good ordinary Australian people expect us to provide a 'folk' service at the time of the birth of a child, at the time of a marriage in a family, and at the time of a death. This is a very delicate matter, and we will be making decisions here that will go back on what we have done for hundreds of years.

"I prefer gradualism to revolution in matters of this nature. We have to remember that Grandma is always with us! She will know that the proper thing must be with water.

When the rector of Chermiside (the Rev. Barry Greaves) said that we could not afford to act unilaterally in this area because the extremely radical recommendations were against the Constitution of the Australian Church, Archbishop Arnott intervened in the debate.

The archbishop said that he did not think that the intention of the Commission had been to produce a document which was designed to go into legislation. Its intention had been to seek a moral rather than a legal authority.

"I am sure that we cannot under the Constitution embody these recommendations in legislation, because we have accepted the general standards of the Book of Common Prayer and the Articles of religion for our

church," he said. "We can't deny the practice of infant baptism," said the archbishop. "Indiscriminate infant baptism may be unfortunate, but it is permissible. One cannot restrict the workings of the grace of God. It was Luther who said that the one thing he always clung to was the fact that he had been baptised."

Role of bishop

Archbishop Arnott said that he hoped that one of the things which would be studied carefully during the coming year would be the role of the bishop. He conceded that there were problems about confirmation, but if the Church is to take the bishop out of that role, very soon he would be out of the role of presiding over the baptisms on particular Sundays in the year.

"If we are going to have public baptisms and the bishop is to be there, he obviously cannot be in a large number of places at once. I think that whether we like it or not, infant baptism is here to stay."

Synod finally agreed to accept the report for study, but instructed the Department of the Board of Christian Education to prepare some guides to stimulate study. The reactions to such study are to be collected and distributed before the next sitting of Synod.

The other two major debates of Synod were concerned with the General Synod Provisional Canon about the marriage of divorced persons, and a proposal to withdraw altogether from religious education work in the State Schools. The former was passed by a tremendous majority, whilst the latter was lost by a substantial margin.

* Vernon Cornish, rector of St James', Toowoomba, is also Archdeacon of the Darling Downs.

Enclosed order to establish NSW house

The Sisters of St Clare are to establish a house at Lochinvar, in Newcastle diocese, after Easter next year.

Four sisters of this enclosed English order, the second order of St Francis, will be led by an Australian member of the community.

Enclosed orders engage in the life of prayer common to all religious communities without the commitments to work outside the community which the three women's orders already in Australia have undertaken.

One of the Australian orders has for some years been providing for those who wished to test their call to the contemplative life. The Lochinvar house will extend the range within Australia of Religious commitment, as varied as its origins in the early centuries of Christianity.

NSW provincial synod and boundaries

Organisational tensions that afflict the Australian Church were set in historical perspective by Archbishop Marcus Loan's address to the NSW provincial synod last week.

"The old tension between provincial and national sovereignty on the one hand and individual or diocesan autonomy on the other hand, still lives on today," he said.

Bishop Barker's conviction, as Bishop of Sydney, that the interests of each diocese were best served by the preservation of independence and autonomy prevailed in 1866. It has set the course of synodical history in NSW and in Australia ever since.

He reiterated Bishop Barker's emphasis that it is men, "educated men, divinely taught", . . . not systems of church government . . . that are the great need of the Church, as God's chosen instruments for good in human history.

The provincial synod debate on boundaries, surprisingly low-key, largely centred on a move from Sydney, led by Canon A.W. Prescott, that the new missionary diocese should become a region of the Diocese of Sydney, with its own bishop.

Archdeacon L.C. Bailey from Riverina summed up the effect of this, in opposing an amendment encapsulating Canon Prescott's scheme, by saying Canon Prescott had committed the debate to a particular point which the commis-

sion had carefully left for later discussion.

But Sydney's take-over bid — for that is how it was understood by some — was rejected at this stage.

It had, in any event, been a last minute idea, pushed through Sydney's standing committee only 24 hours previously.

Missionary diocese

Strong doubts about the missionary diocese scheme remain to be answered — particularly relating to the extreme difficulty of surface transport between its scattered centres, and the fact that only about six parishes are involved in the huge area — but to judge from the provincial synod debate, the proposal will get careful consideration.

Newcastle, it is understood, does not favour the ceding of Taree. Similarly, we understand there is opposition in Sydney to transferring Lithgow to Bathurst, and Lithgow parish is said to be opposed.

Canberra's move to cede Wagga Wagga and a number of other centres to Riverina seems more likely to happen.

The boundary changes which are merely tidying up existing borders may encounter little opposition, as we understand there are no major centres involved.

A chance to witness in Papua New Guinea

Positive Christian witness is more urgently needed than ever in Papua New Guinea as the country moves towards independence. Not everyone can go as a full-time missionary — but many Australian Christians have given valuable service there by taking a commercial job and helping the local Church in their spare time.

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MECHANICAL MUSTS FOR COMMUNICATION

Video tape recorders open up new fields in communication

Tape recorders — particularly the cassette type — have suddenly multiplied as the tapes and cassettes have become available from a number of different sources.

A survey CHURCH SCENE undertook about 18 months ago showed that about 55% of clergy owned a tape recorder of some kind, and 21% of parishes owned one.

But the average age of the machines in-

dicates that, probably, only about 30% of these would have been cassette-type recorders. No survey has been made more recently, but the relative demand for reel-to-reel tapes and cassettes from the various people who supply them for Christian education suggests that today more than half of the total machines in actual use are cassette type.

The reason is clear: cassette machines were available, and various people involved in Christian education began to build up libraries of cassettes (which are easier to mail and change than reel tapes). The availability of the cassette libraries then stimulated the purchase of the players.

A similar cycle has not occurred with video tape recorders (that is, machines capable of playing a television picture and sound from a single tape). The reasons are several:

* Relatively higher cost of the hardware;

* Absence of available libraries of video tapes for Christian education;

* The much heavier weight of the video equipment has meant that whereas tourists have brought thousands of duty-free tape recorders into the country, duty-free video machines were going to involve penal air-freight costs as excess baggage.

However, in the Anglican-related schools, video equipment has found a useful niche.

State Education Departments have developed television broadcasts for lesson resource, but schools do not always find it possible to coincide teaching periods with the relevant telecasts. The answer: record the television broadcast on video tape, and play it through a television screen monitor to the class at a more convenient time.

The Sony Corporation, leaders in this field in Australia, report that more than half the Anglican schools in the major cities already have video equipment.

This equipment is for black-and-white television, but colour cassette video equipment is just beginning to appear in education. And with colour, the stimulus of a back-up library of pre-recorded colour video cassettes seems certain to push demand along quite strongly.

To the best of our knowledge, video recording has not been used in Anglican parishes in Australia yet, but it has been used in at least one theological college which has installed its own recorder and monitor.

The purpose here is to allow preachers to see themselves in action, observe their own mannerisms, and refine the visual part of their art — by no means to be underrated in importance.

Whether video recordings will come to be a regular part of Christian education is still an open question, but it would seem the only reason it may not will be that its cost is always too great in relation to available money. There is a lot to commend video recording as a Christian education teaching aid: it offers, as a communication tool, all the advantage that television has over radio. It is not likely that it will ever be used for quite same teaching functions as tape cassettes for sound. Their object is strictly factual teaching. Television is "cool", while sound recording is more usually "hot" (to use McLuhan's dichotomy), and video recording's function will be less to convey data, than to convey emotion, feeling, insight and the like; which are quite as much needed in Christian education as the more factual communication.

Video equipment now available from Sony is in three broad price groups.

* A simple video tape recorder, with a connected television receiver/monitor for receiving television broadcasts for recording, and then playing them back, costs \$760 to educational buyers who do not pay sales tax.

* A portable video-recorder matched with a video camera for recording picture and sound, with a monitor television receiver, costs about \$1300.

* A colour cassette video-recorder with colour monitor costs from \$1800 upwards.



A pot of "nail soup" brings a group of unfriendly, alienated neighbours together to celebrate life and share in an "agape" feast. The Australian Religious Film Society recommends this new 16mm film (20 minutes running time) for use at church services, youth group meetings, retreats, conferences, study groups on the Christian's role in today's world, and special Lenten-Easter study and worship programs.

Fordigraph helps educators

The use of new Visual aids and modern communication techniques in Australian schools, colleges, Universities, etc. are helping to solve one of the biggest problems that has faced educationists in recent years:

The problem is the difficulty students experience trying to cope with the growing workload and to comprehend what they are reading or hearing.

Fordigraph Pty. Ltd. has produced a range of co-ordinated equipment which they call "the communicators" to help overcome the problem of lack of communication between teacher and student.

The three pieces of equipment, the heat copier, spirit duplicator and overhead projector, enable teachers to copy material for each pupil as well as projecting the subject matter onto a screen.

The Fordifax heat copier is the "link" between the Spirit Duplicator or ink duplicator and the O.H. Projector. With new Dual Purpose materials introduced by Fordigraph it is now possible to make a transparency for any OHP in a few seconds. The same transparency can also be placed on a spirit duplicator and hundreds of copies produced at a copy per second at a cost of less than 1/2c each.

The projector enables the teacher to give visual reinforcement to the spoken word and allows him to project any image, drawings, plans or notes, while still facing the classroom.

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Transparencies for use on the overhead projector can also be produced on the Fordifax.

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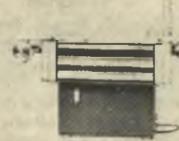
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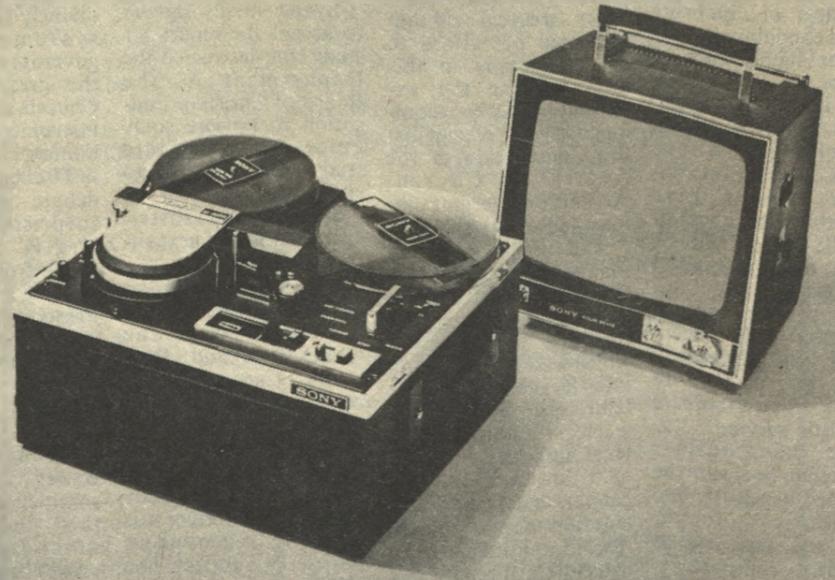
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This relatively simple video recorder, and its associated monitor as pictured, retails to tax-free organisations at \$760. While few, in any parishes would yet have such a machine, it is expected that before long they will come into use for some Christian education purposes.

MECHANICAL MUSTS FOR COMMUNICATION

Most parishes regularly use tapes or cassettes

Tape recorders have been a familiar part of the scene for missionary deputation meetings, providing sound tracks for slides sets, and a whole range of purposes in parish Christian education materials for nearly a generation now.

In late 1972, most Anglican parishes in Australia (about 73%) had the use of a tape recorder, and 38% of parishes had recorders which they had had for 10 years or more at that date.

Since then, the switch to cassette machines has probably meant that the proportion of newer machines is now far greater.

However, there have been disappointments with many newer cassette machines, and these disappointments have usually come about from ignorance.

* Problem Number One has been that the tape recorder was chosen on the basis of price in many cases, and service facilities were not adequate when something went wrong. This is a trap to avoid at all costs, because the machine you buy may be a total write-off if some unreplaceable part breaks down. So you do better to buy well-known, serviced brands. A few of these brands — not an exhaustive list — would be Hanimex, National, Sony, Sharp, Phillips: service difficulties will not be insoluble with them.

* Problem Number Two, and all too frequent, has been the case of the portable tape recorder which proves to have too small an amplifier and speaker for use in a larger room, church or hall. Remember that if you have a public address system, it is usually possible to get an electrically-minded parishioner to wire up a connection

between recorder and public address system which will solve this problem completely — if you have a public address system.

* Problem Number Three, not quite so common, has been when people have tried to save money by buying the least expensive cassette tapes. Wear and tear on sensitive parts of the recorder, caused by poor quality tape surfaces, can be a problem. With cassettes, you get the quality you pay for. (By the way, watch those very long playing tapes: many manufacturers recommend C-60 tapes, with 30 minutes playing time per side, and some specifically advise against cassettes of C-120 specification which have an hour on each side. The reason is that the finer quality tapes, of which greater length can be fitted into a cassette, are more fragile.)

For portable tape recorders, two particular models are recommended by the Sony Corporation. The TC-61, a simple portable cassette recorder, sells to sales-tax free organisations at \$41.63. The TC-66, with a few more refinements, and the same as one which CHURCH SCENE has used for 2 years without needing any servicing, costs \$52.51 on the same basis.

But each of these would need to be used in conjunction with a public address system if you wanted to be able to use it in a room any larger than a normal sitting room. Also, each will take only cassettes, and is not ideal for music if the need should arise.

Sony's TC-330, a stereo recorder and player, taking both cassettes and reels, with two five-inch speakers, would be suitable for use without further amplification in a smaller church or hall, and would also be useful for music for the youth club, coffee house, or similar purposes. It costs \$203.29 to tax-free organisations.

Resources from tape libraries

In uneducated areas communication is primarily by sound. Advanced countries used sight more than sound.

Enormous quantities of recorders and cassette players are being distributed to the mission fields. In this way one message is translated on to hundreds of individual tapes. These tapes are working simultaneously in various areas, whereas a man alone can be in only one place at one time.

On the home front these media are in constant use. Personal evangelism is made much easier for those involved as they use taped messages to play to those interested. Follow up teaching is available to all by the same means.

Prerecorded tapes are very expensive to purchase as they run as high as \$8.95 for one cassette. A need arose for a means to make the messages available to those unable to meet these prices.

The Charismatic movement has created a multitude of questions in the minds of people from all denominations.

These demands gave rise to tape libraries. Some are denomination orientated, others financial. Others are open libraries, where multi-type, teaching and preaching cassettes are collected. Missionaries, clergy, personal evangelism workers, and layman alike are able to draw from the library supplies.

CHURCH SCENE CIRCULATION

The directors of Church Press Limited, a non-profit, Church-related company which owns and publishes CHURCH SCENE, are pleased to report major increases in CHURCH SCENE circulation this year.

Between January 1 and May 20 of 1974, net prepaid orders for CHURCH SCENE increased 11.6%, and total distribution including bookshops and bulk outlets rose by slightly less than 30%.

The circulation growth trend has continued at a similar momentum since then.

ADVERTISING RATES

Church Press Ltd directors regretfully announce that advertising prices in CHURCH SCENE rise, from July 1, 1974, to a basic \$1.69 per single column centimetre on narrow columns and \$2.99 on wide columns. Full-page advertisements will cost from \$463 downwards, and half-page advertisements will cost \$234.

Contract, series discount and "publishers' choice" rates will be adjusted proportionately, effective immediately.

A new concession rate, for institutional church-related clients only, will come into effect from July 1, offering major new savings for these clients.

The directors report the increase is made necessary by steep rises in the printing industry award, and even steeper rises in the cost of paper, which are beyond the capacity of this non-profit company to fully absorb.

New student response evaluation system

Rank Industries Australia Pty. Ltd., has recently announced the release of the Beseler "Forum" Response Evaluation System. The Forum is a new, low cost, feed back system, designed to meet the increasing need of teachers and instructors to know more about their students' progress at the actual time of teaching.

The equipment can be quickly set up in any classroom. It consists of a teacher's control console with capacity to service up to 48 students, and student response units which are connected in blocks of 12. The console is compact and easy to operate, requiring no special technical ability. Switches for operating automatic slide and filmstrip projectors are incorporated.

In operation, the teacher asks a question and gives up to four alternative answers. The students choose the answer they think is correct, and select the appropriate number on their response units. The teacher then has a visual display of the students' responses by individual lights which are illuminated beside the student's name on the console.

Use of the system in the classroom offers many advantages to the teacher to improve his effectiveness:

1. It provides immediate feedback to the teacher on the progress of the class as a whole, and on each student, and enables the teacher to modify his teaching speed or argument according to the progress of the class.
2. The Forum encourages the continued attention and participation of the class, as it makes it necessary for all students to register an answer when a question is asked.
3. It removes any personal embarrassment to the student who answers incorrectly. It also reduces the possibility of cheating.

"NEW CREATION" PUBLICATIONS

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- NS 9. "The Revival We Need."

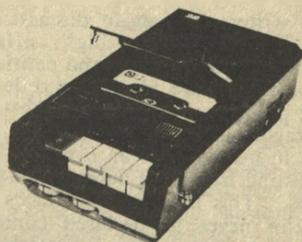
The "Christian Teaching Series" books available as separate item OR can be used in conjunction with NS 1 — 9. Additional titles NS 10 — 15.

Each cassette is a C-60 with the exception of NS 3, which has two C-90 cassettes. Prices are \$2.75 including postage for C-60, and \$3.00 for C-90. Reel to reel tapes are also available.

Full Catalogue from: — "New Creation" Publications, P.O. Box 507, Victor Harbour, 5211, South Australia



TC-66, from Sony, with a built-in microphone and automatic cut-off, is more expensive than a simpler machine, but would have advantages if the recorder were required for recording conferences and meetings. It can be used from batteries or normal electric supply.



TC-330 from Sony, a rather more complex machine, has the advantages it takes both reels and cassette tapes, can record and play in stereo, and has sufficient amplification and big enough speakers to be used without a public address system in smaller halls and churches. The reel facility makes it entirely suitable recording and playing music at good quality reproduction levels.

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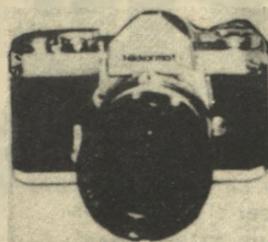
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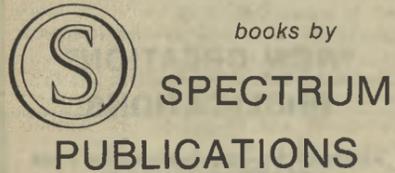
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Bornkamm's "Jesus of Nazareth"

Our reviewer is the Rev. C.C. Cowling, vicar of St Mary's, Caulfield, Vic.

"Jesus of Nazareth". Gunther Bornkamm. Hodder and Stoughton, 1973, pp. 239. Recommended Australian price \$4.35.

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SPECTRUM PUBLICATIONS
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The publishers deserve our gratitude for giving us this new edition of a book already significant as one of the outstanding works of the last 25 years. The German original was published in 1956. It appeared in English in 1960 and has had an abiding influence on scholars, students and the more thoughtful among general readers.

The form-critics earned the gratitude of those who felt that N.T. studies had degenerated into purely literary research. It was refreshing to be reminded that the church consisted of people with vital needs and manifold purposes — that these needs and purposes sprang from a living faith, and influenced the documents by which this faith was expressed.

But the form-critics were at first disappointingly sceptical about the authenticity of the N.T. documents. So much was virtually dismissed as editorial adjustment and later interpolation that the person of Jesus became more and more enigmatic.

It is true that what was left of His message was, as Dibelius showed, no less than revolutionary, but the Man Himself was even more difficult to find. It seemed that a wall was built between the Jesus of history and the Christ of faith.

Had the form-critics been the sceptics they were called, this might have ended the matter. The faithful would have had to disregard their conclusions no matter how uneasy.

Happily, they were not sceptics, but men whose faith led them to pursue the truth withersoever it might lead. Men like James M. Robinson and Gabriel Hebert grasped the nettle of research. They sought to find the real Jesus, not by disregarding any research, but by fighting their way through it. Joachim Jeremias found ten laws by which the veil of history might be penetrated and proclaimed the task as "a return to the actual living voice of Jesus".

It is in this tradition that Bornkamm stands. To be true research has moved on into "reduction" studies; but it is doubtful whether progress would have been as fruitful without the book before us. Yet its value is not limited to being merely a step forward. Its own insights are worth having for themselves alone. They are marked by

a faith as vital and burning as that of Barth himself.

Bornkamm has no doubt that both now and in the future it will be impossible to write a biography of Jesus. Discrepancies and ambiguities cannot be harmonized by an appeal to dogma. We are, he points out, dealing with one who is *sui generis* and, therefore, beyond the comparisons of the historian. Even our records of Jesus "proclaim who he is, not who he was". How can history deal with such an issue? But he does not deny that the student must seek the history in the kerygma itself. There it will be found that the Gospels are the rejection of myth.

But in rejecting the possibility of a biography which is content to show Jesus as a figure who did a particular thing in a particular place on a particular day, Bornkamm is forced into the position of enquiring about Jesus Himself. He reminds your reviewer of the mother who has "lost" her child as he starts school. A

page of life has been turned and she can no longer enter into every fit and start of her child's career. Yet she loves him the more and — forced out of many of his activities — seeks to identify herself more and more with him as a person, not as a series of happenings. So Bornkamm turns himself to the stories about Jesus to find in them the ongoing Person both of history and faith. No wonder that he speaks to our hearts, for on examination of these stories, he arrives at the conclusion that "each one in itself contains the person and history of Jesus in their entirety".

Thereafter he pursues Jesus through a study of the contemporary situation, in His teaching about the Kingdom and the Father, about the will of God in many of its facets, about discipleship and the Passion. He writes helpfully about the Messianic question, the Resurrection and the Church, and, in an appendix, gives an account of the synoptic problem for which many a student will bless him.

The first bishop of Adelaide

"Augustus Short, D.D." Judith M. Brown. Hodge publishers. Obtainable through CHURCH SCENE book department: \$7.95, or \$8.95 with postage.

For 34 years between 1847 and 1881 Bishop Augustus Short laboured in establishing the Diocese of Adelaide. From five churches when he arrived, his achievements and foresight prepared the ground for almost every aspect of today's complex diocesan organisation. Judith Brown has given a biography that is both adequate to the importance of his achievements and appreciative of what it took to get there.

His job required immense physical robustness . . . for the first few years in the young colony it must have been a perpetual camping-out for one who had been an Oxford don and an English parish priest. Other demands must have been even more exhausting: the militancy of the non-conformists who clustered in Adelaide, the lack of precedents for any of the colonial bishops in legal matters such

as their relation with the Church of England and the problems of organising a synod. Though by today's expectations he must appear autocratic, the writer shows how recurrent crises and challenges moulded the man.

The first synod for the diocese of Adelaide met in 1855, after much preparation involving a trip to England and modifications to the constitution to placate the critics. Not least of these was "The Register", the local anti-Establishment paper that spoke for many South Australians. The notion of "a compact of mutual consent" with its own sort of legality distinct from that of the civil courts was a difficult accommodation, but crucial to the bishop's vision for his diocese.

The establishment of St Peter's College, the erection of St Peter's Cathedral, and the first St Barnabas' College, and a large number of diocesan funds that continue to the present day, were all his work. At the end of his episcopate he was also the first vice-chancellor of the University of Adelaide.

"The only lasting frontier"

"The Human Shape of Prayer." Anthony J. Kelly. Spectrum. \$2.70.

Fr Kelly says that every book about prayer is necessarily a highly personal statement, but this is one that has already helped many, both clergy and lay people. As the title suggests, there is an earthiness to his spirituality that provides a new approach . . . he shows how very "native" to us is praying. Humour, wonder, play and celebration, the prospect of death, the experience of truth, provoke the first responses of prayer and enlarge our understanding of true human existence.

The writer proceeds to discussions of meditation, "thinking big"; affective prayer, "having a heart"; and petition, or the prayer of desire. His honest reflections on the practice of prayer give substantial encouragement. "The man who prays moves in his world as an explorer of the only lasting frontier in human existence," he says. "This is where man faces God. This can never be declared conquered territory. As this frontier is extended, the more immense the new land is revealed to be, the more limitless its possibilities."

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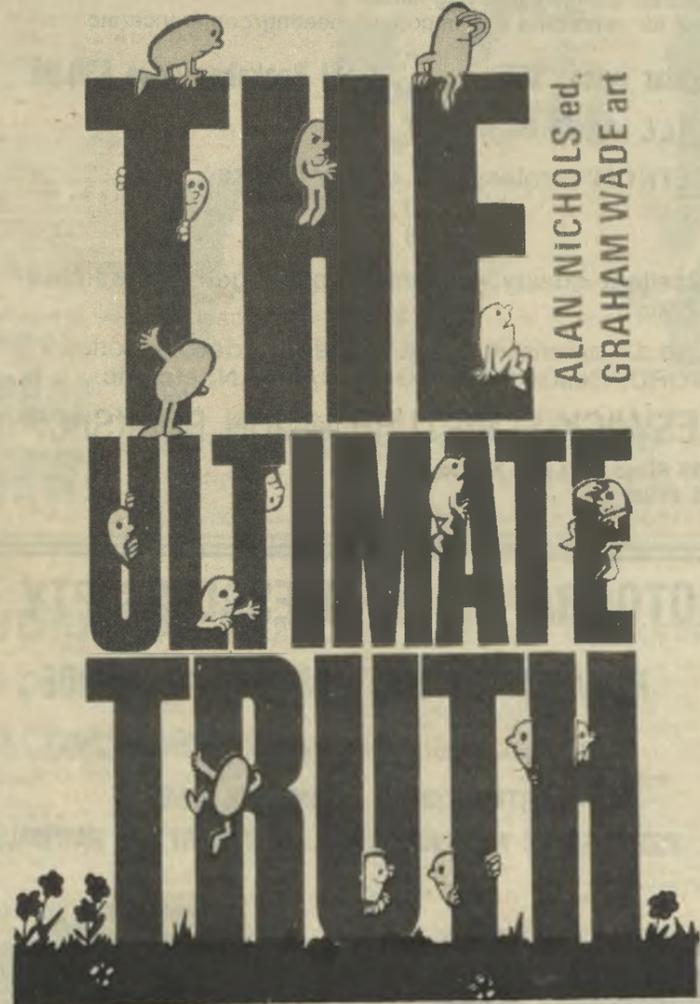
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The whole creation groans

Thoughts on the Epistle for Trinity IV

Biblical study

We are living in a society that is becoming increasingly alarmed at what is happening to its environment, and increasingly inclined to apportion blame. Thus, when Lynn White presented his paper on "The Historical Roots of our Ecological Crisis" in 1966 to the American Association for the Advancement of Science, he charged that "Christianity bears a huge burden of guilt for the ecological crisis." Richard L. Means, a sociologist, followed suit in 1967, commenting that "on the American scene, the Calvinistic and deistic concept of God were peculiarly alike at this point. Both envisioned God as absolutely transcendent, apart from the world, isolated from nature and organic life." Such a view, he argued, allows for an easy exploitation of nature.

The redemption of man

Unfortunately, these criticisms are not without foundation. Christianity has all too often been presented in highly individualistic and other-worldly terms. But this is a fault of its exponents, not of the faith itself. James M. Houston has recently reminded us that there are covenants in the Old Testament "of God with His people, that extend over the land, too (Lev. 25:1-7; Ex.23: 10-11). Covenants are made between God and man, man and the land, that when man is disobedient and unfaithful, the land suffers, too (Ps. 107:33f.; Jer. 49:20; Eph.2:9; Job 38:35-39). To mistreat the land is thus to break covenant with God." And there is much besides in the Scripture that shows God's concern for the creation and His desire that man should care for it as well. But Houston puts his finger on the heart of the matter when he links man's disobedience with what happens to the land. That is to say, the cause of our present crisis does not lie with biblical religion (however much Christians may be blamed for not presenting its whole truth), but with man himself. For contrary to God's intention, man has exercised dominion without any sense of the sovereignty of God, or of his own responsibility under God for the creation.

On the contrary, he has selfishly exploited the world, and is consuming its resources out of greed.

In relation to the world about them, men have become like the ghosts of C.S. Lewis' *The Great Divorce*. They are out of touch with God, and at the same time (and because of this) are unable to live with the world of real things. The grass cuts their feet, a falling leaf can crush them. Their only hope is to be "thickened," and "the whole thickening treatment consists in learning to want God for his own sake."

A woman appears in the course of this story who has learned this lesson. "Every beast and bird that came near her had its place in her love. In her they became themselves. And now the abundance of life she has in Christ from the Father flows over into them . . . It is like when you throw a stone into a pool, and the concentric waves spread further and further. Who knows where it will end? Redeemed humanity is still young, it has hardly come to its full strength. But already there is joy enough in the little finger of a great saint such as yonder lady to waken all the dead things of the universe into life."

What Lewis is saying, is that as man's estrangement from God has put him at odds with the world about him, so his reconciliation can bring a new sense of responsibility and new hope, therefore, for the environment. J.S. Habgood sees this also when he writes: "Those who understand the world christocentrically must therefore themselves respect the freedom and integrity of the whole creation and reflect in their actions the loving, life-giving, reconciling work of God."

Habgood also makes the important point that this change of attitude must embrace not only nature but man's artifacts as well. "Are 'things' mere tools," he asks, "neutral, disposable, external to us and unrelated, and therefore in this sense to be distinguished from 'nature'? Or have they too some sort of meaning and identity as part of creation? Is it possible to say that the works of our hands, even the mass produced works of factory hands, are part of that total creative process which is summed

up in Christ?"

Such an attitude, of course, is not without its pitfalls. "The dangers of materialism are real. But so are the dangers of alienation, the dangers of living in a world more and more of which is intrinsically worthless and disposable. The wasteful society ought to be condemned, not only for using up limited natural resources, but also for filling so much of our lives with meaningless rubbish."

The redemption of the world

There is, in fact, so much rubbish piling up in the world that the extinction of all life by pollution is being freely predicted. French oceanographer Jacques Cousteau was recently reported as saying that the world's oceans would be dead from pollution within the next 50 years and mankind would be destroyed soon after unless governments took defensive action. T.S. Eliot might well have been speaking for Cousteau and others like him when he wrote: "This is the way the world ends not with a bang but a whimper." But Christians have always expected it to end with a bang.

Typical of a number of biblical passages is Isaiah 13:10-13. Here the prophet declares that "the stars of the heaven and their constellations will not give their light; the sun will be dark at its rising and the moon will not shed its light . . . (God) will make the heavens tremble, and the earth will be shaken out of its place, at the wrath of the Lord of hosts in the day of his fierce anger." But modern literary criticism now reveals that Isaiah's only concern here is with God's judgment on Babylon, and that he has set it against this backdrop of cosmic disaster only to heighten the impact of what he is saying.

This is something akin to Ruskin's "pathetic fallacy," and we find it occurring again and again throughout the Old and the New Testaments. Thus Paul speaks of the creation waiting "with eager longing for the revealing of the sons of God" (Ro. 8:19), of its being "subjected to futility" (v.20) and "groaning in travail" until such time as it is "set free from its bondage to decay" (v.21). But his concern is not with the creation but with us "who have the first fruits of the Spirit" and "groan inwardly as we wait for the adoption as sons, the redemption of our bodies" (v.23).

What we are saying here is that Christians cannot assume from such passages that there will be a new earth. There will be new men, but as far as we can tell, the destiny of redeemed man will still be bound up with this world as we

know it (cf. Ia. 24:23; Joel 3:32; 3:1, 16-21; Dan. 7:13-27; Acts 3:20-21; 1 Thess. 4:16; etc.). It is our Christian responsibility, therefore, to do all that we can to save the world, in the broadest sense of the term, for that day.

1. See J.M. Houston, "Towards a Theology of the Environment", Tyndale Paper, June 1974, p.2.
2. J.M. Houston, *ibid.*, p.17.
3. C.S. Lewis, *The Great Divorce* (London, 1945), p.83 (chp. 10).
4. C.S. Lewis, *ibid.*, p.99 (chp.11).
5. J.S. Habgood, "The Theology of Creation", *Christianity and Change* (ed. N. Autton) (London, 1971), p.52.
6. J.S. Habgood, *ibid.*, p.59.

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Of brilliant churchmen, and political issues

PROFESSOR MOULE, who is to deliver the Moorhouse lectures at Melbourne in July, comes of a brilliant family. One of them was perhaps the most distinguished of all the Anglican missionary bishops in China. His brother Handley was the first principal of Ridley Hall, Cambridge (of which our primate's father became vice-principal soon after), and also Norris professor of divinity, before going on to be Bishop of Durham. The Woods and Moule families are related.

The see of Durham has a tradition of academic brilliance not shared by the other English dioceses. The present bishop, John Habgood (*Diary*, 9/5), is no exception, and at the early age of 47 he doubtless has further eminence ahead.

THE MORE RESPONSIBLE circulars that get go up on our notice board, but if they are printed on both sides page 2 is in effect wasted. Why don't they print page 2 upside down, as we used to do in the Army? Then, if the paper is printed at the top only, all you have to do is to turn it up and read on. And why do some of our organizations rubber-stamp "printed papers only" on letters weighing less than 20 gm.? The contents are, too often, not worth reading; but they pre-dispose the busy addressee before he even scans them?

THE NATIONAL GOVERNMENT in Britain, mentioned rather misleadingly by Bishop Barber in his news sheet (reported in CHURCH SCENE June 20), was in fact formed in 1931. It marked the creeping paralysis that followed the breakdown of the party system; a paralysis that prevented Britain from doing anything about anything in 1936, that crucial year when the sun shone on Western Europe. In 1940 Chamberlain's National Government was replaced by Churchill's Coalition, a very different set-up prepared for the totally changed circumstances of war.

The Bishop's call to his people to put the good of our wonderful country before "the weaknesses of government by a majority party" noticeably resembles someone else's plea in 1933 to the Reichstag, in the overruling of national interest, to entrust most of its powers to one strong pair of hands. Which, God help it did.

Diary of a churchman

THE YOUNGER PITT (later Prime Minister) sat in the House of Commons for a constituency owned by his uncle and consisting of a hill with a ruined cathedral and *no inhabitants at all*. He ought to have been in the Australian Senate. In our State one gentleman got in on 298 votes, while another — a leader widely respected outside his own small party — polled over 101,000 and was defeated. I know the arguments for this grotesque system, but I just do not believe that it implements the wishes of any but a tiny doctrinaire section of the community. Surely the system adopted in England in 1958, by which peerages are for life only — and are granted for really outstanding achievement in almost any field — is better?

WHILE THE ENGLISH Parliament debated Northern Ireland on June 2 an Irish priest preached in Westminster Cathedral, a quarter of a mile away, at a mass held for the hunger-striking IRA terrorists, Michael Gaughan and the Price sisters. How differently the Roman Church orders things here! An Australian parish priest who did precisely the same thing at the same time was dismissed, without trial, by his bishop. Innocent III, thou shouldst be living at this hour!

THIS FORTNIGHT'S booby prize would go, if I knew his address, to President Mobutu Sese Seko of Zaire for his telegram to his nation's Soccer team before their match against Scotland at Hamburg: *Win or die*.

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SCENE AND HEARD . . .

From PETER HILL

AS IT WAS IN THE BEGINNING, IS NOW!

Do you ever get tired of hearing the virtues of the early church extolled? Do you weary of the earnest prayers of those earnest Christians who so earnestly desire that we should be revived, renewed and imbued with that extra something they think our first century brothers and sisters had that we haven't?

Not that Christians today don't need a jolly along, but the letters of Paul hardly give the impression of perfection among his charges — quite the reverse. No, S & H thinks that the proportion between the indifferent, the fair, the good and the exceptional, are much the

same today as then. And just to prove the point here are the stories of two present day saints both co-incidentally named Bessie who, in spite of their emphatic denials, match those of any New Testament characters. The first can be repeated in almost every parish in this coun-

try; the other, rather more exceptional, and yet typical of the saintliness that has been the mark of Christians from the first to the nineteenth centuries.

In the Parish of St. Thomas, Werribee, a rapidly growing town half way between Melbourne and Geelong in Victoria, Miss Bessie Hayes was guest of honour at a parish dinner a month ago. She had just completed 50 years service to the children of the church that began in a small Sunday School at the beginning of World War 1, and has continued without interruption ever since.

Bessie pays tribute to her parents, and her father in particular, for the faith that means so much to her and which she has the desire to pass on to others. "All I have sought to do," she says, "is try to get across to the children that Jesus loves them."

It is impossible to put a figure on the number of people whose lives have been influenced by her teaching and example, but they will be in excess of three thousand. And that's a lot of influence!

But not only the children have benefited. Bessie's activities extend to every part of the Church's ministry in the parish and beyond. She is a generous and keen supporter of overseas missions; a regular organist at the early Sunday celebration; and a hard working member of the various women's groups. This is the stuff of saints, and all the more so because her works of "charity" extend well beyond the boundaries of institutional religion.

Bessie Hayes is just one of thousands of Christians in thousands of parishes — New Testament Christians.

SAINT NO. 2.

Bessie D. Bangay is unique in the history of the Church anywhere and at any time. At a time when clergy appear to think that their useful ministry in one place is finished at 10 years, hers

is still fruitful at 65 years! Now in her eighties, B.D.B. is still as active as ever. My father was in her Bible Class in the early 1900's; she prepared my mother for confirmation in the early twenties, and my wife in the forties.

She likes Series 3, modern hymns, lively down to earth sermons, drama as a means of teaching and children. She dislikes stuffiness and longwinded piety.

Her story, as told by a friend of S & H, Mary Stanford, makes fascinating reading:

I first knew Miss Bangay in January 1920 when I moved to the district as a child of seven. She was then and has always been since, a joy to be with. She was young and had the bluest of blue eyes and something that has remained and deepened through the years, an engaging freshness of outlook and a delightful innocence.

She had come to live on the outskirts of Chesham and was working voluntarily at the Church of St George, Tylers Hill, Chapel of Ease to Christ Church, Chesham, from which it was separated by about four miles journey — in the days when few had motor transport.

B.D.B. rode a high bicycle, with large baskets fore and aft, the front one carrying the current dog, and the back one the books, parish magazines, Sunday School registers, church flowers or whatever were the tools for the day's self-imposed tasks.

On Sundays her day's program was: an early Communion at St George's or Christ Church; Sunday School, which she superintended, and for which there had been a Tuesday evening preparation class for the dozen or so teachers, at eleven o'clock; a sandwich lunch on the premises and Sunday School at 2.15; Evening song taken by the Vicar at 3 on alternate Sundays, and a Mission Service at 6.30 taken by herself on the others. Then, leaving all in order, the stoves gently cooling and the three oil lamps extinguished, B.D.B. set off for home on the bicycle.

"Women Messengers"

In 1917 a number of likeminded and God-centred women had undergone a training from which they had emerged as the Bishop's Women Messengers. Miss Bangay speaks glowingly of Bishop Gore's kindness and understanding of the desire to serve God and his Church by these ardent and lovely people. Over the years, St George's, Tylers Hill, has had the

blessing of over sixty years unbroken service by this dedicated lover of souls.

B.D.B. was and is a keen gardener, and flowers and birds flourish and sing with her. She is a keen walker and still on her only day off, she walks miles in the Buckinghamshire countryside with her twin sister — the great companion of her life — and sometimes too with a privileged friend.

Much has been accomplished at the church. In the 1920's a church room was built beside St George's — and later beside it a much larger one — to accommodate the ever-growing number of children. The church is beautiful with carpets and furnishings for which the money has been raised and given over the years under Miss Bangay's leadership. The bookstall is always lively and fresh, the prayer and hymn books in good order, the flowers a joy to behold, and the atmosphere of prayer can be felt and entered into on arrival. Every morning finds her there at her daily offering of herself to God.

"Without stint"

I have never enquired about the wellbeing of anyone who has ever come into her care without getting thorough and up-to-date news. I marvel at the continued freshness and devotion of her addresses in church, at her sense of fun and her enjoyment of God's world and his people. Her friendships given without stint or limitation are always in good repair, her horizons set on the things eternal. Those of us who were taught the faith by B.D.B. are privileged indeed, and I have never met one of them who didn't think so, and feel too that in our turn we must serve Holy Church.

It is small wonder that St George's, at the edge of Cowcroft Wood and with fields and narrow lanes leading to it, draws people in such numbers; and that people bring their children from a wide area to the Junior Church on Sunday mornings — 86 children on a recent cold, damp January day, with another 30 or so smaller ones taken to the Kindergarten Sunday School held at St George's Hall.

Small wonder too that there are always people to do the necessary jobs in and around the church; to people the annual nativity play; to muster to the confirmation classes, and that in a day when the tide of churchgoing members is not always a floodtide; it is so often 'full house' at St George's.

As it was in the beginning, still is. You can see it in the lives of the two



Miss Bessie D. Bangay, Saint No. 2.



Miss Bessie Hayes, Saint No. 1.

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