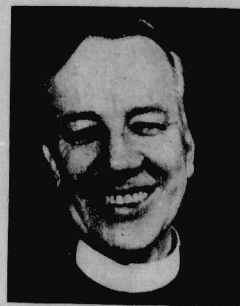


## Mainly About People



Rev Lance Shilton, who is to be installed as eighth Dean of Sydney tomorrow, Friday, November 30.

Rev John E. Hawkins, who has been on study leave in England since 1971, has been appointed rector of St Stephen's, Lidcombe (Sydney) from early December.

Rev C. Stanley A. Howard, died on October 23, aged 93. He was formerly rector of Pitt Town and Kangaroo Valley (Sydney) and before his death was possibly the oldest living graduate of Moore College from which he was ordained in 1905.

Mr Denis Vandervort was made dean of the Diocese of Rockhampton in St Luke's, Wandal, on November 8. He will continue as curate at Wandal.

Rev Canon Kenneth W. Raff, Secretary of the Diocese of Rockhampton, has been appointed to the additional post of Diocesan Registrar, Rockhampton.

Rev Ralph W. Holden, rector of St Benedict's, Murrumbidgee (Woolahra) since 1967 and rural dean of York Peninsula, has accepted nomination to the parish of Pimpston (Adelaide) from January next.

Rev Andrew M. King, curate of St David's, Burnside (Adelaide) has been appointed to Holy Trinity, Point Pearce (Woolahra) from mid-February next.

**CORRECTION:** Rev James L. Young will relinquish his Melbourne appointment in February next and will go to Euroa in the diocese of Wangaratta, but not as rector of St Paul's, Euroa, as reported in these columns on Nov 1.

Canon W. Christopher Gray, in charge of St Wilfrid's, Tea Tree Gully (Adelaide), since 1967, is to retire but will become administrative archdeacon of the diocese of Carpentaria and will take charge of the Weipa district in that diocese.

Rev Andrew W. Cheesman, assistant chaplain at St Peter's College, Adelaide, since 1970, has been appointed in charge of St Wilfrid's, Tea Tree Gully, from December 19.

Rev Paul W. Barnett, rector of St Barnabas, Broadway (Sydney) will be inducted to Holy Trinity, Adelaide, on December 20.

Rev James B. Razzell, rector of St Theodore's, Toorak Gardens (Adelaide), since 1970, has been appointed rural dean of the Eastern Suburbs.

Rev David C. Hampton-Smith, rector of St Catharine's, Prospect (Adelaide), since 1969, has been appointed rural dean of Adelaide.

Rev Frank Bourne, curate of Christ Church, Mount Gambier (The Murray), has been appointed rector of Keith.

Rev John N. MacMillan, vicar of St George's, Reservoir (Melbourne), since 1968, was inducted as rector of Naracoorte (The Murray), on November 23.

The Bishop of the Murray will ordain the following in Christ Church, Mount Gambier, on December 21: Rev A. R. Wood (priest), Messrs G. Bennet and V. Pringle (deacons).

Very Rev Harlin J. L. Butterley, dean of St David's Cathedral, Hobart, has

## Acting like Christians

It has been said that the church spends much of its time trying to make non-Christians act like Christians. But one pastor has shrewdly observed that his problem is trying to get Christians to act like Christians.

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## Hospital chaplain awarded Fellowship

A Churchill Fellowship for study abroad has been awarded to Rev Russell C. Fowler (pictured), chaplain at the Royal North Shore Hospital, North Sydney.

Mr Fowler, 46, served in the 2nd AIF, and was ordained in 1960. After eight years in parishes, he became a Child Welfare chaplain in 1968 and a hospital chaplain in 1972.

The Churchill Fellowship will enable him to spend 12 weeks in the UK and three weeks in the USA. All fares and living expenses are covered.

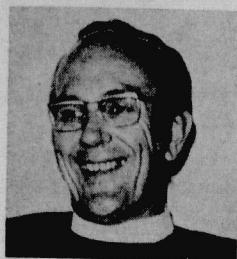
He will study the organisation

of chaplains' departments in large, expanding university teaching hospitals in both countries. He also aims to increase his knowledge of how the chaplain can be involved with the medical team working in specialised units such as spinal injury, emergency and coronary care units.

While in the UK, he will attend a two-week course on "Applied studies in organisational behaviour" at the Tavistock Institute in London.

Mr Foster will leave Sydney by air on June 2 next year.

The award was the first made in Australia to a hospital chaplain.



Rev Russell C. Fowler

## Mission at Mackay

A successful week-long mission was held at Holy Trinity, Mackay, North Queensland in October.

The rector, Archdeacon Gordon F. Guy, was particularly pleased with the large attendance at the two services on the closing day of the mission. The church was crowded both morning and evening.

The missionaries were Revs Bill Childs and Gordon Coad, both of the diocese of Newcastle. Mr Coad has had long mission experience with the Church Army.

Archdeacon Guy said that the mission had been an inspiration to the people and had helped them get their priorities right. He hoped to hold another mission within five years.

## Deaconess speaks at cathedral

Head Deaconess Mary Andrews addressed a large congregation of women in St John's Cathedral, Brisbane, on October 30 at a special World Community Day service.

The theme for the service and address was "Where in the World is my Neighbour?"

Eight denominations were represented at the service at which the Toowoong Methodist choir sang. A special "Least Coin" collection was made.

Miss Andrews was elected to the executive of the Australian Council of Churches earlier this year.

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## Tas. IVF man wins study award

Mr David C. Jones, MA, a lecturer in social psychology at the Tasmanian College of Advanced Education and deputy chairman of the IVF Graduates' Fellowship (Tas.), has been awarded the first Frederick George Knight Scholarship, the Bishop of Tasmania announced recently.

The scholarship was established for "the promotion or encouragement of evangelical Christian education in theology"

and its generous provisions are comparable with current rates for the Rhodes Scholarships.

Mr Jones intends to enter the ministry in the diocese of Tasmania and he will leave for Cambridge next year where he will study for the theology and religious studies trips. His two-year course will lay stress on biblical language studies and theology including the development of Christian doctrine. He will spend a third year reading for a diploma.

He is a lay reader at St Peter's, Sandy Bay and is also active in the Tasmanian Marriage Guidance Council.

## Overseas visitors at Bishopscourt



One party outside Bishopscourt.

Many overseas, country and interstate visitors took the opportunity to go to Bishopscourt at Darling Point during the festivities that were arranged for the opening of Sydney's Opera House.

Mrs M. L. Loane invited these visitors and numbers from the Sydney area to visit Bishopscourt for a coffee morning and an inspection of the lovely old house and its beautiful gardens.

Visitors were received by Mrs Loane and after wandering through the spacious reception rooms, they went to the verandah and the drawing-room where coffee was served by members of the Mothers' Union.

Later in the morning, MU members acted as guides, taking groups of visitors through the rooms of Bishopscourt, through the chapel and into the gardens.

The day was fine and warm and many lingered to enjoy the sunshine in the peaceful setting of Bishopscourt.

## Sth Aust gives a fine lead

On Monday, 12 November, South Australia ushered in a new era in social and family welfare by setting up for the first time in Australia, a Family Court.

It is a completely new sort of court although it will be an extension of juvenile courts in some ways.

It has three specific purposes:

- To protect the rights of children.
- To promote public welfare by preserving and protecting family life and the institution of marriage.
- To try to reconcile husbands and wives and to help settle domestic and family controversies amicably.

The Court will be administered by Senior Judge Marshall, of the Juvenile Court.

He will be helped by four colleagues, Judges A. B. C. Wilson, K. A. Murray and I. B. Burnett and Mr Ward, SM.

The court will sit at present in the IAC Building on the western side of King William Street between Sturt and Wright Streets. It will deal with all "family law" matters below Supreme Court level.

Here are the kinds of judicial work it will handle:

- Applications by minors to marry.
- "Family" peace complaints.
- Charges of assault by one member of a family against another.
- Adoption applications.
- Affiliation and separation proceedings.
- Maintenance matters and proceedings relating to the guardianship of children.

The man most pleased by what is about to happen is the Attorney-General and Minister of Community Welfare (Mr King).

His is the initiative responsible for it.

"The preservation and promotion of the family as the basic unit of society and the environment in which most people seek their happiness and fulfillment in life is a prime objective of the Government's welfare policies," Mr King explains.

## The Australian

# Church Record

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December 13, 1973

## Clergy learning to care

### New insights for ministry to people with problems

Ever since 1966, regular clinical pastoral seminars have been held at Callan Park and Broughton Hall Psychiatric Hospital, organised by Sydney's Chaplains' Department. This means that nearly 200 clergy and deaconesses have been given clinical training in ministering to troubled people.

These seminars are additional to seminars held once each year for senior theological students.

The seminar held 26 to 30 November was fully booked, with 11 parish clergy supervised by the Director of Chaplains, Canon Deasey and Chaplains Geoff Simmons (Parramatta) and Rex Meyer (Callan Park and Broughton Hall).

The program, which had some unique features not previously introduced, was planned by the three supervisors and carried through with the complete co-operation of medical superintendents, medical, para-medical and nursing staffs of Callan Park, Broughton Hall and four of Callan Park's community mental health clinics.

This co-operation and the ready acceptance of the ministers in the wards, the clinics and in all kinds of situations throughout the week was frequently commented on by the participants. Not only were they obviously made welcome but all staff went out of their way to be helpful and answer all questions.

This course is devised for ministers who have already had considerable pastoral experience and all remarked how much they were able to learn by doing, rather than by being lectured.

On the first morning, Dr Paul Merory, psychiatrist in charge of Broughton Hall's out-patient department, talked to the men about the nature of the main forms of mental illness, relating it at each step to what ministers

would see in their own parish. He briefly interviewed three patients to show the men some of the recognisable signs of stress and anxiety that are seen in the mentally ill and in many troubled people.

Each morning, the men were allocated to one of three acute admission wards where they sat in patient groups for the first hour, followed by morning coffee and discussion with the staff.

There was general agreement that sitting in the patient groups, talking with the patients and seeing how they were often able to relate much better to each other by the end of the week, was a most helpful experience.

One man was able to say that the first day caused him so much anxiety about the course that he resolved not to come for the final four days. But he was glad he overcame that initial feeling, for he admitted that the whole experience was most enriching.

The participants also found that morning coffee with staff most valuable as they learnt to understand what the significance of much group activity was. Most commented that it was in these meetings that they say a degree of selfless dedication to the work of help and recovery that they had not imagined possible except from dedicated Christians.

On the second day, each seminar participant interviewed a patient in one of the acute admission wards, learning among other things, that it is possible to talk to and help even acutely ill mental patients. Even more important, they learnt the value of sympathetic listening, how people with problems relate to others, how to accept those they interviewed as people who need a ministry, a ministry which will be perceptive, skilful and Christ-centred.

## New Tanzanian capital brings CMS new tasks

Recently, further news of the development of Dodoma as the new capital of Tanzania was received from Bishop Yohana Madinda, Bishop of Central Tanganyika, and with it the first request to the Church Missionary Society of Australia for help.

The Bishop writes: "As you know, Dodoma is now the capital of Tanzania. Already they have been moving many people here to begin the development of the new city. Many expatriates will be coming and we have a request from the Education Department to extend Stockley School."

"They are going to extend Stockley Primary School buildings for us so we can have up to 300 pupils. This means we need more teachers at once. They said we should get two immediately to start from the beginning of the year and we would need more later on."

"Already some 350 people

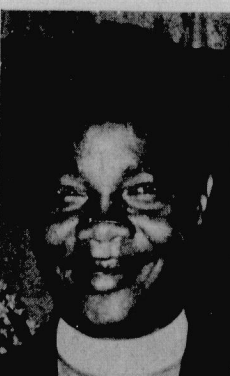
have moved here and about half are expatriates. Next year there will be more. Could you please do what you can as soon as possible? If you can get teachers to come, perhaps they could come as Members Serving Abroad, so that we don't have

to wait for them to do training, as there is no time as you will agree."

Bishop Madinda went on to comment about the tremendous opportunities that the change of capital presents for the Church.

"It is a tremendous challenge for witness here in Dodoma at this present time. We want teachers, men or women, who are mature Christians who see this as the opportunity of winning many for the Lord. There will be many changes in Dodoma, and the Church needs to be at the forefront of showing Christ in every situation."

*The directors and staff of the Church Record extend Christmas and New Year greetings to all readers and the hope that all may enjoy the peace and presence of Christ at this time. The next issue of this paper will be January 10.*



Bishop Madinda

## TEAR Fund sends \$17,000

TEAR Fund (Australia) (The Evangelical Alliance Relief Fund) has distributed \$17,236 since July to evangelical agencies working on relief in Asia and Africa.

Major allocations have included \$6,200 to the Evangelical Fellowship of India Committee on Relief (Dr Ben Wati) for relief of the drought-stricken areas of West India; \$2,500 for relief of sufferers in the flooded areas of West Pakistan, through the CMS Church in Lahore and the International Christian Fellowship relief program; \$2,300 for relief and rehabilitation in the Southern Sudan (ACROSS), this sum being doubled by a matching grant from a Christian foundation in the USA; \$1,500 to Indo-China for relief projects for refugees in South Vietnam through the Christian and Missionary Alliance and the Evangelical Church of South Vietnam and for relief of the 14-million refugees in Phnom Penh through the Evangelical Church of Cambodia and \$1,000 from the Emergency Fund for relief in Ethiopia through the Sudan Interior Mission.

It is expected that a further sum of at least \$1,000 will be sent for Ethiopia as donations continue to come in.

The sum of \$800 has been allocated to rehabilitation programs in Bangladesh and \$250 has been sent to help the relief work of Eddie Smith of World-wide Evangelization Crusade in Chad — TEAR Fund (London) has provided a jeep for this work.

From the Cliff Richard tour the sum of \$7,500 was received, one-third being earmarked to be used for Australian Aborigines. This was designated to the training of Aboriginal leaders at the Darwin Joint Training Centre and the Gnowangerup Bible Training Institute. The remainder was included in the disbursements made to Ethiopia, India, Pakistan and Africa.

### Necessity of dogma

Spiritual truth is just as mandatory for Man to believe as mathematical truth. The acceptance of such dogma does not limit the use of Man's intelligence but, on the contrary, opens up new dimensions for enquiry by enlarging his concepts in a way which otherwise would not be possible.

(L. R. Shilton)

## Dr Loane's fund helps Ethiopia

The Archbishop of Sydney, Dr Marcus L. Loane, has announced the allocation of grants from his Overseas Relief Fund, to meet special needs throughout the world.

He has sent \$3,000 to Ethiopia to be dispersed by a Christian agency on the spot in the crisis famine area. One thousand dollars of this money has been specially earmarked for Ethiopia by donors to the Archbishop's appeal.

A recent visitor to the Walled City said on his return, "It was a dark, frightening place to me. Even the police rarely go there. Many of those dark, twisting lanes are no wider than the hallway in my home. I didn't know that so many people actually lived underground in the honey-comb of cells carved out like ant-hills. Someone told me there are women and children deep inside who never see the light of day."

Cheques of \$1,000 each have been sent to ACROSS for relief work among refugees in Southern Sudan and to World Vision for relief work in Cambodia. A further \$250 has been made out to the Africa Evangelical Fellowship for work in Malawi.

Moore College



## Church Record

DECEMBER 13, 1973

Taking God seriously  
Christmas 1973

Christmas is the story of the diversity of peoples who took God seriously — and the paths of those who did not.

It may not be as simple to distinguish between these people today as it is in reflection from the vantage-point of nineteen hundred years. But the thesis of the Christmas story is the same today as it was then; it is not only the good who take God seriously, and it is not only the wicked who ignore Him.

The inn-keeper was one who was unable to take God seriously because he could not entertain the wildly impossible notion that God might be somehow mixed up in the innkeeper's everyday business! It simply never crossed his mind that the "ultimate concern" might be inextricably intermingled with the routine, materialistic secular concerns. If God should come to his inn seeking food and shelter, he certainly would send plenty of advance warning, and appear in a royal coach. He didn't! A conscientious but unimaginative innkeeper missed his major moment — and shunted the Lord of Life into the haybarn! That took a lot of explaining when the innkeeper met the angel at the gate of Heaven.

The Wise Men took God seriously — because the talisman indicating God's advent was within the spectrum of their work-a-day world. They were astrologers — starmen! And it was their calling to read accurately the "signs of the times." To be sure, what they saw compelled them to an arduous and perilous journey. And their inexact science provided a nest of pitfalls for the unwary.

They could have, with grace, remained at home — in their own land — leaving the prospect of the difficult journey to the younger, physically harder stargazers. But they did not. They took God seriously! And they took the world seriously. They recognized a priceless treasure. And they recognized the existence of violent, self-serving powers that would have destroyed the treasure, and the starmen, too. So, they returned home another way. Devotion to God and prudence are not necessarily antithetical.

That is why they are known as Wise Men.

And Herod took God seriously! Herod knew that if the tiny, newly-born spark of God's liberating judgment and forgiveness were permitted to expand into a flame — he and his kind were done for on this earth. For self-serving, naked power cannot stand before the terrible meekness of self-sacrificing love. Against the liberation that is love, tyranny is powerless.

Yes, Herod took God seriously — and he took the lives of hundreds of innocents to prove that he did. But — in Christmas what do people remember about Herod? Nothing! And about the baby whose life he sought unsuccessfully? Everything!

In taking God seriously you do not have to be grave and sombre! You can be joyful, and merry, too. For that is the way God is! And that is the way the world can be — in Him.

(By the Right Rev John E. Hines, Presiding Bishop of the Protestant Episcopal Church of the United States.)

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HE COMES  
VERY NEAR TO US

This Christmas meditation was written by  
Rev John A. Dyer, M.A.,  
B.D., rector of St Timothy's Narrabeen, NSW.

When Jesus came into our world, how close to us did He really come? His beginnings seem so different from ours that even many Christians feel unable to identify with Him.

It is possible to bear His Name, call His Father our Father, claim He substitutes for us at Calvary, seek to follow His example, and yet to be deterred from identifying with His experience by knowledge of the Virgin Birth; deterred by the very thing which makes His earthly beginning like our own.

Every Christian is born twice — once of natural parents and once of the Holy Ghost (John 3.5). It is the second birth (regeneration) which starts us on our spiritual life, not the first. For Him there were likewise two births: the eternal generation of the Son by the Father and the second birth at Bethlehem. The question is: how close was this second birth to our own second birth?

## BEING BORN AGAIN

If you think about what happens in each case you will be in a good position to check up with Scripture. But you must remember that Scripture does not fuss over distinguishing between conception and birth when it is concerned about describing a completely new start in life.

One word is used for both ideas. Where we read "Except a man be born again" it would be equally right to have the translation "Except a man be conceived again" (John 3.3). To be "born again" a new nature is

conceived by the Holy Spirit, inside the womb of the old fleshly nature. Nobody knows at the time, except perhaps the man (and God).

The new nature grows secret and quiet and easy so that there is no obvious conversion or it may be violent, a dramatic conversion, or it may be in between. But henceforth others clearly see a new nature running things in the old body, and the individual is conscious of a clash between the new and old (Gal 5.17).

## THE VIRGIN BIRTH

Think next of Jesus. He too was conceived by the Holy Spirit inside the womb of a (Mary's) fleshly nature. After birth He too experienced some conflict with that fleshly nature of Mary's, and terrible conflict with the same fleshly nature in other men.

You might object that He was certainly not their son. Yet He did persist in calling Himself "Son of Man" and if you regard His external conflicts as a deliberate illustration of our inner conflict you will, I hope, find it illuminating.

Note also that He did not claim the Holy Spirit as His Father, although He was conceived by the Holy Spirit, and He taught us to follow suit although we too were "born again of the Holy Spirit" (John 3.5). He called God His Father and said we were to call Him our Father also.

Both He and we were born "not of blood, nor of the will of flesh nor of the will of man, but of God" (John 1.13).

So it seems to me that although by first birth I am vastly, immeasurably different from Him, He has so arranged His second birth (and mine) that this

difference is defeated. He is become in truth the firstborn among many brethren (Rom 8.29); my brother, my hero, my true self, my fullness.

This is not all He is. It is what He made Himself on earth. He emptied Himself to become just like the born-again me that I might follow in His footsteps without any debilitating reservation about His nature being different from mine, without any excuse for not living as He would in my place.

## GROWTH

His childhood was the model for a Christian. Born into a godly family, learning how to be a child by copying the behaviour and attitude His parents adopted, day by day, when they entered the presence of God, extending His own child allegiance to their God as they expected — making the typical child-mistake of thinking they knew Him as they should (Luke 2:49) — He is the epitome of growth out of the natural into the spiritual.

New Christians have a similar transitional relationship with their own "spiritual god-parents." They begin by trusting those who lead them to Christ more than they trust their own judgment. Later they become independent.

## TRANSITION

There comes a time in our spiritual lives when we take up the independence of maturity, how close did Jesus come to us in this? He began His ministry by just submitting to the same rite as we do, baptism, in order to fulfil the pattern of

(More on page 3)

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## CHRISTIAN BEGINNING

Then the Holy Spirit came upon Him. Then God declared Him His Son, His beloved. Then came a time of wilderness solitude and then, last of all, came the perilous Temptations. In brief it was dedication, inspiration, exaltation, a lengthy loneliness and then solo combat against multiple attack.

Has this happened to you? Were you surprised? I was. But I should not have been. The pattern is set out as plain as could be: Dedication, exaltation, loneliness and sometimes bewilderment (the word comes from "wilderness"), then disastrous Satanic counter-attack.

Even the type of attack is all too familiar: "If God is really your Father this cannot be happening to you, can it?" "Pray God to change His plans to suit you." "If you want to generate faith in others, show how God guards those who act in faith — do something, anything. He can't let you down." "Look here. Do it my way."

What is especially useful in the gospel account is to see that Jesus coped with the situation as a mortal Christian man and not as the Divine Son. Nowhere does He "pull rank" on Satan. He used the words of the Holy Spirit in the strength of the Holy Spirit. He looked within and produced what the Spirit had provided.

He did not panic: he did not feel inadequately equipped. The Spirit had led Him into this trial (Mk 1.12), so the Spirit would lead Him out of it.

Since I began to take this account as a pattern of procedure for myself I have relied a lot more on Jesus' methods, a lot more on the Holy Spirit, and I've been a lot more successful against Satan. This is evidence to me that His life is a blueprint for ours.

Jesus never shows how to be defeated (except, in a sense, on the cross). In this He does not come close to me — at least, not as I see myself. I often feel like giving in early like a tired child but He insists on victory first.

When He says "Follow Me." He seems to expect me to comply both as to method and as to success. He seems to think more of me than I do of myself. When I think of Him as the only Begotten my response is "Yes, it's all right for You." But when I think of Him as the firstborn among many brethren and that God ordained we should be shaped by the Spirit to this likeness (Rom 8.29), I find I cannot say that.

I cannot plead inadequacy when He made Himself just as "inadequate" and offers me the

same Spirit that strengthened Him and His early disciples. I might even begin to believe He might be right about my potential after all. Dare I believe it? Only if I am brought close to Him, something I cannot bring about, or He comes close to me.

## TRANSFORMATION

If Jesus was conceived by the Holy Spirit, nurtured by the Holy Spirit, inspired by the Holy Spirit, how is it that the Holy Spirit came upon Him from outside when He was baptised? Is it that living in the Spirit is like living in a gale of wind which you constantly breathe to live but which also provides gusts of extra power to be harnessed if you wished?

If Jesus needed this extra power, already filled though He was, might not I whenever I take up some new task?

Or rather, since I know I need it, is this unexpected coming of the dove on to Him the pattern for me also? Is this how Christ strengthens us "to do all things" (Phil 4.13)? If it was this which changed a godly carpenter into a Good Shepherd then even in vocational change and rash reorientation He comes very close.

Very well then, let's try it. I will commit myself to a task I know is beyond me-as-I-am. Writing this article is just such a task. Once before I refused. But now I am more used to the experience of faith so let's use the experience of Christ to see if He comes close to me in this. (Theoretical knowledge must be tested regularly and extensively against living experience. With interpretations as with men, it is a matter of "by their fruits ye shall know them.")

## PRIDE

There is an awkward consequence of any success. When you have tested and proved that Jesus is come close to you indeed and you can attempt His every footprint, then there is a natural tendency to show off, which can be easily resisted, and a subtler tendency to slack off, which is not so easily checked.

Success is the one "temptation" for which God is responsible and cannot avoid leading us into, in a manner of speaking. We are not used to it. But we can see how Jesus coped with it. He got away from the sphere of success and sought private communion with His Father. He was able to refuse the benefits of worldly success and ascribe the glory to God because He had greater benefit through that communion, and anyway, all His success came through that prayer to God. It used to puzzle me why the Divine Son needed to reject the credit and pray for the things He did.

But is this not another case of His entering our world and our limitations, of using our methods and our equipment? His disciples certainly felt all this was for them; they asked Him how they should pray. They had all been praying from childhood, some had had lessons from John the Baptist.

But they saw Jesus received fantastic results and they wanted to know how they might also. So He told them "Come close: stand where I stand, in the relationship I enjoy. Say 'Our Father'."

## DEFEAT

In spite of all we have on our side, in spite of all His work in preparing the way, we still suffer defeat by Satan. Nothing demonstrates more clearly the chronic depravity of man, which in turn leads to the decline of despair.

It is, of course, just here that the good news of Jesus Christ is incomparably potent. For the further you fall from Jesus the Master, the nearer you fall to Jesus the Saviour.

When the Master is most angry at your failure, the Saviour is most solicitous for your

redemption. Suddenly, you see what you have done in the light of its consequences, you change your mind about it (repentance) and call to Him (faith). He is always near enough to hear and close enough to understand.

The whole end of the incarnation is just this: to be near enough to hear, to help and to save to the uttermost them that call. He does not save from a distance but by diving alongside and exchanging places. "He was made sin for us that we might become the righteousness of God in Him." (II Cor 5.20)

In His own day He saved people from both spiritual, physical and social defeat. He forgave sinners, healed the sick and reconciled the incompatible (eg Matthew, the collaborating tax-collector, and Simon the Zealot, a nationalist fanatic of Black September calibre). But He seemed never to face the family tensions we face today which damage, or even destroy Christian home life.

How can He be really close to us if He never faced the problems of marriage, parents and children? I was greatly puzzled

over this until I saw this was the major Biblical preoccupation, dealt with on such a scale that one does not see the wood for the trees.

Family life is what the Bible is about. All its great themes are about the family relationship between God and Israel, God and man, Father and Son, Bride and Husband, Church and Christ. Jesus was a Son to the Father, a father and mother to His disciples and a husband to the church. It is all here, writ large, but I did not see it until I told myself it MUST be there if He is as near as He says. He is and family life is as important as it seems.

## TENSIONS

No one seems left out. To those lost in the inner deserts of neurotic tensions, He comes very close. The depressive, weighed down by neurotic guilt and frozen rage, is offered justification by faith (not works) by the crucified sin-bearer.

The hysteric, terrified both of losing friends and of trusting them, is offered the water of life

and the everlasting gift of the Spirit by One whom everyone deserted. The split personality is offered resurrection from the grave by One who has been in hell. The paranoid is offered a kingdom of peace by a King Who knew both rejection and outrage. He has suffered it all.

## HOME-COMING

Is there anyone He does not come near to? Is He not wonderful, this Incarnate Son, God-man, Who sacrificed all for love of you and me? Do not rest content with book-knowledge of this Man. He is alive and He is near. He has the understanding of experience.

He offers His victory in exchange for your defeat, O Christian man, and yours, O Christian woman. You cannot sin yourself out of His reach. The greater your sin, the nearer you are to Him who became sin.

Let Him bring you back home this Christmas and make you a beacon of hope for others as yet un-reached who, perhaps, look on you now as sad proof that Christianity does not work.

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For Evangelical Alliance Relief Fund, 4 Wellesley St., Mont Albert, Vic. 3127. Telephone Mon-Fri 836 6079 or 89 4381. Special Appeal envelopes available for churches.

Elsie Redman examines a very ill woman in Southern Sudan.

**TEAR FUND AUSTRALIA**

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## Notes and Comments

### Casinos status symbol

It seems that the gambling casino is well on its way to becoming the status symbol of the permissive society.

Tasmania has one and wants another, despite the suicides that have come from West Point. Queensland wanted one but a Premier with principles has been prepared to say no. South Australia has been promised one by its Premier, Mr. Dunstan, whose record on permissiveness is becoming quite formidable.

Fortunately, South Australians are not taking it lying down as the letter columns in the daily press clearly show. And Christians are giving a strong lead.

The latest State to show a further desire to get the status sym-

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bol, is NSW. Mr. Askin, the sporting Premier who likes his suburban indulgences and would like all citizens to enjoy them willy-nilly, was warned off when he broached the question. But as an election promise, Mr. Patrick Hills, the ALP Leader, said that if elected to the State Government, he would get an inquiry going to see if NSW should have a casino.

Bankrupt Roman politicians offered their citizens "bread and circuses." Perhaps the gambling casino is the gimmick of their modern bankrupt counterparts.

### Deny benefits to dropouts

Rev. T. Rees Thomas, well-known Brisbane city minister, went on record recently about people living off unemployment benefits, most of whom are young people who have dropped out of society.

He said: "These unscrupulous people should be denied unemployment benefit if they continually reject job offers; this would bring them to their senses."

If Mr. Rees Thomas were right, the withholding of social service benefits would cure the ill. We believe it is a gross oversimplification but one which is popularly believed by older people who feel angry about the attitude towards them reflected by the dropouts.

Many of these young people are emotionally unstable and have great difficulty forming satisfying relationships with other people. They got along on the basis of sharing in the end-

avour to meet each other's physical needs and often deny the existence or usefulness of other human needs.

Basically they are isolated, withdrawn, insecure and immature to a degree. Yet their appearance of high spirits and exuberance, strutting of guitars may induce some to think of them otherwise. The widespread use of drugs among them underlines their real difficulties about themselves and their relations with others.

They need help and they often seek it, often too late. Yet their plight is an off-shoot of current society and we owe them understanding, and dare we say it — pity. The plight of aimless, thwarted, angry young people is truly pitiful and it must call out the best in us.

Christians in Darwin are trying to reach them. Denominations along the Queensland "Gold" Coast are about to do something to reach them. There needs to be a strong Christian witness among them on the beaches of Bali too. Their attempts to "get away from it all" merely reflect their insecurity.

People who go to ministry to them need to be mature in their own security in Christ. Nothing less will go down with them.

## Place of sacrifice

Radio and TV commentators and other reporters have made frequent use of the word "altar" in their descriptions of the marriage of Princess Anne with Captain Mark Phillips. One commentator was seated "high above

the high altar" in Westminster Abbey. The couple were said to walk forward and kneel "before the altar" after the exchange of vows, etc.

The use of the word "altar" in connection with the description of any item of furniture or furnishings in Church of England buildings for worship is a complete misnomer.

An altar is a place of sacrifice, almost always blood-sacrifice and slaughter. It has been believed by various Church groupings for many centuries that in the sacrament of Holy Communion Christ was actually being put to death by the priest. This has led to the use of special sacrificial vestments by priests, and of pieces of stone on which "the sacrifice of the Mass" is said to take place, etc.

It seems that the only New Testament reference to an altar which does not refer either to the Old Testament sacrificial systems or to the altar of incense in the heavenly temple (eg Revelations 8:5) is Hebrews 13:10 where the word plainly refers to the sacrifice of Christ upon the cross.

The Church of England reformers and compilers of the Prayer Book clearly recognised that the sacrament, far from being a sacrifice, was a "memory" of the "full, perfect and sufficient sacrifice" once for all offered by Jesus the Son of God. The character of the Lord's Supper is that of a fellowship meal around a table, at which meal we especially remember "the exceeding great love of our Master and only Saviour Jesus Christ, thus dying for us."

These things are clearly reflected in the way the Prayer Book uniformly refers to "the Lord's Table" in the Communion and marriage services, to

## Personal faith and business

At a dinner to inaugurate a Christian Businessmen's Committee in Bendigo, Mr. Tim Payton said that "a personal faith in Jesus Christ has much relevance for businessmen."

A Melbourne finance and investment consultant, Mr. Payton had come to Bendigo for the charter dinner. About 40 men attended the dinner and the first chairman is Mr. R. Eldridge.

Speaking of the C.M.B.C. movement, Mr. Payton said: "We want each town or city in Australia to know there is an organisation of businessmen in this country who sincerely believe that the only hope, the only answer for all man's needs in this life is to be found in Jesus Christ."

## Punitive aims in overseas relations

The world is all the better for the fact that in international relations we have of recent years fostered "detente" rather than open hostility.

This throws into stark relief the attitude which still persists in some ecumenical circles that countries should break off relations with those countries whose actions they disapprove for one reason or another.

There have actually been moves to get western countries break off relations with China because of its jack-booted imperialism which subjugated part of Korea and all of Tibet.

There have been similar moves against Soviet Russia for its savage racial discrimination policies, especially against Jews, its treatment of Christians, its exploitation of human life in slave labour camps and its abuse of psychiatry to gain its own malicious ends.

But most western nations and certainly Australia, have paid no attention to these pleas, despite the universal acknowledgment

of the way in which both these powerful nations oppress millions.

There are signs that both nations are susceptible to the influence of world opinion when the way is kept open for such opinions to be made known and to be made known in a spirit of understanding because of social, cultural and economic ties.

This makes it all the more difficult to understand what some Australians who are closely linked with the Australian Council of Churches keep urging our government to break off all trade with South Africa.

In a letter to "Australian Presbyterian Life" of 27 October last, a letter urging such punitive and hostile action appeared under the signatures of eleven ministers and laymen. Among them were Revs. Neil Gilmore, Ted Arblaster, Douglas Dargaville, Darcy Wood and Vaughan Hinton. It looked like an extract from a "Who's who" of the ACC.

They say, among other things, "By continuing to trade with South Africa we are giving active support to its policies and thereby 'interfering' in their internal affairs."

We must admit that the logic of this escapes us. Does our revived trade with China mean we support its policies in Tibet? Does our considerable trade with the Soviet Union mean we support its policies and its treatment of the Jewish race?

We trust that these gentlemen will not suddenly become logical and apply this lack of argument to other countries. For in any case, we have a duty as Christians to avoid being motivated by anger and hostility in our relations.

We believe that it was a sad day for international understanding when South Africa was forced out of the British Commonwealth. That was a majority decision motivated by hostility.

It is to be hoped that the Whitlam Government does not attempt to erect further barriers to understanding with a country with which we have much in common despite the differences which exist and which the ACC seem determined to exacerbate.

We appeal to these men and those who may hold their views to seek to open channels of communication rather than close them by advocating hostility and bitterness.



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### Firing squads sound louder

SIR, — Your recent publishing of a letter from a "Christian" in Chile was done in manner which seemed to lend an air of support/approval for the sentiments expressed therein.

It is unfortunate to find so many Christians who take joy in the exercise of armed force. More so the tragedy when such force is used against a lawfully elected government. The mouthpiece of Christian convictions by the generals/colonels/generalissimos, etc. does nothing for the cause of Christ. Little wonder communist governments take an antagonistic attitude towards Christians. Little wonder dictators find such a ready bedmate in the Christian Church.

Your publishing of the sentiments of the correspondent from Chile does nothing to enhance the reputation of the Church Record, nor the cause for which it is published; instead, it helps to make louder the sounds of the firing squads which have become such a conspicuous part of the Chilean scene.

H. McIntosh, Goulburn, NSW.



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# Letters

TO THE EDITOR

Letters to the editor should not exceed 300 words.

### Why 600 hymns in new book

SIR, — In the Australian Hymn-Book Report Two, issued earlier this year, the section on "Number of Hymns" reads (in full): "Following the response to the first report the Committee agreed to increase the maximum number of hymns to 600 if necessary. It is believed that adequate common ground can be provided within this number to commend the book. At the same time impractical diversity would be avoided by this discipline. The repertoire of the average congregation is well within this limit. To foster a common heritage in hymns is in fact a purpose of this book."

Now in its overall approach so far I feel the Committee has done an excellent job, but I strongly believe that in regard to this question of number of hymns the Committee has made a serious error of judgment, and one that will affect the entire question of the acceptance of the

new hymn book by congregations of the four co-operating denominations.

In a letter which I wrote some time ago to the secretary of the committee, on behalf of my rural deanery, this matter was stated thus:

"The Methodist Hymn Book contains 1035 hymns, the Book of Common Praise has 888 hymns (including the Ancient Office Hymns and the Australian Supplement). Even after making allowance for the material in each book which is hardly ever used or is obsolete, a book of about 600 hymns offers too restricted a choice to Methodists, and to Anglicans who use B.C.P."

And within that same number of hymns one is going to seek to meet the requirements of Congregationalists and Presby-

terians, and include new hymns that are unfamiliar to all! It seems clear to us that this cannot be done within the scope of a hymn book smaller in size and range than those at present in use."

The real danger is that rather than lose the opportunity of singing some of their firm favourites, many congregations of all denominations will insist on retaining their present books. This could endanger the success of the whole project.

"At present, a local church should be in at least as favourable position to put in a hymn book of 900 to 1,000 hymns as when the B.C.P. and Methodist hymn books were taken up by churches — the extra cost of a book of this size over that of a collection of only 600 hymns is well justified. The exact number should be the result of each hymn winning its way on its merits as deserving a place rather than by setting a total and then filling up that number."

The letter suggested titles of various hymns which we felt

## Getting down to the prayer work

The Anglican Home Mission Society of the diocese of Sydney has recently begun a campaign to deepen and intensify the prayer support of the Society. Christians are being asked to consider whether God is calling them to undertake specific prayer work on behalf of a person, situation or problem.

This does not mean that the Society has been prayerless in the past! The Society has always been conscious of the great amount of prayer support which has backed its work for over one hundred and sixteen years. Many interested folk use the Society's prayer card in their daily prayer times. Each day the general office work is halted at 10 am for prayer. In each department of Home Mission work staff members meet daily for prayer.

The present campaign is aimed at deepening and intensifying prayer support. The concept is based on a verse from Paul's second letter to the Corinthian Christians, which says: "You also must help us by prayer, so that many will give thanks on our behalf for the blessing granted us in answer to many prayers." (2 Cor 1/11).

When Paul wrote "helping together" he used a Greek word of fifteen letters which throws a great deal of light on the subject of prayer.

There are three parts to this word. Part one is the main root of the word, which means "work." If you want to work, there is no harder work than prayer!

Part two is a little participle which means "with." This adds the idea of fellowship. So, we get working with. Paul in Philippi — the Christians in Corinth, co-operating with him in his work. The Home Mission Society dealing with the sorrows and problems of society — you on your knees.

Part three is another little participle, which means in this combination "underneath." So the full concept of the word is "a working together underneath" — or "underground."

What a mighty underground movement this should be! The person who offers to undertake prayer of this kind must be prepared to really work at it; to pray each day perhaps for many years, until the answer is given.

### False values

False values are not likely to have much sway with the person who has developed a sense of responsibility towards others and who has developed a real basis of communication with a person. (J. A. Mackinnon, headmaster, Pulteney Grammar School, Adelaide).

### Contrary image

When the Church is most faithful to its message it is most likely to be rejected; when most sincere in its aim, to be misunderstood; and when most popular in its image, to be most ineffective. (Dean L. R. Shilton).

should be included but which were proposed to be omitted. The list is too lengthy to give here, but our feeling was that there were too few selections in (for example) the categories "Christian experience, personal involvement and response," Holy Communion, the Second Advent, Children's, Missionary, and New Year hymns, and also that valuable hymns in other categories were left out of the proposed book.

I would greatly appreciate hearing from any readers who would like to discuss the above matters further with me, with the thought in mind that, after they have looked into these issues, they may wish to pass on their views to the Australian Hymn Book Committee. My address is 189 Church Street, Newtown, NSW, 2042.

B. W. Powers, Newtown, NSW.

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# Commission on status of women

In June, 1973, the Commission on The Status of Women held its first meeting at Chatswood, N.S.W. The Commission was established under the auspices of the N.S.W. Council, Australian Council of Churches.

It is the first such Commission set up by a Church body in Australia and is in keeping with a world-wide trend towards a new understanding of women in society. In fact a United Nations Resolution adopted during the 27th Session of the General Assembly set down 1975 as International Women's Year.

The trend is towards a very basic change in society. Women are questioning the whole patriarchal, one-sided development of our culture, and its harmfulness to both men and women. A whole feminine world has been ignored and denied, involving a waste of potential which could be re-discovered and given the opportunity to express itself.

It has been difficult for women to develop themselves as individuals or to participate fully in church or society. The limiting stereotypes and strictures placed upon women must be set aside to free them, and ultimately to benefit society as a whole. It is in this area that the denominations, and the Commission should have something to contribute.

The Commission is to respond to those needs which it may be able to uncover, and to this purpose it has set up three committees:

1. **Women's Participation in the Church** — To investigate the present role of women in the church and their satisfaction or otherwise with this role. (Contact Dorothy McMahon, 296 Rowe Street, Eastwood. Phone 85 4914.)

2. **The Theology of Women** — To interpret and re-interpret writings of a theological nature in regard to women and develop a new understanding of their

personhood. (Contact: Margaret Rodgers, Deaconess House, Carillon Avenue, Newtown. Phone 51 1172.)

3. **Resource Committee** — To build up a resource section for the Commission and prepare a bibliography of work already undertaken by other groups. To make material and people available when and where required. Information on the following subjects has been and is being collected: Aboriginal women, abortion, birth control, child care, divorce and desertion, education, equal pay and job satisfaction, feminist theory, homosexuality and lesbianism, the law, migrant women, media images, prostitution, taxation, women and aging women in the workforce. (Contact, Judy Malcolm, 61 Union Street, North Sydney. Phone 929 7163.)

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## Christmas shindig zaps audiences

Sydney's Youth Department group, the Harvest Theatre, has presented a Christmas musical called "Tricky Nick... Alive and Well and Living in the Spirit of Christmas".

Creator of the musical, producer/director and co-author Jeff Carroll describes the musical as "A Christmas shindig at which audiences were zapped by the message behind the Christmas bauble."

Jeff has written several other musicals, such as "Professor Kobalt and the Krumpet" which has been performed by the Arts Council of NSW to over 500,000 children in NSW schools. His other biggest production, was "Bread" which played to packed houses throughout Sydney, appeared on national television and had an LP recording made of it.

"Bread" will be produced next year down in Adelaide for the 1974 Festival of Arts.

Jeff Carroll said, "The cast of 'Tricky Nick' is mainly made up of church kids who are interested in theatre as a means of communicating the Christian message in an interesting and entertaining way."

"Tricky Nick" made its debut at the Bankstown Civic Centre Theatre on November 23, and 24th. It was presented at Mosman Town Hall on November 30 and December 1, and at the Chapter House, St. Andrew's Cathedral on December 7 and 8.

## Dalby jubilee

St John's, Dalby, Q., recently celebrated the 50th anniversary of the present church building.

As part of the preparations for the jubilee, the lovely east window was taken down and completely restored. The glass was cleaned with caustic soda and re cemented.

This window was a memorial to William Hewitt Mulholland of Richmond Downs, Roma who died on 2 November 1899.

The window was transferred to the present building in 1923. The rector of St John's is Rev Jeffrey Roper.

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APPLICATIONS: To the undersigned with full details of qualifications and experience, date of birth, current Registration Board numbers and personal or written references.

CLOSING DATE FOR APPLICATIONS: 31st December, 1973.

HUGHES, (Chief Executive Officer)



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Women's Hall, 295 Parramatta Rd, Glebe 2037 660 1805  
University Hall, 281 Parramatta Rd, Glebe 2037 660 2575

# Shortcomings of a report

REPORT ON HOMOSEXUALITY. Report to Sydney synod, 1973. Anglican Information Office, Sydney. 62 pages. 90c.

Times have changed since parents told their children that Oscar Wilde went to gaol for murdering his wife.

Contemporary attitudes to discussion of sex matters and the activities of movements such as Gay Lib with their demands for varying degrees of acceptance and recognition have made homosexuality a live issue for the Christian church. The response runs all the way from clergy performing "marriages" for homosexual couples to this report for Sydney synod.

The obvious place for the report to start is with the biblical material, and this it does, outlining the biblical treatment of man, sexuality, sex ethics and their infringements before arriving specifically at homosexuality. Then follow the committee's recommendations, mainly concerned with the legal aspects of the issue.

The rest of the booklet is taken up with appendices. Indeed, if an appendix were performed there would be little patient left (24 pp in 61). The appendices treat further biblical material, with lengthy sections on aetiology of homosexuality and legislation.

This breakdown indicates the strengths and weaknesses of the report. It is strong on theology but despite lip-service at two or three points, weak on pastoral concern. This is a serious defect in a report from a Christian body, because although theology is obviously involved in the issue, for both minister and parishioner the main problem is not theological. After all, the biblical perspective is clear enough even after the most lenient interpretation (eg Sherwin Bailey, H. Kimball-Jones).

The area where homosexuality becomes a distressing issue is not theological but pastoral, and it is here that the committee has looked the difficulty in the eye and passed by on the other side.

The recommendations are all addressed to the Government! The committee has not here given any positive guide to the ordinary Christian who would most appreciate the benefit of pastoral wisdom in approaching the homosexual and his problems. The main thrust is dire warning. If God be against us, who can be for us? May we be delivered from such compassion.

Despite this serious shortcoming, the most disturbing part of the report remains its preoccupation with the legal issues. At this point the report falls into gross inconsistency. It is concerned to protect the institution of marriage, but will not legislate against adultery and fornication

on the grounds that these constitute less of a threat to marriage. A likely tale! There is about as much chance of the homosexual destroying marriage as there is of the primate retiring to become an SP book-maker.

Nor is the situation helped by the advocacy of legal penalties for all homosexual behaviour. Imprisonment, recommended for "repeated offences" (between consenting adults?) is surely the least appropriate response. What else is there? Fines? Commitments to a psychiatric hospital? The fact is that homosexual rhetoric notwithstanding, it does not represent a threat to society such as to warrant this reaction; the 96 per cent majority need have no fear.

Perhaps leavening of the Christian wisdom of C. S. Lewis may be appropriate here: "The real reason for all the pother is, in my opinion, neither Christian nor ethical. We attack this vice

not because it is the worst but because it is, by adult standards, the most disreputable and unmentionable, and happens also to be a crime in English law. The world will lead you only to hell; but sodomy may lead you to gaol and create a scandal, and lose you your job. The world, to do it justice, seldom does that. If those of us who have known a school like Wyvern had dared to speak the truth, we should have to say that pederasty, however great an evil in itself, was, in that time and place, the only foothold or cranny left for certain good things. It was the only counterpoise to the social struggle; the one oasis (though green only with weeds and moist only with foetid water) in the burning desert of competitive ambition... a perversion was the only chink left through which something spontaneous and uncalculating could creep in. Plato was right after all. Eros, turned upside down, blackened,

# Books

distorted, and filthy, still bore traces of his divinity." (Surprised by Joy, Fontana, p 90.)

This is not to call evil good and good evil, but it is important that our response to the homosexual be determined by compassion, not condemnation. However inconsistent with Christianity homosexuality may be, beyond the law of the land lies the ultimate reality of the grace of God.

Don Meadows.

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## Church growth

BUILDING TODAY'S CHURCH by Leslie Parrott. Baker, 1973. 228 pages. \$2.95.

This book is a kind of "do-it-yourself" manual about creating a rapidly growing congregation which is so much a feature and goal of many Protestant American churches. The author, a pastor of a large Nazarene church in Oregon, seeks to analyse the factors in church growth, which include the pastor's role (which includes "managing the finances"), the church board, planning, music, counselling, eventual services, hard work and sustained visitation.

Happily, he sees preaching as the foundation of all else. The Australian Anglican reader can find something helpful in its pages, even though his environment and church structures are somewhat different.

R. E. Lamb

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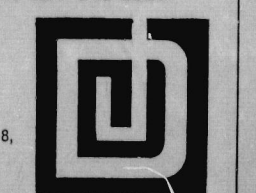
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Mainly About People

Rev Trevor A. Cuthbertson, who has resigned the district of St John's, Peakhurst (Sydney), from January 2 next, has accepted a teaching appointment at the University of Wollongong.

Rev Leonard M. Abbott, chaplain of Shore School, North Sydney, since 1961, has been appointed in charge of the provisional parish of St John's, Peakhurst with Lugarno (Sydney) from early February next.

Archdeacon Claude E. Hampson, rector of St James', Mount Isa (Nth Q) since 1968, has resigned the parish from early next year.

Rev Peter Clifford, SAMS missionary in the diocese of Northern Argentina since 1963, has been seconded to the Church of San Marcos in the diocese of Panama and the Canal Zone (PECUSA).

Miss Judith Peterkin, of Perth, who has been a SAMS missionary at La Paz (Northern Argentina) will return home for furlough early next year.

Rev William Hoare was ordained priest at Holy Cross Cathedral, Geraldton, on November 25, by Right Rev Howell Witt, Bishop of North West Australia. While serving at the tracking station, Carnarvon, he had been an honorary deacon.

Mr Russell G. Rolleson has been appointed assistant general secretary of the Australian Council of Churches and is also responsible for public relations.

The Archbishop of Cape Town since 1964, Dr Robert Selby Taylor, has announced that he will retire next year when he will be 65.

Rev Barry C. C. Maxwell, in charge of St Luke's, Mascot (Sydney) since 1968, has been appointed to a teaching position at Shore School, North Sydney, from next year.

Rev Stephen Freshwater, recently appointed Director of Christian Education for the diocese of Brisbane, returned to England in mid-November on account of ill-health.

The following were ordained priest in St John's Cathedral, Brisbane on November 29: Revs V. McManis (St John's, Dalby), G. Hodgkinson (St Stephen's, Coorparoo), S. Redhead (Ekibin) and D. Edwards (Nundah).

Miss Helen Granowski, headmistress of St Hilda's School, Southport (Brisbane) since 1964, will resign from August, 1974.

Mr Edward Prince, formerly senior master at the school, has been appointed headmaster of Slade School, Warwick (Brisbane). He succeeds Mr H. J. Whybird who resigns at the end of December. Mr Prince has been at Slade since 1956.

Mr Robert Smith, previously in charge of the preparatory school, has been appointed headmaster of the Church of England Boys' School, Toowoomba (Brisbane) from 1974.

Rev Francis J. Diacon, chaplain of St Paul's School, Bald Hills, Brisbane, since 1969, has been appointed rector of St Nicolas, Sandgate from early 1974.

Right Rev Arthur W. Lauer, Bishop of Bombay in the Church of North India has resigned and joined the Indian staff of the Leprosy Mission with promotional and executive responsibilities.

Rev Dr John Nurser, warden of St

Mark's Institute, Canberra, has gone to the U Kon study leave.

Rev Douglas C. Abbott, Regular Army chaplain since 1955, has become senior chaplain of the new Field Force Command and Training Command, stationed at Victoria Barracks, Sydney, from 1st November.

Rev Reginald J. H. Roddick, vicar of St Bede's, Earlwood (Melbourne) since 1952, has been appointed rural dean of St Kilda for three years from 1 December.

Archdeacon J. Harvey Brown, vicar of St Margaret's, Caulfield (Melbourne) since 1965, has resigned from 31 March 1974 and will join the Long Service Leave locum tenens team.

Rev Harold G. Richards, rector of Rochester (Bendigo) since 1964, has been appointed rector of Cranmer the Martyr, Cobuna.

Rev Alan T. Higgins, rector of Orbest (Gippsland), has been appointed Diocesan Education Officer from mid-March and will assist in St Paul's Cathedral, Sale.

Rev William J. R. Michie, rector of Newborough (Gippsland) has resigned from 11 February and has been given twelve months' leave of absence from the diocese.

Rev Frank A. Jobbins, curate of St Jude's, Dural (Sydney), since 1971, has been appointed an assistant at Holy Trinity Adelaide, from 21 January next.

Rev Gerald E. Beaumont, vicar of St Francis, Moorabark (Melbourne) since 1972, has resigned and will go to the diocese of Carpentaria Aerial Mission from mid-February.

Deaconess Elsie V. Wells has been re-elected head deaconess (Melbourne) for a further period of three years from November 1973.

Miss A. Fairweather was admitted to the order of deaconess at the Church of Emmanuel Oakleigh (Melbourne) on 10th December 1973.

Dr Billy Graham can't slow down

ST. LOUIS, Missouri, November 12 — At the conclusion of the St. Louis Crusade Billy Graham, scratching his head thoughtfully, said, "With spiritual hunger like this I cannot slow down in my evangelistic activities."

He had just finished preaching to the largest crowds ever to gather in St. Louis for religious services. The St. Louis Arena, which is larger than Madison Square Garden, was packed to overflowing at every service. Crusade officials had to turn down additional thousands of requests for tickets. Dr Graham said, "There is a spiritual hunger here that we had not anticipated."

In reply to a question he said, "Yes, I think Watergate, the energy crisis, the tensions in the Middle East have all added to the uncertainty of people. They are searching for something to

hold on to. I have never seen audiences to attentive, so hungry and so responsive."

The black participation was the largest that the Graham Crusades have had this year. Almost all black churches in the St. Louis area enthusiastically supported the Crusade. A dozen or more black clergy were visible on the platform each evening. Hundreds of black people responded to the appeal to receive Christ during the week.

Dr I. C. Peay, Sr., pastor of the Galilee Baptist Church, said, "The Crusade is the greatest event ever to come to St. Louis. The whole metropolitan area will be helped as a result of the great fellowship with the Billy Graham Team and Dr Graham."

The planned follow up in St. Louis will be the most extensive the Graham organisation has ever undertaken. During the past few Crusades experimental studies have been made in how to intensify and increase the follow

up. Fifteen hundred people have been carefully trained to help follow up. Nurture groups have been organised throughout the city to help the churches. These Nurture classes are led by carefully trained leaders.

One thousand enthusiastic young people have committed themselves to starting group Bible studies. More than 4,000 home prayer meetings were started during the Crusade. It is expected that most of them will continue.

Many church leaders, political leaders, and foreign visitors attended the Crusade including Missouri Governor Christopher Bond, the youngest governor in the United States, and Liberia Ambassador to the United Nations, David Thomas, who publicly thanked Dr. Graham for the financial help the Graham organisation has been able to give to the starvation areas of central West Africa.

Anglican Bishop Festo Kivenegere of Uganda attended five of the services and declared, "It is one of the great experiences of my life."

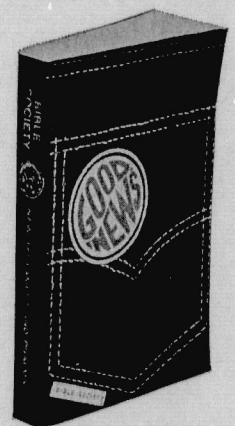
When counsellors asked inquirers, "Why did you come forward tonight?" the replies were as varied as the backgrounds of the people who came — each one personal and special. One 52-year-old man said, "I decided it's about time." Nearby a smiling 16-year-old girl replied with assurance, "God said it, I believe it, for me that settles it."

Pocket full of love

Blue denim pockets of love and hope could soon be carried by thousands of today's "ers."

In a bid to reach the young generation, the Bible Society has produced a modern language New Testament with a blue denim cover depicting a jeans pocket (pictured).

The cloth cover is overprinted in "white" stitching to outline the patch pocket of a pair of jeans.



Bold red type proclaims "Good News" in a circle on the cover and the words "Bible Society" are unobtrusively printed in the lower left corner.

The back cover also features the blue denim jean pocket motif. The National Production and Marketing Co-ordinator of The Bible Society, Mr Charles Cook, said this week that the Society was particularly concerned with reaching today's "outside the church" teenager with the Christian message.

He said the new design was aimed at attracting the teenagers' interest, while the contents were easily understood, being in the modern translation which had a vocabulary of only 3,000 words.

"The cover, size and straight modern language will appeal to the 'Jean-age' generation. The illustrations also, are modern, stylish and to the point," he said.

The translation, Good News for Modern Man, has sold more than 40 million copies since it was introduced in 1966, and is a world best-seller.

Roland St John to retire

Mr Roland T. St John, B.A., B.Ec., A.A.S.A., M.B.E., registrar of the diocese of Brisbane since 1946, will retire from the post on advice from a specialist physician, at the end of 1974.

Roland St John (pictured) is one of Australia's outstanding churchmen. He has played a prominent part in General Synod and its Standing Committee and has been the leading layman chosen to represent the Australian Church overseas at the two Anglican Consultative Councils in Limuru and Dublin.

Both Mr and Mrs St John grew up in rectories, Mr St John mostly in Armidale diocese and Mrs St John in Brisbane. Both have given life-long service. Mr St John is 59 and his resignation will be greatly regretted by large numbers who have enjoyed his friendship and helpfulness.

In the Brisbane diocese, his fine administrative gifts and his business and financial insights have been put to constant use. His management has assured that the diocese is prepared materially to face the increasing demands of growth and expansion that are put upon it.

W.A. retains clergy ban

The Legislative Council of the Western Australian Parliament has rejected a move to allow clergymen or people convicted of a felony or treason to become members of parliament.

Sections of the Constitution act Amendment Bill had sought to remove these disqualifications.

The provision relating to people convicted of treason or a felony was defeated on the voices.

The provision relating to clergymen or ministers of religion was defeated in the committee stage.

The acting chairman of committees, Mr F. D. Willmott, who

made the voting 13-13 by opposing the provision, ruled that the equal vote meant that the clause was not carried.

The Leader of the Opposition in the House, Mr Griffith, said that the section of the Act relating to disqualification of clergymen had operated successfully for a long time.

Mr R. J. L. Williams (Lib, Metropolitan) said there was the possibility that in the event of a religious revival a clergyman could be swept into office.

The Leader of the Government in the House, Mr Dolan, said that the Act discriminated against people who would have much to offer Parliament, particularly in relation to social legislation.

CHRISTMAS -- ONE OF MANY FACES?

Australian Christians often take "Christmas" for granted. When suddenly they find themselves in a non-Christian country it's a shock to the system to find that Christmas Day is often a working day.

feasts observed by Singaporeans. These are the Chinese New Year; the Moslem feast of Hari Raya; the Hindu feast of Deep Avali observed by the local Tamil people and the Christian festival of Christmas.

Here in Australia our 1973 Christmas stamps, in spite of increasing secular pressures, depict two scenes based upon the narrative of the good news of our redemption in Jesus Christ. As Christmas approaches let's be thankful for the uniqueness of Our Lord and his love, and mindful of Christians elsewhere who face the pressures of a multi-religious society.



Children's Christmas tree on the 75c Singapore issue.

Two years ago the State of Singapore issued a set of four stamps depicting four great

**Rushing to God**  
We tend to rush to God with our requests as if they were all that mattered, treating Him almost like a machine for answering prayer.  
(Dean T. W. Thomas)



Mr St. John at the Registry.

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