

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

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 ordination 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. Kerneborne, 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 (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, vicar 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 Lockington-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 Cootamundra (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 Prier** (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 Funchowai (Sydney) since 1970, has been appointed curate of St Mary's Guildford.

Miss Glensy Lane 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, rector 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

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

Subscription \$4 per year, posted. Editorial and Business: 511 Kent Street, Sydney, 2000. Phone: 61 2975. Office hours: 9 a.m. to 5 p.m. Issued fortnightly, on alternate Thursdays.

December 26 for another "rock evening." A hundred more sat on the grass outside and watched by means of closed circuit television. Crowds are also expected in March this year when "Music Without Distraction" will be presented during Adelaide's Festival of Arts. Three unique life-like stereo recorded programs will be presented with the help of the ABC.

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

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.

1. 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

same Lord and when we "partake of the one loaf," we are in commitment not only to Christ and to one another, but also to the mission of the Church in the world.

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

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.

The negotiating committee at its meeting here November 17 adopted procedures for inaugurating the united church. Services of thanksgiving will be held in the different parts of the country after Unity Week in 1972. A number of committees were named to plan for the union.

The scheme of union adopted by the Ceylonese churches resembles that of the Church of North India.

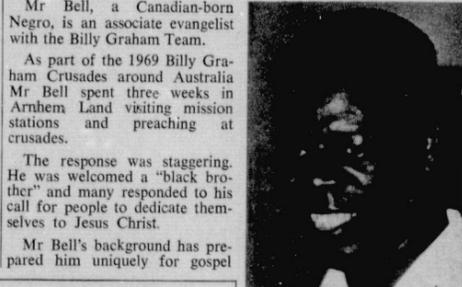
II-The Eucharist and the Sacrifice of Christ

6. 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.

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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.



Rev Ralph Bell

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 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

served five years as pastor of West Washington Community Church, Los Angeles, California.

In 1965 he accepted an invitation to join the Graham team fulltime as an associate evangelist.

In the seven years since, he has conducted many crusades in the deep south of the US, in Harlem, Puerto Rico, and overseas in many black African nations.

It is expected that crusades will be conducted in Bougainville, Rabaul, Madang, Wewak, Lae, Goroka, Port Moresby.

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 Caringbah 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.

Indonesian New Testament

(Grand Rapids) The first copies of the new Indonesian New Testament are off the press, three months earlier than expected. The new translation, prepared by the Indonesian Bible Society, will be used both in Protestant churches and in Roman Catholic parishes. The interest in the new Bible is great and a wide distribution is expected.

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.

HISTORY MADE IN SPAIN

For the first time in living memory an Anglican church in Spain was consecrated in the presence of several Roman Catholic dignitaries.

The newly constructed Church of the Redeemer in Salamanca was consecrated by the Most Rev Ramon Taibo, bishop of the Spanish Reformed Episcopal Church. On hand was the Roman Catholic Bishop of Salamanca, the Most Rev Mauro Rubio, and participants in the service included the dean of the Catholic cathedral, the Rev Lamberto de Echeverria, and the Bishop of the Lusitanian Church, the Most Rev Luis Rodrigues Pereira.

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

Th. Schol. and Th.L. results on page six

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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.



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The Agreed Statement

The sacrament of the Lord's Supper or the Holy Communion has always been the sacrament that has united believers and drawn together Christians of all denominations. The Christian convention movement in Australia and overseas has seen archbishops, bishops, ministers and people freely sharing in the sacrament above the barriers of denomination. The Agreed Statement (see page three) gives hope at last that this great barrier to Protestant-Roman Catholic understanding is at least capable of being broken down.

That it could be issued at all in our day must cause widespread thanksgiving. It carries no official weight, it binds none, its strengths and weaknesses will be debated for years to come. The wonder is that it received the unanimity which made its publication possible.

It is a highly dangerous statement, simply because it threatens some of the long-cherished beliefs of both Protestants and Roman Catholics. But it cannot be ignored.

For example, no Protestant will be happy about the phrase in para six which speaks of "the bread and wine which, in this mystery, become his body and blood." Bishop Butler quoted it approvingly in his letter to the London "Times" (8 Sept. 1971) as supporting traditional Roman Catholic views.

On the other hand Roman Catholics will be most unhappy about the opening sentences in para five: "Christ's redeeming death and resurrection took place once 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 whole world. There can be no repetition of or addition to what was then accomplished once for all by Christ."

Much in the statement is biblical and reformed. Some biblical doctrines which may be discovered in official Roman Catholicism but which have long been ignored have sprung to life. The Second coming, the work of the Holy Spirit, the need for faith for a life-giving personal relationship between Christ and the communicant and the importance of actual reception are some.

There is also much in the statement that is ambiguous and could be supportive of the sacrifice of the Mass and transubstantiation.

This is not to accuse the compilers of being deliberately unclear. On the contrary, it is usually as clear and concise as any theological statement could be and is a credit to the Commission in this respect.

But the phrase in the Introduction "the tradition of our common inheritance" is an exception which leaves us all in the dark. And the tongue-in-the-cheek assertion in the Introduction that "The eucharist has become the most universally accepted term" won't stand up to current usage of "Holy Communion" by Anglicans or "the Mass" by Roman Catholics. But these are minor matters.

The Vatican has so far given the Statement a cool reception. R. C. Archbishop Dwyer of Birmingham said that it "raises almost as many questions as it solves." Rev Julian Charley, the only Conservative Evangelical on the Commission, says that its publication "is a hopeful sign." Rev Colin Buchanan, Warden of Latimer House, Oxford, says that he is "thankful that agreement is being sought" but that "on the great points of controversy with which it does deal, it appears to endorse the traditional Roman view and to deny the authentic view of the Anglican Communion."

The London "Church Times" is quite lavish in its praise and says: "what makes this newly issued document so exciting and so important is that its authors have agreed, beyond all doubt, ambiguity or equivocation, on the Real Presence of Christ in his sacrament."

As members of the Church of England in Australia, we are bound to avoid judging the document in the light of our ecclesiastical prejudices, theological schools of thought or even by our reformed or other traditions. We must bring it to the touchstone of truth and authority which we have in the Bible alone.

A LETTER TO MYSELF

In the book of Nehemiah I read in Chapter 1 verse 4, "I continued . . . praying before the God of heaven." Then in Chapter 2, verse 4 Nehemiah says, "I prayed to the God of heaven."

But the two prayers were so different in form. In the first case he had plenty of time and opportunity to speak at some length, and in detail; but in the other instance, he had not time for anything more than a sentence. I think this type of prayer is

only fully effectual when it is used by those whose habit it is to pray in the ordinary way. Nehemiah had formed the habit of regular prayer and he found it only natural to adopt this method of emergency prayer.

When a sudden need comes before me — perhaps some un-

suspected danger, some unforeseen temptation or some unexpected opportunity — there is no time for planning, no chance for delay and no opportunity for consultation. Swift action is called for! A short message must be sent. An urgent plea must be despatched.

I am reminded of the emergency in Peter's life when he only had time for a sentence of prayer — circumstances demanded that he should carefully cut his words to a minimum — "Lord, save me" (Matt. 14/30). This was not a plea for strength to save himself, but for Jesus to save him.

I'm thankful for Nehemiah's reminder of this method of prayer in times of emergency.

By **Kenneth B. Roughley**

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I'm thankful for Nehemiah's reminder of this method of prayer in times of emergency.

Schoolboys give \$550 to Abp's Relief Fund

At the Speech Day of Shore School, North Sydney in December, the Archbishop of Sydney received a pleasant surprise when the school chaplain, Rev L. M. Abbott handed him a cheque for \$550 for his Overseas Relief Fund.

The money included chapel collections over the previous three weeks and was supplemented from other chapel funds.

The Archbishop of Sydney's Overseas Relief Fund was established to provide urgent relief to suffering Christians in India, Pakistan, the Sudan and elsewhere and since its beginning in October, over \$16,000 has been given. Already, a large part of the Fund has been sent overseas to provide relief.

Sunday Schools should not survive, says vicar

"Sunday Schools in their present form could not and should not survive," a Melbourne vicar said recently.

Rev J. P. Stevenson, vicar of St Silas North Balwyn was addressing parents at his parish Sunday School break-up in December.

"Churches are expected to provide in 50 minutes a week a Christian background for children from homes where the

Church plays no significant part," he said.

"Every year fewer teachers are available for this discouraging task."

Mr Stevenson said parents' involvement was needed if Sunday schools were to survive.

ST. LUKE'S HOSPITAL

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From page one

THE AGREED STATEMENT

the way to a clearer understanding of the relationship between Christ's sacrifice and the eucharist. The eucharistic memorial is no mere calling to mind of a past event or of its significance, but the Church's effectual proclamation of God's mighty acts.

Christ instituted the eucharist as a memorial (anamnesis) of the totality of God's reconciling action in him. In the eucharistic prayer the Church continues to make a perpetual memorial of Christ's death; and his members, united with God and one another, give thanks for all his mercies, entreat the benefits of his passion on behalf of the whole Church, participate in these benefits and enter into the movement of his self-offering.

III-The Presence of Christ

6. Communion with Christ in the eucharist presupposes his true presence, effectually signified by the bread and wine which, in this mystery, become his body and blood. The real presence of his body and blood can, however, only be understood within the context of the redemptive activity whereby he gives himself, and in himself reconciliation, peace and life, to his own.

On the one hand, the eucharistic gift springs out of the paschal mystery of Christ's death and resurrection, in which God's saving purpose has already been definitively realised. On the other hand, its purpose is to transmit the life of the crucified and risen Christ to his body, the Church, so that its members may be more fully united with Christ and with one another.

7. Christ is present and active in various ways in the entire eucharistic celebration. It is the same Lord who through the proclaimed word invites his people to his table, who through his minister presides at that table, and who gives himself sacramentally in the body and blood

of his paschal sacrifice. It is the Lord present at the right hand of the Father, and therefore transcending the sacramental order, who thus offers to his Church, in the eucharistic signs, the special gift of himself.

8. The sacramental body and blood of the Saviour are present as an offering to the believer awaiting his welcome. When this offering is met by faith, a life-giving encounter results. Through faith Christ's presence — which does not depend on the individual's faith in order to be the Lord's real gift of himself to his Church — becomes no longer just a presence for the believer, but also a presence with him. Thus, in considering the mystery of the eucharistic presence, we must recognise both the sacramental sign of Christ's presence and the personal relationship between Christ and the faithful which arises from that presence.

9. The Lord's words at the last supper, "Take and eat; this is my body," do not allow us to dissociate the gift of the presence and the act of sacramental eating. The elements are not mere signs; Christ's body and blood become really present and are really given. But they are really present and given in order that, receiving them, believers may be united in communion with Christ the Lord.

10. According to the traditional order of the liturgy the consecratory prayer (anaphora) leads to the communion of the faithful. Through this prayer of thanksgiving, a word of faith addressed to the Father, the bread and

wine become the body and blood of Christ by the action of the Holy Spirit, so that in communion we eat the flesh of Christ and drink his blood.

11. The Lord who thus comes to his people in the power of the Holy Spirit is the Lord of glory. In the eucharistic celebration we anticipate the joys of the age to come. By the transforming action of the Spirit of God, earthly bread and wine become the heavenly manna and the new wine, the eschatological banquet for the new man: elements of the first creation become pledges and first fruits of the new heaven and the new earth.

12. We believe that we have reached substantial agreement on the doctrine of the eucharist. Although we are all conditioned by the traditional ways in which we have expressed and practised our eucharistic faith, we are convinced that, if there are any remaining points of disagreement, they can be resolved on the principles here established.

We acknowledge a variety of theological approaches within both our communions. But we have seen it as our task to find a way of advancing together beyond the doctrinal disagreements of the past. It is our hope that, in view of the agreement which we have reached on eucharistic faith, this doctrine will no longer constitute an obstacle to the unity we seek.

FOOTNOTE

† The word *transubstantiation* is commonly used in the Roman Catholic Church to indicate that God acting in the eucharist affects a change in the inner reality of the elements. The term should be seen as affirming the fact of Christ's presence, and of the mysterious and radical change which takes place. In contemporary Roman Catholic theology it is not understood as explaining how the change takes place.

It's hard to rejoice

Someone once said that it's harder to rejoice with those that rejoice, than to weep with those that weep!

One of the greatest needs in Christian groups today is a generous appreciation of each other's gifts and ideas, with no "buts" attached.

This is why I advocate regular changes in leadership. Otherwise leaders tend to dig in, and they find it increasingly difficult to hand over the reins and give someone else a chance to express their personalities with a different interpretation.

But — back to the rejoicing and weeping, for I am getting off the track.

It is perhaps especially difficult to rejoice in someone else's success when you are going through a sticky patch yourself. You know what I mean. You begin to ask yourself, "What's wrong with me? What have they got that I haven't?" And so on.

If we can put our own present trials behind our back at such a time, and honestly rejoice in someone else's blessing, it will do wonders for us. It releases us from cossetting our own little feelings, and being unduly concerned with how we are making out.

The law of averages sees that the balance of life is maintained. Now don't get me wrong: I don't mean you to mutter darkly, "It'll be her turn next!"

But God is concerned with our reactions, and it has been said that they are more important than actions.

People can see when we are basking in the sunshine of success; what they don't see is that

By Margaret

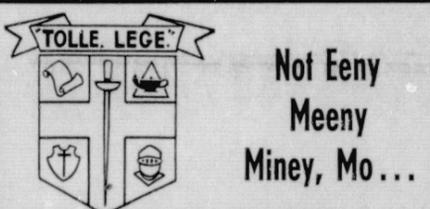
found the lass writing cards of congratulations to her successful friends.

You know, that really hit me. For this is — or should I say has been — one of my struggles. Only by the grace of God can jealous or envious thoughts within us be put to death.

I thought of the groups of Christians with whom we don't agree: could it be that we are envious of their apparent success? Have we an unloving or unforgiving attitude towards them?

You catch yourself out sometimes, don't you. Our attitudes and motives need an occasional spring cleaning.

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Richard Nixon honours Billy Graham

The largest crowd in the history of Charlotte, North Carolina, with estimates up to 150,000, turned out for the "Billy Graham Appreciation Day," on which the evangelist was honoured by his home town. The President of the United States, Richard M. Nixon, flew in especially from Washington, and told the Charlotte crowd: "You have contributed to America and the world one of the greatest leaders of our time."

The historic occasion was marked by a special convocation service at the Charlotte Coliseum, filled by over 14,000 invited guests including church and lay leaders, state and city officials, along with the President and other officials of the United States Government.

Dignitaries and friends from across the nation and many parts of the world became a part of the assembly which gathered to participate in the tribute for the spiritual and moral leadership Mr Graham has given over the past 25 years. More than 200 telegrams of congratulations were received from Dr Graham's friends in Britain alone.

President Nixon said that Billy Graham has inspired in millions of people "that religious faith which means moral strength and character, without which a nation, no matter how rich it is or how strong it is, cannot be great."

The President told the throng at the Coliseum that if America meets the great challenge of leadership, it will be "because of what a man from . . . North Carolina, did."

The President also praised Mr Graham's wife and his mother for the good effect they had had on his life.

Mr Graham replied: "Mr President, I grew up with these people who are here today, and they are the finest people in America." Mr Graham continued: "The greatest event of my life took place a mile from here, when Mordecai Ham, the Evangelist, came to town. At first I was sceptical and critical like a lot of other young people. But finally I went, and I listened night after night to the story of the love of God in Jesus Christ. One night I went forward and gave my life to Jesus Christ, and my life has never been the same since."

"During these years of ministry I have had the help of a loving family — especially of a praying mother and a praying wife. I have had the moral support of hundreds of friends, and the prayer support of millions of people on every continent. I have also had the loyal support of my associates. My work and ministry has been a team effort."

Behind Mr Graham on the red and black carpeted stage, Mrs Ruth Graham sat quietly beside the President.

Also on the platform was Mrs Frank Graham, his mother, who sat beside a large bronze plaque honouring her son, which had been unveiled earlier in the service.

The plaque is to be placed on the wall of the building which now stands where the old Graham farmhouse once stood. It features a bust of the preacher by the Charlotte artist and sculptor, Austin Fox.

DIOCESE TO HELP DRUG ADDICTS

Sydney's Church of England Counselling Service has decided to enter the field of drug counselling and is to appoint a permanent field officer to cope with the city's drug problem.

The diocese has accepted in principle the need for a counsellor rather than setting up a drug referral centre.

A church survey on drug taking and treatment has shown that existing services are invariably burdened because more patients are admitted than can be handled effectively.

A committee chaired by the Archdeacon of Cumberland, the Venerable John Reid, studied the report and decided a full-time counsellor was imperative to visit homes, explain the problem, advise parents and establish personal relations with addicts.

The report said not enough was done for discharged patients and only a minimum amount of time was spent on the initial evaluation, diagnosis and prognosis of drug addicts.

tions well in a treatment centre is back on drugs soon after discharge because he invariably returns to his previous social and physical environment," it said.

The appointment is in the hands of Rev Bill Payne, Director of the Counselling Service. Mr Payne told the Church Record that he was not making a hurried choice. The right person might be a man or a woman but must have mature Christian insights and the ability to relate warmly to people. These pastoral gifts would count more than formal training either in social work or psychology, he said.

Live more frugally, says Dr John Munro

In the light of the evidence produced, all people should be living more frugally with greater respect shown for all of God's creation, including animals and minerals, said Dr John Munro, rector of St Matthew's, Albury, NSW, recently.

Dr Munro is convener of a committee on man and his environment which will report to the Canberra-Goulburn synod in July or August this year.

People should no longer be advocating "Now on to Mars and Jupiter." We should not be measuring progress by bigger and better plastic containers, he said. He was outlining a theory that the church should be advocating a reduction in people's life styles.

"We've accepted this monster called progress as though it had to press on," he said. "Leaders in the Church have been conditioned by the society they have been brought up in, so it is a difficult subject to come to terms with."

But he says he has been "bucked up" by young people's increased interest in ecology.

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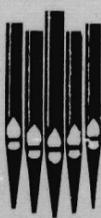
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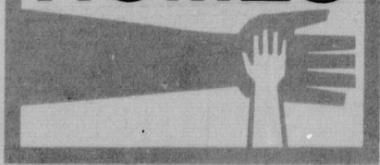


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LETTERS

Reader for 50 years

This is to say with regret that I will not be continuing my subscription to the ACR in 1972.

I value this paper very much and I think it must be nearly fifty years I have been with you. (Miss) Martha Thorpe, Battery Point, Tasmania.

Refusal of Baptism

Reading the article in ACR 16-12-71 which commented on a statement by the Rev Canon R. Davis regarding baptism refusal, raises in my mind fresh fears for the future church.

After much concerned thinking, I fail to see how planned refusal to baptise or alternatively, a deterrent to baptism (and I am mindful that there must be exceptions at the clergyman's discretion) can assist in any measure the full outreach of the Gospel.

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Applications should be in writing addressed to:

The General Secretary,
The Anglican Home Mission Society,
387 Kent Street, Sydney, NSW, 2000.

To refuse parents the sacrament of baptism for their children must stir up a feeling of rejection, an air of bitterness and even a sense of antagonism. Does this mean we create an "atmosphere" which is conducive to future Christian Mission or witness? I think not. Rather it would have the effect of restricting the ministry and a narrowing down of the field from which we hope to reap a harvest.

On could ask the question: How does the Church stand in the sight of those who have been refused or turned away from baptism, and what of their response to any later contact?

Archbishop Loane had a good deal to say about this whole question at Sydney Synod and during the course of his presidential address said, "Let us ever be on our guard lest we should drive away parent or child whom the Lord is more than willing to take into His heart."

I could not agree more with the proposal that there should be pre-baptismal instruction for parents and godparents. However, I believe this should embrace all who voluntarily come to the rector seeking baptism and this should be with all the love and compassion that Christ Himself would show.

I also feel that it should be carried several steps further to include a follow up post-baptismal program (with help from lay people) of visitation, cradle roll care, personal invitations to church organisations, services, Sunday school etc. In this way these people could be drawn into the framework of the Church, then with the faithful sowing of the seed and God giving the increase, come to a state of a living faith in God.

This, I know, would require fresh vision and a new enthusiasm, but surely it is our mission, as Christ's servants, to go out and seek those that are lost and bring them into the fold. (Mr) W. L. Calder, 22 Lexington Ave, Eastwood, NSW.

Bishop's address

Would you be so kind as to indicate in your paper that all correspondence for the Bishop of Canberra and Goulburn should be addressed to Jamieson House, Constitution Avenue, Reid, ACT, 2501, and not to Box 76, P.O., Manuka, ACT.

Box 76 was Bishop Clements' private box and has now been surrendered. It will therefore be a matter of great importance that mail for the Diocese is correctly addressed in future.

C. A. Warren,
Bishop-Administrator,
Canberra.

Inter-denominational missionary replies to criticism

I read with interest Rev A. D. Deane's article on interdenominational missions followed by Rev D. McCraw's criticism (Nov 18).

I gather Mr McCraw is critical of Anglicans who enter denominational missions. As I fit into this category, I feel the need to comment.

It is the Lord of the Harvest who sends out labourers into his harvest. He promises all believers "This is the way, walk you in it." For my wife and me this way led to joining the Africa Evangelical Fellowship for work among Zulu people of South Africa. As a result, both Anglican churches and individuals have been led of the Lord to support us prayerfully and materially in this section of His harvest.

As Mr Deane has correctly pointed out, we have all been instructed to "Go therefore, and make disciples of all nations . . . teaching them to observe . . ."

This teaching is "built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone" as recorded in the inspired Word of God and not on the perpetuation of any denominational heritage.

I trust Mr McCraw will be comforted to know that I have not been led of the Spirit to concentrate my teaching on the relative merits of various forms of baptism. The same goes for the interpretation of the teachings of Zwingli or any other theologian with regard to the Lord's Supper.

However, I have found many more important teachings such as the need for a person to be "born again" by faith, original sin, the redemptive work of Christ, the need for holiness of life, etc.

The Lord is responsible for directing the steps of each believer and not man, as Peter discovered when asking what John was to do. The Lord replied, "If it is my will that he . . . what is that to you? (You) follow me."

Derek M. Brown,
Mseleni,
Zululand, South Africa.

Salisbury's amazing growth

The town of Salisbury in the diocese of Adelaide is South Australia's fastest growing area. Canon Gerald J. Reglar is rector of this parish which hopes to meet some of the growth problems with the help of Adelaide's Home Mission Society.

In June, 1956, Salisbury Parish had 3,000 people — it was an established country town. Salisbury had 57,537 people on June 30th this year.

The growth in the Salisbury Parish has been greater than that in Elizabeth. Growth in Elizabeth has slowed right down, whereas growth in Salisbury

Parish is going on at an ever-increasing rate.

And the future is even more frightening. Council population predictions, and these are figures produced in 1969, show that in 5 years time there will be about 87,250 people in the Salisbury Parish, in 10 years time about 115,750, and in 15 years time about 146,000.

Expansion of literature ministry

Mission Publications of Australia, a joint project of the Aborigines Inland Mission and the United Aborigines Mission, sited on the La Perouse, NSW, Aboriginal Reserve since 1961, is to move to a much larger site on the Blue Mountains at Lawson.

The last quarter's production reached one hundred and four thousand SS Lesson books, besides four magazines totalling ten thousand copies per month plus tracts etc.

To provide space for working and living conditions for the seventeen members of the staff and their families, and to allow for future expansions led to a big step of faith in which the Lord provided in marvellous ways.

A large attractive concrete block building has been erected in Cascade Street, Lawson, to serve as the new Headquarters of MPA.

Three staff houses have been erected last year, in addition they are renting three other properties and hope to build two more staff houses shortly.

Now they are equipped to meet the great opportunities ahead as they seek to bring "Light through Literature" to many dark hearts in Australia

R.C.s recognise Protestant baptism

Brussels (EPS) — Representatives of four Protestant churches in Belgium and the Roman Catholic Church have signed a "Joint Church Declaration of Mutual Recognition of Baptism." The text was drawn up by an official 13-member commission — seven Protestants and six Roman Catholics.

Translation of "logos"

Modern Greek usage is besides the point (Letters Jan 13) while the ancient meanings of "logos" fill two close-printed quarto pages of Thayer's NT Lexicon.

Neither "law" nor "science" occur as possible translations, "Reason" is better, since "logos" is used in Heb 4.12 ("the Living Word of God") of that dynamic Mind pervading and noting all things — The divine nature of its life denoted by that typically Johannine word "zoe."

Similarly Heb 1.3 stresses the essentially personal (hypostatic) union of Father and Son in a common life and deity.

John's peculiar use of logos combines these two lines of thought to denote the essential, living, Word of God, ie that

Continued page 6

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Mainly About People

Rev Allan L. Bronside, rector of St Paul's, Rose Bay (Sydney) since 1947, will retire in February.
 Dr Gerald H. Knight, director of the Royal School of Church Music, flew out from England to attend an RSCM Summer School in Melbourne earlier this month.
 The Bishop of Newcastle has ordained the following as priests in Christ Church Cathedral, Newcastle, in December: Revs John Pinson (Rutherford), Ross Naylor (Luke), Walkend, Colin Naylor (Singleton), Robert Howell (Merewether) and Neville Schofield (Sandgate).
 Rev B. K. Gibson, curate of St George's, Burrie (Tasmania) has been appointed curate of St Mark's, Launceston, from February 1.
 Rev Russell H. Carnaby, rector of St Mark's, Launceston (Tasmania) has been appointed in charge of Derby with Ringarooma.



Mr Geoffrey Worley
 Administrative Manager,
 Church of England Homes,
 Sydney.

Rev Rev P. Upton, in charge of Derby-Ringarooma (Tasmania) since 1970, has been appointed rector of George Town.
 Deaconess J. B. Shaw, of St John's, Launceston (Tasmania) has been appointed to the parish of Devonport.
 Rev Douglas J. Dickinson, vicar of Christ Church, Heathmont (Melbourne) since 1966, has been appointed vicar of Christ Church, Templestowe from April next.
 Rev Gerald R. Wall, vicar of St Paul's, Boronia (Melbourne) since 1963, has been appointed vicar of All Saints, Clayton from April next.
 Rev Clifford A. Ponicare, curate of St John's, Leamington (Coventry) since 1968, has been licensed to officiate in Melbourne diocese from December 21.
 Rev Richard and Mrs Marjorie Andrew leave Australia at the end of this month to serve in Argentina with the South American Missionary Society. Mr Andrew has been curate at Peakhurst (Sydney) and is a graduate of Moore College and the University of London. Mrs Andrew is a double-certified nurse.
 Rev William Wynn Devonshire, rector

Rest of the news

A leaflet put out by Sydney's Public Relations Department urges Christian writers to infiltrate newspapers, television and radio in order to improve standards. Monopolies in the media field retard expression of ideas and restrict expression to a few who are often out of sympathy with high standards.

Christian journalists infiltrating these fields could have a profound effect on standards in the media and the content of programs. The leaflet commends the ABC for standing alone in giving a balanced coverage of news.

Narrandera, in the diocese of Riverina, is to have an inter-Church Mission during Easter this year. Anglican, Roman Catholic, Presbyterian and Methodist denominations are sharing in it. Dr Rayner, Bishop of Wangaratta, will be one missionary and an R.C. Redemptorist minister will be another. Mission sessions will be held in Narrandera's Plaza theatre.
 South Australia's first Christian service took place 135 years ago, come February. The foundation stone of Holy Trinity, Adelaide, was laid 134 years ago. Both events will be celebrated at a special service on Sunday, February 6, in the presence of Adelaide's Lord Mayor. In St Philip's, Sydney, the Governor-

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Sudan cathedral closed

The cathedral in Khartoum, capital of the Sudan, which was closed by government order on 31 July last, is not to be re-opened.

The Government made this finally clear on December 12 to the assistant bishop and the bishop's commissary. The Bishop in the Sudan, Right Rev C. O. Allison, has asked for prayer for the Sudanese Christian and Anglican expatriates who have been unable to use their Cathedral for worship.

The present cathedral and its compound has been close to heavy fighting in the various coups in 1971 and is close to the People's (Republican) Palace, a scene of much violence.

The Government has offered an alternative site in the city area for cathedral, hall, church offices and staff houses. Negotiations will take place for the building of a suitable hall for services over the next few years until further funds become available.

Youth leader for BFBS in NSW

Mr Gary Althorp, from South Australia, has been appointed Youth Organiser with the Bible Society in NSW.

Announcing the appointment, the NSW Secretary, Rev Alan Scott said that Mr Althorp would bring to his work a wide experience in Sunday Schools and youth groups.

One of Mr Althorp's first tasks will be the organising of the Good News Fleet harbour cruise in March next when one of the guests would be Mr John Maisu, a New Guinean and Secretary for the Bible Society in Papua and New Guinea.

FOUNDATION LAID 1839



All Saints' West Swan, WA, whose foundation-stone was laid October 31, 1839. Built of mud brick, these were replaced by burnt bricks 1858-60.

NATIONAL CONFERENCES IN PERTH

Two national Christian conferences were held in Perth this month, in addition to the usual Christian conventions. They were the Annual Conference of the Inter-Varsity Fellowship of Australia and the 34th National Christian Endeavour Convention.

The Inter-Varsity Fellowship is the largest Christian society in Australian universities and colleges and the conference was attended by graduates and undergraduates from all Australian universities.

The speakers were Rev Francis Foulkes of St Andrew's Hall, Melbourne, Rev G. Noel Vose, principal of the WA Baptist Theological College, and Dr Anna Hogg, of Sydney Teachers' College. It was held from January 16 to 23.

The National Christian Endeavour Convention saw hundreds of young people of all denominations gather for fellowship, inspiration and Bible study. Speakers included Rev Norman Pell, of Melbourne, Rev Geoffrey Bingham, of Adelaide Bible Institute and Mr David Cummings, Director of Wycliffe Bible Translators.

The annual Keswick Convention was held at Orange Grove, December 25-January 3, and Mr J. Oswald Sanders, famed New Zealand Bible teacher, was among the guest speakers. Rev Ian North, of Ambassadors for Christ, India, gave the missionary emphasis to the convention.

The Overseas Christian Fellowship, a Christian fellowship for overseas students studying in

Civilised drinking in New Guinea

It has taken nine years for the seriousness of "civilised" drinking to shoot home to the New Guinea administration. With a drunkenness rise from 538 in 1962 to 6,516 in 1970, and behaviour prosecutions from 113 to 9,400 in the same period, it is apparent that someone has blundered.

Mr Toua Kapena, MHA, laid it on the line thus: "As a member of the 1962 commission I strongly favoured the lifting of the ban on drinking by native people. I now feel I was wrong in many ways."

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JOINT HALL FOR MINNIPA CHURCHES

The President of the Methodist Conference (Rev K. Waters) and Bishop Rosier, of Willochra, were present to lead the combined service of dedication when the St. John's Church Hall was opened on Friday, December 3.

The hall, for Sunday school and meetings, has been added to the church building behind the sacristy, and consists of a big meeting room, with built-in cupboards, a kitchen alcove with stove and sink, and lavatories.

The cement block matches the church and the floor is vinyl tiles laid on concrete. Since the approvals for building were given in July, many local people have worked on the project, carting materials, preparing the site and painting, making a very good hall.

Members of the two denominations working together (Methodist and Anglican), are very pleased that their co-operation has been possible.

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Australian relief goes to Bangladesh

The Evangelical Alliance of Victoria published a report late in January of the relief of refugees in Bangladesh, formerly East Pakistan. The Evangelical Alliance Relief Fund (TEAR) has been active in rallying support for Christian work in that ravaged country.

To date nearly \$9,000 has been contributed by Australian Christians to this fund for the relief of refugees from East Pakistan, now Bangladesh. The funds are remitted to Dr Ben Wati, the executive secretary of the Evangelical Fellowship of India, which has established the Evangelical Fellowship of India Committee on Relief (EFICOR).

EFICOR is concerned not merely about physical needs. It is exercised about extending spiritual ministry to the Christian refugees. Towards this end EFICOR has made available a sum of Rs5,000 to build community halls which could be turned into worship centres on Sundays. Twenty-five Bengali Bibles and 100 Bengali New Testaments have also been given to aid in the ministry of the Word. A highly profitable centre of this sort has been put up in North-east India just outside the Purakhia camp located on the border.

Members of the Evangelical Fellowship of India and associated churches have been deeply involved themselves in the relief projects both by generously donating money and by personal service such as the making of vests, pyjamas, etc, for the refugees and distributing them. It is a matter for thanksgiving that a good rapport has been established with both church and State.

Latest word from Dr Ben Wati indicates that they are now looking to God for openings in Bangladesh in order to help in the rehabilitation of refugees now returning home.

They plan to work in co-operation with the churches in Bangladesh for the building of bamboo and thatch houses and repairing school buildings, hospitals and churches. Dr Ben Wati and his colleague, Mr John Richard, have been given a mandate to contact the government and church leaders so that they can work out some definite project and thus be able, in a small way, to make an effective contribution

Women to meet at Stanwell Tops

Hundreds of women from all over NSW are expected to meet at Stanwell Tops, NSW, for the 14th annual convention of the Christian Women's Convention movement.

Mrs Jill Renich, of Detroit, USA, will again visit Australia to be the main speaker at the convention from March 10 to 12. Mrs Renich is a noted author, speaker and Bible teacher and is a granddaughter of the great R. A. Torrey, evangelist and Bible teacher.

Miss Jean Raddon, a former missionary nurse in Nepal, will be another speaker. Jean Raddon has been National Co-ordinator

Graham invited to Rome

A group of Italian pastors has invited Dr Billy Graham to hold a crusade in Rome in 1973 or 1974.

When he was in Rome recently to address evangelists in that city, Billy Graham met with representatives of the Protestant pastors of the city to discuss various aspects of such a crusade. No decision has yet been reached.

Controversial topics for Brisbane clergy

Attitudes to homosexuality and abortion were among the topics discussed by diocesan clergy at a recent Brisbane conference.

Sixty clergy met at Toowoomba Church of England Grammar School from January 17 to 21 for their annual retreat. The Archbishop of Brisbane has launched a Cyclone Fund to aid churches in the Townsville area which were severely damaged in the cyclone.

Dr Keith Cole on Asian tour for meetings and research

Rev Dr Keith Cole, vice-principal of Ridley College, Melbourne, as secretary of the Australian and New Zealand Association of Theological Schools, will be visiting theological colleges in Java during early February.

He then plans to attend the Executive Committee meetings of the Association for Theological Education in South-East Asia which are to be held at Bangkok from February 14-18.

On his return to Australia later in the month he is scheduled to spend a week on Groote Eylandt furthering his historical research projects. He will also have the opportunity of gaining further material for the third Groote Eylandt book to be published by the Church Missionary Historical Publications which is to be called "Groote Eylandt Stories."

Contact between theological associations and the theologians themselves of South-East Asia and Australia are becoming increasingly significant for the church in both areas. Also the publications by the Church Missionary Historical Publications on work among the

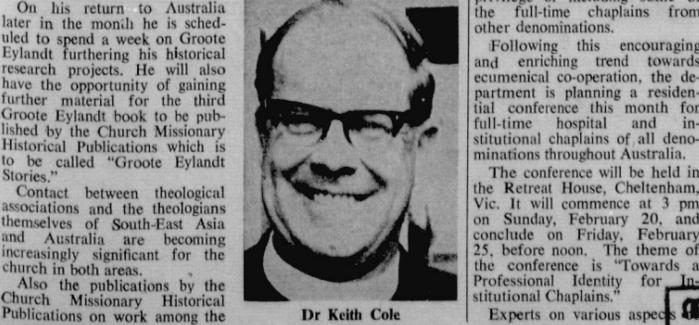
MELBOURNE ORGANISES NATIONAL CHAPLAINS' CONFERENCE

For some years now the Chaplaincy Department of the diocese of Melbourne has set aside the last week of February for a conference of its full-time chaplains.

During the last two years full-time chaplains of all denominations in Melbourne have been co-operating more closely than ever before, and the training groups in the department have had the privilege of including some of the full-time chaplains from other denominations.

Following this encouraging and enriching trend towards ecumenical co-operation, the department is planning a residential conference this month for full-time hospital and institutional chaplains of all denominations throughout Australia.

The conference will be held in the Retreat House, Cheltenham, Vic. It will commence at 3 pm on Sunday, February 20, and conclude on Friday, February 25, before noon. The theme of the conference is "Towards a Professional Identity for Institutional Chaplains."



Dr Keith Cole

Experts on various aspects of the