

THE AUSTRALIAN CHURCH RECORD

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Mainly About People

Rev Robert F. Hockley, curate of St Bede's Beverly Hills (Sydney) since 1969, has resigned from 16 July and will do a course in clinical pastoral theology and work in the diocese of New Jersey, USA.

Rev Anthony J. Humphries, rector of St Luke's Enmore with Stanmore (Sydney) since 1968, has been appointed rector of St John's Balmalm North from June 29.

Rev R. G. McNaull, curate of St James Turramurra (Sydney) has resigned from July 30 and will return to the USA and the diocese of Colorado. He has been doing post-graduate study at Moore College for two years.

Dr Ian Thomas, of Sydney, who was serving with CMS in Isfahan, Iran, was killed in a road accident on June 13.

Rev Joseph G. Pollard, who had been living in retirement in Sydney since 1951, died on April 10.

Archdeacon Horace H. Mittington, formerly of the diocese of Bathurst and who had retired in Sydney since 1954, died in May.

Rev John E. Hawkins, minister of Cabramatta West (Sydney) since 1969, has resigned from July 1 to study in the United Kingdom.



Mr Alan Kerr of Melbourne, world chairman of the Scripture Union.

Rev John Nolland, curate of Cabramatta West (Sydney) has been appointed rector of Colac (Ballarat) from September 1.

Rev Cyril S. Manuel, organising secretary of the Anglican Missionary Council, Western Australia, since 1968, has been appointed rector of Subiaco (Perth) from September 1.

Rev Anthony J. Taylor, rector of St James Mile End (Adelaide) since 1967, has accepted nomination to Holy Innocents', Belair, from August 18.

Rev Brian D. Harker, in charge of St Leonard's, Glenelg North (Adelaide) since 1968, resigned from May 31.

Canon Douglas R. Stewart, rector of Colac (Ballarat) since 1962, has been appointed rector of Rabaul (New Guinea) from early June.

Canon Ronald S. Halls, sub-dean of All Saints' Cathedral, Bendigo, has been appointed rector of Colac (Ballarat).

Rev Harry H. Marrow, rector of Bordertown (The Murray) since 1970, has been appointed rural dean of Mt Gambier.

Rev Brian L. Viney, formerly BCA missionary in NW Australia and latterly of Perth, has been appointed vicar of Hastings (Melbourne) from July.

HOBART CLERGY CONFERENCE

Large numbers of clergy of the diocese of Tasmania met at Christ College, Dymallyne, Hobart, from Monday, May 29 to Friday, June 2.

The visiting speaker was the distinguished biblical scholar, Canon Leon Morris, Principal of Ridley College, Melbourne.

There were three workshops led by the Bishop, Right Rev Robert Davies, the Dean, Very Rev Harlin J. Butterley and the rector of St John's Launceston, Rev Hugh H. Girvan.

The conference ended with a quiet day.

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CMS Winter Conference at Melrose, S.A.

Over 60 adults and 20 children attended the South Australian C.M.S. Winter Conference at Melrose, 165 miles north of Adelaide from 9th to 12th June.

Three very happy days were spent by CMS supporters from as far afield as Ceduna under the chairmanship of Rev Eric Carnaby from Woomera who is to become State Secretary of CMS in August.

Special guest speaker was Rev David Hewitson, a former missionary and now General Secretary of the NSW branch. Personal contact with the mission fields

THE AUSTRALIAN CHURCH RECORD

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Don Cameron appointed Archdeacon

Rev E. Donald Cameron, 45, federal secretary of the Church Missionary Society since 1965, has accepted the full-time appointment as archdeacon of Cumberland in Sydney diocese.

Mr Cameron graduated from Moore College in 1958, gained the London BD in 1959 and the Th Schol in 1961. From 1960 to 1963 he was a lecturer at Moore College and was rector of St Stephen's, Bellevue Hill, 1963-65.

He has travelled very extensively as a missionary administrator and is an Australian representative on the Anglican Consultative Council and is a member of its executive.

In his new post he succeeds Archdeacon John Reid who is to be an assistant bishop of Sydney.

Ballarat rejects joint R.I.

Ballarat synod last month passed a motion moved by Rev Dallas J. Hinds, of Warracknabeal, calling for an end to joint religious instruction in the diocese under the aegis of the Victorian Council for Religious Education.

The Victorian CCE has all the major Protestant denominations represented on it and is responsible for the appointment of full-time chaplains to State schools and for a joint syllabus for religious instruction. It also has numbers of other functions and has led Australia in the field of denominational co-operation in religious instruction.

The Ballarat synod resolution was:

That this Synod expresses its dissatisfaction with the present system whereby religious instruction is given under the control of the Council for Christian Education in Schools in the State of Victoria, and requests the Government to pass the necessary legislation to enable Anglican rectors and those who are authorised by them to give religious instruction to Anglican children attending the schools in the area of the State covered by the Diocese of Ballarat under the same conditions as those which prevail for Roman Catholics and Jews.

OLD BORDER CHURCH



St Matthew's, Albury, NSW, in the diocese of Canberra-Goulburn, opened for worship on 14 April, 1859. Ven Dr John Munro is the rector.

VALUABLE CANBERRA SITE MAY BE BISHOP'S HOUSE

According to a report in the "Canberra Times" a vacant site of about one acre near the Australian War Memorial in Canberra could be used as a residence for the bishop of Canberra-Goulburn.

The National Capital Development Commission told the paper that after a request, the diocese had been told that the site in Rosenthal Avenue, Campbell, could be made available.

The land's availability was subject to the approval of the Department of the Interior as the leasing authority and was also dependent on design studies for the proposed building.

The land could be provided for the church as part of the commission's site-selection procedures for such buildings.

Asked what premium, if any, would be paid, the commission said that was a matter for the Department of the Interior.

CASSETTE COLOUR TV AT CONVENTION

Experimental colour EVR cassette TV equipment will be on display at the National Convention for Anglican Youth to be held in Sydney in the first week of 1973.

The equipment, part of the Mitsubishi communications complex, is way ahead of Australian TV. A cassette rather like a giant cassette tape, slips into a special player (electronic video recorder) and the program of your choice appears on the TV receiver. Cassette TV of this nature has just been introduced to the industrial market in Japan and the US and will probably be introduced to the Australian market early next year before colour television becomes a reality in 1975.

Mr Ossie Emery of Pilgrim Films, Sydney, Australian advisor to the Mitsubishi chain on this equipment, will give a demonstration to convention delegates at the University of NSW.

As well, Mr Clifford Warne, producer-director of Church of England Television Society, will also address the delegates.

The communications revolution, and the way it affects our world, our thinking and our attitudes, will be the major theme of the six-day residential conference from December 30, 1972, to January 6, 1973. Speakers already announced are Canon Leon Morris of Melbourne, the Very Rev Peter Newall of Armidale, and the Rev David Hewitson of the Church Missionary Society.

Some of the themes for discussion will be — Are we going anywhere? God made a colourful world — Getting on with God — Grappling with the Issues of Life.

Perth extends facilities for lonely men

The diocese of Perth has added forty single rooms to its existing facilities for lonely men in what must be a unique piece of community service in the Australian Anglican Church.

Sir Douglas Kendrew, Governor of Western Australia, opened two new wings at St Bartholomew's Home for Men last month. His Excellency said that when Archbishop Appleton first took him to the home some years ago, it was just a shelter. "It has become a home," he said.

The two new wings accommodate up to 40 men in single bedrooms. There are areas for community living and spacious dining rooms.

A third building stage is planned for St Bartholomew's, which will provide overnight accommodation and will dispense with a remaining ancient building still in use.

Archbishop Sambell, in his address before the dedication of the buildings, said that the example of St Bartholomew's was a major justification for the church participating in social welfare.

"We leave the easier aspects of social services to the Government," he said. "Our role is that of looking after the most difficult. Social welfare today has moved into the field of the expert, yet expertise is a bit incidental in a community such as this, where love, compassion, concern and experience are the necessary gifts."

Rev Peter Hodge is the director and chaplain of St Bartholomew's and Mrs Nan Panegyros is a matron.

Opposition to communism makes clergy unhappy

Articles highlighting communism's methods and persecution of religion in Russia which appeared in a publication of Newcastle's Department of Christian Education have upset some clergy who raised the matter in the June diocesan synod.

The publication is "Sharers," a link between teachers and leaders of the diocese and its editor is Miss Rachel Fuller-Harvey who as Youth Field Officer has brought new vigour to the diocesan youth program.

One article says: "Have you noticed lately that someone, or something, is trying to —

— Present degeneracy and promiscuity as normal, natural and healthy;

— Eliminate all laws governing obscenity by calling them censorship and violation of free speech and free press;

— Gain key positions in radio, TV and motion pictures;

— Overthrow all colonial governments before native populations are ready for self-government?"

"You can rest assured this is no accident."

If you haven't already guessed who's behind it all, then you had better get your copy of "Sharers" soon.

The magazine hints that "the subtle aggression of communism is at work among us."

Elsewhere the magazine says: "Do you think Christianity is primarily valuable as a means of solving our 'real' problems? (e.g., how to build a healthy, wealthy and wise society in this world)."

"If you do, you are at least half materialist and some day the Marxist may be calling you comrade."

Another article reproduces a letter from a Russian woman describing the persecution of Christians by Soviet authorities.

Objections to the content and tone of these articles were first raised in synod by Rev Bill Childs, rector of Hamilton. He said that they were "unworthy of the church."

Synod went into committee to prevent media reporting of the debate that followed. Afterwards, the Bishop said that the contents of "Sharers" would be raised with the editor on Board of Christian Education level.

Synod also debated for hours behind closed doors a change in rules governing the election of a new bishop for the diocese which will be held in October next.

It was finally agreed that a list of nominations together with "basic information" on each candidate should be sent to synod members a fortnight before the election. Diocesan Council had recommended that the list of names and information be handed out on the day of the election.

CRITICISM OF POLICE BRINGS REBUKE FROM ARCHBISHOP OF PERTH

The Archbishop of Perth, the Most Rev. Geoffrey Sambell, has come out strongly against criticism of the police expressed by the Dean of Perth, the Very Rev. John Hazelwood.

In a letter to "The West Australian" he dissociated himself from remarks Dean Hazelwood made in a cathedral newsletter.

The archbishop said: "It is a pity that in his recent cathedral newsletter the Dean of Perth has confused the role of the police, which is that of law enforcement, with the roles of the law makers and the judiciary.

"Although I am opposed to the legalising of hard or soft drugs, I agree with the dean in his attacks on the seemingly unreasonable and various penalties.

"However, I want to dissociate myself, and I believe my church generally, from recent specific and implied attacks made on the police.

"They have a difficult community task to perform, and too often in spite of, rather than with the support of, the community.

"Bishop Crowther, who participated in the protests during the visit of the South African Rugby team, spoke to me in high praise of the tolerance and understanding of the W.A. police.

"I am glad the dean, who attacked the protesters then, is now in sympathy with the cause of the protest.

"However, I further deplore inciting statements almost hopelessly anticipating the need for the dean to stand on our cathedral steps and rally the anti-police rioters.

"South Africa has problems we thankfully don't have and should not anticipate.

"Finally, because the police force does have the individual who lets down the whole force, I firmly believe it is a great mistake that complaints against the police have been excluded from objective inquiries by the ombudsman.

"This is the only way the force can properly protect itself from any justified or unjustified criticism."

In a statement to the press, the Dean of Perth said on June 13 that he did not intend to resign over differences with the Archbishop.



Geoffrey Fletcher, head of the Australian delegation to Expro '72, explains a fine point to African and Filipino delegates during the giant international conference. See story page five.

PERHAPS GOD IS CALLING YOU

Somewhere in Australia there are two people with the right qualifications whom God is calling into special Christian service but who have not heard of the need.

Sydney's Home Mission Society has advertised in vain for someone to replace Sister Beverly Moore as Matron of Carraley Home for unmarried mothers at Turramurra. Beverly was a New Zealander who heard the call and has given splendid service for years but has now returned to New Zealand.

Rev Neville Keen of the Home Mission Society, 387 Kent St, Sydney (phone 290 1011), will gladly give further details.

The Church of England Homes at Carlingford, NSW, will be ready to open Kingsdene Special School for 24 intellectually handicapped children early next year but they too have advertised in vain for a principal.

The school will provide five day a week residential care and will be a pioneer in this field of education. But a principal is needed with experience in education who will begin duties on January 1 next and help plan furnishings and facilities for the school.

Rev Fred Rice, PO Box 41, Carlingford, NSW, 2118 (phone 871 7333), is waiting to hear from interested people.

Brisbane Organ dedicated

The Primate, Dr Frank Woods, Archbishop of Melbourne, dedicated the new \$130,000 organ in St. John's Cathedral, Brisbane, on June 18. He was in Brisbane to attend the diocesan synod which began the next day.

The special service was a combined organ recital and religious ceremony.

Mr R. K. Broughen played classical and religious music ranging from Bach to twentieth century pieces.

Mr Broughen designed the last stage of the organ.

The Archbishop of Brisbane (Dr Arnot) said after the dedication of the organ that God showed us much of his wisdom through the arts.



Miss Mary Andrews

International deaconesses experience freedom in Christ

Miss Mary Andrews, Head Deaconess in Sydney and principal of Deaconess House, attended the 11th Triennial Meeting of the World Federation of Deaconess Associations at Barnard College in New York in June and sent this report to the Church Record.

The theme of this International Deaconess Conference, "Signs of the Church Tomorrow," has certainly stirred and gripped the imaginations and feelings of the 320 members of this triennial meeting.

The exuberance, freedom and openness that is being expressed would have startled the deaconesses of 25 years ago when Diaconia came into being.

However, the Diaconia's function has not changed — to witness to the fact that Jesus Christ is Lord and to accept the consequences in finding tasks that no one else has undertaken.

The Dean of Union Seminary in his Bible studies has emphasised the truth that Christ is found in his fullness and power as one starts on mission. Our Lord always did ministries of Diaconia — then the disciples asked him questions. Demonstration must precede proclamation. What makes life fun is to give it away. The Bible has power to give new insights for today and tomorrow.

The gospel frees us to turn out to others with its liberating truth. In the midst of what appears to be overwhelming situations we have to be a significant drop in the bucket. Deaconesses from different parts of the world have highlighted through their testimonies this significance.

All were deeply moved to hear the account of the Irish deaconess serving in Belfast in the midst of the holocaust there, where God is causing the wrath of man to praise him.

Sister Neta prayed that God would use her. Many people have come to her home for prayer in the midst of the fighting. In the prayer cell they have found comfort and courage to go out and witness for Christ.

On Saturday evening the address at the celebration service in the Cathedral was given by Miss Therese Hoover, a black woman whose work and influence for Christ is felt in many places.

A sister from the Philippines told of the increasing numbers of her fellow country women who are responding to the call of Christ to serve him.

The encounter with people from many nations and backgrounds has been shattering at times to many preconceived ideas, disturbing and yet challenging to a deeper dedication to a life of prayer and service.

To live these days in an atmosphere where every gate has a security guard and the reception desk has a guard all night — to watch the taxi driver carefully bolt all the doors of his taxi — to be warned not to travel in subway trains — not to go to parks alone night or day! In fact to face danger signals everywhere makes one realise security is at a premium in New York.

Inside, however, there has been expressed a wonderful joy and love as we sang and broke bread together and shared in deep fellowship.

On the Sunday evening I had the privilege of reading the lesson at the celebration service in New York's Cathedral of St John the Divine.

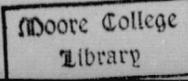
My last couple of days here I plan to spend at Danvers with Dr and Mrs Stuart Barton Babage.

Anglo-Catholic steam has vanished

One of the great problems which Catholics in the Church of England had to face was that much of the steam had petered out of the Catholic movement. Rev. Peter Hawker told members of the Confraternity of the Blessed Sacrament on Thursday, 8th June.

Speaking in the Hoare Memorial Hall, Westminster, at the Confraternity's annual meeting, Mr Hawker, who is secretary-general of CBS, declared: "At long last we are coming out of the fetters of Fortescue and the ropes of 'Ritual Notes' and discovering things about true devotion."

Later in the evening the society held a Solemn High Mass in St Stephen's, Gloucester Road, at which the Right Rev Ian Shevill, secretary of USPG, preached.



The two roads to unity

There are two roads to unity. One is the way of organic or structural unity which has no basis in Scripture, the other is that unity of believers in the bonds of Jesus Christ which finds its expression in Christian fellowship, service, witness and worship and is clearly set forth by our Lord in John 17 and throughout the Old and New Testament.

The great concern of some Christians today is to present a stronger image to the world by combining denominational structures so that by its sheer size, a union of denominations might seem to be in a stronger position to urge the claims of Christ on an unbelieving world.

We must confess that we have never been really impressed by the arguments that are brought out from time to time in favour of one big denomination. We are not impressed by the kind of logic which suggests that "our unhappy divisions" are to be healed by a structural unity.

The Church of England in England has long negotiated for unity with the Methodists. It has long been agreed that a 75 per cent vote in favour of the plan would be required at General Synod. In the event, one third voted against the plan.

Sad to say, and it is a very sad commentary on their understanding of the nature of true Christian unity, the Bishop of Worcester has opened the attack on those who did

not vote for the plan. The angry name-calling filled a front-page column of the London "Church Times" on 16 June. Others soon followed his example. The Archbishop of Canterbury, a very strong supporter of the scheme showed commendable restraint.

But Englishmen are not the only ones who have developed a taste for this lack of charity. It is being repeated at the moment in New Zealand where General Synod has voted to go ahead with a unity plan in the certain knowledge that there will be a continuing Anglican Church outside the Uniting Churches.

In Australia, Congregationalists, Methodists and Presbyterians are preparing to vote on their plan for structural unity. They too face the certainty that many congregations of Presbyterians and Congregationalists will stay out of the structural unity and many Methodists would if they could. There are various objections to this plan but all the objectors reject the thoroughly unacceptable statement about the authority of the Word of God.

So three denominations will unite to form

one but at least two other denominations will preserve the reformed traditions of existing Presbyterian and Congregational churches.

Once again, those who object to the basis of unity are being called disloyal, extremists, unrepresentative minorities, rigid, legalistic, fundamentalists. All the words in the armoury of name-calling are brought into play all in the name of organic unity.

We can thank God that in our time, and very largely through the great evangelistic crusades in Australia of 1958 and 1969, Christians are experiencing a closeness of work and witness and fellowship together that is breaking many of the denominational barriers.

We must be dedicated to continuing this work for Christian unity. We have come far along the road but we have far to go. While we learn to do much more together, there will be a growth of trust and understanding at the grass roots. This is where unity comes from. It is the work of the Holy Spirit, not of councils or synods.

TAKE HEART

By Peter Newall

TAKE TRUTH NOW

Truth has an outside and an inside, like fruit. The two are different, as pineapples testify. Reading about religious matters may produce apathy or boredom; knowing God for oneself is a very different matter.

TAKE THE CROSS

"Jesus dies on Good Friday and rises every year at Easter" a little boy confided to me. Is the Cross then a Christian symbol of defeat and victory? That's the outside of the truth. Truly, the death of Jesus means the impossibility of hope, humanly

speaking. The Cross signifies the disillusionment of men at the failure of men to respond to goodness. It represents the failure of religious men to find God. It demonstrates "the exceeding sinfulness of sin" in all of us. A bitter fruit, but how necessary that we should taste the experience.

TAKE THE RESURRECTION

If the raising of Jesus from the dead is only a season of the year, then disillusionment, hopelessness and sin still lie in wait for you. To believe in the resurrection of Jesus is to share the experience of Cleopas and his friends (Luke, chapter 24) who found their hearts strangely warmed as he, the stranger, walked with them. Their eyes opened to him as he broke bread with them. That Jesus is risen means confidence in goodness, not ours, but his in us. It means the end of "outside" religion and

the beginning of truth in the inward parts, the shattering of the hold of sin on one's own life.

TAKE CHRIST!

Prisoners at church service

For the first time this century in Victoria, prisoners were allowed to attend a church service outside the prison at Beechworth.

Nineteen prisoners from Beechworth Training Prison attended a service last month at the Methodist Church which was jointly conducted by Anglican, Presbyterian, Roman Catholic and the Salvation Army representatives.

Got your label?

There is only one badge, or label, which we professing Christians ought to wear. It is our love for one another.

No exceptions to this are allowed, no excuses for picking and choosing. Like forgiveness, love is to embrace all.

How often we major on correct doctrine or procedure, while our hearts can remain cold, and good old (bad old!) British reserve takes over!

Something we must grasp is that the very folk who appear to withhold their kindly feelings towards us, are the ones who need our friendship most. The first step is absolutely to refuse to take offence from real or imaginary slights.

I have a Christian friend who is almost a genius at this, while I plod on, still too easily tripped up. At least I don't think I talk as negatively as I used to, so I suppose I must be grateful for that.

A few weeks ago, I was let

down, or imagined I was anyway — it has the same result, doesn't it? I nursed my hurt feelings so much that the next time I went to church, I didn't enjoy the service a bit. (and they were such nice hymns too).

Normally I like to join in the hymns lustily ("Not so loud,

By Margaret

Mum," whispers my teenager beside me!) And then I woke up to the fact that not only did I fail to love Mrs X, I was well on the way to disliking her. Terrible.

Only one way back of course — owning up to God (and to hubby, which makes it more real) plus a determination to forgive and resume loving Mrs X.

You know, I bumped into her outside the butcher's shop shortly afterwards, and wasn't I glad that there had been a spot of inner spring cleaning, for I could never have composed my face in time!

I've discovered that Mrs X is really a very nice person. The trouble was, I thought she was bossy; this is probably because I am too. We'd had a bit of a clash in — whisper it — our Christian service.

We shared a joke the other day — and I've discovered that we are alike, in many ways.

I only hope she doesn't mind!

THE MOTHER'S UNION SOCIAL PROBLEMS DEPARTMENT SEMINAR
 Wednesday, 26th July —
 Chapter House, Sydney.
 Chairman: The Hon. Eileen Furley, O.B.E., M.L.C.
 10.30 a.m.: "LONELINESS." Dr. Lyn Barrow, Ph.D.
 11.30 a.m.: "COMMUNICATING IN MEANINGFUL RELATIONSHIP." Rev. G. Glascock, M.B.E., Th. L.
 BASKET LUNCH —
 CUP OF TEA provided.
 1.15 p.m.: "WOMAN'S ROLE IN A PERMISSIVE SOCIETY." Dr. Clair Ishler, O.B.E., F.R.A.S.
 P. D.C.H. London.
 Book Stall — Question time. 2.0c donation.

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St Luke's Hospital has been established over 50 years. Medical practice and patient care have taken immense strides in this period and St Luke's is proud of the high reputation it has achieved. Now funds are needed to develop a modern theatre complex, intensive care unit and to increase patient accommodation.

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

C. R. JAMES,
 Chief Executive Officer.

JESUS FOR ENTERTAINMENT

Sydney is currently experiencing in two of her theatres the rock musicals "Jesus Christ Superstar" and "Godspell," while still a third will have commenced by the time this article is in circulation. The musicals are based on the life of Jesus and are playing nightly to packed houses. Because of their subject matter they are being hailed by some as signs of a renewed interest in Christianity by youth and providing wonderful opportunities for evangelism. These works certainly call for a Christian assessment.

Superstar and Godspell are well produced. They contain catching tunes, the costuming is brilliant in colour and there is some good acting, particularly in Godspell. In all this they are "good theatre". Superstar is on the spectacular, colossal scale. Everything seems large and there is volumes of sound. Godspell is playing in a smaller theatre and is more intimate with the actors at times jumping from the stage and moving freely in the aisles among the audience. (You may even find an actress in your lap). It is jovial, buoyant, colourful and vivacious with catching and vigorous melodies. Audiences find it clearly a refreshing and enjoyable experience.

Not Jesus of New Testament

In making a Christian assessment of these musicals, however, it must be pointed out that, although both are based on the life of Jesus, in neither is their "Jesus" the Jesus of the New Testament. He is a humanistic Jesus, a "pale ghost" of Jesus the Church knew and served, as a bishop recently expressed it.

In Superstar he is "just a man," not the Son of God come from heaven who rose from the dead after his crucifixion. He is given to vulgarities of speech, "You liar — you Judas", "Hurry you fool." Towards the crucifixion this "Jesus" appears a forlorn figure, weak and disappointed. This is a far cry from Jesus of the gospels, who in every event leading up to the Cross stands in quiet strength and perfect dignity. Nowhere does He stand more gloriously as King than in these hours.

In Godspell Jesus is a likeable clown in gay costume, tripping and balleting across the stage.

Clearly these works are written and produced for entertainment. While they may reflect the

religious attitudes of modern youth (it is interesting to note that most people involved are young — writers, actors and to some extent the producers), they do not claim to espouse the cause of Christianity. The writers of Superstar make this clear. "Our intention was to take no religious stand on our subject

Rev. J. Maxwell Bonner, of St Nicholas', Croydon Park, NSW, is a graduate in science of the Sydney University and in divinity of the University of London.

matter at all" (Timothy Rice and Andrew Lloyd Webber). Dangers.

While God can overrule all things to accomplish His purposes (although this does not justify all things), there are three particular dangers of which from a Christian standpoint we should be aware.

(a) **Misrepresentation of Jesus.** The Person of the Lord Jesus Christ is, as stated above, seriously misrepresented. At the same time we find in Superstar adulation for the betrayer Judas Iscariot, "Well done Judas, Good old Judas" sung by the choir. (It is also not without significance that in the program introduction of Superstar the writers acknowledge that one of the factors which convinced them the time was ripe for this musical work were radical changes in religion and theology, with particular mention of the "God is Dead" movement).

(b) **Style of Production.** We must question this whole style of production of the life of Jesus which employs a familiarity, flippancy and at times even a vulgarity with holy themes. If the life of our Lord cannot be faithfully portrayed, should it be used for mere entertainment?

There is a seriousness about the gospel which in these days we are apt to forget. It deals with great themes and ultimate issues. It deals with God, man, sin, death, judgment, forgiveness, heaven, hell, holiness, despair, hope. Before all these issues we must be serious, not flippant. Are we not in danger of confusing joy with light-heartedness or frivolity? True joy is not inconsistent with gravity.

The gospel also reminds us that God is holy. The word "holy" means something which

Using hospitality

"Shall we make our place available to the church for house meetings?" asked John of his wife Jane.

"Oh, hospitality is so costly John!" said Jane wearily. "What happened last time? Sometimes the people we invited let us down

By Sheila Hayles

by not attending. They spilled drink on the carpet, burned a hole in the chair with cigarette ash, left the toys all over the floor and broke some of my special china. They stayed late and when they eventually departed we had to commence washing up the dishes."

Christian homes can be used very effectively for purposes of evangelism, discussion, welcoming strangers, study of the bible

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has been cut off, separated and become distinct. God is holy or distinct from us because of His utter moral purity, "dwelling in the light which no man can approach unto" (1 Timothy 6.16).

Because God is holy, there is therefore a reverence due to Him and the things concerning Him since they bespeak Him. "The fear of the Lord is the beginning of wisdom" (Proverbs 9.10); "Hallowed be Thy Name" commences the Lord's Prayer. "Thou shalt not take the Name of the Lord thy God in vain (Lightly)" states the third Commandment. We are in danger of forgetting these truths these days. God, holy things and holy themes are to be approached with special care. Without awareness of the holiness of God we are likely to reap a spurious Christianity with no conviction of sin and little growth in holiness.

Continued page five

DARLING DOWNS WOMEN'S CONVENTION

Over 300 women from all parts of Queensland's Darling Downs attended the Darling Downs Australian Christian Women's Convention at Toowoomba's Canberra Motor Inn on Tuesday 6th June.



Miss Jean Raddon

From all denominations and from as far afield as Dalby, Clifton, the Lockyer Valley and Chinchilla they came for a day of Christian fellowship.

Miss Jean Raddon, ex-missionary nurse in Nepal and national co-ordinator of the Australian Women's Convention movement was the guest speaker. She outlined the amazing growth of the movement since its foundation in 1958.

Mrs C. Dart is the president of the Darling Downs Con-

vention and Mrs W. Gurnett is the secretary.

Miss Raddon will lead a team of four women who leave Sydney on 31 July on a northern safari which will include many of Queensland's outlying centres. They will also attend the Pal Island Convention of Aboriginal women.



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Inscription by Ralph Beyer

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Notes and Comments

It is dangerous to health

Most thoughtful people in our community were relieved to learn that the Federal Government had de-

Tortur- for Kristus!



Milan Haimovici

Den lutherske præst Milan Haimovici har tilbragt 8 år i rumensk fængsel, hvor han har gennemgået ubeskrivelig tortur. Kommunisterne anbragte ham barfodet på glødende kul. Han blev frygtelig slået i lysken og tvunget til at tomme tusinder af fangers toiletskåle med sine egne hænder. Hans tro holdt imidlertid gennem alle disse prøvelser. Selv de kommunistiske officerer var fyldt med sådan respekt, når de talte om denne levende helgen, at de tog hatten af.

Tusinder af kristne fanger er døde i rumenske fængsler. En beretning om deres heltemodige tro og trofasthed mod Herren kan læses i bogen: »Tortur — for Kristi skyld» skrevet af Richard Wurmbrand. Bogen er en bestseller på 25 sprog.

Vær interesseret i vore forfulgte brodrers skæbne bag jern- og låmbustæppet. Du kan hjælpe dem! Indsend kuponen og modtag bogen: »Tortur — for Kristi skyld» GRATIS!

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ACR

EUCCHARISTIC CONGRESS—TENTACLES OF BUREAUCRACY—EDWARD VIII

Victorians won't be taken in

Our institutional power structures being what they are, it is not surprising to see from time to time, the extraordinary results of ecclesiastical horse-trading at a high level.

We refer in this instance to the much publicised "40th International Eucharistic Congress" which is set down for Melbourne towards the end of the year. Long ago we referred to the attempts to suggest that the Protestant denominations might share this occasion with their Roman Catholic brethren.

At the time we pointed out that even the holding of such an event was divisive and was a metaphorical thumbing of the nose at our Christian faith.

But meanwhile, the Australian Council of Churches had wanted Roman Catholic support for its

program "Action for World Development." The Australian Episcopal Conference of the Roman Catholic Church gave the support.

Now we have Protestant support being drummed up for the "Eucharistic Congress." The Victorian section of the Australian Council of Churches is holding a "Year of Christian Renewal" and on completion of the studies on World Development, they are sponsoring a study of the effects of the eucharist in the life of the community by way of preparation for the Eucharistic Congress. The studies will be held in October.

Eucharistic congresses are for the express purpose of encouraging the worship of the consecrated wafer. It is a most hurtful form of idolatry because it expressly dishonours our living Lord and to compound its offensiveness to Protestants, it is done

in the most public manner possible.

Such congresses are intended to spread and reinforce the doctrine of transubstantiation. This is the very doctrine which we had begun to hope, following the Anglican-Roman Catholic Agreement of 1st January this year, was rightly being rejected.

Eucharistic congresses represent the strongest reactionary forces within the Roman system today and Victorian Anglicans will not be deceived by Roman Catholic attempts to get support from vice-royalty, Anglican bishops or heads of any other Protestant denomination.

The Archbishop of Sydney is not the only bishop who loves the truth of God's Word above an outward show of non-existent unity.

The Australian Council of Churches, which already is plagued by financial difficulties, is doing this cause a grave disservice by spending money on materials and releases which publicise this eucharistic congress in any way.

If this is the kind of deal that can be arranged now when Roman Catholics are not members of the A.C.C. or the W.C.C., we have a right to ask what kinds of other superstitions and idolatries will member denominations be obliged to support when they do become full members?

We must work and pray for the real reformation of the Roman Church. The Holy Spirit is at work in that body now, despite the forces of reaction.

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The rapid growth of bureaucracy

A couple of years ago we referred to the rapid growth of bureaucracy in the diocese of Sydney and some other metropolitan dioceses where senior appointments in the hand of the diocesan were increasing, putting men in positions of power who were answerable only to their diocesan.

The trend has gone much further since then, particularly in Sydney. The appointment of Archdeacon John Reid as an assistant bishop was predictable. Nobody thought of anyone else. The appointment of Donald Cameron, CMS federal Secretary, to the vacant archdeaconry hardly raised an eyebrow.

Both are young men of proven administrative ability and with other qualities to match. They are not under criticism. Nevertheless, nobody in the diocese seems to be either highly delighted or greatly interested in the appointments, except as they extend prayerful good wishes to two good men.

The fact is that there is a strong spirit of disenchantment with the growth of the central structures and the remote bureaucracy which is neither elected nor answerable. Sydney is now to have five assistant bishops but to the parishes this will not bring any obvious advantages.

Canberra Christian Convention

Good attendances marked the sixth annual Canberra Christian Convention over Queen's Birthday week-end in June.

The Convention brings together large numbers from all the denominations in the national capital and this year's was no exception. Rev Lance Shilton, rector of Holy Trinity Adelaide, was one of the guest speakers. On the Sunday he preached at St Paul's, Manuka and St John's, Canberra.

All the meetings were held at Telopea Park High school assembly hall and they began on the Friday night and concluded with an after-church missionary rally at 8.30 pm on the Sunday night.

"It is better to put ten men to work than to do the work of ten men."
 Dwight L. Moody

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 Phone No.: 20 3236

Applications for 1973 being received now

Geoff Fletcher at US training conference

Dallas, Texas. — A large Australian delegation has arrived here to participate in what is believed to be the biggest international Christian training conference ever held — EXPLO '72.

Over 100,000 people are expected to register here before the week ends. Delegates are expected from almost 100 nations to attend the June 12-17 conference.

Australian delegation leader, Geoff Fletcher, said he expects a large number of Australians in the United States to attend the conference as well as the 18-member delegation that has flown here from Sydney.

"EXPLO '72," said the 51-year-

old Australian church leader, "will focus Australian attention on the worldwide movement for evangelism that is now going on. What the Holy Spirit is saying to the church world-wide is what we need to see in our own Australian context."

Explo '72 has been designed to train Christians around the world to accelerate the carrying of the claims of Jesus Christ to the entire world during this generation.

The event is being sponsored by Campus Crusade for Christ International, an evangelistic Christian organisation founded in 1951 by Bill Bright at the University of California at Los Angeles in the United States. The organisation has since grown to include a full-time staff of ap-

proximately 3000 who work with students, laymen, military personnel and athletes in more than 50 countries on six continents.

The Campus Crusade for Christ international work was begun in Australia in 1970 by Fletcher, who is the director of Campus Crusade for Christ in Australia, said that the organisation now has 12 full-time staff members in his country.

He said that he believed EXPLO '72 would help mainline Australian Churches to foster a similar unified effort in the future. He suggested that a nationwide campaign could be launched in Australia in 1974 to help Australians better understand the basic tenets of the Christian faith.

SUDANESE COME TO CHRIST

Large numbers of people in southern Sudan are turning to Christianity, according to a report in the Church of England Newspaper by Archbishop Appleton of Jerusalem.

These southern Sudanese, most of whom are animist and Christian, have suffered greatly during the past years through persecution from the people in the North, most of whom are Muslim. As many as 100,000 of them, who are living in Uganda and Zaire, may be making their way back now that an agreement has been worked out between the North and the South.

Under this agreement the South will have some degree of autonomy with its own internal government, but will be under the whole country for defence, currency, and foreign relations. One pastor, reports the Archbishop, has baptised 10,000 people in the last three years. The seeds of Christianity, planted by missionaries from England and America, and among the missionaries of the Reformed Church in America, had received sufficient root so that when the crisis and struggle came men found a hope and harbor in the Gospel of Jesus Christ.

The present renewed interest

JESUS FOR ENTERTAINMENT

From page three

(c) Music. While acknowledging that these musicals were neither written nor are produced by evangelistic enterprises, they nevertheless raise the question of the type of music we use in worship and evangelism. This is a subject to which too little thought seems given these days. Our methods and music must be consistent with the content of the message we proclaim. There must be no contradiction here.

We simply ask the questions — is rock music a suitable medium to convey notions of the glory, greatness and holiness of God? Does rock lead to humility, self-abasement, true adoration and worship? Does its regular hard beat stir holy emotions or lead to abandoned self-expression? Is its appeal spiritual or sensual? Perhaps the answers are not as black and white as the questions may suggest, but the questions ought nevertheless be faced. They are relevant to much of the "pop" style of music in vogue in Christian youth work today and coming over our radios as Christian music.

We acknowledge the high standard and enjoyability of these current musicals as theatre, but from a Christian standpoint they leave cause for concern. These are days which call for discernment. God's method for communicating the gospel has not changed. It is still the preaching of His Word in the power of His Spirit and holy living by His people.

Mary Tarrant is a clever girl



No-one at this primary school has any idea that because of her husband's illness she found it difficult to dress the children for the new term. There are all the Tarrants looking as smart as paint. Pretty cotton dresses, well-pressed shirts. And all because their mum shops at the Anglican Home Mission Society's Opportunity Shops, where the prices are down to a level that budget wise mothers can afford. Because she saved so much on the dresses and shirts, everyone in the family has new shoes for school! The Tarrants are well dressed because new and used clothing is given to the Opportunity Shops.

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PHYSICAL CULTURE INSTRUCTRESS: A qualified Physical Culture Instructress is required for St. Saviour's Girls' Physical Culture Club. Classes are held on Wednesdays from 6.45 p.m. to 9 p.m. and cover beginners to advanced. Inquiries in the first instance to the Rev. G. Blackwell, 1363 Canterbury Road, Punchbowl, Ph. 709 3815.

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LETTER FROM MASSACHUSETTS

From about the beginning of June to the middle of August, thousands of theological students and clergy, ranging from archdeacons and theological professors to first year students, will be taking a quarter of clinical pastoral education in centres across the country.

In jails, parishes, mental and general hospitals, reformatories, schools for retarded children, rehabilitation centres, counselling centres, and naval hospitals they will be meeting with people in trouble.

Then together with a trained supervising clergyman they will reflect on what they are trying to do in the interview, and what they are actually doing. Over the process of the twelve weeks the goal is to bring these two closer together.

For this experience there are three main items, the centre, the supervisor, and the student.

The centre must have a trained and certified supervisor who has an established position in it. The centre must be one in which the program is welcome and which can provide suitable opportunity for ministry for three students, at the least.

This last requirement includes the provisions that there be an environment which encourages human growth and dignity, promotes interdisciplinary team functioning and provides adequate teaching resources.

Before a centre can be accredited it is assessed by a team of supervisors to ascertain whether these requirements are met adequately. There is flexibility in the administration of the requirements, but the standards are high.

The supervisor is trained over a period of years. He begins as a basic student for two quarters. Then as he gains experience in working in a CPE centre under supervision, he begins to undertake elementary supervisory tasks under the supervision of a training supervisor in a centre which meets more exacting qualifications than a centre where only basic training is undertaken.

But before he undertakes this supervision he meets with a certification committee to present his competence and personal growth to them. This growth is in the area of professional competence, in insight into his personal development, and in his identity as a minister.

Then as he gains in experience in supervision at a basic level he again goes before the committee to present his growth in these three areas as well as in his

ability to supervise, and his understanding of the supervisory process. If he can demonstrate his growth he can supervise students, still under the supervision of a training supervisor.

After doing this, he presents the results to the committee again. If he is able to present his work adequately to the committee, he is permitted to run an independent program. He then presents himself to the national committee and if he is able to demonstrate competence as a pastor, a supervisor and as a theoretician, he will be certified as a chaplain supervisor.

He remains an active supervisor only as long as he conducts CPE programs regularly. If he has been inactive for a time he must go before the committee again to be reactivated.

The student will be a theological student who has completed at least one year of the theological education in a seminary, and on into the upper levels of ministerial experience.

At Boston State Hospital where I am working this summer most of our students are first-year students, but one of our students is a professor in a Jesuit seminary, and another is an Anglican archdeacon. They come from a very wide range of denominations.

This summer is unusual because we will have a significant number of women students, who are seeking to make places for themselves in the ministerial world.

Before students are accepted they must have an interview with a supervisor, write out an autobiography which has an emphasis on personal and religious development, and provide three references, one of which must be

ecclesiastical and one must be academic.

Then the student, when he arrives at the centre is given a "parish" where he will minister to people in various conditions of need. From then on his time is spent in ministering to them, interacting with his fellow students, attending lectures, preparing reports on his relationships with other professionals and the parishioners, and discussing his work with the supervisor and the other students.

Gradually as his anxiety subsides he becomes more able to present himself and his work in ways that make sense to himself and to others who are working with him. At the same time he will be improving his ability to relate effectively to people.

As time goes by he will be able to relate his theology to what he is doing, and to use it more effectively. The issue for the supervisor is not to change the student's way of dealing with people, but to make it more possible for him to change it for himself, where he finds he needs to change it.

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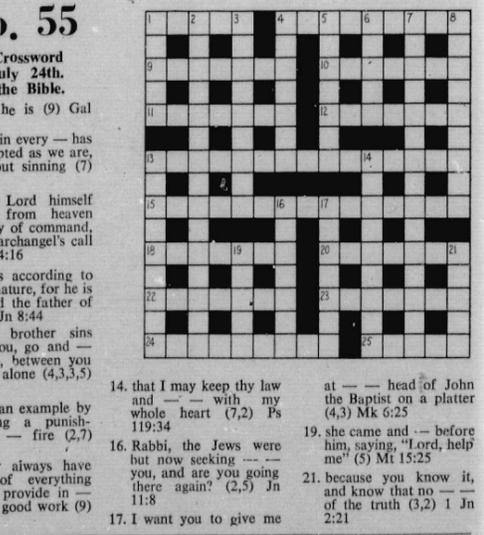
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BIBLE CROSSWORD No. 55

We will give a book for the nearest entries to Bible Crossword No. 55, which should reach the office not later than July 24th. All answers come from the Revised Standard Version of the Bible.

- ACROSS**
- When — up the heavens so that there is no rain (1,4) 2 Ch 17:13
 - Look to him, and be —; — your faces shall never be ashamed (7,2) Ps 34:5
 - Fret not yourself because of the wicked, be not — of wrongdoers! (7) Ps 37:1
 - and the righteous still do right, and the holy — holy (5,2) Rev 22:11
 - and anguish have come upon me, but thy commandments are my delight (7) Ps 119:143
 - he who is of the earth belongs to the earth, and of the — speaks (5,2) Jn 3:31
 - just as it is — to die once, and after that comes judgment (9,3,3) Heb 9:27
 - Do you not know that the — not inherit the kingdom of God? (11,4) 1 Co 6:9
 - For these men are not — you suppose, since it is only the third hour of the day (5,2) Ac 2:15
 - Therefore be — lest the light in you be darkness (7) Lk 11:35
 - Make a joyful — God, all the earth; sing the glory of his name (5,2) Ps 66:1
 - long for — spiritual milk, that by it you may grow up to salvation (3,4) 1 Pe 2:2
 - And to Joseph in the land of — born Manasseh and Ephraim (5,4) Gen 46:20
 - As for —, he is my partner and fellow worker in your service (5) 2 Co 8:23
- DOWN**
- you to reap that for which you do not labour (1,4) Jn 4:38
 - as we —, let us do good to all men, and especially to those who are of the household of faith (4,11) Gal 6:10
 - and he who is — will bear his judgment, whoever he is (9) Gal 3:10
 - one who in every — has been tempted as we are, yet without sinning (7) Heb 4:15
 - For the Lord himself will — from heaven with a cry of command, with the archangel's call (7) 1 Th 4:16
 - he speaks according to his own nature, for he is — and the father of lies (1,4) Jn 8:44
 - If your brother sins —, between you and him alone (4,3,5) Mt 18:15
 - serve as an example by undergoing a punishment — fire (2,7) Jud 1:7
 - you may always have enough of everything and may provide in — for every good work (9) 2 Co 9:8
 - that I may keep thy law and — with my whole heart (7,2) Ps 119:34
 - Rabbi, the Jews were but now seeking — you, and are you going there again? (2,5) Jn 11:8
 - I want you to give me — head of John the Baptist on a platter (4,3) Mk 6:25
 - she came and — before him, saying, "Lord, help me" (5) Mt 15:25
 - because you know it, and know that no — of the truth (3,2) 1 Jn 2:21



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Books

PROVOCATIVE APPROACH

TWO WORLDS ARE OURS. By J. Spencer Trimmingham. Librairie du Liban, Beirut, 1971.

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An examination for the award of entrance scholarships will be held on 11th and 12th August, 1972. All candidates must be under 14 years of age on 1st February, 1973. Papers will be set suitable for boys at Sixth Grade Primary and First Year Secondary standards.
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Applications for the scholarships must be accompanied by an entrance fee of \$2.
Entry forms and full particulars may be obtained from the Headmaster. Entries close 26th July, 1972.

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THE WORD'S AUTHORITY

WHY READ THE BIBLE? Robert Garrard, Hodder and Stoughton, London, etc, 1971. 157 pages. \$1.00.

The author is a staff member of the British and Foreign Bible Society and his book is a common-sense presentation of the rightful place of bible reading in the Christian life with the total emphasis upon the authority of the written word to speak for itself. Not only is it a helpful book for personal reading, but its chapter by chapter answers to the question which forms the title should be of great service to study groups.

A. B. BRUCE REPRINT

THE TRAINING OF THE TWELVE. By A. B. Bruce. Kregel Publications, Grand Rapids, Michigan. 1971. XIV and 552 pages. US \$6.95.

This is a reprint of a famous and still valued book. A. B. Bruce was Professor of Theology in the Free Church College, Glasgow, and this work on the teaching of Jesus appeared first in 1871, and went through many editions. Despite a good deal of critical work on the gospels in the past half century, this is still a good book, full of spiritual insight.

W. J. Dumbrell
D. W. B. Robinson.

Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:

THE PRACTICE OF PRAYER, by G. Campbell Morgan. Baker, 1971 reprint. 128 pages. \$US1.95. The Morgan Library, of which this is one volume, makes available at a low price, some of the best writings of the great Dr Campbell Morgan. This was first published in 1906 but with its biblical insights, it is a timeless study of a primary Christian art in seven readable and inspiring chapters. A most helpful book that may be given to all who wish to understand the basis of prayer and how it can enrich their daily living.

TO TAKE IT UPON HIMSELF, by B. W. Powers. Jordan Books, Sydney. 4th ed. 1972. 134 pages. \$1. It would be difficult to produce a more thorough Confirmation manual than this at anything like the same price. It relates Baptism to Confirmation, goes through the Catechism carefully and through the Confirmation service stresses importance of the Christian life and then gives a most satisfying, brief history of our denomination, bringing it right up to modern times with some attention to the Anglo-Catholic and the Liberal movements. It is thoroughly biblical, reformed and in most things, a model of conciseness. Two small things irritate. The addition of the three earlier editions' prefaces to Canon Dean's foreword and the careful setting out of the title page do not seem to add to the author's degrees even to the extent of B.A. and M.A. Mr Powers does not need to sell himself. The excellent book does it for him.

HARD SAYINGS, by Derek Kidner, Inter Varsity Press, 1972. 48 pages. UK 18p. Subtitled "The challenge of Old Testament morals," this excellent booklet brings us face to face with questions people ask Christians about behaviour and the claims they make about the difference in standards between the Old and New Testaments. The Warden of Tyndale House, Cambridge is on home ground and he grapples with moral questions about privilege, punishment, war, etc.

DR COGGAN ON THE WORD

WORD AND WORLD. By Donald Coggan. Hodder and Stoughton, 160 pages. \$5.40.

The Archbishop of York here expands into a very readable book a series of lectures on the story of the English Bible and the spreading of Christian literature throughout the world.

It would be unfair to say that the quotations are the best part. It is rather that the Archbishop, in addition to a gracious style of his own, has an eye for illustration and for humanising detail. His sketches of the men who gave us the English Bible—Wycliffe, John Purvey, Tyndale, Miles Coverdale, Lancelot Andrews, John Overall, John Reynolds in particular—are graphic and stirring. Though dealing with a well-worn theme there is nothing of the stereotype about the treatment.

There are sections on modern translation and Bible-reading systems, on agencies promoting Christian literature and (understandably) a good plug for the Bible Society. The setting is the world and its need, and it is sketched imaginatively and with deft strokes. There are a number of photographs. One shows the diminutive Dr C. H. Dodd with Professor Sir Godfrey Driver and others looking at proof sheets of the new English Bible; on the opposite page William Tyndale looks down at them from his monument on the Victoria Embankment.

Faith & human need

SERIES BY GEORGE H. MORRISON. Baker. 1971. 5 vols. \$2.95 each vol.

George H. Morrison exercised a considerable influence in the City of Glasgow at the turn of the century. He ministered at Wellington in that city and was recognised as an outstanding preacher and a very successful pastor. His sermons are in the main products of his evening preaching in which he determined to use a style which deviated from the strongly expository vein of morning preaching.

In five volumes Morrison can be heard over a wide range of themes and ideas. The sermons are warm and pastoral. They aim to make faith in Christ relevant to the wide spectrum of human needs. Although they are half a century old and reflect a style which is perhaps not typical of modern preaching, they make profitable reading.

A general reader will not put them down without some genuine spiritual help. Those who preach themselves will profit from an analysis of sermons which drew hundreds of listeners.

SHORT NOTICES

THE CONCORDIA PULPIT 1972. Concordia, 1971. 317 pages. US\$7.95. Sermons for the church year based on persons in the Bible. One for each Sunday plus others for Reformation Sunday, etc. **CONTEMPLATING NOW** by Monica Furlong. Hodder and Stoughton Christian Paperback. 128 pages. \$1. Exploring the inward Christian experience to be more able to face a factured world. **PRAYER by Abhishikta.** SPCK, 1972. 81 pages. UK 50p. The author is a French Benedictine living as an Indian holy man. **AS HE WALKED** by Ernst I. Dahle. Dimension Books, 1971. Forward by Norman P. Grubb. 66 pages. Really living for Christ is to be a revolutionary, **YOU'RE TOO YOUNG! YOU'RE TOO OLD!** by Lyn Barrow. R. J. Cleary Publishing, Epping, NSW, 1971. 84 pages. "Self-help recipes" for teenage and parent problems. Somebody has to be kidding.

Bishop may write a book

Bishop Cecil Muschamp, who retired as Dean of Brisbane on June 30, may write an autobiography in his retirement in Perth.
In a press interview, he said that he had once tried unsuccessfully to write a whodunit but he is thinking of writing again. He told a reporter he might call the book "From black to purple."
Bishop Muschamp was born in England, brought up in Australia, spent 13 years of his ministry in New Zealand and later was for 17 years Bishop of Kalgoorlie before going to Brisbane in 1967.

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THE AUSTRALIAN CHURCH RECORD

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Mainly About People



Mr Tony Molyneux, Youth Secretary for CMS, Victoria

Rev Gordon W. Thomas, rector of St Barnabas' East (Sydney) since 1969, has been appointed rector of St Luke's, Northmead.

Rev Phillip D. Jensen, curate of St Matthew's Manly (Sydney) since 1970, has been appointed a missionary with the Board of Diocesan Missions from January, 1973.

Rev Kenneth F. Baker, rector of St George's Earlwood (Sydney) since 1967, has been appointed rector of St Stephen's, Mittagong.

Rev John W. Reimer, curate of All Saints, Nowra (Sydney) since 1970, has been appointed in charge of St Luke's, Northmead.

Rev Raymond G. Nelson, curate of Christ Church, Gosford (Newcastle) since 1969, has been appointed to the new provisional district of Ilmona and Wickham from June 15.

Rev Canon Arthur P. L. Butler, rector of Campedown (Ballarat) since 1966, has been appointed dean of Campedown.

Rev Edward R. Steele, in charge of Hopetoun (Ballarat) since 1968, has been appointed in charge of the new parochial district of South Ballarat, incorporating the former districts of Sebastopol, Bunyip and Hopetoun.

Prebendary Donald Lynch, Chief Secretary of the Church Army, has been awarded the CBE by the Queen. He was a former tutor at Oak Hill and trained at Wyville Hall, Oxford.

Rev Canon Philip Riddale, rural dean of Hertford and a former CMS missionary, was installed at Boga as the first bishop of Boga-Zaire in the Republic of Zaire. It is a new diocese of the Church of Uganda, Rwanda and Burundi.

Rev Peter Wellock of the diocese of Polynesia since 1964, has been appointed Executive Officer of the Council of Christian Education in schools in Western Australia from early 1973.

Archdeacon John Burnett, rector of Swan Hill (St Armand) since 1960, has resigned from September 1 next.

MU Commission split on key issue

A ten-member commission of the Mothers' Union in England which has met for three years and has now produced a 300-page report, is split over the key issue, whether the MU should continue to exclude divorcees who have married again.

The commission under the chairmanship of the Bishop of Willesden, has been unable to come to a common mind on this vital question and has decided to submit it to the MU itself.

Three commission members, headed by the Bishop of Willesden, agree to say "no" to remarried divorcees. Six members, including three of the five women members, say "yes" to

the admission of remarried divorcees and Lady Gorell Barnes takes an independent and radical line, opting for a thorough re-organisation of the whole work of MU.

The dilemma which faces the Central Council may well oblige Australian MU to take its own independent line, as has the province of New Zealand.

THE AUSTRALIAN CHURCH RECORD

The national paper for Church of England people — Catholic, Apostolic, Protestant and Reformed.

Subscription \$4 per year, posted. Editorial and Business: Room 311, 160 Castlereagh Street, Sydney, 2000. Phone: 61 2975. Issued fortnightly, on alternate Thursdays.

Plane used in diocesan visitation

For the first time in the history of Australia, a bishop has travelled completely around his diocese in one day, holding meetings with representatives of every one of his parishes.

The Rt Rev R. G. Arthur, Bishop of Grafton made the trip on Thursday, June 22, commencing at Tweed Heads at first light and landing at Port Macquarie at last light. He landed at 20 airstrips.

The flight took place as part of a Thanksgiving Program which was conducted simultaneously in all 37 parishes of the diocese. The program had a dual purpose. It aimed to improve the financial position of each parish so that the church can get on with its work without spending time and effort in raising money.

It also involves 2,000 leaders in the parishes in making quarterly calls on 10,000 Anglican families to show Christian care and concern for them.

The focal point of the Thanksgiving Program was Thanksgiving Sunday, in all parishes on June 25.

The pilot of the bishop's plane was Mr David Gowing, a member of the Kempsey Parish. Landings were planned to enable parishioners from every parish to

come to an airstrip to meet the bishop so that he could discuss with them the local organisation of the Thanksgiving Program.

Bishop Arthur was accompanied by Mrs Arthur, and the Director of the Thanksgiving Program, Mr Everal Compton. They landed at Murwillumbah, Kyogle, Woodengong, Tabulam, Casino, Lismore, Evans Head, Maclean, Copmanhurst, South Grafton, Dorrigo, Coffs Harbour, Raleigh, Macksville, Pee Dee, South West Rocks, Kempsey and Port Macquarie. They then went by car to Wauchope.



Bishop Arthur

BENDIGO SYNOD & LITTLE RED BOOK

In his charge to synod on June 18, the Bishop of Bendigo, Right Rev Ronald E. Richards, had occasion to mention the permissive society and "The Little Red Book." He said:

All Christians in the world today are being challenged by the permissive society in which we live, by the rejection of Christian morality.

Each new example at least makes the position clearer.

The latest example is the Little Red School Book.

One of its headings, "Teachers are dogs on leads, too," seems symbolic of the book. It certainly does little to support or encourage or uphold our teaching profession and is suspicious of the motives and ideals of its members.

In session the next day, Arch-

deacon Colin Scheumack and Mr M. Pease moved the following motion:

"This Synod views with concern the insidious attacks being made upon Christian morality by the writing and publishing of articles and books such as The Little Red School Book that encourage and advocate a way of life devoid of all ethical concepts. A negative approach to this problem including the banning of these publications only gives them publicity.

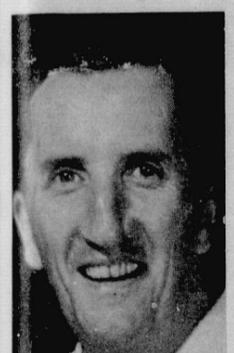
"That this Synod calls upon its members and church people to more actively witness to their faith with commitment and discipleship."

A number of arguments for and against censorship and the effects these would have were put forward but a motion by Rev. R. Goodman and Rev. T. J. Tutty gagged the debate.

Archdeacon Scheumack's motion was therefore dropped.

Homes used to bring gospel to thousands in Sydney's southern areas

A massive effort to explain Christianity will be conducted in the 38 parishes in the Wollongong, Shoalhaven, Campbelltown, Berrima and Sutherland districts in the first week of August.



Bishop Muston

The emphasis will be to use private homes of church members and to engage nonchurchgoers in dialogue about the Christian faith.

Leading the team of missionaries will be Bishop Clive Kerle of Armidale, Bishop Gerald Muston of Melbourne, Bishop Alfred Stanway, of Melbourne, and Bishop Frank Hulme-Moir of Sydney.

Among the 34 other missionaries will be Rev. Lance Shilton of Adelaide, Captain R. L. Gwilt of the Church Army, Rev. Frank Cuttriss, of St James', King Street, Sydney, and Rev. Dr Alan Cole of Moore Theological College.

Clergy, laymen and women from all parts of Sydney diocese will help in running the dialogue

evenings and coffee mornings. Students in training at Moore College, Deaconess House and the Church Army Training College will also assist.

It is expected that more than 4000 will be reached during dialogue in homes alone, all of whom will be invited to enrol in The Christian Faith correspondence course, which is a set of twelve lessons sent by mail covering different aspects of Bible teaching.

Guests will also be invited to attend central meetings on the weekend August 11-13 to meet local church members.

Bishop Graham Delbridge, resident bishop in Wollongong and host to the visiting mis-

sioners, said: "We are expecting to have a lasting impact on the people of the whole area.

"We are hoping and praying that through this team effort of local people and visitors many people will be introduced to a genuine and personal experience of Christianity that they have not known before.

"In a time when many people are talking and singing about Jesus, we want people to get to know Jesus as he is revealed in the Bible — the living Saviour who is able to help people cope with life each day."

The mission, to be conducted simultaneously in 38 parishes, will extend from August 4 to 13, including two Sundays.

NSW and SA endorse Alliance plans

Widely representative gatherings in Sydney and Adelaide earlier this month ratified the proposals of the earlier planning conference in Canberra to form a National Evangelical Alliance.

The Common Room at Moore College in Sydney was well-filled with representatives for the Sydney meeting, chaired by Canon Donald W. B. Robinson.

It was widely representative of all Protestant denominations and of evangelical missionary societies, including CMS. Methodists had delegates from the Aldersgate Fellowship and Presbyterians had delegates from the Westminster Fellowship. Congregationalists were also represented.

Canon Robinson, Dr G. J. McArthur and Mr A. Gilchrist presented reports and recommendations. Following a question period, the decisions made in Canberra were unanimously endorsed.

Bishop A. J. Dain preceded a closing devotional address with an analysis of the reasons "Why attempts to achieve evangelical co-operation have failed" in the past.

Continuing co-operative action had not eventuated, Bishop Dain said, when . . .

The alliance had been superimposed from outside, or above, with an absence of any deep sense of needing one another.

The attempt had been made to develop organisational structures when there was no functional purpose. "We must do things together, not just get together."

There was unwillingness on the part of participating groups to provide the time, finance and personnel required.

It was important that Australian evangelicals should be ready to share in what the Spirit of God was doing around the world, Bishop Dain said. He referred especially, in this regard, to mission strategy and theological training.

He pointed to the Evangelical Fellowship of India as an illustration of what might be achieved — and the blessing that could be anticipated — in Australia.

The Indian movement had arisen from a felt need. Goals had been clearly enunciated. The fellowship had not been founded to oppose the national Council of Churches. And key personnel had been appointed at the outset.

The same approach was essential here.

Some 50 men and women attended a luncheon at the Hilton Motel, Adelaide, to receive reports from the South Australian delegates to the Canberra meeting. Messrs Bruce Bryson and Bruce Townsend.

Rev Lance Shilton, chairman of the State evangelical alliance, presided.

There were perhaps three special reasons behind the need for a united association representing evangelical thought and action, Mr Shilton stated.

There were the pressures of the ecumenical movement, the obvious moral decadence evident, and the changes taking place in missionary strategy.

The secretary, Mr Townsend, recalled the "deep sense of fellowship and of the Holy Spirit's guidance" that had been experienced in Canberra.

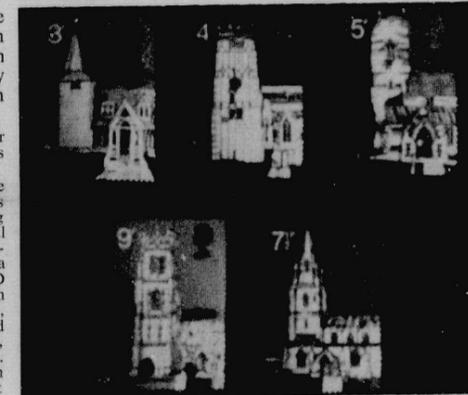
He also announced plans for an Adelaide rally on October 28, with Bishop Stanway as speaker.

STAMPS ON CHURCH ARCHITECTURE

A series of five postage stamps depicting the main periods of English church architecture were issued by the British Post Office on June 21.

The five churches shown cover the centuries from Saxon times to the late perpendicular style.

All five churches are village churches, and each represents variations in structure resulting from the employment of local materials. 3p stamp is of Greensted-Juxta — Ongar, Essex — a church which dates from AD 845. 4p stamp shows the Saxon tower of Earls Barton Church, Northamptonshire. The round Norman tower of Letheringsett, Norfolk figures on the 5p stamp. The 7p stamp is of the 13th century church and tower at Helpringham, Lincolnshire; while Huish Episcopi, Somerset (9p stamp) with its Norman doorway, and fine perpendicular



work completes the set. The picture shows the five new stamps in the following order: Top, left to right — 3p, 4p, 5p; bottom left to right — 9p and 7p.

Christian concern for environment

Stockholm (EPS). — The UN Conference on the Human Environment may turn out to be one of the important theological meetings of modern times, according to Dr Eugene Carson Blake, general secretary of the World Council of Churches. This is because the environmental debate "provokes a reconsideration of the most fundamental questions of human existence," he noted.

This affirmation was contained in a speech prepared for delivery at an ecumenical service in Stockholm Cathedral on the eve of the UN conference in session June 5-16.

The cathedral was packed for the service, which was sponsored by the World Council of Churches in co-operation with the Swedish Ecumenical Council, the Swedish Christian Youth

Council and the cathedral parish. The Rt Rev Ingemar Strom, Bishop of Stockholm, gave the opening greeting.

Talking about development and peace while ignoring the environment problem would be short-sighted and unrealistic, Dr Blake said. But talking about the environment in isolation from the massive world problems of poverty, war and oppression would be profoundly irresponsible.

The tone for the cathedral service was set by Mr Maurice Strong, secretary general for the conference, who said in a paper read by his wife: "We can now lay to rest forever the fallacy that the unrestrained pursuit of private greed will serve the larger interests of society as a whole. . . . We who can construct great cathedrals for worship have been guilty of defiling the cathedrals of nature that God has provided." Yet he voiced a personal conviction that this small planet is not beyond redemption.

Turning to the Christian's responsibility, he said: "We can and we must use much more of our energies and our resources to satisfy the higher, non-material needs and aspirations of man." Beyond this point the ultimate choice will require a degree of collective wisdom and enlightenment that can only come through a new model and spiritual awakening.

Concern for the elderly

YOUR CHURCH may have a rip-roaring youth program, a vigorous vacation Bible school to reach the neighbourhood's children, and maybe even a Cradle Roll for the community's babies.

But who's concerned about the elderly? It's almost as though evangelical churches never heard of the Fifth Commandment. The older generation is largely ignored.

(From "Eternity.")

Appeal against jail sentence

According to press reports, seven anti-war demonstrators, including a Brisbane curate, who threw animal blood in the Brisbane Stock Exchange, will appeal against a sentence of weekend jail imposed on them on July 7.

According to the press report, one of the seven, Rev Malcolm Bell, said that the group had been insulted by being called vandals in court.

He said the throwing of blood in the Stock Exchange had been a symbolic act in protest against the Vietnam War.

But the symbolism was not accepted by the magistrate Mr Fagg, CSM, Mr Bell said.

had done was not an act of vandalism.

"We had to break the law to make our point and we expected to be punished," he said.

Mr Bell was asked to hand in his licence to officiate St Peter's Church, West End, shortly after the blood-throwing incident.

He said he had done this under protest but had continued to help at St Peter's.

Mr Bell said he had attempted to communicate with Arch-

bishop Arnott ever since the demonstration.

Archbishop Arnott had said he would make a statement on Mr Bell's future following the court case, Mr Bell said.

"Now I am just waiting for an official statement," he said.

In October 1969, Mr Bell and another young Anglican minister, Rev A. Parry, had their licences to preach taken away while they were working in Toowoomba. Later these licences were returned.

Efforts to prevent Pacific nuclear testing

The Australian Council of Churches has proposed an international government-level meeting to prevent further nuclear testing in the South Pacific.

At a meeting of the council's executive committee in Sydney (21/6/72) the Australian Government was requested to take the initiative to have the meeting convened.

The council also reaffirmed its opposition, expressed last April to the French Ambassador, to the current nuclear tests being

conducted in the South Pacific, and commended the Prime Minister of Australia on his recent strong protest to the French Government.

The general secretary of the Australian Council of Churches, Rev F. G. Engel, said that there appeared little possibility of halting the current tests, despite world-wide protest.

"It is important to carry on the present momentum of opposition to the tests. An international conference in the South Pacific could focus sufficient opposition to force cancellation of further nuclear testing and guarantee the welfare of the

peoples in this region," said Mr Engel.

The earlier protest sent to the French Ambassador (April, 1972) stated:

"Several churches who are members of this council have had close relationships with the peoples of the South Pacific over many years. This resolution is an expression of our concern for the welfare of these communities.

"The possibility of harmful side-effects from nuclear testing is a threat to that welfare. This executive is convinced that these tests should be cancelled."

No reply was received from the French Ambassador.

Role of Christ Church Darwin

Committees are at work and questions are being asked in the diocese of the Northern Territory to examine the role of the existing building of Christ Church, Darwin, the Cathedral of the diocese.

The small old building celebrated its seventieth anniversary on July 2. When built, it was so placed as to become the chapel of a future cathedral envisaged by Bishop Gilbert White.

Last year the Cathedral Parish Council set up a small committee to investigate the need for a new cathedral. It has met once. In May the Diocesan Council asked the Bishop to raise with the Cathedral parish and the rest of the diocese the role that they see the Cathedral playing.

A few people have also met with an architect to speak about future developments. Whatever happens at Christ Church, parish and diocese will move forward together.

First I.T.I.M. chaplain for the Murray

A service to recognise the appointment of Rev Don S. Miller, of St Michael's and All Angels' Church, Millers Point, as Industrial Chaplain at Mt Burr Sawmill, was held in the Mt Burr Methodist Church on Friday, June 16.

Mr Miller's appointment was the first for an Anglican in the diocese of The Murray.

The sermon was given by Rev Ray Pocock, a chaplain in several industrial and commercial firms in Adelaide.

Mr Pocock is also Assistant Director of the Inter-Church Trade and Industry mission. ITIM's Director, Rev Trevor Bensch, also attended from Adelaide.

"It is better to put 10 men to work than to do the work of 10 men." Dwight L. Moody

ITIM is arranging progressively for ministers of several denominations to be chaplains in major centres of industry and commerce.

Kelham to close

The Great Chapter of the Society of the Sacred Mission has been advised by its English members to close its theological college at Kelham.

This advice is likely to be accepted in August and so the college has not accepted students for the coming academic year. It plans to finish when the present students finish their training in 1975.

In the reorganisation of English theological colleges, Kelham was asked to become a small college of some 25 students but the college has not felt able to follow this advice and so has had to accept the idea of closure.

Ordination of women a matter of time says Archbishop Arnott

Dr Arnott was speaking at the opening of the Brisbane synod in St. Luke's Hall, Charlotte Street, on June 19.

He told 460 clergy and laymen: "While not committing myself on any view of women being admitted to the priesthood, I still think we have got to be much

more active in using women in the councils and activities of the church.

"I find it difficult to see any real theological argument against the ordination of women. The main question is when is the time ripe."

Synod decided to urge the government to implement eight recommendations for the State's

50,000 Aborigines and 10,000 Islanders. These would help wipe out racial discrimination and return to Aborigines certain land and mineral rights.

Synod also decided to fix the retiring age of clergy at 70. In future, all must retire at this age. Synod was told that retirement should not depend on the "whim or fancy" of the individual minister.

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