

## Tanzania's Foreign Minister's call to Australian Church

The Foreign Minister of Tanzania, the Hon. John Malecela, while in Sydney recently, challenged the Australian Church to undertake aid projects in his country. Mr Malecela is an Anglican and has had close contacts with C.M.S.



Tanzania's Foreign Minister outside CMS House, Sydney, with Rev Maurice Betteridge, Federal Secretary of the Society.

He said the extensive movement of people in the area around Dodoma, involving 300,000 people moving into Ujamaa villages, was creating an impossible task for the local Bishop to provide churches.

He emphasised the urgency of the task and suggested that the Australian Church, through the Church Missionary Society or other agencies, could assist by providing the money to purchase corrugated iron for the church roofs.

### Training centre

He also made a special plea for assistance in establishing a training centre for agricultural mechanics. Such a centre, located close to Dodoma, would train people in the mechanical know how that would be necessary in the Ujamaa villages. He made this plea in a special meeting with executives of the Church Missionary Society, an Anglican voluntary agency with a long-term commitment in Tanzania.

Mr. Malecela said: "Only three weeks ago the Tanzanian Cabinet decided that missionary doctors should be allowed to continue their medical work and that Churches should continue to run hospitals throughout the country. To this end, doctors will be needed for a long time to come."

## Diocese has full-time Aboriginal worker

The diocese of Sydney has appointed a full-time Aboriginal worker with a responsibility for Aborigines living in the inner city.

He is Mr Ben Bird, who is married with two children, formerly part-time pastor of an Aboriginal congregation at Wellington, NSW. He commenced last month in the parish of St Paul's, Redfern, based at St Paul's Community Centre.

He will work there with the rector, Rev Roy Buckingham, with pastoral and social responsibility for the local Aboriginal community.

A diocesan spokesman said recently: "The diocese has been conscious of the 15,000 Aborigines living in inner-city suburbs and we have been looking for some time for someone to work on our behalf among them."

"We hope that the presence of an Aboriginal worker might result in an openness to Aborigines in churches in the area and a greater awareness among the Aboriginal community of the social service resources of the Church of England available to them."

"Our Counselling Service and other agencies are available, and

we want more people to make use of them."

The Anglican Church has for over 60 years had a heavy commitment to work among full-

blooded Aborigines in the Northern Territory, but this appointment is seen as a step forward towards meeting the needs of Aborigines in the city.

## Bishop Chandu Ray on Asian mission strategy

Bishop Chandu Ray, director of the Office for Asian Evangelism in Singapore, said in Perth last month that one of the faults of early missionary activity in Asia was that Christianity had been padded with aspects of Western culture.

Bishop Ray said that the church would probably have been more successful if it had not been padded with colonialism and attitudes of domination and pride.

He said that the church had to rethink its position and see how much of what it taught was faith and how much was culture.

Many minor aspects had caused conflict in the missionary activity. For example, the traditional Hindu position of worship was a seated position on the floor, but the church had introduced pews into its buildings.

"We have also tended to stress individualism, whereas in Asia there is very little individualism," he said.

The church had not generally accepted the need for conversion of the whole family if only some members wanted to become Christians, he said. This tended to break up the family unit which was very important in Asia.

In his work, he had encouraged the growth of Christianity

within the present cultural patterns of Asian countries.

About 900 Asian missionaries were now at work in South-East Asia and India.

### China today

And today, not even the aging chairman, with all the power, propaganda, and persuasion at his command can stand against what God is doing in China.

The outward forms of the historic Chinese church are fading fast. But the inner movement of God's Spirit continues indestructible with a triumphant shout that the "gates of hell shall not prevail against it."

(From "World Vision.")

## WCC meet change to Geneva

An "acute financial position" being faced by the World Council of Churches because of the world monetary crisis and devaluation of the US dollar has brought about a change of location for the meeting of the Central Committee in August.

Originally set down for Helsinki, Finland, it will now be held in Geneva, Switzerland.



Dr Philip Potter, WCC Secretary

The switch will save a very considerable sum of money and this is vital, since the monetary crisis has meant a 12 per cent drop in the WCC income.

The WCC Central Committee meets yearly and its members are drawn from many parts of the world. The WCC now has 263 member denominations.

## 1500 WAYS TO SAY LOVE

LATEST statistics from the United Bible Societies show that at least one complete book of the Bible has now been published in 1,500 different languages and dialects.

During 1972, 43 new languages were added to the list to give the grand total.

Complete Bibles appeared for the first time in two Indian languages (Paithe and Thado) last year, and were published by The Bible Society of India.

## State Governor opposes Bible

The Governor of South Australia, Sir Mark Oliphant, told a public meeting at Port Adelaide Town Hall recently that the trouble with people holding strong religious beliefs was that they wanted to "stuff them

down somebody else's throat."

Sir Mark said this in answer to a question after he had spoken on "Science and Christian Faith."

He said he thought of himself as a Christian, but did not go to church.

After explaining how science was used to determine ages of rocks, he said the methods gave an age of about 5,000m years for the oldest rocks.

That time was far longer than the 5000 to 6000 years since genesis occurred according to the Bible.

Sir Mark then spoke of space, its complexity of stars and planets and "the stupendous size of the universe."

"If God created all this, he is clearly a far greater God than is the man depicted in the Old Testament, unlikely to single out from the millions of planets which exist this insignificant earth," he said.

Dr J. H. Court, senior lecturer in psychology at Flinders University and a member of the Research Scientists Christian Fellowship, commenting on Sir Mark's address, said there was a "conspicuous gap in the case presented."

"The Bible is not, and never claims to be, a scientific text book," he said. "Nowhere does the Bible speak of the world as being created 6000 years ago."

## Marriage and divorce contentious report

The report of the General Synod Commission on marriage and divorce which was published in March is likely to be one of the most contentious issues to come before the synod in May next.

The majority report, if adopted and acted on by General Synod, could have far-reaching effects on existing Anglican attitudes to the re-marriage of divorced people in churches.

This report includes a draft canon to come before synod which would allow diocese who wish to do so to set up a Matrimonial Commission. This Commission would consider applications from ministers to re-marry divorced people in their churches. The Commission shall approve or dismiss such applications but will not give reasons for any dismissals.

The setting up of these church courts which will directly affect the personal actions of Anglicans is something quite new in this century at least and already some are challenging the con-

stitutionality of bringing such a canon before General Synod.

Some who are in general agreement with the majority report are critical of the requirements that applicants to the commissions for re-marriage would have to satisfy. The commissions would need to be satisfied, for instance, that those previously married "sincerely regret the breaking of marriage vows made in earlier marriage."

The minority report is from two Adelaide men on the Commission — its chairman, Judge G. E. H. Bleyby, and Dr Thomas Reed, Bishop of Adelaide. They state firmly in their report that

the church should not change the nature of marriage, a God-given institution, because man today wants the church to be more accommodating to his weakness. They underline the pastoral responsibility thrown upon us by the present situation.

They are unable to accept the findings of the English Commission on this same question, findings which influence to some extent the majority report. They are not in agreement with "the novel doctrine of the death of marriage."

Finally, the minority report recommends that both the majority and minority reports be sent to the Australian dioceses for their consideration before any canon concerning matrimony be introduced to General Synod.

## 100-knot winds damage CMS Angurugu

Detailed reports which came in from the CMS mission at Angurugu, north Australia, at the end of March, reveal that while the damage caused by cyclone Madge was severe, it was not as bad as originally reported and nobody on the station was hurt in any way.

A full report was sent to the CMS secretary for Aborigines, Rev Stanley Giltrap, by Rev Jim Taylor, superintendent at Angurugu.

Cyclone Madge hit the station on Monday, March 6 with 90 to 100 knot winds and 12 inches of rain fell. The major damage was done by the exceptional force of the winds.

At 2 am on the Tuesday morning, the Angurugu River began to rise and two missionary families were evacuated. The wind dropped in the morning and it was found that none was hurt or injured. One third of the trees on the station were blown down and the orange and banana crop was ruined. Twenty Aboriginal bark huts were destroyed and severe damage was done to roads by erosion.

The first to arrive with help was the Groote Eylandt Mining Company, a subsidiary of the BHP, and they provided 15 huts to rehouse the Aboriginal people. Bulldozers and other equipment were also used to help with the damage.

Although details of the cyclone's effect at Numbulwar Station have not yet come through, possibly because the airstrip was put out of action, it is believed that damage there was

not as severe as at Angurugu.

Rev Stanley Giltrap told the ACR that CMS is now faced with a formidable program of repairs and reconstruction of the Aboriginal homes.

He said that this work will be largely undertaken by the Aborigines themselves but that the society could well do with at least two carpenter/builders for a period of at least one year. Mr Giltrap of CMS in Sydney would be glad to hear of tradesmen prepared to help with this urgent missionary task.

## Help where it's needed

The diocese of Rockhampton sought help recently from a church body which has received more than its share of criticism from the mass media during the past year. Bishop John Grindrof wrote about the help in his March "Church Gazette."

The Glebe Administration Board of the diocese of Sydney has come in for its share of publicity and candid criticism at times as it exercises its responsibilities in the administration of property. Some of the good things it does for others are forgotten.

In February the Board made one of its officers available to us for a week to advise on our diocesan properties, and we have benefited very greatly from his skilled insights and clear grasp of the stewardship the Church must exercise.

## Large audience for counselling in crisis

Marriage counselling is counselling in crisis, Professor Herbert Zerof told a large audience of many of the helping professions in the Callan Park Hospital Conference Room, Sydney, on Wednesday 21st March. His subject was "The minister's role in marriage counselling."

Dr Zerof is Assistant Professor at the College of Human Development and Learning at the University of North Carolina. He was speaking at a seminar arranged by the NSW Council for Clinical Pastoral Education under the chairmanship of Canon W. K. Deasey.

The audience included ministers, Salvation Army officers, theologians, medical students, doctors, psychiatrists, marriage guidance counsellors.

Crisis counselling calls for some kind of intervention, Dr

Zerof said but the type of intervention depended on the real needs of those being counselled. Those who called the loudest for help were not necessarily the most in need of it.

The Professor is an expert communicator and did not speak for long before he sought feedback from the participants, testing their needs and trying to meet expressed needs rather than filling the time with what he thought ought to be their needs. He was relaxed and low-keyed as a speaker and carried his audience with him. He was warm and personal to a degree that few speakers can be.

When one minister asked him about pastoral interviews with couples who come to arrange a wedding, he said that few see themselves as having a problem. Most feel that getting married is to be a solution to their problems.

Throughout the seminar he laid stress on the role of the minister in the community as one

who has a unique opportunity to promote mental health among individuals and his whole congregation.

The 25th World Conference on Mental Health is to be held in Sydney next October and the Council for Clinical Pastoral Education is helping organise one segment of this World Conference — Religion and Mental Health.



Dr Zerof addressing the Seminar.

## Mainly About People

Rev Donald R. S. Begbie, rector of St Paul's, Wahroonga (Sydney) since 1954, has announced his resignation and retirement from September next.

Rev Norman B. Minty, Rector of St Mark's, Granville (Sydney) since 1962, has resigned from March 31.

Rev Robert Holland, curate of Christ Church Cathedral, Darwin (Northern Territory) since 1970 and now rector of Manning (Perth), has been appointed chaplain to the Western Australian Institute of Technology.

Rev Donald K. Dunn, rector of St Saviour's, Gladstone (Rockhampton) since 1956, inducted to St Mary's, Mount Morgan on March 6.

Rev Bruce A. Schultz, rector of Denitquin (Riverina) since 1967, has been appointed rector of Gladstone (Rockhampton) from April 16.

Rev Colvin Crowe, 40, a Presbyterian who has until recently been Protestant

chaplain to the University of Papua New Guinea, has been appointed secretary of the Commission on Overseas Mission of the Australian Council of Churches.

Rev Rodney I. Kellam, rector of Sorrell with Tasman Peninsula (Tasmania) since 1968, has been appointed rector of Wonthaggi (Gippsland).

Rev Ronald N. Fox, rector of Hamilton (Tasmania) since 1971, resigned for health reasons at the end of March.

Miss Jill Elliott, 29, from NSW has been appointed to the London staff of the Bible Reading Fellowship as assistant to the Extension Secretary. She was formerly Field Officer, Newcastle Diocesan Department of Christian Education and parish worker for two years in the diocese of Bathurst.

Rev Dr Bryan Hardman, at present vice-principal of the Adelaide Bible Institute, has been appointed acting principal from June 1 next.

## TASMANIA PLANS MISSION

Following the acceptance by last year's Tasmanian synod of the concept of a diocesan mission in 1975, the diocese has taken the first steps to initiate an evangelistic campaign.

The Diocesan Council has appointed Canon R. D. Tyson, as organising secretary of a steering committee and its first meeting was held on 11th December last.

In a discussion with rural deans on 7th February, 1973 was agreed to be a year of preparation, mainly with the clergy. Plans are to be discussed at meetings of every rural deanery chapter.

At the annual clergy conference to be held this year at Christ College, Hobart, 14 to 17th May the main topic will be "Evangelism." The discussion will be led by the warden of St Michael's House, Craferes, Gilbert Sinden.

## MOVE TO DARWIN

Most Darwin houses have louvre windows. The rectory at Nightcliff has 700 plus. Anyone for window cleaning?

This comment comes from Mrs Phillipa Hoskin, wife of the Rector of Nightcliff in Darwin, which is partly supported by BCA.

An additional member of staff in the person of Deaconess Pam Eagleton has been added by BCA to help cope with the problems of this vast growing community. Miss Eagleton has been working at Woomera in South Australia and is a capable youth worker.

She commenced duties at the end of March.



Looking through the louvres at the Nightcliff rectory.

## Death of two leading laymen

Two prominent Sydney laymen died in March — Mr E. Lindsay T. Evans, of Dapto, and Layton A. Langsworth, of Killara.

Lindsay Evans, 76, died on March 20 after a brief illness and the funeral service was held in St Luke's Church where he was treasurer, churchwarden and synod representative. His father and grandfather had a lifelong association with St Luke's before him. His widow, Netta, survives him.

He had been most active in Christian service all his life and more recently he was a member of the Wollongong Regional Committee and a lay canon of St Michael's Pro-Cathedral, Wollongong. He was also prominent in rural and community affairs.

Layton A. Langsworth, 69, died suddenly on March 10 while playing in a golf match. Only two days before he had been re-elected to the council at St Martin's, Killara. He leaves a widow and three married children.

A former captain of Fort Street High School at a most distinguished period in its long history, he rose to great prominence in the financial affairs of the city. His great gifts of wisdom, integrity and friendliness he gave fully to the affairs of the Sydney diocese.

He was on the Standing Committee and its Finance Committee. He was a member of the Church Property Trust, the Glebe Administration Board, the Finance and Loans Board, the Public Relations Committee, the Car Finance Board, the Diocesan Superannuation Fund, the Church of England Provident

Fund and the Retirement Villages Board. He did not speak often but he was always heard with great respect.

His funeral service was held at St Martin's, Killara, a parish where both he and his family have had close and active associations.

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## The triumph of His death and resurrection

The curious crowd settle by the rocky slope on that Friday about noon to see the last of a drama which had started early that morning and had involved the whole city of Jerusalem from Pontius Pilate down to the beggars in the streets.

The cross having been raised, the best of the spectacle was over and as the day darkens, most wend their way homewards. A few watch and hear the occasional word, edged with pain. The soaked sponge is proffered and refused. Some words are addressed to the stricken mother and the protecting John. Nothing to see really.

Then at three o'clock the great cry comes from the heart-broken Saviour, "It is finished!" And so He dies.

Only in retrospect would these simple words assume a significance which the world ever since has not ceased trying to discover.

To those who stayed, brutalised by many such spectacles, it was just another death. To a few, it was the high point and the end of the pain of the one they loved most.

For that few there remained but the soldiers' proof of His death, the arrangements for the taking down and the entombment of the body and then home and the attempts to console the inconsolable.

"It is finished" seemed unremarkable to all of them. So insignificant in fact, as to be quite ordinary.

The same on the Sunday morning. The bereaved often like to be busy and busy they were.

Courtesies left undone in deference to Jewish custom late on Friday remained to be done on Sunday morning and little wonder that the sleepless women were about their final tasks early.

The garden was deserted and they were troubled by the sight of the open tomb. Their anxiety was boundless when they saw the grave clothes but no body of their loved Master. Amazement, concern, bitterness, anger — these would be some of the feelings they experienced at the thought of people acting in such a dastardly way. They had stolen His body from the tomb.

Mary's feelings were so strong and her eyes so dimmed with tears that she saw a gardener, not her Lord.

"He is not here. He is risen." Words to be pondered over later. Words to be appreciated and savoured only when Jesus came and stood in their midst. Words which the ages have uttered, proclaimed and will continue to proclaim until He comes back again.

"It is finished." "He is not here. He is risen." Simple, factual words, but applied to the Son of God, man has ever tried but never fully succeeded in plumbing the depths of the great truths they set forth.

"It is finished" tells sinful man that God's great saving work for all mankind is complete. Calvary has gone and needs no repetition. The death of Christ covers the sin of every soul who comes to God through Him. He is our substitute. He died for you and for me.

What a triumph God worked out that day when He turned the anger of men to His praise. How great and how gloriously loving is our God.

"He is not here. He is risen." As the first simple words tell of our special relationship with God now through the finished work of Christ, so these latter words are full of promise of the final triumph of every believer with Jesus Christ. As death could not hold Him, neither will it be our destiny.

While it is true to say that the believer is saved to serve, God has an even greater destiny for him. He is saved to be with Christ in the presence of the Father. Here truly is triumph.

### ABBOTSLEIGH

A competitive examination for the Jubilee Scholarship will be held on Saturday, July 28th, 1973. The Scholarship is tenable for four years and is open to girls under 13 years of age on November 30th, proximo, who are daughters of Abbot's Old Girls. Entries close on Thursday, May 31st 1973. Conditions and form of entry will be supplied on application.

K. L. McCredie, Headmistress.

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# TAKE UP

This special article for our Easter issue was contributed by Rev Maurice Betteridge, Federal Secretary of the Church Missionary Society.

Some things need to be said many times. On the first occasion, Jesus, aware of the unthinking enthusiasm of the crowd, sounded a warning note.

The next time was when Jesus was facing His twelve disciples with the realities of the mission He was committing to them. Lastly, it was at Caesarea Philippi when Peter protested that it was intolerable that the Messiah should suffer and be put to death.

Each time Jesus said to the man who would follow Him: deny yourself, take up your cross, lose your life for My sake.

We are guilty of trivialising this demand. It means a great deal more than bearing patiently with the petty irritations and frustrations of life.

We may go deeper. We may say that hardship and suffering are frequently part of the Christian's lot. The Christian is never surprised by suffering. Jesus certainly told His followers to expect it. Like Master, like servant, they would be hated without a cause.

But I do not believe that this was primarily what Jesus was talking about when he challenged His would-be followers to take up the cross. It is true that the consequences of bearing our cross may be that we will have hardship but I believe we need closely to distinguish the act itself from its results.

Jesus said to those who would come after Him: deny yourself and take up your cross. These are decisive acts.

To deny is not to know. Peter denied Jesus; he declared he did not know the Man. When Jesus asks a man to deny himself He is asking him to sever all relationships with the man he once was. It was a forceful and dramatic way of saying that there is absolutely no place for self-interest in the life of a Christian. Jesus offered no material securities—He himself had nowhere to lay His head — and He required uncompromising loyalty — there was no time for protracted farewells.

Indeed, such discipleship was both costly and dangerous as

Jesus reminded men when He spoke of the need to weigh up the consequences before building a tower or going into battle.

To take up the cross is to accept the implications of such self-denial. The man who carries his cross is the man who is seen publicly to be as good as dead. He is on a one-way road. The image is unmistakable and the truth it conveys is stark and uncompromising. There can be no place for self-interest in the life of a follower of Christ.

Had Jesus said no more it might well have appeared that discipleship is a grim and cheerless business. But He doesn't. He links this demand for the end of the self-life with the paradox that the end is in reality the beginning.

The man who is prepared to

lose his life for Christ's sake will in fact find life. It is to see the emptiness of our self-interest, our ambitions, our securities and to find out the source of true happiness.

Christ then demands a radical re-ordering of a man's life if he wishes to be a disciple. Is this something we may achieve by ourselves?

A superficial reading may make it appear so. Jesus says that the one who does not deny himself and take up his cross is not worthy of Him. Does this imply that we can in any way earn the right to discipleship by the pathway of asceticism and suffering?

To say this would be to contradict the clear teaching of the

More on page three

## Perverted order of means and ends

The perversion of the order of means and ends had led to a decay of the conscience in personality, Archbishop Geoffrey Sambell told the congregation at St George's Cathedral, Perth, recently.

Rather than remaining neutral, technology had taken over the human will. Technology had become an end in itself rather than a means to an end, Dr Sambell said. He was preaching at a special service for industrial Safety Week.

Though science and technology had entered more and more into the practical activities of mankind, there was nothing new in technology itself.

However, behind the technical evolution there had been a spiritual evolution, and man now saw modern techniques as his own product. He wanted to owe

his existence to nobody but himself.

The task of the Church was not merely to provide services to the devout but to relate religion to life.

### WHAT!

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## MR WILLIAMS SAYS ...

Mr Williams says he's very bitter about things at the Church and if the people who are causing the trouble don't pull out — he will.

I have always been very impressed by the way God changed bitter water into sweet water at Marah (Exodus 15/23 and 25). Moses was to throw a tree into the water! I would have been inclined to think it would have been better to take something out rather than put something in.

Williams; one added piece of knowledge will chase them away. Look for the "tree" in your bitter situation, Mr Williams, and you may be surprised just how beautiful the scene is after all.

### By Ken Roughley

What people need for bitterness is not the removal of things (or people) but the seeing of them in a new relation.

The Psalmist speaks of a tree planted by rivers of water. A tree makes a great difference to our view of the water; it may change it from a monotonous scene to one of beauty; it adds a new face to the old thing.

So it is with your problems, Mr

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Chief Executive Officer.

# YOUR CROSS

New Testament and to deny the fundamental tenet of the Gospel — that it is good news for men who cannot save themselves. Our problem here is in the use of the word "Worthy."

To the Greeks it did not necessarily imply any idea of merit but simply the idea of consistency.

We see this is Pilate's opinion that Jesus had done nothing worthy of death. To be worthy of Jesus simply means that the disciple is to be consistent with Jesus. The life of Jesus was marked by singleness of purpose

—to do only what pleased His Father. He is looking for similar obedience in His disciples.

At this point we might wonder whether the demand to take up our cross is an impossible requirement. But God's demands are God's gifts.

To take up the cross is to understand the radical re-ordering of life which Christ brings about in the believer. It is a death and resurrection which links our lives to His death and resurrection. It is the change which the Holy Spirit works in the heart of the Christian which

causes a man to turn from sin to faith.

It is a new spiritual relationship which must be worked out in daily living. It is Luke who records that Jesus said we must take up our cross daily.

Luther expressed it this way: "True it is that I live in this flesh but this life, whatsoever it is, I esteem as no life, for in very deed it is no true life but a shadow of life under the which another liveth, that is to say, Christ, who is my true life indeed."

So then we say that to deny

ourselves and to take up our cross is a forceful and negative way of emphasising the fact that the Christian life is a life in which the risen Christ is at the centre, a life which despite all its sins and shortcomings aims to please Him and more and more is learning to let Christ work out His purposes through us.

St John has not recorded Jesus' teaching on self-denial and cross-bearing but only the choice of saving and losing life. However, it is an important statement because in its context John is making it crystal clear that there

must be no confusion between Christ's cross and our cross.

Certain Greeks had asked to see Jesus. The event foreshadowed the world-wide significance of His coming death and resurrection. It was in these events that the full significance of Jesus was to be declared.

His death would be like the planting of a seed and His resurrection and the work of the Spirit in raising up a world-wide Church would be its germination and harvest. Notice then how John justifies the necessity of Christ's death and the necessity for there to be a dying and rising, a losing and finding in the life of the believer.

Characteristically, St John sees this new life in terms of fellowship with the risen Christ, insignificant in the eyes of this world but honoured by the Father.

To take up the cross is a grotesque notion to propose to Christians in Australia in 1973. It is the antithesis of that spirit of self-seeking which has warped the lives of disciples then and now. It is a concept so contrary to the spirit of this age that it has no popular appeal.

Nevertheless for the Christian the words of the Master leave no option for, "If any man would come after Me, let him deny himself and take up his cross and follow Me," and let no one forget that, "whoever would save his life will lose it, and whoever loses his life for My sake will find it."

Let the risen Lord Jesus stand at the centre of your life.

## Letter from Massachusetts

In a further letter from the USA, Rev Charles Barton, vicar of St James', South Groveland, Massachusetts, and formerly on the staff of Holy Trinity, Adelaide, gives some details about the Protestant Episcopal method of filling a vacancy in a parish.

If your rector was about to leave to go to another church and you had to choose another person to take his place, how would you go about choosing? There are a number of things which you might do.

You might go and talk with the bishop or archbishop of your diocese to ask him for suggestions. His response would be affected by his knowledge of your parish, and his knowledge of the men who might be available. He might also confer with one or two others who might be able to give good advice. You might ask around some of your friends in their parishes. You might remember some clergymen

who preached a dynamic sermon at a convention. And so on.

Then let us say that you have some possibilities to consider. You would consider his churchmanship, how successful he is in his present parish, whether he is good with youth, or old people.

Then you might go and hear him preach, and then talk with him. And then depending on such items as the attractiveness of your parish, stipends, availability, a sense of call, you might get yourself a new rector, sooner or later.

This would be the practice in a large number of parishes in this part of the world. However, a new trend is beginning, which (with all its limitations) will help parishes and clergy to make more responsible decisions.

In the new approach, the first thing that happens is that the parish evaluates itself and its community. It usually does this with the aid of a consultant.

The committee responsible for making the choice fills out a form which helps to evaluate the parish, the community and the needs of the parish in that community, plans for the future, leadership needs, and remuneration for the rector. Each member of the committee fills out the form before the committee meets to discuss the opinions of committee members.

**The life of the congregation**  
This section of one sample form seeks to evaluate such issues as: how many of the congregation take responsibility; how do those who have responsibilities work — individually, waiting for the rector to tell them what to do, take responsibility but not carry it through; how are new issues dealt with in the parish; how is the rector viewed by the congregation; relation of the parish to the community; the chief values which guide decisions; how are leadership skills in the congregation used; how well known are the actions of committees.

**The community.**  
The issues under this section are:

Is the community growing, static or declining;

The problems of the community;

The areas the Church should be involved in in the community;

Programmes sponsored by the Church to meet community needs;

Future predictions for the community, such as highways, shopping complexes, etc.

**Planning.**  
The issues here are: What efforts have been made to establish goals for the parish;

What are the five main goals for the parish in the future;

What is the congregation going to have to do in the light of changes in the community.

**Compensation of the rector.**

Here all the compensation to be paid to the rector is set out.

**Leadership needs of the parish.**  
Then there is a separate section to be filled out which lays

out in order of priority the leadership needs of the congregation. Examples are: Children, Youth, Adults, Visiting, Crisis visiting, Counselling, Administrative leadership, Evangelism, Inter-Church co-operation, Social Ministry, etc.

When the committee meets each member has done quite a deal of preliminary thinking. The committee as a whole then works towards trying to get some sort of agreement with the assistance of the consultant.

Then and only then does the search begin for the person who will most nearly meet the requirements.

They are aided in their search by a Personal Profile which it is intended that all the clergy in

the Episcopal Church fill out. (At present only about half have.) This sets out their specialties, experience in both secular and ministerial professions, special interests and training, plus job-type, geographic and salary preferences. This is filed in three places, one of which is a computer. By pressing the right buttons on the computer the parish will be furnished with a list of prospective candidates.

After this list is received, the more traditional methods of choice begin. The result is more likely to be more satisfactory to both parish and minister, because both have looked at themselves and each other more carefully.

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# Notes and Comments

## A fixed date for Easter

There does not seem to be any very good reason for maintaining the traditional method for calculating Easter Day and retaining it as a moveable feast. Nor for that matter, any other Christian festival.

The calculations are made and may be altered for man's convenience.

While on Easter Day, another usage is creeping in, encouraged by some ministers, of calling Easter Day "Easter Sunday." It sounds as bad to Anglican ears as that misnomer for Easter Eve — "Easter Saturday."

## A mystery appointment

The new Federal Government's decision to appoint its first Ambassador to the Vatican has caused scarcely any comment so far but Mr Whitlam and his colleagues will be mistaken if they imagine that his move will not be watched very closely.

Why did the Whitlam Government make this appointment? Governments are opportunists about such matters. Something for everyone is their not over-scrupulous motto. The recognition of China and diplomatic relations with Communist East Germany plus the abuse of the United States by some Federal Cabinet Ministers called for some counter-balancing gesture to please the right-wing elements in the community.

Perhaps we could send an Ambassador to Spain — that should satisfy the right-wing crowd. Take it easy, Mr Whitlam, we already have an ambassador in Franco land. All right, let's send an ambassador to the Vatican — that really should satisfy the Roman Catholics and those who look to them for right-wing leadership.

To solve the problem of whom to send, the Government simply switched its ambassador to Spain, one Dudley McCarthy who is obligingly enough — an Anglican. As we said — something for everybody.

The spokesman for the Roman Catholic Church in Sydney, Dr W. E. Murray, is quite satisfied. He said "It is not essential that the ambassador be a Catholic, and I certainly do not think the fact that he is not will be in any way detrimental."

What difference does this appointment make in a nation where Church and State are constitutionally separate and where militant secularists are always like crusaders preparing for a holy war? Will it make Mr Whitlam oppose abortion on demand, for example?

He has said he favours abortion on demand. Will it cause the Federal Labor Party to drop its virtually no-censorship policy? I really don't think it will have any such effect. But it will cause more people to watch out for what they may consider to be special treatment for the Roman Church.

When in 1870 the Papal States were invaded by the forces of Italy's first King, Victor Emmanuel II, the Pope, Pius IX (a man who proved, incidentally, that no nineteenth century Pope could be a genuine liberal) retired within the walls of the Vatican enclosure.

In 1929 Benito Mussolini, the fascist dictator of Italy, signed a treaty with the Pope and recognised Vatican City as an independent secular State with all rights of sanctuary, diplomatic exchange and immunity. The Vatican City State is exempt

from Italian laws and taxes. It issues its own passports and the few residents have many privileges.

It has its own tiny railway and post office and newspapers and powerful radio station. The Vatican diplomatic machinery is the most extensive in the world, surpassing even the international ramifications of the communist movement.

Simple-minded Christians, whether Roman Catholics or Protestants, find all this difficult to understand. Many Roman Catholics are repelled by the old fashioned imperialism and triumphalism of Vatican diplomacy.

It all smacks too much of the sixteenth century papacy with Pope Julius II resplendent in his armour, sword in hand, astride his war horse leading his army into battle. The Church militant with a vengeance. Cardinal Richelieu was Louis XIII's Chief Minister in seventeenth century France. Cardinal Mazarin succeeded him.

Devout people shrink at the thought of an ecclesiastical CIA. A type of ASIO dressed in a cassock. Is Vatican diplomacy just as cynical as secular State diplomacy? Very probably it is.

Two weeks ago "Newsweekly," the journal of the National Civic Council (of which the DLP is the political party outreach) asked the question "Has Vatican diplomacy lost more than it has gained?" "Newsweekly" was referring to the fact that the Pope has done a deal with the Government of Czechoslovakia enabling him to appoint four new bishops. "Newsweekly" has grave doubts about the suitability of some of those to be appointed.

Rev Richard Wurmbbrand's monthly paper "Jesus to the Communist World" has a picture of Cuban dictator Fidel Castro in happy conclave with Cardinal Enriquez of Chile. No, we wouldn't trust Vatican diplomatic methods above those employed by the ordinary secular State. The Australian Prime Minister has simply made a gesture to please Roman Catholics.

Certainly it will be a break for Anglican Dudley McCarthy to leave the medieval darkness of Madrid. By contrast, Vatican City is quite a progressive place.

## A plea for simple English

Whatever the reaction to the strictures of Mr Ogden (see letter page five) on the contents of a Sydney synod report, "Looking into the Ministry," his plea for simple English should not fall on deaf ears.

What Mr Ogden rightly calls "polysyllabic modern jargon" may seem to its perpetrators to be either profound, scholarly or educated. In fact, it is none of these. It is deliberately obscure. We have today a decided preference for "utilitarian" instead of "use" and "transportation" instead of "transport" or "car."

Writers still tell us to "please find enclosed" when all they mean is "enclosed is."

Rudolf Flesch invented his famed "fog index" to measure the obscurity of much modern writing. Flesch would find a happy testing ground for his fog index in some General Synod and diocesan reports. Many of them make the person with a regard for the natural strength and simplicity of the English language shudder.

To some, their boorishness and failure to grasp the basics of the mother tongue is an insult to the intelligence.

## Burmese Church

Bishop Chandu Ray says the Christian Church in Burma is on the march. New parish patterns are emerging. Laymen have a much greater say and share in worship and witness with young people "very much the driving force."

## Conversion movement in Africa

A Sudan Interior Mission release declares: "What may well be one of the greatest conversion movements in Africa's history is taking place in the mountains of south-west Ethiopia. Thousands of people are coming to Christ. New churches are appearing everywhere."

## Theological education Rationalising

The Protestant Episcopal Church in the US is to take steps at its next General Convention to put its theological education house in order.

In a land where free enterprise runs riot, theological colleges had also sprung up like mushrooms, each competing with the other for the limited number of theological students offering.

Now it seems that all this will end. General Convention will be asked to approve the closure of all except four seminaries.

Fortunately, we in Australia are not frustrated with a highly centralised bureaucratic national structure. Few would like our General Synod to follow the US model.

## "Bread" on ABC-TV

The soul-sound Jesus revue "Bread," written and produced by Jeff Carroll of Sydney, will be televised by the ABC in all States of Australia on Easter Day, April 22.

Jeff Carroll wrote the revue 12 months ago, and has produced it to a number of live audiences. He joined the staff of the Church of England Youth Department six months ago to promote Christian use of drama.

If change in our wasteful system of theological training in Australia is to come, it will come either from diocesan action, such as we have seen in recent years, or from sheer economic necessity as in some other recent cases.

We still have some smaller colleges which are enclaves for out-moded traditions and which must fail to attract the best theological educators to their faculties. They do not represent good stewardship of the church's limited resources of men, money and time.

As we have insisted for years, there are still too many institutions which are not worthy of the struggles made to preserve them.

He has also written and produced "Gifts," a Christmas revue, which was performed last December at several Sydney locations. "Bread" is an enthusiastic revue along the theme of the spiritual bread which God supplies, compared to the "Bread" which men are often working for.

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## Private Interpretation

SIR — The letter written by Mr W. A. Dove (March 22) is worthy of consideration. I am afraid that too many of us are apt to accept institutions and practices as we find them, without inquiry. So accustomed have we become to observing, and joining in with, affairs of the day that, to use a common cliché, we cannot see the wood for the trees.

In my own little way I have been conducting a campaign to induce people to do just what Mr Dove advocates. The results, through your valuable paper, have not been encouraging, as it appears that most people, particularly those in authority, just refuse to defend the stand they have taken. They are blasé and self-satisfied. I think I know the reason which, if I am correct, does them no credit.

It is appropriate, however, to issue a warning. Private interpretation leads along arduous paths to unease and mental disturbance. Those of us who choose this course must be prepared to face up to its consequences, so often distasteful and destructive of much we have grown to admire in our earlier and informative years.

H. R. Granville-Smith,  
Ariah Park, NSW.

## Not St Luke's property

SIR — Sorry to inform you that the "Church Record" has made a blue.

The front page heading is "Adelaide City Council stops church plans."

It then lists "Plans for pulling down a shop . . . and attached to St Luke's Mission . . ."

This property is not attached to St Luke's Mission, and is owned by another organisation

together, and St Luke's Mission did not make any submission to the Adelaide City Council concerning plans for a three-storey block.

(Rev) G. C. Bennett,  
St Luke's,  
Whitmore Square,  
Adelaide.

## Not a true presentation of the gospel

SIR — Following the first performance of the soul sound Jesus Revue "Bread" by the Youth Department of the diocese of Sydney last September, the Youth Department has obviously embarked on a policy of definite expansion in this field. This is evidenced by three more performances of "Bread" last year with a further three to come after Easter and a performance with Australia-wide coverage on ABC television on Easter Day.

This field is a new venture for Sydney's Youth Department. As the production has been claimed to be a gospel presentation, there are very important principles of the gospel involved, both as to its content and method of presentation.

To my knowledge the promoters of "Bread" have never put forward a rationale of what they are doing and as some of us are concerned for the gospel principles involved, it is time the

# Letters

TO THE EDITOR

Letters to the editor should not exceed 300 words.

## Is love obscuring truth?

SIR — It is enormously encouraging to read of Kairos 73, the massive Christian demonstration in front of Parliament House, but is it enough to demonstrate "love of Jesus" without getting down to specific issues?

For instance, Dr Jim Cairns suggested that a poll be taken to see whether the public still wanted the Prayer before Parliament. This was taken up by several Christian correspondents in Queensland's "Courier-Mail."

In another item you quote Dr G. Aitken Taylor from the Presbyterian Journal, "concerned Christians put their armour down prematurely and no longer sense the need to engage in the battle against the evil one."

With all today's emphasis on Love, practical truth is being swept aside, yet never was there more need to engage in various fields of conflict. Christians underestimate their power to influence governments in writing to their local MPs, press and television.

Regarding pornography on TV, this can be done by lay Christians in an authoritative way by referring to official publications of the Australian Broadcasting Control Board — Broadcasting Programme Standards and Televisions Programme Standards, both obtainable from 373 Elizabeth Street, Melbourne. Armed with these rulings, the Christian voice can be effective.

We must also insist on the National Anthem being retained for important functions, and the Australian flag remaining unchanged. The Union Jack has a deep Christian meaning. We see in the white cross of St. Andrew the symbol of the new covenant placed over the broken cross (St Patrick) of the mosaic covenant (our sins blotted out) while underneath both is the everlasting Unconditional Abrahamic covenant (cross of St George).

I do believe our God has been

watching over us through the centuries in ways we had not realised. The idea dies hard that He only moves in churches and leaves the political world to look after itself. The conflict today has moved into a world-wide arena. Will we awake too late to find that our traditional institutions, our standards, our education, our Christian society has been demolished, leaving the church completely vulnerable?

We know that Christ will triumph, but will it be alone or with us?

(Mrs) P. Creasey,  
Clontarf Beach, Q.

## Looking into a report on ministry

SIR — Would it please God, by renewing Bunyan's gift of talking theology and evangelism in lucid English prose, to deliver his church from polysyllabic modern jargon!

The verbosity of this Report is hard to take; so is the puerile informality of the cover picture, centring on the collection plate on the holy table.

But what is really incredible in a formal Report on parish life and work, and the nature and functions of the Anglican clergy, is lack of any reference to administration of the sacraments (or even to their existence), or to the occasional services so much debated just now.

So our Church "adopted" an ordained ministry? Just who did so? When? Where? By what authority?

The Report is highly selective in references to the NT church, omitting, eg. I Thess. 5.12, I Tim. 4.14 and II Tim 1.6, Acts 8. 17/19 and 19.6, and John 20. 22/23. Nor does it quote the Ordinal where it makes clear that "our Church" has always taken those Scripture passages at face value, and as of a continuing validity to be appropriated by faith.

One fears that the aversion to such a view of the episcopal and priestly ministry, which is a growing trait in this diocese, is now logically extending to the Prayer Book as well.

In time past, this same line of thought and procedure did of course lead to the total abolition of the Prayer Book and, as it was assumed, of the Anglican Church as well.

(Rev) Ralph Ogden,  
North Sydney.

ED. NOTE: The Youth Department has told the ACR that it does not claim that "Bread" is a presentation of the gospel. It is a revue, which aims to present Jesus as the true bread of life.

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This could prove a very interesting and informative day — if those possessing such instruments are willing to come forward.

R. Cteretko,  
Hon. Secretary,  
Sydney.

## Gippsland has news service

The diocese of Gippsland has become the first small diocese in Australia to provide an Anglican press service.

The diocese of Sydney has provided a news service and has a telex link with all the national media. The diocese of Melbourne has just begun to operate its own Anglican press service under the direction of Rev Barry Huggitt.

The editor of the Gippsland Anglican press service (GAPS) is Rev Frank Lowe, rector of Morwell and editor of the Gippsland Church News. Mr Lowe has breathed new life into the layout and content of the diocesan paper and he will no doubt handle press releases with competence. The first two were issued late in March.

## French Bible

An ecumenical French translation of the New Testament was published in Paris. More than 100 Protestant, Catholic, and Orthodox scholars worked on the project.

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Greater effort has been made to interest older young people in this year's youth project although such things as colouring-in sheets have been included to maintain the interest of younger children as well.

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**SA parties lack moral issues' policy**

The leaders of both of South Australia's major political parties had failed to take a stand on important moral issues affecting the whole community, according to recent statements by Reverend Lance Shilton, rector of Adelaide's leading city church, Holy Trinity, North Terrace.  
"The failure of the Premier (Mr Dunstan) and the Attorney-General (Mr King) to give a clear moral lead in the recent 'Stud' issue should not be allowed to become a precedent for future Governments in this State."  
Mr Shilton said Governments in other States had acted responsibly and not thrown the onus for action on private individuals.  
"All concerned people should find out if local candidates will take a stand against pornography," he said.  
Mr Dunstan said in reply: "The Government is very conscious of the problems of publications associated with sex and violence."  
"A very serious situation has developed in our State when neither leader of the major political parties has made any clear policy statement concerning the critical challenge to the welfare of community through the increasing flow of pornographic material and the use of public halls for degrading sex revues."

Mr Shilton said: "Any politician who fails to take seriously his responsibility to the community on moral issues is unworthy of the trust of any decent elector."  
"A very serious situation has developed in our State when neither leader of the major political parties has made any clear policy statement concerning the critical challenge to the welfare of community through the increasing flow of pornographic material and the use of public halls for degrading sex revues."

**Province of Indian Ocean inaugurated**

The new province of the Indian Ocean was inaugurated on March 27 by the Right Rev John Howe, Secretary-General of the Anglican Consultative Council, acting under a mandate from the Archbishop of Canterbury.  
The inauguration, postponed from December of last year, took place in Port Louis Cathedral, Mauritius, where the Archbishop of the new province (the Most Rev Edwin Curtis) has his seat.  
The new province consists of five dioceses — three in Madagascar (Tamatave, Antananarivo and Diego Suarez); Mauritius; and the Seychelles.

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**BIBLE CROSSWORD No. 67**

We will give a book for the nearest correct entries to Bible Crossword No 67, which should reach the office not later than April 29. All answers come from the Revised Standard Version of the Bible.

**ACROSS**

- he breathed on them, and said to them. "— the Holy Spirit" (7) Jn 20:22
- nor to set their hopes on uncertain riches but on God who richly furnishes us with everything — (2,5) 1 Ti 6:17
- There he broke the flashing arrows, the sword, and the weapons of war (6,3) Ps 76:3
- For where jealousy and selfish ambition —, there will be disorder and every vile practice (5) Jas 3:16
- to prevent your bodies as a living sacrifice, holy — God, which is your spiritual worship (3, 10, 2) Rom 12:1
- and do not fear what they fear, nor be in — (5) Is 8:12
- For as the lightning flashes and lights up the sky from one —, so will the Son of man be in his day (4,2,3) Lk 17:24
- Which of you, having an ass or an ox that has fallen —, will not immediately pull him out on a sabbath day? (4,1,4) Lk 14:5
- and the Father who sent — himself borne witness to me (2,3) Jn 5:37
- I urge that supplications, prayers, intercessions, and — made for all men (13,2) 1 Ti 2:1
- But I say to you that every one who is — with his brother shall be liable to judgment (5) Mt 5:22
- Mend your ways, heed my appeal, — one another, live in peace, and the God of love and peace will be with you (5,4) 2 Co 13:11
- But striking a shoal they ran the vessel —; the bow stuck and remained immovable (7) Ac 27:41
- Give thy servant therefore an understanding mind to govern thy people, that I may — between good and evil (7) 1 Ki 3:9

**DOWN**

- For which is easier, to say, "Your sins are forgiven," or to say, "— walk?" (4,3) Mt 9:5
- Fathers, do not provoke your —, but bring them up in the discipline and instruction of the Lord (8,2,5) Eph 6:4
- Do you not tremble before me? — the sand as the bound for the sea (1,6) Jer 5:22
- Idols of gold and silver and bronze and stone and wood, which cannot — or hear or walk (6,3) Rev 9:20
- For out of the heart come evil thoughts, murder, adultery, fornication, —, false witness, slander (5) Mt 15:19
- Truthful lips endure for —; a lying tongue is but for a moment (4,3) Pro 12:19
- For this reason a man shall leave his father and mother and be — with it (2,4,1) Pro 15:17
- If any one —, "Why are you untying it?" you shall say this, "The Lord has need of it" (4,3) Lk 19:31
- when I was with you and was in want, I did not burden anyone, (for — were supplied by the brethren (2,5) 2 Co 11:9
- And as they were stoning —, he prayed, Lord Jesus, receive my spirit" (7) Ac 7:59
- The Lord is faithful; he will strengthen you and — you from evil (5) 2 Th 3:3

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**Books Great for children**

**MANAGING OUR WORK**, by J. W. Anderson. I.V. Press, 1972. 71 pages \$1.70.  
If you're troubled by too much work and not enough time to do it, you'll find Dr John W. Alexander's book "Managing Our Work" invaluable. That is, if you read and apply the principles of business management and Christian living which he presents so clearly.  
Dr Alexander teaches how to plan, execute, and review your work. He shows how to communicate with staff, inspire loyalty, and get the best performance from employees. What began as a training document for the Inter Varsity Fellowship is now a detailed management manual which will profit all Christian workers or organisations who follow its principles.  
This effectively printed paperback edition sells for \$1.70. A lot of money? Not when you realise how much time, effort, and money it could save you and your staff. Remember — the man who uses yesterday's methods in today's work won't be in business tomorrow.  
It's a book you'll want to read before your staff do.  
Clifford Warne.

**I AM A MOUSE. I AM A SPARROW. I AM A FISH. I AM A PUPPY. I AM A DONKEY.** (Four children's books) by Geoffrey T. Bull, Pickering and Infflis, 1972. 25 pages each.  
Few moments of the day are as precious as the time we parents spend sharing with our children the Bible stories and the wonderful truths they hold.  
Geoffrey T. Bull's imagination has produced a fresh and entertaining approach to some Bible stories for youngsters. Each book tells a Bible story as seen through the eyes of an animal, bird, or fish. The book, "I Am A Mouse" is the Christmas story using a mouse who lived in the stable as the viewpoint character. "I Am A Sparrow" has a little bird telling the story of the parable of the sower and other illustrations of Jesus where he used birds.  
Geoffrey Bull has written in a style easy to read or understand. The stories are entertaining and they do teach something worthwhile. R. A. Wilkin's illustrations are colourful and lively.  
Hope your kids enjoy them as much as mine do.  
Clifford Warne.

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- The Kings School, Parramatta, Friday, April 27, at 8 p.m.
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- St. Andrew's Church, Cronulla, Saturday, May 5, at 2.30 p.m. and 8 p.m.

Bookings now open at the Church of England Youth Department, 61 9243.  
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**ABBOTSLEIGH**  
A competitive examination for two Open Scholarships will be held on Saturday, July 28th, 1973. The Scholarships are tenable for four years and open to girls under 13 years of age on November 30th, proximo. Entries close on Thursday, May 31st, 1973. Conditions and form of entry will be supplied on application.  
K. L. McCredie, Headmistress.

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**Australian on Vietnam**

**THE SAVING OF SOUTH VIETNAM**, by Kenneth Grenville, Alpha Books, 1972, 224 pages, \$2.50.  
The Vietnam War and the publicity it has received and the divisions which it has caused must rate as one of the most significant political events in the second half of the twentieth century.  
Interpretations and assessments have appeared in numbers and will continue to appear. Kenneth Grenville's contribution, from this point of view, is one among many. It deserves our attention, however, above a number of its competitors. The author is an Australian who displays a thorough familiarity both with the country of Vietnam and many of its leading political personalities.  
Furthermore Kenneth Grenville has been a communist activist and is therefore no stranger to communist ideals and methods of achieving them. When to these qualifications is added the author's very readable style of writing and the book's pleasing presentation the result is an impressive one.  
If Grenville is right, and the arguments he presents are very persuasive, the saving of South Vietnam from the Communists is vital to the world balance of power and the future of the western democracies. This is no thesis to be dismissed without scrutiny or treated as relevant only to the past. Australia's involvement in Vietnam has been a serious one and its implications for the future, on Grenville's showing, are no less serious.  
By including an "addendum" (dated 7th February, 1973) we have the benefit of the author's views on the 1972 Easter offensive and the more recent "cease-fire."  
B. L. Smith.

**Key Books** ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:

**A PLACE TO BELONG** by Robert A. Williams. Zondervan, 1972. 175 pages. \$US3.75. This is a highly contemporary book, one for all who agonise over the shortcomings of the local Church to provide the warm, Christian fellowship which has become the lost mark of local congregations. Mr Williams covers the whole subject thoroughly. He shows the deep yearnings of all for fellowship and demonstrates its healing, sustaining power. Yet he shows that people are finding it more and more in groups and communities outside the congregation. He believes that with love, faith and perseverance, it can be built again into our local Churches and people will come back to enjoy it. A book for weary pastors and Church officers who have run out of ideas and inspiration.  
**HEALER OF THE MIND** Paul E. Johnson (ed.). Abingdon, 1972. 270 pages. \$6.25. Dr Johnson is a professor emeritus of Boston State and a pioneer in the field of pastoral care. The growing number of men and women in Australia who are reading widely and training in this field will enjoy this very fine symposium. All the contributors, except the editor who was a professor of psychology and pastoral care, are psychiatrists who stand at the top of their profession in several lands. They come from differing schools of psychiatry but all owe a common allegiance to the Christian faith. It is fitting that the final chapter should be contributed by Paul Tournier.  
**HOPE FOR MAN in a hopeless world** by Basilea Schlink. Dimension Books, 1972. 118 pages. US95c. Dr Schlink has won a warm place in the affections of all readers of good Christian books. This one will not let her reputation down. She faces the stark reality of our modern society with all its landmarks tottering and people confused by the disastrous speed with which it is all happening. Yet as she studies the Bible, she is able to bring a message of hope which gives fresh meaning to life. A book to read and pass on to troubled friends.

**Young's best work**  
A COMMENTARY ON DANIEL, by Edward J. Young, Geneva Series Commentary, Banner of Truth Trust, 1972, 320 pages, £1.50 (UK).  
E. J. Young had a highly deserved reputation as an outstanding Old Testament scholar. Any of his works are characterized by a very careful attention to detail and he was well enough equipped to handle any philological or textual difficulties.  
Perhaps his commentary on Daniel was his best work. It is exhaustive in its treatment of the book's well known difficulties and persuasive in his advocacy of the traditional early dating.  
If we are to find fault with this book it will be that his ability to expound the text does not keep pace with his eagerness to score a conservative point. For all that, it is an excellent work and comes highly recommended from this reviewer.  
W. J. Dumbrell.

**Minor prophets for layman**  
A COMMENTARY ON THE MINOR PROPHETS, by Homer Hailey, Baker Book House, 1972. 428 pages, \$6.95 (U.S.).  
This book is a one volume commentary on the Minor Prophets, written especially for the layman. There is some brief discussion of the historical context of each prophecy, an analysis of the contents, and then a thematic exposition of the material.  
More factual than devotional, it is lucidly written and this, together with its non technical nature encourages continuous reading. There is much to be said for this latter approach to biblical literature, especially in the case of the Old Testament.  
Its deficiencies, imprecisions stem from its aims but it will be a success in the area to which it is directed.  
W. J. Dumbrell.

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# The Australian Church Record

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## Mainly About People

**Ven Frederick Stephen Temple**, archdeacon of Swindon, has been appointed Suffragan Bishop of Malmesbury. He is a nephew of Archbishop William Temple and grandson of Archbishop Frederick Temple.

**Ven Edward Norman**, archdeacon of Wellington, NZ, and rector of Karori, has been elected Bishop of Wellington, succeeding **Henry Baines**. He is a graduate of the University of New Zealand and was a lieutenant-colonel in the NZEF during World War II. He trained at Westcott House, Cambridge.

**Canon Peter Whitehouse**, headmaster of Lincoln Cathedral School since 1970, has accepted the post of principal of Wadhurst, the preparatory school to Melbourne Church of England Grammar School.

**Bishop Kenneth Sansbury**, retiring as general secretary of the British Council of Churches, at the end of July, has been appointed vicar of St Mary-in-the-Marsh, Norwich, one of England's smallest parishes. The parish is the Norwich Cathedral close and the church was demolished in the sixteenth century. Parishioners worship in St Luke's chapel in the Cathedral.

**Rev Rorer Beckwith**, librarian of Lattimer House, Oxford, since 1963, has been appointed warden in succession to **John W. Wrenham**.

**Rev Alex R. B. Morrisby**, rector of St Peter's Coptic's River (Sydney) since 1969, has announced his retirement from 15 July.

**Rev William A. Watts**, rector of St Stephen's, Piccadilly (Sydney) since 1963, has announced his retirement from 30 November.

**Rev M. Buckingham**, rector of St Paul's, Raffles (Sydney) since 1970, has been appointed rector of St Paul's, Lithgow from 1 May.

**Rev Dean E. Barker**, curate of Cooma (Can and Goulb) has been appointed to the team in the district of Western Creek, ACT.

**Captain Robert Eland** of the Church Army has been appointed to the Sydney City Mission's Community Centre at Green Valley.

**Captain Ronald King** of the Church Army has been appointed parish evangelist at Holy Trinity, Eskinville (Sydney).

**Captain Brian Matthews**, of the Church Army, Field Officer with the Church of England Immigration Department since 1967, has been appointed to the staff of St Peter's, Campbelltown (Sydney).

**Captain Alan Polgem** of the Church Army, has been appointed to the staff of

## SA public duped on abortion

"The public has been duped into believing that abortion is a simple, safe operation," said Dr E. G. Cleary, reader in pathology, recently.

He was commenting on a newspaper disclosure in March that the first death occurred after an abortion operation without the Minister for Health, Mr Shird, or his department being aware of it.

A mother of three, who was in an advanced state of pregnancy, died after an operation in Adelaide. South Australia is the only

State where such an operation is legal.

Dr Cleary went on to say that it is not a simple operation and there are a significant number of complications, none of which are notified in the annual report of the committee appointed under the Act.

The Right to Life Association organised a march through Adelaide in March and it was led by Anglican rector Rev John Fleming. He addressed the 2,000 marchers at a rally in Victoria Square.

The demonstrators carried placards objecting to SA's abortion laws.

## RCs may join Vic Council

Cardinal Knox has announced that Catholics would study the possibility of applying for membership of the Victorian Council of Churches.

The Cardinal, who is the first Roman Catholic leader to address the Assembly of the Council said that co-operation achieved over the past years had led to the possibility of closer relationships. He would ask the Ecumenical Affairs Commission of the Melbourne Archdiocese to prepare material for study on the issues involved in the V.C.C. application.

Cardinal Knox stressed the importance of the dialogue faced by Christians in today's Western society. There is a need to stand together, he said. In this way we will be able to stem the tide, and enable the gospel to penetrate Western society. We need to work on questions of morality with greater intensity, he said, studying and finding out how close our programs can be.

In responding to Cardinal Knox's address, newly re-elected Chairman of the Council, Mr R. N. Gilmore said that he was delighted with the indication of closer co-operation. He hoped that the issues involved in an application by Roman Catholics for membership might also be studied by member churches.

## Christian writers sharpen their skills

Writers, young and old from all parts of Sydney and all denominations, from Canberra and from Brisbane, gathered in Sydney on Saturday, March 31 for yet another Seminar for Christian writers.

Fifty-six people enrolled for the Seminar, organised by Evangelical Literature Overseas (Australia) with the co-operation of the "Decision" Writers' Group. The feature of this year's Seminar was the workshops which began at 10.30 am and with breaks for dinner and afternoon tea, went on until 5.30 pm.



Rev Vernon Turner (bottom left corner) and his workshop members as they listen to a radio session on tape.

Rev Fred Nile, evangelist and youth worker with the Central Methodist Mission, opened the day with prayer and a Bible study, setting the day's theme. All sessions were held in the spacious buildings of the Stanmore Baptist Church, close to the City yet easy of access from most points and with plenty of parking.

The participants then went to their workshops, each meeting in a separate, quiet, enclosed area. Most workshops had about ten people but "Writing for youth" proved most popular and sixteen people, mostly young people, chose it. This workshop was led by Mr Jim McLennan of Canberra and editor of "Scope." He was helped by Ken.

Other leaders and workshops were Mrs June Bosanquet, editor of "Christian Woman" (Writing for women); Mr Ken Harrison of the Home Mission Society (Writing up church news); Rev Vernon K. Turner, director of the Christian Broadcasting Association (Radio and television) and Rev Rex Meyer, editor of the ACR (Devotional writing).

for the honour of Jesus Christ and his truth.

Mr Ray Guyatt, chairman of ELO, closed the Seminar at 8.30 pm with a Bible reading and prayer.

Mr Lloyd Worfold, from Brisbane, summed up the feeling of many when he said, "It was a wonderful experience and most helpful. I will be down again next year."

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## Gippsland appointments

Rev Geoff Ross, Th.L., A.A.I.L., is to be the Archdeacon of the Latrobe Valley, diocese of Gippsland.

He is resident in the Valley as rector of Traralgon. He replaces the Ven. J. Knife, who has held this position for 12 1/2 years. Archdeacon Knife was formerly rector or Morwell and is the Vicar General and Registrar of the diocese.

He will now be Archdeacon without territorial jurisdiction.

At present, Archdeacon and Mrs Knife are planning an overseas trip which will include Israel, parts of Europe and Britain.

Mr Ross was ordained in 1958 at Bendigo. Before coming to Traralgon in 1965 he was vicar at Eaglehawk.

Rev Frank Lowe, rector of Morwell, has also received a new appointment and will be installed as a canon of the Cathedral.

Mr Lowe has been in Morwell for 21 years. Before going to Morwell, he was vicar of Newborough from 1968 to 1970 and of Bruthen from 1964 to 1968. He served as assistant at St

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## New house for bishop

The new house for the Bishop of Canberra and Goulburn at Campbell, ACT, has been finished and the Bishop and Mrs Warren moved in on April 16.

Bishop Warren says that it will become a centre for meetings and gatherings for the diocese.

He is hoping that the house will be dedicated on Saturday, 19 May, by Bishop John Howe, Secretary-General of the Anglican Communion. A missionary luncheon will be held to cater for the crowd that is expected from all over the diocese and also to raise extra money for the diocesan missionary effort.

## Financial difficulty in Melbourne diocese

The diocese of Melbourne is face with a deficit of \$15,000 in 1973 with the possibility of a very much larger one in 1974.

State land tax is likely to add \$50,000 to diocesan expenditure in 1974 and following years.

The Diocesan Council has decided to change from yearly budgeting to a budget for a three-year period. When the

council met late last year it faced a possible deficit of \$120,000 but this has been reduced. Inflation has hit the diocese hard, for with the best possible re-investment of funds, increased costs and last year's 11 per cent increase in stipends, the diocese has had to find ways to cut costs.

A substantial proportion of the diocesan budget is met by voluntary assessments from the parishes and the diocese hopes that there will be a generous response to the need this year.

Diocesan Council has not been happy about the need to prune many parts of its budget and a number of home mission departments have had to suffer. \$10,000 has been cut from the budget for hospital chaplaincies.

The diocesan paper, "See," has been subsidised for some years with a grant of \$6,000. Steps have been taken to substantially reduce the grant and eventually to see that it is produced without cost to the diocese.

## 'Bangkok not an enjoyable affair,' says Bp Muston

Nobody could say that Bangkok was an enjoyable affair, said Bishop Muston recently. He was reporting to the Victorian Council of Churches on the recent "Salvation Today" Conference of the World Council of Churches. The conference was a tremendous experience, but it was at the same time disturbing and frustrating, he said.

Bishop Gerald Muston is an assistant bishop of Melbourne.

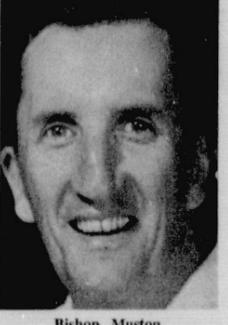
Bishop Muston drew attention to the Asian majority at the 326-member conference. Domination by the Third-World countries was almost complete during the first few days. Their representatives spoke angrily about the Western Churches, and saw them as agents of oppression. Strong resentment was felt over the real power still in the hands of the older sending Churches. This led one sectional report to recommend a moratorium on sending missionaries and money.

Those of Western background

sat humbly listening for clues to their missionary strategy, he said.

Debate on Frankfurt Declaration.

Bishop Muston drew attention



Bishop Muston

to the endeavour by Dr. Peter Beyerhaus to introduce the Frankfurt Declaration as a major issue. Reaction had come from two quarters. Debate between Beyerhaus and Dr Philip Potter of the World Council of Churches had tended to submerge the issue.

In addition Third-World spokesmen objected to what they saw as the intrusion of Western theological differences which appeared to them as irrelevant.

The Frankfurt Declaration was rejected, not so much for the issues it raised, as for the way it was introduced, he said. Reactions to the Bangkok Conference were beginning to appear in print, and it would be a pity if these were allowed to polarise understanding of Salvation.

Bishop Muston said that the history of the Ecumenical movement is studied with people such as William Temple and D. T. Niles, who were able to hold evangelism and activism together.

Bishop Muston spoke with appreciation of the Bible Study at Bangkok. It showed us how important scripture was to the understanding of the missionary task of the Church, he said. The worship in plenary sessions tended to be gimmicky. There was however very real worship in the sectional groups occupying the six middle days, he said.

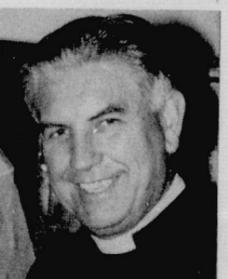
In discussion after the report, Bishop Keith Rayner of Wangaratta said that his recent experience in the Philippines indicated that there was a tremendous reaction in Asia to the Western way of conceptualising. The "parable-type" theology emanating from this region could be of value to Australian Churches in breaking out of traditional patterns.

He was supported by Prof. Norman Young who drew attention to the fact that Western theological differences are seen to be scandalous by the Third-World Churches.

## Ralph Wicks to be asst bishop

Ven. Ralph Edwin Wicks, Archdeacon of the Downs in the diocese of Brisbane is to be Assistant Bishop of the diocese.

He succeeds Bishop John Hudson who retires in June. Archdeacon Wicks who is Organising



Ven. Ralph Wicks

Secretary of the Home Mission Fund, will be consecrated on St James' Day, 25 July in St John's Cathedral Brisbane.

Ralph Wicks was born in Toowoomba and trained for the ministry at St Francis' College where he gained a second-class Th.L. He was ordained in Brisbane in 1944. He has been rector of Goondwindi (1949-54), Fortitude Valley (1954-63) and of St James', Toowoomba from 1963 until his present appointment last year.

He is married and his son has a Ph.D. in history and lectures at the Darling Downs Institute of Advanced Education. His daughter is married and is a trained librarian.

## Eminent city pastor to be Dean of Sydney

Rev Lance R. Shilton, rector of Holy Trinity, Adelaide, since 1957, has accepted nomination as Dean of Sydney.

In the 16 years that he has been rector of this city church, Mr Shilton has seen Holy Trinity become what is undoubtedly the strongest and most active congregation in Australia. It has strong links with both the civic and political life of city and State and it has a most extensive ministry among university students as well as to people from all parts of Adelaide.

It is the focal point for evangelical work and witness throughout the State. Its annual budget is of the order of \$50,000 and in addition, missionary support, which for years has exceeded five figures, is given by its people.

For many years Mr Shilton has been the leader of a team of ministers, each having a clearly defined role in the work of the parish. He has been able to choose men as his colleagues whom he could trust to handle youth, evangelistic, educational and other programs.

In addition, he has used large numbers of men and women with special gifts or training to train and help others, leading in Bible studies, home meetings, prayer meetings, missionary meetings, music, drama, confirmation classes, visitation and much other work.

Mr Shilton was born in Melbourne and trained at Ridley College, graduating with honours in Th.L. in 1948 and was ordained in 1949, serving his curacy at St Columba's, Hawthorn.

While in charge of St Jude's, Carlton, he gained his Melbourne B.A. in 1954. He was Commissioner for the Ridley College Appeal 1954-55 and while on leave in England 1955-57, he gained his B.D. at the University of London. He returned to become rector of Holy Trinity, Adelaide.



Rev Lance Shilton welcomes the State Governor of South Australia, Sir Mark Oliphant, to Holy Trinity, Adelaide.

He comes to St Andrew's Cathedral, Sydney, at a critical stage in its history. Extensive developments of the Cathedral site are under way but present finances and congregations give

some cause for anxiety. Sited strategically in the very heart of the city and next to the Town Hall, the Cathedral offers considerable opportunities for a varied and influential ministry.

## Single woman MU head

Miss Anne Johnson, 50, has become the first single woman to be Central Secretary of the Mothers' Union at its London headquarters.

Unlike previous secretaries, Miss Johnson was appointed from outside the Union. A former Matron of Guy's Hospital, her interest in the Mothers' Union followed on from her involvement in community care.

At its conference in July the Union will overhaul its constitution and make a decision on whether divorced women should be admitted.

The Union has 429,000 members throughout the world, of which 308,000 live in Britain, and they are losing about 15,000 a year.

## 100 years too late

The Church of the Good Shepherd, Hadsden in Tasmania was begun in 1868 but it had to wait until 1973 before it could be consecrated.

Built in blue ironstone with freestone dressings and reliefs, it was not completed for 93 years and then it took a long time to pay it off.

But after 105 years it was consecrated by Dr Robert Davies, Bishop of Tasmania on 18 February this year.

## Education's religious dimension

A Christian educator said in Perth recently that the religious dimension of education could not be ignored.

Rev. Peter Wellock said it was a fact of life that our civilization had been established under the influence of certain aspects of Christianity.

Art, music, laws and customs had all been shaped by religion. To ignore this was to ignore part of life.

Mr Wellock is the first full-time executive officer for the Council for Christian Education, which coordinates the work of a number of denominations in State schools.

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