

THE AUSTRALIAN CHURCH RECORD

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Veil of secrecy lifts Anglican-R.C. Joint Commission report published this month

The International Anglican-Roman Catholic Joint Commission which met at Windsor, England, nearly four months ago to discuss eucharistic theology, was to have published its report on January 1 this year. The report was not available in Australia when we went to press.

No details of the findings of the Commission were made public by either denomination and the only Australian delegate, Dr Felix Arnott, Archbishop of Brisbane, has maintained a strict silence.

A statement put out officially after the meeting said that "we believe that we have reached substantial agreement on the doctrine of the eucharist." Delegates agreed to submit a statement to their denominations before it was made public and they described the statement at the time as "the most important since the Reformation."

Members of the two delegations were hand-picked by the Archbishop of Canterbury and the Pope. At the previous meetings at Gazzarda in 1969 and Venice 1970, Dr Raussey had not chosen an Australian, although the Church of England in Australia is the largest section of the Anglican Communion outside England.

R.C. BISHOP SPEAKS

The cloak of secrecy which surrounded the Windsor meeting was broken by a Roman Catholic bishop, Christopher Butler, who in a letter to the London "Times" said that the Commission had been explicit on the real presence of Christ's body and blood, that a change in the "inner reality" of the bread and wine takes place at consecration, and that this special presence of Christ does not depend for its reality on the individual believer's faith.

Anglican formularies explicitly state that Christ is taken only by the faithful receiver of the bread and wine. They add that those who have not a living faith in Christ are not partakers of Christ.

So if Bishop Butler's statement is correct, the findings of the Joint Commission are both heretical and unscriptural. Dr John Stott, rector of All Souls', Langham Place, London, has already dissociated himself from such

statements should they be the Commission's findings.

In London just before the publication of the report, it was said that Rev Julian W. Charley, vice-principal of St John's College, Nottingham, and the only reformed scholar in the Anglican delegation, would circulate his own critique of the report because of his own serious misgivings.

In his statement to the "Times," Bishop Butler was defending the Roman Catholic doctrine of transubstantiation, set forth by the Council of Trent in 1551 in explicit repudiation of the reformed doctrine of the Holy Communion which it condemned as heretical.

Of recent years, some Roman Catholic theologians have begun to have doubts about transubstantiation and there is a school of Dutch theologians who have not hesitated to write against it.

Before he returned to England last year, Canon Michael Green in a videotaped interview said that there are Roman Catholics who do not believe in transubstantiation. Bishop A. F. Fox, Roman Catholic Bishop of Sale, Victoria, replied to Canon Green recently when he spoke at Our Lady of Sion College speech day in Sale.

He said:

"I want to make a comment on a recent TV interview of a visiting Anglican canon from England.

"In referring to the presence of Christ in the Eucharist, this reverend gentleman quite naively said that there are Catholics who do not believe in transubstantiation.

"I would like to reply that if these Catholics to whom he referred, do not believe in transubstantiation, they can no longer claim to be Catholics.

"In fact they are heretics, because it is an article of our faith defined by the Church at the Council of Trent in 1551, that Christ is present in the Eucharist by the transubstantiation of the bread and wine into the Body and Blood of Christ.

"This is what the council had to say: 'It has always been the conviction of the Church of God, and this holy council now again declares, that by the consecration of the bread and wine a change takes place in which the entire substance of the bread is changed into the substance of the body of Christ our Lord and the entire substance of the wine into the substance of His blood. This change, the holy Catholic Church fittingly and properly calls transubstantiation.'

Disaster fund helps Townsville victims

The Archbishop of Sydney, the Most Rev. Marcus Loane, has launched a Disaster Fund to provide emergency relief for victims of Cyclone Althea in Townsville.

The cyclone struck Townsville on Christmas Day, causing hundreds of thousands of dollars worth of damage.

More than \$60,000 worth of damage was sustained by

churches and rectories in the Townsville area.

Archbishop Loane said: "The devastating cyclone which swept through Townsville over Christmas will call for sympathetic and generous help on the widest scale.

"The house where the Bishop lives was almost completely destroyed, two rectories flattened and several churches seriously damaged.

"While the Federal and State Governments have promised considerable assistance to cyclone

victims, it may be that members of churches in the diocese of Sydney would like to contribute to the needs of clergy and congregations in the diocese of North Queensland who have suffered."

Archbishop Loane immediately sent \$1,000 from his Disaster Fund to be distributed to needy people through the church in Townsville. He has called on clergy in Sydney to hold retiring offertories at services to be sent through the Disaster Fund to aid cyclone victims.

Pensioners auctioned says Dr Sambell

Pensioners were "auctioned" every three years by both political parties, who tried to put a pension hand-out value on the votes they might gain, Dr Sambell, Archbishop of Perth, said recently.

Archbishop Sambell, addressing the quarterly meeting of the WA Council on the Ageing, said he was unaware of any major organisations or industries that had a planned program for employees reaching retirement.

"I wish that trade unions were as much interested in their members when they cease to be workers as they are in the hours and

wages of today," he said.

He said that people should stop thinking about caring for the aged and prepare the aged to care for themselves.

It was time for Australia to do what far less wealthy nations were doing — provide a national superannuation scheme from which every person could draw on retirement.

WILLOCHRA'S FIRST DEACONESS

There was an atmosphere of great joy and expectancy abroad in Woomera, S.A., as the hour arrived for the ordination as a deaconess of Sister Pamela Eagleton, who had been parish sister for two years.



Bishop Rosier laying hands on Miss Pamela Eagleton. Also in the picture from left are Head Deaconess Mary Andrews, Archdeacon John Meakin and Rev Ernie Carnaby. (Photo: Geoff Gordon).

People came from far and wide to share in the service, on Sunday, November 28, which was conducted by Bishop Rosier, the Bishop of Willochra, assisted by Archdeacon J. Meakin and the Rev E. W. Carnaby, the Anglican Padre of St Barbara's, Woomera.

The choir sang "Come, Holy Spirit" just before the laying on of hands and the presentation of the New Testament and the Deaconess Order cross to the new deaconess.

After this solemn act, the

Bishop greeted with the peace Deaconess Pamela Eagleton, who in turn greeted Archdeacon J. Meakin, Head Deaconess M. Andrews, Padre E. Carnaby and Padre F. Measday from the United Church in Woomera.

The occasional address was given by Head Deaconess Mary Andrews, the Principal of Deaconess House, Sydney, where Deaconess Eagleton had trained for 3 years. The text of the address was found on the front cover of the Order of Service; Psalm 100:2 "Serve the Lord with gladness." A deaconess is one who is called to serve the Lord and to follow His example by serving others joyfully.

The service was followed by a parish dinner at which Deaconess Eagleton was presented with a tape recorder and some books as a token of appreciation of her service in Woomera.

Deaconess Eagleton is the first deaconess to be ordained at Woomera and in the diocese of Willochra and the first in South Australia for many years.

David Chambers Archdeacon of Brighton

Rev David H. Chambers, vicar of St Paul's Ringwood since 1966, has been appointed Archdeacon of Brighton by the Archbishop of Melbourne.

Mr Chambers, who will become vicar of All Souls' Sandringham on February 9, succeeds Archdeacon J. Harvey Brown who retired on December 31.

He is a son of Rev Cyril B. G. Chambers, a former CMS missionary now retired and living in Melbourne. He graduated from the Melbourne Bible Institute and Ridley College.

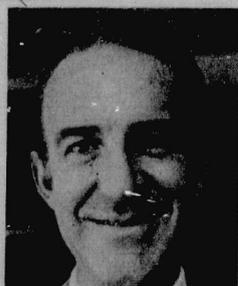
Mr Chambers spent two years serving overseas in the province of Canterbury and in the diocese of Long Island, USA. He studied at St Augustine's College, Canterbury while in England.

He will be collated as Archdeacon of Brighton by the Archbishop of Melbourne early in February.

Dudley Foord to Indonesia and West Malaysia

Rev Dudley Foord, Dean of Students at Moore Theological College, Sydney, is to have a three weeks' Bible teaching ministry in Indonesia and West Malaysia next month.

He will leave on February 21 and return on March 13. Shortly after his return he will be inducted as rector of Christ Church, St Ives.



Rev Dudley Foord.

His ministry in Indonesia will be centred on Java. In four places he will take a series of Bible studies for theological and Bible college students and for students and graduates of a number of universities in Java.

He will then spend about ten days in West Malaysia (formerly Sarawak). Here he will give the Bible reading at the biennial conference for the National Church of North Borneo. This church has over 250 pastors, most of whom will attend the conference.

Mr Foord will then give a series of Bible readings over five days at the biennial conference of the Borneo Evangelical Mission. The BEM has over fifty missionaries in the area.

What is the gospel?

What is the gospel? It may appear a strange question as presumably Christians ought to be able to answer it without any hesitation. Yet it is not so simple a question as at first sight.

From one point of view the gospel is the "whole counsel of God" which St Paul said he had devoted his three years at Ephesus to teaching the Ephesians (Acts 20:27). A favourite phrase in the New Testament to describe the gospel is "the kingdom of God." Thus, St Paul describes his activity at Ephesus as "preaching the kingdom" (Acts 20:25) and St Luke used the same phrase of St Paul's activities when for three months in the Ephesian synagogue he "spoke boldly, reasoning and persuading, about the kingdom of God" and again, of the apostle's preaching at Rome (Acts 28:31).

But for us modern Christians to describe the gospel as "the kingdom of God" doesn't get us very far as this phrase needs even more explaining. It is, of course, derived from the Old Testament where God is king because he is creator of all. The Old Testament looked forward to the time when the Lord of Hosts would set up His own kingdom.

This would be accompanied by judgment, vindicating, purifying and refining the people of God. Malachi predicts that it would be the divine Messiah who would be the one who would carry out this judgment, refining and purifying His people.

John the Baptist looked forward to the imminent dawning of this day of the Lord, for he spoke of the Messiah as present already in their midst, who would baptise His people with the Holy Spirit of fire, thus recalling the prophecy of Isaiah 4:4 which spoke of God washing His people from their sins and purifying them with the spirit of judgment and of burning. His message was "repent for the kingdom of God is at hand" and Jesus took this up and preached the same gospel message.

What puzzled John the Baptist later was

the fact that although the kingdom had come with the Messiah, the refining fire of judgment and "the day of vengeance of our God" was still postponed into the future, and this position remains with us today.

We preach the gospel of the kingdom of God with the call to repent in view of the coming judgment; and yet there is a most important element of the gospel as now preached that was still hidden from John the Baptist and this is the relationship of Jesus the Messiah both to the coming of the kingdom and to the salvation offered to escape from the coming judgment.

This important addition and explication may be illustrated from the interesting little incident in the beginning of Acts 19 when St Paul discovered a group of disciples at Ephesus who had believed the gospel but who as yet knew nothing of Jesus. They are described as disciples and believers and St Paul recognised them as members of the group of disciples and believers to which he belonged, albeit defective members through a defect of knowledge.

He explained to them the place of Jesus in their gospel hope, so that they then were baptised into His name and after St Paul had laid his hands on them they received the Holy Spirit, with the outward manifestations of His presence.

More explicitly, what is this place of Jesus in the kingdom and so in the gospel? Briefly, it is that Jesus is Lord; He is the One who administers the kingdom of God. The judgment has been given to Him, together with all power in heaven and earth in order that all that the Father has given him should be saved.

He is not only Lord of God's kingdom in the coming judgment but He is already crowned Lord because he has overcome all the

forces that oppose themselves to divine authority. This victory He won at Calvary, and it was a victory which consisted of annulling the power of sin by undergoing the curse of sin and repulsing its temptations.

So Jesus is Lord and thus Saviour, for he is able to save and justify from their sins all who come to God by Him. He is the one through whom forgiveness of sins is preached; for all who call upon Him as Lord will be saved, saved in the day of judgment, that is, saved now.

Thus, the gospel message is to repent and believe in the Lord Jesus, for He died for our sins and rose again for our justification.

This is the gracious reconciling message of the gospel, for unless we sinners are reconciled to God through Jesus Christ we will be swept away like chaff in the day of the baptism of the Spirit and fire.

The process has already begun. The Messiah is already seated as "a refiner and purifier" of His people. The message is "Repent and believe the Gospel" while it is still the day of salvation.

The gospel is the gospel of the kingdom. God is king and therefore judge, because He is the righteous creator. Jesus is King and Jesus is judge, because he is the righteous Victor of Calvary.

This victory is the supreme exercise of God's kingdom (Psalm 2), a gracious kingdom for it annulled sin and its consequences for all who believe and it translated believers from being under judgment to stand as sons and daughters in the Father's presence, through the gift of His Holy Spirit, which is Christ in us, the hope of glory, a glory which will be ours when God's kingdom and rule fully come.

A LETTER TO MYSELF

I often think to myself, "It's all very well these people sending me their prayer cards and prayer points but when am I going to do all this praying?"

The time for prayer is as varied as the circumstances of God's people — at any time, and at all times, we may call upon Him, Daniel had "three times a day" and David "seven." But the point is, I simply must have some time — a regular, specified time; for "any time" easily becomes "no time." What then, is the best time?

I'm reminded that God made an appointment with Moses and He said "be ready in the morning." (Exodus 34/2). There are, of course, exceptions for whom this is not practicable; but for most of us it is possible and desirable.

By Kenneth B. Roughley

It is desirable because I am fresh then. A new day has dawned. All the dust and must of yesterday is changed. Prayer in the morning has the same effect upon the soul as the dew upon

the physical world — it tones up the spiritual system for the whole day.

It is desirable to pray in the morning because that hour is free from other duties — they have not begun and I can give my mind to this one duty. It is not likely to be interrupted.

And, after all, should not my first appointment for the day be with God? During this time I can commit my whole day to Him.

The morning hour becomes also desirable when one observes the results of keeping this hour with God. I have seen in other Christians a quality — a freshness which they carry through the day. They have a full program and never seem to get dull and stale. This is the outcome of the early dew.

This early hour also seems to produce a unique calibre of character. Read about Charles Simeon, Samuel Rutherford, Robert Murray McChesney, Martin Luther and C. T. Studd — spiritual giants.

How did they reach this stature? Their own testimony would be: the early morning with God.

When a believer was asked if the Resurrection were true, he replied, "Yes, I met Him this morning." That explains everything.

Magnificent company

Jesus was a new star in the firmament of religious teachers. His character was so majestic that many followed him and memorised his sayings. He spoke with authority and not like the scribes. Yet always he stood upon the Scriptures.

You and I dwell in magnificent company when we study the Bible and submit to its authority. We stand with Christ. And our ranks are swelled by Augustine, Huss, Tyndale, Wycliffe, Luther, Calvin, Wesley and a host of others. We give thanks for scripture.—Rev Harry B. Schultheis, minister of the United Presbyterian Church, Gilroy, California.

Evangelicals and WCC views on missions

(New York RNS). Contrasting views of missionary work were pointed up here in exchanges between a top executive of the World Council of Churches and a representative of conservative evangelicals. Churchmen associated with the World Council tend to lose sight of the specific task of winning men to faith in Christ as they emphasise service and reconciliation, charged Dr Arthur A. Glasser, dean of the Graduate School of Missions at the Fuller Seminary in Pasadena, California.

The different types of activity were not separated in the ministry of Jesus himself, replied Dr Philip Potter, associate general secretary of the World Council.

Though the atmosphere was friendly, and Dr Glasser repeatedly indicated his dedication to "bridge-building" between the two groups, he stressed a widely shared feeling of conservative evangelicals that the World Council was neglecting a major dimension of the church's task.

Referring to the 1968 General Assembly of the WCC at Uppsala, Sweden, he said the conservative evangelicals did not oppose the social concerns expressed in the documents produced there. "But why in a Christian gathering," he asked, "did they have to fight so hard to remind the people that men need to come to Jesus Christ? Evangelism got lost in the shuffle, it seems."

Agreeing that those in the World Council were not "sounding the note of the Gospel" in the same way as in the past, Dr Potter said, "We are speaking the Gospel, but in the context of the realities of today's stormy weather."

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Aborigines' land rights

Just as it has been proved beyond doubt that the Australian Aborigines have no legal right to their former tribal lands, so few Australians will ever believe that justice can be done to these people until many of these rights are fully recognised.

The consultation last month of Australian Anglican missionary bodies working among the Aborigines called on the Federal Government to acknowledge the claim for land rights.

Its decision strongly supported an earlier resolution by the Australian Council of Churches which was sent on to the Federal Government also and reported in our last issue.

One hundred and eighty-eight

Notes and Comments

years of oppression and neglect of the Aboriginal people makes the saddest reading in Australia's history. The work of our Protestant missionary agencies among the Aborigines is one of the few things that reflects credit on Australians in their treatment of these people.

A lot of prejudice still exists at the level of Federal and State Governments which probably reflect the unshakable prejudices of

many Australians. A lot of myths about alleged Aboriginal inferiority still circulate.

Christians have a solemn duty to work and pray for these people and to support every effort to give them their rights, including the right to own land which was taken from them. We must also make special efforts to offer them friendship, warm acceptance and hospitality.

Report on Mission & Ministry

The unexamined life, it is said, is not worth living. The last General Synod took a timely step in calling for "a conference of the Church on the nature of the Church's mission and ministry."

It also asked that the findings of this conference be circulated to members of General Synod in good time before the next meeting. It was clearly expected that appropriate action might follow examination of the aims and role of the Church.

The conference was duly held in Canberra last August, with some 60 or 70 participants, hand-picked from all sections of our Church, under the chairmanship of the Primate. It was, from all accounts, a stimulating and profitable experience.

The Report of the conference has now been made generally available by the Standing Committee of General Synod.

Oddly, the Report does not cite the resolution of General Synod which authorised the conference and gave it its terms of reference; and to judge from the Report the conference must have forgotten the first part of its commission, which was to examine "the nature of the Church's mission."

Assumptions are made from time to time within the Report, but there is no analysis or con-

cerned discussion of this primary and vital subject.

The chapters of the Report deal exclusively with the particular ministries of bishops, priests, deacons, laymen, etc. A brief introduction (written, we understand, after the conference) quotes a rhetorical sentence on "What is the Church's Mission?" from the Limuru Report of the Anglican Consultative Council, but this hardly fills the gap.

It is a pity that, in such a significant gathering of Australian Anglicans, the attempt was not made to reach some clarity on the nature of the Church's mission, not only in connection with the role of the Church of England in Australia (which is evidently the sense in which "the Church" was used in the General Synod resolution quoted above), but also in connection with other senses of the word "Church", especially the Church in the local community.

As it is the conference's findings on "ministry," stimulating as they are, lack an agreed criterion as to the nature and role of the Church. One may certainly detect in the document a general desire to see the ministry, all ministries, in terms of a single people of God set as God's witness in the world.

But this notion calls for much clearer articulation than the Report offers and in any case what is the relation of this "people of God" to the "Church"? And to be blunt where does "the Church of Eng-

land in Australia" fit into this picture?

After all our present bishops priests and deacons are firmly geared to our particular denomination and we cannot discuss their role without discussing its role.

This is not to say that the individual chapters of the Report are without value. On the contrary there is some excellent and honest thinking here and one commends the realistic way in which difficulties are faced and solutions proposed.

There are some heady ideas. The chapter on women would ordain deaconesses to the general diaconate while the chapter on the diaconate would abolish the order of deacons altogether. In its place there would be a whole new batch of lay-deacons, ordained, but remaining laymen. (Or would all be clergymen, and laymen vanish?) The idea of "commissioning" people for their work outside the congregation is much overworked here.

The best section is on the role of the priest, and this is partly because it begins with an examination of the nature of the parish.

The whole Report should have begun with an examination, not only of the nature of the local church, but also of the denominational church. Until this prior question has been properly investigated, it would be dangerous to propose changes in the structures of the ministry on the basis of the Report's findings.

Sefton-Chester Hill to rationalise resources

In May 1970 the congregations of Sefton and Chester Hill, NSW, decided that an amalgamation take place. Since then negotiations have taken place for the sale of both church properties.

A central block of land has been bought and paid for by the Development Fund of St. John's, Sefton.

The Parish Council has retained the services of Mr John Noller of Epping to design the new church and hall and so establish a central block of buildings for the combined parish of Sefton and Chester Hill.

The area at present is a provisional parish but will soon be seeking parish status as the combined work proceeds.

This step is one to be commended in the efforts of the church to witness (more effectively) in a community increasingly feeling the strain of the economic situation. Multiplicity of buildings and the wear and tear of maintaining two centres of worship when one can suffice will lead to the release of funds for outreach at home and overseas.

After an interregnum for the best part of 1971, the Rev John

Wanted - a little flexibility

Was it George Bernard Shaw who said that consistency is the hobgoblin of little minds? Well, we had to change ours . . .

For we did give Christmas presents after all.

Our young marrieds visited us and one said, "But we want to give Christmas presents." And the other chimed in, "It is Jesus' Birthday you know, Mum."

So Mum, feeling she was a cross between a female Scrooge and a misery, agreed. So we all

that their words carry weight. This woman was widowed when her twins were two or three, and an older child about six. She has helped more lame ducks than anyone else I know. And no Lady Bountiful stuff, either! If a word of rebuke is needed, it is given, but with love and the promise of prayer.

Of course we need pure doctrine, straight from the Bible. Christ must be central. But we can help people far more by loving them, accepting them for what they are and where they are, than by hastening to point out their faults.

Let me hasten to add that I do love Christmas: the decision not to give presents was simply a reaction against the commercial aspect. But even that had to go overboard!

By Margaret

gave token presents, accompanied by little cards with loving messages which far outweighed the material value of the gifts.

I saw once again how a bit of flexibility is better than holding grimly to ones principles, or decisions.

A few weeks ago I was enjoying supper after a parish function when a young woman at our table said, "I went to a Roman Catholic service last New Year's Eve: I really felt the presence of God there."

"That must have been a wonderful experience," said the widow next to me, mother of three teenagers.

"Well, of course," I began cautiously, "I do feel we are all drawing nearer together these days, and there's no point in being critical or unloving toward Roman Catholics, is there? But I just don't feel happy about their theology."

"That doesn't worry me," smiled the widow. "I'm afraid I haven't a theological mind. I just love them."

There are some Christians who've been through such a lot

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MORE LETTERS

No conscience about Palestine

The silence within the Church about the Palestine tragedy makes one wonder what has happened to the conscience of our Christian leaders.

Their support for Pakistani refugees and the Vietnamese is commendable but why have they nothing to say for the Palestinians who have been suffering for over 22 years from injustice, indignity and discrimination? Palestinians are discriminated against and not permitted to return to their homes because of their faith, both Christian and Moslem.

People protest against sporting teams coming from South Africa, but never against sporting teams from Israel chosen on the same lines.

Some are preparing to demonstrate against the expulsion of Taiwan from the United Nations but did they ever demonstrate against the expulsion of the Palestinians from their home land? Have they ever demonstrated against Israel for repeatedly refusing to obey the United Nations resolutions, reaffirmed at every session of the General Assembly?

People are fasting, demanding more aid to the Pakistan refugees but did any one ever think to fast against injustice in the Holy Land?

The representative of the Anglican Communion in Jerusalem, the Most Rev George Appleton has repeatedly expressed his concern about the continued injustice inflicted on the Palestinians. He appeals to all Church Leaders to ask their respective Governments to help restore justice, but no one seems to take these appeals seriously. Is there not one dignitary in all Australia who has the courage to speak out boldly against the injustice inflicted on the Palestinians?
(Rev) J. Gordon Boutagy, Mosman, NSW.

Crossword prizes

Book prizes for Bible Cross No 45 have been posted to Mr K. J. Challenor, Turramurra, NSW and Mrs M. Anderson, Seven Hills, NSW.

MARY McLEOD BETHUNE: Neither God nor man can use a discouraged person.

LETTERS

Australia's No. 1 social challenge

Thank you for giving prominence to Frank Woodwell's campaign at Beqa. He has the full support of Federal Government departments and should have that of every Anglican.

The outcome of the referendum on Aboriginal citizenship has lulled us into thinking that Government action alone will resolve the issues connected with the acceptance and integration of our Aboriginal people.

At Beqa and in all other places where significant numbers of Aborigines are found, we see the callousness of some Australians in opposing moves to make living standards and job opportunities what they ought to be. The plight of many Aborigines is observed with complacent apathy by the majority.

If our church does not take up the cause of recompense for the past and justice for the future, and challenge prejudice and apathy, and insist on an uncompromising campaign to secure acceptance for the Aborigines, no one else will.

Where Christian compassion fails, can we wonder that black militancy will show itself. The former can bring reconciliation, the latter must result in deeper hatreds.

This is Australia's No 1 challenge on the social level. Can your paper lead a campaign for Christian action?

(Rev) G. A. Pearson,
Richmond, Vic.

Homosexual's plea

Recent correspondence in your columns on the subject of homosexuality appears to be impartial observer to be subjective, emotive, and lacking in any factual basis.

If figures of one in twenty of the population, given by Kinsey as the number of people who remain exclusively homosexual in their sexual orientation, can be believed (and there has been no study since which would serve to disprove his findings), then it would seem that a church which does not include homosexuals amongst its numbers is failing to minister to a significant area of humanity.

In my experience, the attitude of condemnation within the church has driven many homosexuals from the love of Christ which they so sorely need—but in saying this I am not intending to express the thought that the love of Christ is needed any more by the homo- than the hetero-sexual.

Surely psychological knowledge has reached the stage where human sexuality—divorced from the prefix so often given to the word—must be seen as a gift of God, and the human behind the sexuality given the right to live as a child of God and an inheritor of the Kingdom of Heaven.

Misconceptions about homosexuality are numerous. Your correspondents (18/11 and 2/12) express perhaps the most widely held, i.e. that homosexuality has something to do with effeminacy in men or masculinity in women, and that there is a correlation between homosexuality and pornography.

It is probably now up to homosexuals themselves to declare their homosexuality within the context of their Christianity and their humanity. However, at this stage of human history it appears prudent to me to sign myself

"A Christian Homosexual," (name and address supplied).

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Translation of logos

If a Greek national, unfamiliar with Christian theology and practice, were to translate the first and fourteenth verses of the Gospel of St. John, there is little doubt that he would not translate ho logos as the word, as there would be nothing to induce him so to do.

It is more than likely that he would choose the reason, the law or the science. It is from this source that all English words ending in ology are derived.

As John is speaking about the creation of the world, the law seems to suggest a logical translation—the law that existed before the world began, and from which it had its origin, even God Himself.

Viewed in this light, the last phrase of the first verse becomes, by inversion, God was the Law. Is not this the message John was trying to convey?

In "A New Commentary on Holy Scripture," (S.C.K) W. Lock attempts his translation by deduction but, to my untaught mind, his treatment of this point is not very convincing.

It would be interesting to hear from other readers on this matter.

Henry R. Granville Smith,
Ariah Park, NSW.

Refugee problem

I am in anguish over the call for giving of material help to the refugee problem in East India.

One society is asking for one million blankets, another to raise a fund of a further \$1,000,000. The defence budget of Pakistan for 1970-71 was \$714,000,000—and of India \$1,656,000,000.

I have no doubts as to the needs of these troubled people that the societies are desperately trying to help; but are we morally right in giving this "drop in the ocean" when their governments are spending such huge amounts of their budgets on equipment to fight one another?

However, my main point is this—since World War II Christian agencies have helped these countries with, say, a few million dollars worth of aid. Would this conflict not have eventuated if Christians had given this money for the direct proclamation of the Gospel—more Bibles, more Christian training colleges, more evangelism amongst students, more resources for the Churches of India and Pakistan to bring the Gospel to their own peoples? As our resources are so small I ask, are we spending them in the right way?

(Rev) K. C. Gilmore,
Harbord, NSW.

Books

Competent early history

THE FIRST AUSTRALIANS, by K. M. Adams. Landsdowne Press, Melbourne. 1968. 98 pages.

This is the first of a series of four illustrated text books dealing with Australian History from the beginning to the present. This volume is devoted to Prehistory and the period until 1810. It is attractively produced and clearly printed, and can be strongly recommended for its accuracy, lucidity, and competent illustrations.
Dr T. T. Reed

Paul's ethics

THE ETHICS OF PAUL, by Morton Scott Enslin. Abingdon, reprint of 1957 ed., 335 pages, \$2.30.

Any serious study of Christian ethics is incomplete without a knowledge of the Apostle Paul's teaching on the subject. Paul, probably more than any other early writer, shaped the moral standards of Christianity. For him "morals and religion were

Troeltsch & religious history

THE ABSOLUTENESS OF CHRISTIANITY AND THE HISTORY OF RELIGIONS, by Ernst Troeltsch. Trans. by David Reid. John Knox Press. 1971. 175 pages. \$5.50.

Ernst Troeltsch (1865-1923), theologian and philosopher, was the leading representative of the History of Religions movement. His life theme was the problem of historicism. It permeated all of his writings but was dealt with most comprehensively in two books, *Historical Relativism and its Problems*, and this present work under review, *The Absolute of Christianity and the History of Religions*.

This latter work, written in 1901 early in Troeltsch's career, was considered by him to be the starting point of his thought. The embryo of all that followed. The work enshrines the basic principles of his thought, viz. the findings of history in relation to Christianity are only able to claim probability, that the events of the past are analogous to the events which we ourselves ex-

perience in the present, that there is an integral continuity in history.

This Christianity for Troeltsch emerges deprived of certainty in its supernatural basis and shorn of its supernatural element. Its absolute nature in relation to other religions lies in the fact that it is the climax of religious development so far, but there is always the possibility that it may be superseded.

While many these days would not agree with the central thesis of Troeltsch, the book is valuable as an introduction to the Religionsgeschichtliche Schule. It also contains an introduction by James Luther Adams, foremost Troeltsch scholar in the USA, which places the work in Troeltsch's total thought and the present religious scene.

Dr Keith Cole

Conservative theology and the contemporary scene

CHRISTIAN FAITH AND MODERN THEOLOGY, edited by Carl F. H. Henry. Baker Book House, 1964, reprint 1971, 426 pages (no price given).

Thoughtful Evangelicals will welcome this book, which is edited by Carl F. H. Henry, Editor-at-Large of *Christianity*

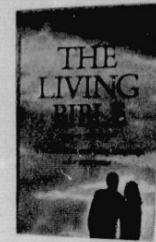
Today, The work is the fourth in a series of volumes initiated under the title *Contemporary Evangelical Thought* (1957); volume two and three, *Revelation and the Bible* (1958), and *Basic Christian Doctrines*, (1962) like the present volume four, carry this series designation by way of subtitle.

Christian Faith and Modern Theology consists of twenty essays by leading Evangelical theologians. The first three essays are "European Theology in the Twentieth Century" by Hermann Sasse; "British Theology in the Twentieth Century" by James I. Packer; and "American Theology in the Twentieth Century" by M. Eugene Osterhaven. These introductory surveys of twentieth century theology on the Continent, in Great Britain and in the United States are among the valuable features of the work. They form an important background for studying the remaining seventeen particular themes, such as "The Nature of God," of Revelation, of the Bible, of the Physical Universe, of Man, of Sin, of Redemption of History, of the Holy Spirit, of the Church and so on.

This book with its three companion volumes is a must for all Evangelicals. Conservative theology is brought right into the stresses and strains of the twentieth century in a forward-looking manner. The essays provide solid material for debate in

Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:



THE LIVING BIBLE. Paraphrased by Kenneth Taylor. Hodder and Stoughton, 1971. 1437 pages. \$2.55. Although Dr Taylor's edition joins the many recent translations, he has laboured on it for years and the result is highly commendable. It is not a translation but a paraphrase in everyday language along the lines of J. B. Phillips' New Testament. Matthew 6:34 reads: "So don't be anxious about tomorrow. God will take care of your tomorrow, too. Live one day at a time." It is a very large paperback, almost two inches thick, so it will not take rough handling.

THE ART OF BEING SINGLE by Nancy E. Drew. 1971. 70 pages. No price given. On sale at most Christian bookshops. Deaconess Nancy Drew writes from the point of view of a middle-aged single woman, but she is frank, perceptive and honest. We know of no other work readily available in Australia and this could be a help to many women as well as helping men to see their point of view. There are no problems which she does not try hard to face so, naturally, some are handled better than others. An intensely practical book and written simply, strongly and with warmth.

GRASS ROOTS EVANGELISM by Don Mallough, Baker, 1971. 143 pages. \$US1.25. A very helpful study guide for classes and groups in personal evangelism. Group activities in evangelism are suggested at the end of each chapter so this fine paperback is both theoretical and practical.

SHORT NOTICES

MAN'S WORLD. A study guide to the permissive society by J. N. D. Anderson. Marcham Manor Press, UK, 1970. 8 pages. UK1s. A very thorough study guide with questions on a topic which should ensure its widest use among adult and youth groups.

THE DRUG BUG by Allen Palmquist and Frank Reynolds. Dimension Books, 1970. 70 pages. US75c. David Wilkerson writes a foreword to this useful little book on various attitudes to the drug problem.

Dr Keith Cole

Early letters from NSW

REFLECTIONS ON THE COLONY OF NEW SOUTH WALES. Edited by J. E. B. Currey. Landsdowne Press, Melbourne, 1966. 239 pages. \$5.50.

Cayley arrived in Sydney with Governor King (1800) and left with Governor Bligh (1810), having been employed by Joseph Banks to send reports on the state of the Colony as well as to collect botanical specimens.

The editor judiciously blends his editorial comments and information with selections from Cayley's letters, which deal with a variety of topics, including prices of commodities, comments of health, education, law, and the condition of convicts, as well as exploration and botanical discoveries.

Cayley himself emerges from these pages as an irascible self-educated man of great energy and considerable botanical ability.
Dr T. T. Reed

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L. HUGHES,
Chief Executive Officer.

SHORT NOTICES

GUARDED BY FAITH, by Oliver Tomkins, Bishop of Bristol. Hodder Christian Paperbacks. 1971. 128 pages, 90c. Bishop Tomkins here attempts to answer some of the questions asked by churchgoers and those on the fringe.

THE BEATITUDES, by Thomas Watson. Banner of Truth, 1971 reprint. 307 pages, UK£1.20. The great Puritan rector of St Stephens Wallbrook, London, first published this exposition of Matthew 5:1-12 in 1660. A more detailed, thorough or spiritually revealing exposition probably does not exist. A valuable well to which the student and preacher must often take his pitcher.

A DICTIONARY OF ILLUSTRATIONS, by James C. Hefley. Zondervan, 1971. 318 pages. \$US6.95. Over 900 illustrations for teachers, speakers and ministers, alphabetically arranged.
WHAT CAN I DO? First thoughts on active Christianity by Gavin Reid. Falcon Booklets, 1967. 30 pages. 25c. The seven steps a Christian may take as he seriously thinks about his Christian profession.

NEVER BEFORE IN THE HISTORY OF THE CHURCH by Basilea Schlink. Bethany Fellowship, USA. 1970. 48 pages. US\$0c. An excellent study of present world tribulations in the light of prophecies concerning the last days. Honours Christ.

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Mainly About People

Rev Dudley T. Foord, Dean of Students and senior lecturer at Moore College, Sydney, since 1965, has accepted nomination as rector of Christ Church St. Ives. He will be inducted late in March.

Rev Gary L. Child, Director of the Church of England Boys' Society (Sydney) since 1968, has announced his resignation from the position to take effect later this year.

Rev Kenneth L. Child, rector of St Clement's (Marrickville) since 1967, has accepted appointment as rector of Holy Trinity, Erskineville, where he was previously rector 1953-57.

Rev John Collins, curate of Christ Church, Kiama (Sydney) since 1969, has been appointed rector of St Thomas, Mudgee.

Rev Leslie G. Vinell, rector of St Aidan's, Blackheath (Sydney) since 1969, has been appointed rector of St Paul's, Carlingford.

Rev Dallas J. Hinds, rector of St Luke's, Gulgong (Bathurst) since 1969, has been appointed rector of Warracknabeal (Ballarat) from February 2.

Rev Frederick G. Phibbs, vicar of St Luke's, Ballarat, since 1969, has been appointed rector of Natimuk from February 4.

Rev Lawrence J. Hodges, rector of Warracknabeal (Ballarat) since 1963, was inducted as rector of Coleraine on December 10.

At an induction in Christ Church Cathedral, Ballarat, on January 25, the following will be made deacons: **Mr Gary Hillman** (St. Barnabas College, Adelaide) and **Mr John Karl William Butcher**, of Crafters, who will serve at St John's, Ballarat.

Canon Gordon F. Guy, rector of Mackay (North Queensland) since 1967, was made Archdeacon of Mackay on December 13.

Mr Lyall Cowell will be made deacon on February 13 and will be curate at All Saints, Ayr (North Queensland).

Rev Hartley G. Hansford, rector of Tennant Creek (Northern Territory) since 1968, has been appointed curate at St James, Mt Isa (North Queensland) from mid-December.

Rev C. James Nolan, curate of Ayr (North Queensland) has been appointed curate of Holy Trinity, Ingham, from mid-February.

Rev Claude D. H. Longfield, vicar of St Mary's, Chadstone (Melbourne) since 1969, has resigned to serve with the Inter-Church Trade and Industry Mission in Geelong from January 30.

Rev John L. Goldworthy, who has served with the Mission of St James and St John (Melbourne) since 1965, has been appointed vicar of Christ Church, Hawthorn from February 8.

Rev Alan L. Purbrick, curate of Holy Trinity, Surrey Hills (Melbourne) since 1971, has been appointed to the incumbency of All Souls, Kallista, from February 20.

Rev Adrian J. A. Scott, Academic Chaplain (Newcastle) since 1969, has been appointed to the new parish of St Matthew's, Mulgrave (Melbourne), from February 1.

Rev Allan T. J. Wood, curate of St John's, Blackburn (Melbourne), since 1971, has been appointed in charge of St Mark's, Reservoir West, from February 7.

Very Rev Samuel D. Bartholomew, Dean of Christ Church Cathedral, Ballarat since 1967, has been appointed vicar of St Asmund's, Middle Park (Melbourne), from February.

Rev James F. Seignior has been appointed to part-time pastoral care of Point Lonsdale (Melbourne), from the end of January.

Rev George H. Ramsbottom from Bombay diocese has been given permission to officiate in Melbourne diocese from December 20.

Rev Thomas G. Gee, vicar of St Peter's, Ocean Grove (Melbourne), since 1968, has resigned from February 14.

Rev Peter H. T. Wilson, chaplain in the Department of Internal Mission (Melbourne), since 1963 resigned on November 11 last.

Rev Martin E. Bley, curate of Mt Gambier, was ordained priest in St John's Pro-Cathedral, Murray Bridge, SA, on December 21 by the Bishop of the Murray.

With the retirement of **Mr Leonard E. Buck** after 30 years with the mission, **Mr Robert Callaghan** has been appointed general director of the Anglican Pacific Christian Mission. **Mr Alan Kerr** has been appointed chairman.

Rev Richard W. Harford, formerly organist and precentor of Christ Church Cathedral, Grafton, has been awarded the Archbishop of Canterbury's certificate in church music.

Rev Richard A. Kernebone, in charge of Tindia (Armidale) since 1968, has resigned and is living in Mudgee.

Rev Raymond H. D. Colver, vicar of Bass (Gippsland) since 1969, has been appointed rector of Carnarvon (NW Aust) from February.

Rev Paul R. Cook, rector of Carnarvon (NW Aust) since 1969, has resigned to take up an appointment in Malaysia.

Rev Robert J. Tate, rector of Bundgore (Can-Gouib), since 1968, has been appointed rector of Bodalla from December 19.

Rev Hugh T. Cox, curate of St Paul's, Manuka (Can-Gouib), since 1969 has been appointed rector of Kameruka from December.

Rev James D. Clark, curate of South Wagga Wagga (Can-Gouib) since 1968, has been appointed in charge of Marulan.

Rev Rodney M. Murphy, rector of St John's, Young (Can-Gouib), since 1969, is returning to New Zealand to a team ministry at Gisborne.

Rev Warren E. Hall, rector of Moruya (Canberra-Goulburn) since 1964, has been appointed rector of North Bendigo.

Rev John H. A. Gibson, curate of St Matthews, Albury (Canberra-Goulburn) has been given a year's leave of absence in England from December.

Rev Clive C. King, rector of St John's Canberra since 1966, has resigned from January to take up an RAAF chaplaincy.

Archdeacon R. John Hewitt and **Rev Reginald P. Gee** celebrated the 50th anniversary of their ordination on December 21 last. The Archbishop officiated at a service of Holy Communion in St Andrew's Cathedral to mark the occasion.

Rev Reginald S. T. Pettit, rector of St Michael and All Angels, Henley Beach (Adelaide) since 1968, has resigned as from May 1 next.

Rev Edwin A. Cooper, rector of Euroa (Wangaratta) since 1961, has been appointed rector of Kilmore from February.

The Bishop of Wangaratta will ordain the following as deacons in Holy Trinity Cathedral, Wangaratta, on February 2: **Mr David Nichols** of St Barnabas Adelaide and **Mr David Holloway** from St Michael's Crafters.

The Bishop of St Arnaud ordained the following priests at Christ Church Cathedral, St Arnaud, on December 10: **Rev Ellis S. Jones** (St Arnaud), **Michael F. Leah** (Swan Hill) and **Roger F. Rich** (Maryborough).

Rev Edward W. Doncaster, rector of Southern Cross (Kalgoorlie) since 1970, has been appointed rector of Mundaring (Perth) from February 10.

Rev Richard J. F. Molsness, rector of Wyalkatchem (Perth) since 1968, has been appointed rector of Lockridge-Estern Hill from February 1.

Rev Hugh McGuinness, rector of Merredin (Perth) since 1965, has been appointed rector of Toodyay from February 1.

Rev William Holmes has been appointed rector of Wyalkatchem (Perth) from February.

Canon H. Kestell Cornish, rector of St Paul's Ipswich (Brisbane) since 1962, died at his home in East Ipswich in November, aged 81.

Rev Robert F. Ament, rector of St Bartholomew Mount Gravatt (Brisbane) since 1963, has resigned from January 31.

Rev Christopher R. Simon, curate of Christ Church Coorambundra (Canberra-Goulburn) since 1968, has been appointed in charge of Bundamba from December.

Rev William R. Pearson, rector of St Margaret's West Cairns (North Qld) since 1967, has been appointed rector of St James Nundah (Brisbane) from December.

The Bishop of Grafton ordained the following in St Arnaud's Lamero on November 30: **Mr Brian M. Osborne** (deacon) and **Rev John Proor** (priest).

The Bishop of Rockhampton has made the following appointments: **Commissary Very Rev John Batra**, Dean of Rockhampton, curate of St Paul's of the East; **Canon Keith Coaldrake**, rector of Theodore honorary canon and examining chaplain; **Rev Robert Philip**, rector of Wandah.

Mr John Lane has been appointed Secretary Union General Secretary in Victoria.

CORRECTION, **Rev Percival McD. Smith**, first rector of Allie Springs (1912-42) and now living in Bridgewater, SA, has been appointed an honorary canon of Christ Church Cathedral, Darwin, not Rev. P. Alexander-Smith as reported in previous issue.

Rev Robert G. Nelson, rector of Margaret River (Bunbury) since 1969, leaves on 4 December to return to England.

Rev Guy Philpott, curate of St Paul's Cathedral, Sale, has been appointed rector of St John's Bairnsdale (Gippsland).

Rev Arthur E. Menkens, a former cane farmer, was ordained priest in All Saints Gordonvale by the Bishop of North Queensland on 7 November.

The Dean of Sydney, **Very Rev Dr A. W. Morton** is seriously ill in St Luke's Hospital and is reported to be making good progress.

Rev David L. J. Pearce, precentor of St David's Cathedral, Hobart, has been appointed rector of Bellefleur (Tasmania) from early February.

Rev A. S. Goldworthy, rector of Yarravong (Wangaratta) since 1958, has been appointed rector of Shepparton and Archdeacon of Shepparton.

Rev Neil E. Pratt, in charge of Oak Flats (Sydney) since 1968, has been appointed rector of St Stephens, Kurrajong.

Mr Robert Cox has been appointed Communications Secretary of the NSW branch of CMS.

Rev Trevor A. Cuthbertson, in charge of St Luke's The Oaks (Sydney) since 1969, has resigned from January 31.

Rev James A. Pettigrew, curate of St Jude's Randwick (Sydney) since 1970 has been appointed in charge of St Luke's The Oaks.

Rev T. J. Halls, curate of St Paul's Carlingford (Sydney) has been appointed curate of Pakkurst with Lugarno.

Rev Michael L. Hamaty, curate of St Saviour's Funchowli (Sydney) since 1970, has been appointed curate of St Mary's Guildford.

Miss Glens Lown of Adelaide and **Mr Jean Penson** of New Zealand with her four children have been evacuated from West Pakistan to London by CMS.

Rev Derek Eastway has been appointed curate of Christ Church Blacktown (Sydney).

Rev Kenneth Foster, curate of St Marys Guildford (Sydney) has resigned to return to the diocese of Armidale.

Rev John Nolland has been appointed curate of St Aidan's Annandale (Sydney).

Rest of the news

Gippsland synod passed a motion of Rev C. D. H. Pilkington last year relating to "the harmful effects resulting from the unwise and excessive consumption of the drugs alcohol and nicotine."

As a result, the Diocesan Council has decided to affiliate with the Anti-Cancer Council of Victoria and the Alcoholism Foundation of Victoria so that it can be involved in a program of study and activity associated with the subject of the motion.

Serious labour disputes in Whyalla and Port Pirie in the diocese of Willoughby have had repercussions on relations within the parish congregations. Bishop Rossier comments that they include people on both sides of the arguments and that they have not found it easy to be in Christian fellowship and understanding when these industrial issues divide their members. Some told him that they could not easily pray for those in dispute and did not know what was a Christian kind of prayer in the situation.

An official publication of the diocese of Polynesia which has Suva as its see, puts its dilemma thus: "The total population is 750,000. Of these it is estimated that 440,000 are Christians. But of these Christians only 12,000 are Anglicans. And Anglicans work started in Fiji over 100 years ago." The viability of Polynesia as a separate entity is a question which will have to be faced before long.

Armidale clergy met at Inverell on December 13 with Bishop Kerle to share experiences of the severe economic recession which the area is facing. They also discussed a theological extension program designed to assist laymen who are needed to maintain regular services in many areas which cannot now be staffed by clergy.

1,700 people crowded St Peter's Cathedral, Adelaide, on

THE AUSTRALIAN CHURCH RECORD

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THE AUSTRALIAN CHURCH RECORD

THE NATIONAL CHURCH OF ENGLAND NEWSPAPER — NINETY-SECOND YEAR OF PUBLICATION

No. 1505—January 27, 1972

Registered for posting as a newspaper—Category A.

Printed by John Fairfax and Sons Ltd., Broadway, Sydney.

Price 15 cents

The complete text of the statement released on 31 December from the Anglican-Roman Catholic Commission which met at Windsor, England, on 7 September, 1971.

Agreed statement on eucharistic doctrine

INTRODUCTION

The following Agreed Statement evolved from the thinking and the discussion of the International Commission over the past two years. The result has been a conviction among members of the Commission that we have reached agreement on essential points of eucharistic doctrine. We are equally convinced ourselves that, though no attempt was made to present a fully comprehensive treatment of the subject, nothing essential has been omitted. The document has been presented to our official authorities, but obviously it cannot be ratified by them until such time as our respective Churches can evaluate its conclusions.

We would want to point out that the members of the Commission who subscribed to this Statement have been officially appointed and come from many countries, representing a wide variety of theological background. Our intention was to reach a consensus at the level of faith, so that all of us might be able to say, within the limits of the Statement: This is the Christian faith of the eucharist.

HENRY OSSORY, ALAN ELMHAM, Co-Chairmen.

In the course of the Church's history several traditions have developed in expressing Christian understanding of the eucharist. (For example, various names have become customary as descriptions of the eucharist: Lord's supper, liturgy, holy mysteries, synaxis, mass, holy communion. The eucharist

I-The Mystery of the Eucharist

3. When his people are gathered at the eucharist to commemorate his saving acts for our redemption, Christ makes effective among us the eternal benefits of his victory and elicits and renews our response of faith, thanksgiving and self-surrender. Christ through the Holy Spirit in the eucharist builds up the life of the Church, strengthens its fellowship and furthers its mission.

The identity of the Church as the body of Christ is both expressed and effectively proclaimed by its being centred in, and partaking of, his body and blood. In the whole action of the eucharist, and in and by his sacramental presence given through bread and wine, the crucified and risen Lord, according to his promise, offers himself to his people.

4. In the eucharist we proclaim the Lord's death until he comes. Receiving a foretaste of the kingdom to come, we look back with thanksgiving to what Christ has done for us, we greet him present among us, we look forward to his final appearing in the fullness of his kingdom when "The Son also himself (shall) be subject unto him that put all things under him, that God may be all in all" (I Cor. xv, 28). When we gather around a meal at the invitation of the

5. Christ's redeeming death and resurrection took place once and for all in history. Christ's death on the Cross, the culmination of his whole life of obedience, was the one, perfect and sufficient sacrifice for the sins of the world. There can be no repetition of, or addition to what was then accomplished once for all by Christ. Any attempt to express a nexus between the sacrifice of Christ and the eucharist must not obscure this fundamental fact of the Christian faith.

Yet God has given the eucharist to his Church as a means through which the atoning work of Christ on the Cross is proclaimed and made effective in the life of the Church. The notion of memorial as understood in the Passover celebration at the time of Christ — i.e., the making effective in the present of an event in the past — has opened

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SPECIAL CAMP FOR DISABLED CHILDREN

For the first time, holiday camps organised by the diocese of Sydney at Christmas included a camp for 48 disabled children.



Captain Rex Harris and Margaret Cox (social worker with the Crippled Children's Society), talk with Chris, a paraplegic boy, at the Disabled Children's Camp.

A staff of 40 looked after the children, including a pediatrician and an occupational therapist from one of the major children's hospitals.

The camp was conducted in association with the Crippled Children's Society by the Anglican Youth Department which reserved Blue Gum Lodge, one of its properties at Springwood in the Blue Mountains, for a five-day camp from Boxing Day.

Special equipment, including a pool donated by Clark Rubber for the duration of the camp, and special activities were provided for the children, 15 of whom were in wheelchairs.

A donation from the RAAF No 2 Stores Depot at Regent's Park provided for the hire of a bus for the five days to take the children on sight-seeing tours of the mountains. They also had the use of the private bus owned by St Mark's Church, Green Valley.

The camp was under the supervision of Captain Rex Harris, the Church Army worker in the Green Valley area.

He said: "The response was terrific and the camp was packed out. I feel that it is time something of this sort was established in Sydney. Our staff have attended special training sessions to understand the problems that disabled children face in the community."

Cliff Warne in Hobart

Sydney television personality, Mr Clifford Warne, led a youth team in Hobart during the weekend 11-12 December. Mr Warne is director of the Church of England Television Society.

Christian Youth Fellowship, an interdenominational Hobart organisation, invited Mr Warne to lead a youth team which included Hobart's Youth Singers, The Cross Country Singers and Melbourne vocalist Kaye Bails.

Mr Warne spoke to a large congregation at St Thomas' M'voh family service on the Sunday morning. He and the team presented the gospel to a large crowd of adults and young

people in St David's Park in the afternoon.

On Saturday, Mr Warne was invited by Tasmanian Scripture Union to take a seminar for Sunday School teachers at Holy Trinity, Hobart. Fifty-five teachers of all denominations heard him speak on "The Magic of Story-telling." The rector of Holy Trinity is Rev Bill Warburton who is also Diocesan Director of Education. Mr Warne told the

Record that this was one of the most significant gatherings he spoke to over the weekend.

Other members of the team visited Risdon Gaol and spoke at a number of Hobart churches on the Sunday.

The emphasis of the weekend program was on young people but all age groups were represented at most gatherings and the ministry of God's Word was to them also.

Anglicans, Methodists join Ceylon union this year

Colombo, Ceylon (EPS) — The Church of Lanka (Ceylon) will be inaugurated on Advent Sunday 1972 now that the Methodist Church has accepted the church union scheme by a majority vote of 88% and the diocese of Colombo with a 90% vote.

(Two years ago considerable disappointment was felt when the Methodist vote in the ministerial session was 1 per cent short of the 75 per cent required for that church to participate in the union).

Included in the new united church will be Ceylonese congregations of the Church of India, Pakistan, Burma and Ceylon, the Baptist Church, Presbyterian Church, Jaffna Diocese of the Church of South India and the Methodists.

Intensive evangelism program planned for Wollongong area

An intensive program of evangelism has been planned for the parishes of the Wollongong, NSW, area under the jurisdiction of Bishop Graham Delbridge for 4-13 August this year. The Bishop of Armidale and Rev Lance Shilton of Holy Trinity Adelaide will be among the missionaries.

During 1971, 200 men and women were trained in dialogue evangelism by Rev John Chapman and Rev Brian Telfer of Sydney's Department of Evangelism. Of these, 80 were trained at Carlingbah and over 100 at West Wollongong.

The program will have the assistance of a large number of students from Moore College and Deaconess House in visitation, youth work, home meetings, etc.

Parishes in all four rural deaneries in the area will be participating in this major evangelistic thrust into the community.

Bishop Clive Kerle of Armidale, who is well-known as a former rector in the Wollongong

deanery, will be the senior missionary in that deanery. Rev Lance Shilton, rector of Holy Trinity, Adelaide, will lead the mission at St Michael's Wollongong.

Rev Neil Flower, Youth Secretary of the Church Missionary Society, will lead the youth work at Wollongong and he will be assisted by a strong team which will endeavour to meet children and young people wherever they meet and congregate. Films, musical groups and coffee shops will be intensively used.

Thanks to the rector of the new church, the Rev Antonio Andres, close contacts have been developed with Salamanca's Catholic clergy.

Negro evangelist to tour New Guinea

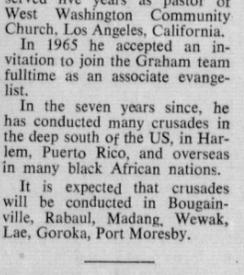
Negro evangelist Rev Ralph Bell has accepted an invitation from the Evangelical Alliance of New Guinea to tour Papua-New Guinea this year.

Mr Bell, a Canadian-born Negro, is an associate evangelist with the Billy Graham Team.

As part of the 1969 Billy Graham Crusades around Australia Mr Bell spent three weeks in Arnhem Land visiting mission stations and preaching at crusades.

The response was staggering. He was welcomed a "black brother" and many responded to his call for people to dedicate themselves to Jesus Christ.

Mr Bell's background has prepared him uniquely for gospel



Rev Ralph Bell

ministry among black people. He was born in Ontario, Canada, of well-educated Negro parents.

He was converted to Christ as a result of a sermon he heard in a church across town. It came during a crisis of decision about whether he would try for a professional baseball career or finish his schooling.

At the age of 20 he entered Moody Bible Institute, Chicago, and later graduated BA at Taylor University, Indiana. Four years later he had a bachelor of divinity degree as well.

He was ordained as a pastor within the Christian and Missionary Alliance in the US and

BP SUTTON QUILTS NZ COMMISSION ON UNION

Considerable dismay has been felt in New Zealand at the resignation of the Bishop of Nelson, Right Rev Peter Sutton, from the Joint Commission on Church Union.

He represented the Anglican Church in the negotiations for union between Anglicans, Congregationalists and the Church of Christ.

Bishop Sutton told "Church and People" that he thought it would be better for Anglican representation to be limited to "those who are keen that this plan be accepted."

He has said that he is prepared to remain an Anglican and if those who wish to form a new Church do so with a good conscience, they must do so provided Parliament and the Church courts agree.

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GENERAL SYNOD MEETS 1973

Standing Committee of General Synod has fixed the dates for the next meeting of General Synod.

It will be held in Sydney from May 20 to 26, 1973.

General Synod is the national synod of the Anglican Church. It is composed of bishops, clergy and lay people from the 26 dioceses in Australia.

It meets under the chairmanship of the Primate, Archbishop Frank Woods, of Melbourne.

Allowrie HONEY

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