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In the aftermath of Cyclone Tracy



The devastation of Darwin is exemplified by Christ Church Cathedral in that city, seen amid tangled tree limbs and building debris — but with a “services as usual” notice displayed in front. Only variation in services is that they are now being held in the United Church. This and other photos of Darwin in this issue, and information on damage from Cyclone Tracy, is by courtesy of Mr Ramon Williams, of Worldwide Audio-Visuals.

LEGACY OF CYCLONE IN DARWIN

Cyclone Tracy, in Darwin, included among its victims Christ Church Cathedral in that city, Mr Ramon Williams, of Worldwide Audio-Visuals said this week.

Mr Williams visited Darwin soon after the cyclone.

The cathedral, at the harbour end of Smith Street, lay amid uprooted trees, scattered sheets of roofing iron and heaps of masonry, he said.

The scene was a grim reminder of the cyclone, which struck Darwin on Christmas Eve, devastating the city.

The bishop of Northern Territory, Bishop Kenneth Mason, was personally fortunate in that his house withstood the cyclone's fury — as homes on both sides were destroyed.

The first payment from the Archbishop of Sydney's Darwin Relief Appeal was delivered to the bishop within four days of the

Cathedral among the victims

disaster.

Bishop Mason immediately expressed appreciation for evidence of concern shown by the people of Sydney.

Commenting on the church situation in Darwin now, the bishop had said: “We are not on a finance economy at present. There is no money being used — and nothing to use it on.

“Eventually, finance will be needed — lots of it — for re-establishing the Anglican

work in Darwin.”

Bishop Mason said that rebuilding of the cathedral might necessitate a different approach as to what was required in a cathedral.

He said that perhaps a community-type building, to serve the people of Darwin seven days a week instead of only on Sundays, might need to be considered.

Meanwhile, Anglican services in Darwin were being held in the United Church building, before services by other denominations in that church, Mr Williams said.

The bishop had told him that, during week days, he and other clergy of the diocese had been assisting in evacuation of people from Darwin and in helping to clean-up the city.

Tree clusters save CMS headquarters

The Church Missionary Society's headquarters in Darwin were saved from complete devastation during Cyclone Tracy by surrounding trees.

The headquarters, in Bagot Road, Nightcliffe, consists of offices, accommodation

for staff and transit personnel, garage for several vehicles and radio centre for communication with outlying mission stations.

The property is set back from the road and is surrounded by trees, which were mostly flattened during the cyclone.

But they did protect the buildings from flying sheets of roofing iron and from debris.

But sections of roofing were still torn off the head-

quarters building and windows were smashed, downpipes bent and gutters distorted.

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EDITORIAL

THE FAMILY LAW BILL (AMENDED VERSION)

The Family Law Bill was deferred last November. It is now expected to be considered by the House of Representatives very early after Parliament resumes in mid-February. During the second reading debate in the Senate a number of amendments were made to the Bill. Some of these amendments appear to be improvements on the previous draft but still the substance of the Bill remains.

It is still legislation which permits (indeed requires) divorce upon a court finding that the husband and wife have been separated for 12 months. The court, of course, has to be satisfied that there is “no reasonable likelihood of cohabitation being resumed”. However, the very presence of the petitioner in court would give sufficient satisfaction to the court on that matter.

It is an improvement under the terms of the present draft Bill that the 12-month period of separation must precede the date of the application and not the date of hearing, as before.

Another amendment makes the very nature of separation rather more of a fiction than a reality. The parties may be held to have separated “notwithstanding that they have continued to reside in the same residence or that either party has rendered some household services to the other” (s49).

The maintenance provisions have been slightly improved. In assessing maintenance the court is now to

take into account the extent to which the party whose maintenance is under consideration has contributed to the income and resources of the other party. Also “any fact or circumstance which, in the opinion of the court, the justice of the case requires to be taken into account”.

These are welcome additions and go some way towards recognising the disadvantaged divorced woman. However, the emphasis of the Bill still remains as before. The woman is still primarily responsible to support herself before the husband can be called upon to do so.

It is certainly desirable that some restraint be placed on proceedings commenced in the first three years or so of marriage to prevent precipitate action in those formative years.

An amendment has been inserted which is a step in the right direction, but not nearly adequate enough for the situation. It merely states that where the marriage is under two years old the court shall not hear the application unless the court is satisfied that the parties here either “considered a reconciliation with the assistance of marriage counselling or there are “special circumstances”.

There is no requirement that husband or wife shall actually have sought counselling. They are only required to have “considered” such action.

An extra clause has been added headed “Principles to be applied by the Family Court”. These principles include the preservation and protection of marriage and the family. This appears very laudable but, in actual practice, such general statements are likely to be overshadowed by the procedures provided by the Bill, particularly those which make divorce virtually mandatory after 12 months' separation.

Space does not permit a more detailed comment on the Bill but it can be said in general terms that improvements have been made but they are only of a superficial character. They do little to remove the basic problems. We still need objective tests to be retained for the purpose of establishing the fact of marriage breakdown.

The present law needs amendment and improvement but not the type of reform at present proposed. The open letter signed by the Archbishop of Sydney, Cardinal Freeman, and other representative persons, contained positive and precise suggestions for amendment of the Bill and they should be supported.

In the words of Senator Carrick in the Senate debate, “Australia will be the pacesetter in trendiness in the world, with the exception of Sweden, if this Bill goes through ... Certainly Australia will have gone further along the road to permissive divorce than the countries we respect”.

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Notes and Comments

The Exploiters

One of the main points in the campaign against pornography is that such material exploits people. It exploits their weaknesses, their frustrations, their bodies. Pornography deforms human relationships and it dehumanises behaviour so that it becomes animal like.

This tendency to exploit was graphically shown in a letter recently received by the newsgagents in New South Wales. The letter began "Government policy now allows sale of adult material of all kinds, soft and hard, with discretion".

It boasts that over the past two years the newspaper sales of the publishing company have exceeded 3½ million throughout Australia.

The letter seeks to induce newsgagents to carry this company's range of pornographic and erotic material.

If readers are wondering why newsgagents, more and more, are carrying such items, the following facts given in this letter could well be the answer. It states, "You are ensured of not less than 50% but rather much more on some items". The letter mentions some specific examples, one book's wholesale price was \$3.50, the cover price \$10. This is a profit of \$6.50, approximately 200%. Others promised profit margins of 52% and 100%.

The letter goes on, "Your co-operation will enable us to buy in larger quantities (cheaper, of course) and sell it

to you at a lower price — MORE PROFIT".

It seems as if our community is at the mercy of people whose only concern is to exploit human sexuality for their own profit. We need strong legislative protection against these people. Newsagents find it difficult to resist the temptation to join in this massive rip-off. Over the last few years governments, both State and Federal, have shown a growing reluctance to face up to their responsibilities and have tended to turn a blind eye.

In the case of the present Federal Government, the ministers concerned actually approve the principle of the material being sold as it conforms to their humanist outlook. Ordinary people ought to take every opportunity to express to governments and retailers their disgust that our community is being exposed to exploitation by these individuals.

CMS RE-EMERGES FROM THE CITY THAT WAS DARWIN



Trees and shrubs in the grounds of CMS headquarters, Darwin, protected the buildings from more serious damage during Cyclone Tracy.

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One bedroom at the staff quarters was later found to have two of its walls missing.

The room was in a section of a building occupied by Mr and Mrs Viney, who recently moved into Darwin from Groote Eylandt.

They crouched on the floor as the walls of their house began to collapse around them, in the early hours of the cyclone.

Just before the second stage of the cyclone began — during the quiet period in the "eye" of the hurricane — there was a period of eerie calm, the couple said afterwards.

Then came the second stage of tempest, with winds of between 150-200 mph.

The walls of their room were then blown outwards, leaving the Vineys exposed to blinding rain which they said cut into their faces "like a million pellets".

Some days later their faces were still too tender to touch.

The headquarters' radio station was back "on air" again too — following repairs to the radio, loan of a battery and repairs to an aerial.

Oenpelli sent in a generator to restore power and a water pump available meant that water could still be obtained from a disused well next to the headquarters.

movement occurring whereby men and women who went to Lausanne will be able to stimulate others regarding the tremendous responsibility we have for those without Jesus Christ. The future will tell.

In the last four years as a parish minister have you found that the structures of the Church of England hampered your ministry?

I have found that the structures of the church work for the gospel. I must say that I did wonder a great deal before I went to Vacluse as to whether this would be the case. I have found the general structure as we have them have been a great platform for the gospel — whether they be the structures of liturgical worship or the occasional services or even ordinations which affect the relationships between men and women. At Vacluse I

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building. Mr Perc Leskey made light of the situation by stating that until the pump had become operative again, the Lord had sent rain every night so that each morning there had been enough water to see them through the day.

"Something like manna, I guess you could say", he remarked.

All CMS office records at Darwin were soaked and possibly ruined by the cyclone.

Mr Leskey's book collection — the result of many years of hard work — was sodden.

But CMS staff members were pleased that the roofs had been repaired, which meant they had somewhere dry in which to live — "which is more than the Bush Church Aid worker has", one staff member remarked.

The Rev Alan Hosking, of BCA, had lived in a manse next to St Peter's Church, in Nightcliff.

Both manse and church had been made unusable by the cyclone. Mr Hosking's dress now comprises a pair of shorts with a cross pinned to the material.

CMS and BCA staff members at Darwin have described the cyclone as being like "the sound of a jet plane that couldn't lift off" and as "just like an express train roaring past — over a six-hour period."

The rain was described as being exceptionally heavy — totalling 15 to 20 inches throughout the cyclone period.

The wind's speed varied. During the first part of the cyclone the wind hit the town at 130-140 mph. But in the second stage the velocity increased to 150-200 mph.

Staff members said that "as all the instruments broke, nobody is absolutely certain just what the wind speeds were."

Everyone was in a state of shock after the experience — yet had maintained a resemblance of spiritual strength through the ordeal.

"Although Cyclone Tracy could destroy material possessions, it could not take away those deep spiritual lessons which have been built up in daily walks with the Lord", one member said.

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C. R. JAMES
Chief Executive Officer

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DAMAGE TO CMS PROPERTY SEVERE

An assessment of damage to property at CMS Nightcliff headquarters in Darwin has been prepared by the CMS Regional Committee for Aborigines.

In a memorandum dated December 31, the damage to buildings was estimated as:

- The Superintendent's house (Mr P. E. Leske) was probably the most heavily damaged. The entire roof was blown off and water damaged the ceilings and the rest of the building. Will require new ceilings and redecorating throughout.

- The Chaplain's house (Mr N. B. Butler) — roof damaged, water damage in the house.

- Secretary's house (Miss J. Part) — roof damaged extensively.

- Dyer House (new transit house) — a freezer unit was blown into the west end of the house damaging one room and the roof at that end. The rest of the house is habitable and in use.

- Taubman cottage (Mr I. Mackenzie) — roof blown off, water damage.

- The Business Manager's House (Mr K. Hart) — the south-west end roof was blown away and there was damage to the house from "missiles". The rest of the roof is sound. Water damage inside.

- The office block — the tree at the north-east end damaged. The Superintendent's office and the files suffered water damage. The rest of the building is usable.

- The old transit house — roof completely blown off. It is thought to be not worth repairing because of the general state of the old building.

- The large store — heavily damaged.

- The Brake's house (Rapid Creek) — roof gone, ceilings gone, water damage, brickwork intact.

- Viney's house (Millner) — completely demolished

and all personal goods and property lost.

Situation of staff

- Mrs Kathy Massey was in Darwin hospital on Christmas Eve. After the cyclone she was evacuated to Brisbane where she was admitted to the Royal Women's Hospital.

- She has now been discharged from hospital and is staying with relatives awaiting the birth of the baby.

- Brian Massey and their two children left Groote Eylandt on December 28 and arrived in Brisbane the next day. He is taking his mid-term break. The whole family are well.

- Graeme Leske (17) and Peter Butler (17), who were in Darwin on Christmas Eve have been evacuated to Oenpelli for the time being. They are fit and well.

- Helen (19) and Kathryn (15) Leske have been evacuated to relatives in Adelaide. They are fit and well.

- Ruth Leske (20) is continuing her nursing training in the Darwin hospital and is fit and well.

- The Viney family left Darwin on December 30 and are now safely in Melbourne.

Locations of other members

- Barry and Margaret Butler with Kathryn and Lynne

INTERVIEW WITH CANON KEN SHORT

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WHAT!

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Another view of Darwin Cathedral



This side view of Christ Church Cathedral, Darwin, is further evidence of the fury of Cyclone Tracy on Christmas Eve — Photo courtesy Worldwide Audio-Visuals.

'Caught in circumstances over which we have no control'

A MINISTER'S REFLECTIONS

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'Concrete blocks shuddered and swayed...'

Dear Friends,
I am writing to let you know precisely how we fared in the disastrous cyclone which hit Darwin on Christmas Eve/Day, 1974

First and foremost: Merle and I praise God that we were kept safe as our house disintegrated around us, and were able to find shelter in our downstairs concrete-brick store.

When we eventually saw the utter destruction of the whole of the suburb around us we realised how wonderful our deliverance had been.

Our position BC (before the cyclone): During the second half of 1974 we built three staff houses and commenced work on student accommodation, all on the college campus.

The staff housing had been dedicated on Sunday, December 8.

On Monday, December 16, Merle and I moved into our new house and the Registrar, the Rev Gowan Armstrong, and his family moved into theirs the following Wednesday.

The third house was in readiness for the Rev Dr Robert Bos, who, with his family, was to join the staff early in 1975.

By way of explanation, most Darwin houses are built on metal or concrete piers, about 10 feet above ground level.

This provides cooling winds to pass under the house, enables white ant activity to be detected, and affords a marvellous area for laundry, store, garage and, in our case, a college office.

Cyclone Tracy: We were given

This dramatic account of one couple who lived through Cyclone Tracy is by the Rev Dr Keith Cole, principal of Nungalingya College, in Darwin.

Dr Cole describes how he and his wife were spared, although another couple from a church nearby were crushed to death when a wall collapsed on them.

lay down on mattresses on the floor.

The winds now increased in intensity, whistling and roaring, and were accompanied by thundering bursts of driving rain. The whole house continued to shudder violently and to sway.

Soon afterwards water began pouring in through the window frames and louvers.

Merle and I began mopping up the water, but could not keep pace with the volume coming in.

The wind was now howling and roaring, while the thunder of driving rain was awful.

This mighty cacophony was accompanied by crashes and bangs as flying roofing iron, timber and other missiles hit various parts of the house.

At about midnight the window of our bedroom smashed with a roar and the room quickly began filling with water.

I tugged the door open, rushed in and got my shorts with the car keys and wallet; I just succeeded in getting out in time, having to use all my strength to get the door open again.

We then stood in the passage-way of the living room, clutching a gas lamp which, fortunately, we were able to find and to light in time.

This light proved to be a wonderful comfort throughout the remainder of the night.

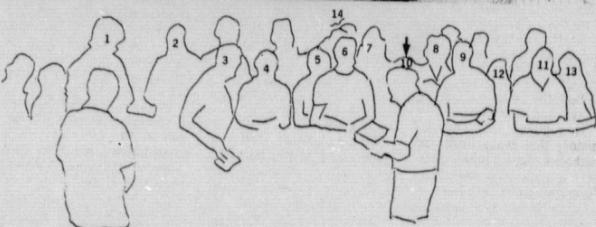
The wind by now had reached

adequate warning and detailed information about the approach of Cyclone Tracy over the air, but at the time we did not realise that the centre of the cyclone would pass right through the northern suburbs, utterly destroying everything in its path.

In the early part of the evening of Christmas Eve, the winds started to increase in velocity, so we took the precautions told to us — removal of pictures and ornaments, and the fastening of all windows and doors.

TV went off the air at about 9.30 pm so we went to bed. By now the winds were increasing in strength and causing our bedroom to shudder and sway.

At about 11.30 pm we moved to the third bedroom which was sheltered to some extent by the kitchen and bathroom, and we



This CMS News Service photo (top) which appeared in "The Sydney Morning Herald" on December 30, shows the congregation at the morning service at St Peter's Anglican Church, Nightcliff, Darwin, on Sunday, December 29.

The service was held in the church grounds because of debris inside the badly-damaged church.

Officiating at the service of Holy Communion is the Rev Keith Cole, the principal of Nungalingya College.

On the left with back to camera is the Rev Alan Hoskins, the rector of Nightcliff.

The names of those in the congregation are as per sketch.

L to r (numbered): 1, Andrew Stump; 2, SIL Worker Ted Forbie; 3, Percie Leske — Field Superintendent CMS; 4, Mrs Betty Leske, CMS; 5, Merle Cole, CMS; 6, John Anderson; 7, Miss Alison Divine — Nurse, possibly from Darwin Hospital; 8, Jenny Part — CMS secretary; 9, Ian McKenzie, CMS; 10, Leslie McKenzie, CMS; 11, Alf Wilson, CMS; 12, Kathryn Leske, CMS; 13, Helen Leske, CMS; 14, (Obscured) Mr and Mrs David Viney, CMS.

hurricane force. Whistling and roaring, it hit with tremendous force the house, which continued to reel under each successive burst of fury.

The noise of crashing, smashing, thumping and banging outside was appalling. At about 2 am the wind with the living room stove in, so we decided to try and get down stairs to the concrete-brick store.

Just as I reached the door to see if we could get down the steps, the adjoining east wall of the living room blew out, and I was nearly sucked outwards into the roaring inferno.

I heaved the door open and Merle and I rushed downstairs, where we were protected in our stampee for the store by our car, which had slewed around and was hemmed in by twisted sheets of roofing iron and timber.

After scrambling inside the store, we took up our position behind the door, leaning up against it, in case it should be blown open.

We were bitterly cold, as we were still in our night clothes. Fortunately Merle had put on a thick dressing gown, and I had a blanket draped about me.

We were drenched to the skin, but the wet wool afforded some means of warmth.

Fortunately our gas lamp remained alight during our time in getting to the store, and so we sat together half on and half off an Esky, with water pouring down from the flooring of the house above.

We were able to protect ourselves from the cascading water by folded removaist's cartons, which we draped over our heads and shoulders.

The cyclone was now at its peak. The wind shrieked and roared, hitting the concrete

walls of the store with frightening force.

The concrete blocks shuddered and swayed, but remained intact.

In another part of Darwin, the wife and child of the executive officer of the United Church, just arrived in Darwin, were crushed to death as the stone wall collapsed on them.

The violent roaring continued with sounds of crashing trees, smashing glass, clanking and banging of sheets of roofing iron, as they were hurled with terrible force against all parts of the house.

At one point above the roar came a tremendous crash, which we surmised was Dr Bos' house being lifted off its piers and thrown on to the ground.

And so we continued to huddle against the door of the store, above.

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Dean of Perth replies to ACR

Sir, I ask leave to be allowed to comment through your columns on your recent "Notes and Comments in Cathedral".

As your writer rightly says there has been a quite wonderful new growth in mutual respect and harmony between evangelicals and other members of the Church of England.

I believe that this is because Catholics in particular share the evangelicals' hope for a real conversion of souls to our Lord Jesus Christ and both are constantly being compromised by the soft-sell of both ecumenical enthusiasm on the one hand and liturgical innovation on the other.

Anglican evangelicals often join with Catholics against threats that seem to be aimed at robbing us of our heritage in both the Book of Common Prayer and the Scriptures.

It remains a matter of history that evangelicals and Catholics have both interpreted their common, basic formularies in different ways.

Sometimes the secular courts have made judgements that have not favoured the ceremonial that began to appear in so-called "high" churches in the 19th century.

These grim legal disputes (the last was the infamous Bathurst Red Book case in New South Wales), did very little to draw the differing members of the Church together into a loving relationship.

High churchmen were not prepared to accept such

the sense of mystery and dignity, of theological truth and expressive symbolism, of calling to repentance and the meeting of the individual with Jesus as his Saviour and Lord are all part and parcel of our Cathedral ministry.

A ministry that combines a very close co-operation with local evangelical groups and involves preachers from all schools of thought in our Church and sometimes from others.

I appreciate that some evangelicals would find some of our ways here contrary to their experience of the Faith.

Nevertheless the close relationship that we should try to encourage between one another for the sake of the Church is not to be achieved by the Catholics suddenly pretending that they are no longer concerned for the privileges and the means of grace which they so often had to fight very hard to obtain in the bad old days.

(VERY REV) JOHN HAZLEWOOD, Dean of Perth, WA

Letters TO THE EDITOR

WHEN CONCRETE BLOCKS SHUDDERED

I also assure his fellow correspondent in the same issue, Rev Philip C. Blake, that the parishioners of St Paul's, Wahroonga, support his views on the use of the term "priest" but would like, in the above instances, to see the doctrine of the priesthood of all believers put into practice.

(DR) DOUGLAS TRELOAR, Wahroonga, NSW

Mr Howard does well in deploring the neglect evident in State schools in the same district, but he would do better to apply pressure to the governments responsible for the neglect, rather than tilt at those whose effort and sacrifice have enabled them to make a choice in the education of their children.

Mr Howard's attitude is as illogical as the action of those who, reading his letter with its underlying bitterness and disregard of truth, will reject the gospel which he professes so eloquently and so often in your columns.

I wonder if any Trinity boys or their parents attend his church. Perhaps they may not feel very welcome.

ALLAN M. BRYSON, Sydney, NSW

I feel I must reply to the report of Bishop Delbridge's press conference ("Record", 12.12.74) despite the sentiment associated with his leaving this diocese.

If this is an accurate summary, then I think it is tragic.

Some of our ordination vows are that we are to be "Bible seduced" — eg "Will you be diligent in prayers and in the reading of the Holy Scriptures and in such studies as help to the knowledge of the study of the world and the flesh?"

It was also the pattern of the early church Act 6:2-4 etc.

One finds that the dearest congregations, or churches in which Christians have the greatest anguish, are ones in which the minister has given up studying and preaching God's word.

As to books being "the thoughts of people of a bygone age" and may therefore be left aside — this is a superficial view of literature and its value.

"Gulliver's Travels" may fit this description, but if we are to understand people and trends in society to speak relevantly we must read such books as "Future Shock" etc.

To practice this report of the bishop's statement would be to the great hindrance of the real purpose of the church.

I would guess for every one clergyman who spends too much time in serious study there would be one hundred erring in the other direction.

(REV) D. W. HOLLAND, Robertson, NSW

I write to correct an unfortunate misunderstanding resulting from your report of the survey of parishioners' reactions to SSR as reported in your issue of October 31.

This survey was conducted by the parishioners of St Paul's Church, Wahroonga. The report unfortunately referred to a disapproval of the use of the word "priest" in the services.

What the survey actually revealed was a strong objection to the use of the phrase "by the priest alone" in the rubric relating to the saying and the absolution in Morning and Evening Prayer.

No objection was made to the use of the word "priest" but only to the un-biblical restriction imposed on those authorised to read the services, who, because they are not in Priests Orders, may not declare the absolution that God offers to all who truly repent and believe His holy gospel.

We would therefore support the use of the word "minister" in this rubric instead of the words "priest alone", not because of the title "priest" but because of its restrictive intention.

It has always seemed strange to me, that as a Diocesan Reader I am directed to use some alternative to The Absolution, such as the Collect for the 21st Sunday after Trinity in the SSR, but then am permitted to expound the doctrine of Divine absolution from the pulpit that I was forbidden to pronounce from the Prayer Desk.

Do the words of The Absolution possess some magic?

Also, if this restrictive rubric is to be perpetuated, do the clergy really believe that this will be inductive to the laity obeying Christ's command to go into all the world and preach the gospel?

Indeed, what gospel is there to preach without the assurance expressed in The Absolution?

I trust that this will alleviate the fears of bigotry expressed by your correspondent, Dr J. H. Priestley.

Study for ministers

Sir,

I feel I must reply to the report of Bishop Delbridge's press conference ("Record", 12.12.74) despite the sentiment associated with his leaving this diocese.

If this is an accurate summary, then I think it is tragic.

Some of our ordination vows are that we are to be "Bible seduced" — eg "Will you be diligent in prayers and in the reading of the Holy Scriptures and in such studies as help to the knowledge of the study of the world and the flesh?"

It was also the pattern of the early church Act 6:2-4 etc.

One finds that the dearest congregations, or churches in which Christians have the greatest anguish, are ones in which the minister has given up studying and preaching God's word.

As to books being "the thoughts of people of a bygone age" and may therefore be left aside — this is a superficial view of literature and its value.

"Gulliver's Travels" may fit this description, but if we are to understand people and trends in society to speak relevantly we must read such books as "Future Shock" etc.

To practice this report of the bishop's statement would be to the great hindrance of the real purpose of the church.

I would guess for every one clergyman who spends too much time in serious study there would be one hundred erring in the other direction.

(REV) D. W. HOLLAND, Robertson, NSW

I write to correct an unfortunate misunderstanding resulting from your report of the survey of parishioners' reactions to SSR as reported in your issue of October 31.

This survey was conducted by the parishioners of St Paul's Church, Wahroonga. The report unfortunately referred to a disapproval of the use of the word "priest" in the services.

What the survey actually revealed was a strong objection to the use of the phrase "by the priest alone" in the rubric relating to the saying and the absolution in Morning and Evening Prayer.

No objection was made to the use of the word "priest" but only to the un-biblical restriction imposed on those authorised to read the services, who, because they are not in Priests Orders, may not declare the absolution that God offers to all who truly repent and believe His holy gospel.

We would therefore support the use of the word "minister" in this rubric instead of the words "priest alone", not because of the title "priest" but because of its restrictive intention.

It has always seemed strange to me, that as a Diocesan Reader I am directed to use some alternative to The Absolution, such as the Collect for the 21st Sunday after Trinity in the SSR, but then am permitted to expound the doctrine of Divine absolution from the pulpit that I was forbidden to pronounce from the Prayer Desk.

Do the words of The Absolution possess some magic?

Also, if this restrictive rubric is to be perpetuated, do the clergy really believe that this will be inductive to the laity obeying Christ's command to go into all the world and preach the gospel?

Indeed, what gospel is there to preach without the assurance expressed in The Absolution?

I trust that this will alleviate the fears of bigotry expressed by your correspondent, Dr J. H. Priestley.

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'Priest' and SSR service

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THE FAITH OF A CHRISTIAN

There is an interesting sentence in Paul's letter to his friend and colleague Titus (2:14) in which he says that our Lord Jesus died that He might "purify for Himself a people for His own possession, zealous for good works."
Thus we see that the whole of God's purpose in creation and redemption is climaxed in Christians living good lives.
The apostle makes clear that our good lives are not the reason why God saves us.
He says explicitly it is not our righteous works which we did ourselves, but it is God's mercy and kindness which saves us (3:5).
But when we have been forgiven and renewed through God's spirit through our calling upon Christ as our Lord, it is

for the purpose of living a good life to God's glory.
Paul goes on to mention the things he means when he talks of good works. They are not very exciting by our standards.

OBEY GOVERNMENT

Thus he tells Titus that Christians should be reminded that they are to be obedient to the Government; there is no call to be a freedom fighter for social justice, for example.
And frequently he insists that men and women, old and young, should be grave and sober in their way of life because this befits the Christian teaching.

We may ask ourselves what is this teaching which calls for this sort of life, and the answer is plain, that it is the teaching about God's judgement of the world, from which we are rescued by calling on the name of the Lord as our Saviour.
The Christian message or gospel is that the axe is laid at the root of the tree and that it is time to repent and save ourselves from the impending judgement.
It is a mistake to think that the Christian gospel is the message that Christ brings wholeness to the world. On the contrary, it is judgement and destruction that He brings, but meanwhile God's long suffering postpones the day of judgement that we may save ourselves by recognising Christ as Lord, and being forgiven

through God's grace, may lead a life of good works as lights in the darkness.
Amongst the good works in Paul's list is not only obedience to rulers and gravity and soberness but also abstinence from the use of alcohol.
We know for example that Paul's companion Timothy was a teetotaler (the advice to take wine medicinally establishes this), and Paul himself was probably the same for he commends Timothy for having followed his conduct.
All events, St Paul is insistent that Christians are to be abstemious about alcohol.
This is a good work that is particularly important in Australian society today where the local liquor traffic brings ruin to so many homes and lives, by its pressurised selling of its drug addictive product.
It is my opinion that Christian homes should be free from alcohol. We parents ought not to be the ones to introduce our children to this drug, which is the bane of so many lives.
Finally Paul has a word about women's ministry. He says that the older women have a ministry of training the younger to love their husbands, love their children, to be workers at home.

through God's grace, may lead a life of good works as lights in the darkness.

Women have a key ministry in creating a Christian home. Fathers too play a vital ministry here in making their home heavenly minded and its members living gravely and soberly in the light of Christ's coming kingdom of judgement, but no one can take the place of women in the ministry in the home.

Women have not the same ministry as men, but it is in a key area and not a whit less important.
A shallow Christian home makes for shallow Christian congregations and feeble Christian influence in the community.
Christian ministers if they wish to have strong congregations should make very high priority on their time for the encouragement and strengthening of Christian homes.

The father, and particularly the mother, have a ministry which is absolutely essential for the continuance of the Christian faith in the world and for the fulfilling of God's purpose that His children should live lives full of good works.
It is in the home that Christian character is formed and good works begin to express themselves, and it is through members of the home witnessing for Christ and Christian values in their daily environment, that the world will hear of Christ.

It is useful for refuting error, which is the reason for a confession or creed coming into being; as the Church has tested the error by the measure of scripture, so the statement comes forth complete with scripture proofs.
A good example of this is chapter two, "of God and of the Trinity"; the confession contains 37 assertions followed by 37 groups of texts to hammer the truth home in our own minds and to confute heresy.
Twelve pages of concise exposition follow this section. In short, this is a useful

HOME IMPORTANT

I believe that the Christian home is more important for the continuance of the Christian

religion than even the Christian congregation.

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Nungalinga means "old man rock" — a photo courtesy Worldwide Audio-Visuals.

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EXAM RESULTS

The Board of Delegates of the Australian College of Theology has issued the following results

CLASS LISTS FOR 1974 ThSchol (Scholar in Theology) PASS (In Alphabetical Order) Doran, Anthony Alan, ThL, BD, BSc, PhD, Armidale, Wood, Anthony Roger, ThL, The Murray.

PASS (Individual Subjects only) OLD TESTAMENT Barker, Donald Charles, ThL, Armidale. Doyle, Graham Thomas, ThL, Riverina. Henzell, Bruce Edgell, BSur, BD, DipEd, Papua New Guinea. Hogarth, Jonathan Foley Stewart, ThL, Adelaide. Langshaw, Stuart Neale, ThL, Sydney. Ramsay, James, ThL, Sydney.

NEW TESTAMENT Magee, John Wallace, ThL, Sydney. Normand, John Stanley, ThL, Sydney. CHURCH HISTORY Brain, Peter Robert, ThL, Sydney. LITURGOLOGY Weiss, Noel Eric, ThL, DipRE, Canberra-Goulburn. ThL (Licentiate in Theology) In order of Merit FIRST CLASS Lim, Poh Ham, BA, Ridley, Unattached.

SECOND CLASS Firth, Leonard Peter, Ridley, Perth.

PASS (PART I ONLY) Barrie, Robert Chadwick, Moore, Sydney. Begbie, Hugh McKay, Moore, Sydney. Christison, Patricia Jean, Moore, Sydney. Cole, Graham Arthur, BA, Moore, Sydney. Cook, David Andrew, Moore, Unattached. Cooper, Paul Francis, BSc, Moore, Unattached. Culber, Frederick Lloyd, BA, BD, Martyrs' Memorial, Papua New Guinea. Gilmour, David William, BSc, DipEd, Moore, Sydney. Grey, Bruce, Ridley, Melbourne. Hannaford, John Alfred Victor, Moore, Unattached. Hargreaves, Graham Russell.

PASS (PART II ONLY) Youssief, Michael Amerhom, Moore, Sydney.

MR WILLIAMS SAYS . . .

Mr Williams says there are some things which his church condemns which he believes could be means of blessing. When Satan tempted Jesus he took Him up to a mountain (Matthew 4:8). He gave Him a lofty view. Satan tried to make Him feel that he was suggesting something noble. He offered Him the thing He had come to win — the kingdoms of the world. This has always been Satan's method. No one is first tempted by sin as sin. The power of sin is its disguise of beauty. If sin appeared in its own name we should not receive it. But when it gives a false name we let it in on false pretences. If Barabbas came as a robber no one would prefer him to the Lord. But Barabbas is the pretended Messiah.

He claims the same mission. He offers the same reward. He points to the same goal — freedom and power. We choose Satan by a mistaken identity. There's nothing wrong with being on the exceeding high mountain, Mr Williams, but greet upon its summit Christ — not Barabbas. — Ken Roughley.

With such philosophical, theological and Biblical weakness it is not surprising that the author fails to differentiate between Christian and non-Christian "spiritual experiences". It is a shame that such a provocative and interesting apologetic for the supernatural should be marred by such a poor understanding of the interpretation of the supernatural. Phillip D. Jensen

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Time off for a "cuppa"



Mr and Mrs P. Leskey and Mr and Mrs Viny take time off for a "cuppa" in the grounds of CMS headquarters in Darwin. — Photo courtesy Worldwide Audio-Visuals.

James, Robert Leslie, St Mark's, Canberra-Goulburn. Heschel, Raymond Errol, Moore, Sydney. Hinks, Stephen William, BA, Ridley, Melbourne. Palmer, Ronald Elliott, BA, Ridley, Melbourne. Thomas, Charles Henry Stewart, Moore, Unattached. Slater, Keith Francis, St Francis, Rockharpton. Reynolds, Graham William, St Barnabas, Gippsland. Pearce, Iris Aline Lamphard, Ridley, Melbourne. Carter, Robert Thomas, Ridley, Melbourne. Hislop, John, Ridley, Waiau. McAllister, Ian James, Private, North Queensland. Hetherington, Francis Walter, St John's, Bathurst. Buderus, John Karl William, Private, Ballarat. George, Robert William, Moore, Sydney. Marshall, Peter, Moore, Sydney.

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Generous response to Darwin relief appeal

NEW POST FOR BISHOP-CRICKETER

Bishop David Stuart Sheppard, Suffragan Bishop of Woolwich since 1969, is to be the new Bishop of Liverpool — and the Church of England's youngest diocesan.

His nomination to succeed the Most Rev Stuart Blanch, Archbishop-designate of York, was announced from 10 Downing Street, on Tuesday, January 14.

Bishop Sheppard is 45. He was educated at Sherborne, Trinity Hall, Cambridge, and Ridley Hall.

He was ordained in 1955 to a title at St Mary's, Islington, thus beginning an urban ministry which has continued unbroken for 20 years and which provided him with material for a major book, "Built as a City", published a year ago.

In 1957 he began a 12-year stay as warden of the new Mayflower Family Centre at Canning Town.

He left this work at the request of the Bishop of Southwark to become Bishop John Robinson's successor at Woolwich — an episcopal area which includes much of artisan South-East London.

Bishop Sheppard is internationally known in the cricket world as one of the finest batsmen of the post-war years. His main cricketing career extended over the late 'forties and early 'fifties.



Bishop Sheppard

He graduated from Sussex to England, played for his country 22 times (the last appearance being in Australia in 1962-1963), and in 1954 he captained the side.

He played occasionally for Chelmsford in the "Church Times" Cricket Cup games and once won a bat for the best performance of the year.

The bishop, his wife Grace (the daughter of a former Vicar of Cudham, Kent) and their daughter live in an unpretentious terrace house in Asylum Road, Peckham.

— "Church Times", England

Tons of food, clothing collected for Cyclone Tracy victims

The people of Sydney were extremely generous in supporting the Archbishop of Sydney's Disaster Fund in response to the Darwin devastation when Cyclone Tracy hit on Christmas Day.

Immediately the Darwin Disaster was known, Archbishop Loane made \$6000 available to Bishop Ken Mason in Darwin and \$4000 to the Church Missionary Society.

Tons of clothing, food and toys were collected by the Anglican Home Mission Society to aid the thousands of evacuees who streamed through Sydney airport.

A social worker from the Anglican Home Mission Society was at the Sydney Airport to counsel distraught and shocked victims of the cyclone.

Dean Lance Shilton opened the Chapter House in the centre of Sydney to accept clothing and food and a Darwin Disaster Fund Bowl was put up outside the Cathedral for donations from passers-by.

To date \$73,772 has been collected and of this the archbishop has distributed the funds in the following way:

- CMS: \$20,000 for CMS

personnel and the Aboriginal community.

• The National Home Mission Fund: \$25,000 for general relief and restoration.

• Bishop Mason: \$10,000 for use at his discretion.

• BCA: \$5000 for BCA personnel and Nightcliff

• HMS Social workers: \$1000 for evacuees.

• The Rev Dr E. K. Cole, Nungallina Training College: \$5000 for restoration.

Archbishop Loane has expressed his deep appreciation for the wonderful response to the Disaster Fund.



Darwin Disaster Fund Bowl outside St Andrew's Cathedral, Sydney

Traditional Enthronement Reflects New Age

The Right Reverend Graham Richard Delbridge was Enthroned as the sixth Bishop of the See of Gippsland and those present witnessed the traditional pageantry and ceremony of the Church of England. The Liturgy, however, was updated to reflect, in modern language through prayers and hymns, the Church in the Twentieth Century. This is the first time in Gippsland that the Ceremony of Enthronement has been in modern liturgical form.

The Ceremony took place on Wednesday, 5th February at 7.30 pm, in the Cathedral Church of St Paul, Sale. Many Church dignitaries and representatives from all parts of Australia as well as community leaders were present.

The Bishop-elect was enthroned by the Administrator. The ceremony was followed by three separate Acts of Recognition. This part of the ceremony, an ancient tradition of the early Church, has seldom been used in Enthronement ceremonies of later years. It consisted first of recognition of the new Bishop of Gippsland by the laity. The Clergy then made their recognition. The Primate of Australia (who is also the Metropolitan Bishop of Victoria) then Recognised and welcomed

Bishop Delbridge on behalf of all the Diocesan Bishops of the Church of England in Australia.

Included in the Liturgy for



Bishop Delbridge

Newly commissioned missionaries, Tony and Gaye Doran, left Sydney for Medan, Indonesia, on December 4. The Dorans have two small children, Andrew (2) and Michael (3). Tony will be involved in a youth programme in Medan.

Next Issue: SPECIAL FEATURES ON MICHAEL GRIFFITH

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- God and Disaster — Lance Shilton — Page 3.
• Teachers and the Permissive Society — Page 4.
• Letters to the Editor — Page 5.
• Book Reviews — Pages 5 and 7.
• Word and Life — D. B. Knox — Page 6.
• Mainly About People — Page 8.

150th anniversary of historic NSW Church

Historic St Thomas' Church of England at Port Macquarie, NSW, held a weekend of festivities on December 9 to mark the church's 150th anniversary.

The rector, Canon S. Welch, was assisted at special anniversary services by the bishops of Armidale (Bishop I. Shevill) and Grafton (Bishop D. Shearman).

The Governor of NSW (Sir Roden Cutler) with Mrs Cutler unveiled a plaque to mark the opening of a sesqui-centenary fair organised by church people and townfolk.

The plaque depicted colours of the regiments that were stationed at Port Macquarie in the early 1800s.

During the ceremony Bishop Shevill said that at one period in the early days of the church in Australia, there were 10 clergy serving 36,000 people — of whom 17,000 were convicts.

At the service to mark the sesqui-centenary, Bishop Kerle traced the observance of 50-year jubilee celebrations to the early Israelites.

He said that every 50 years then, there was one year of perfect rest, when the ground lay fallow. Nor was there any gathering of the natural products of the field or vine in that year.

At the beginning of each jubilee year the liberation of all slaves and the restoration of ancestral possessions had been proclaimed among the Israelites, the bishop said.

Bishop Kerle said a fundamental principle of the jubilee year was not only that the land should be regarded as a sacred possession, but that emphasis should be placed on the return of the people to the land.

The bishop said that in these changing times, with movement away from the church, there was a need to begin again. He believed the best place to begin again was in the home.



A plaque commemorating the sesqui-centenary of St Thomas' Church, Port Macquarie, NSW, was unveiled by the Governor (Sir Roden Cutler) on December 9. From l to r: the Bishop of Grafton (Bishop D. Shearman), Sir Roden, the rector of St Thomas' (Canon S. Welch), Lady Cutler, and the Member for Oxley (Mr D. B. Cowan, MLA).

Young people 'turning to Christ': Billy Graham

BRUSSELS, December 12 — "Personally I believe that the young people of our time are turning to Jesus Christ, who can transform them and change their whole life."

This was declared by evangelist Billy Graham in a press conference at the International Press Centre here for Eurofest '75.

Members of the Eurofest executive committee explained to journalists the major aspects of the European event to be held on the 1958 World's Fair grounds at the Century Palaces and Heysel Stadium from July 24 to August 2, 1975.

Ten to fifteen thousand young people are expected to attend, coming from most of the countries of the European continent.

Dr Graham said that all around the world there was a growing interest among young people in studying the Bible.

"The new generation rejects materialism. After having turned to drugs, Eastern religions and accultism, thousands of young people are turning to Jesus Christ."

Acknowledging that this development is still slow in Europe, the evangelist expressed his hope that Eurofest would make a significant contribution to the same kind of awakening here.

Following this year with SU he will be ordained by the United Church of Papua/New Guinea. Mr John Kadiba will be appointed staff worker at Papua/New Guinea. Mr David Reeve will be appointed staff worker at Tasmania from February 1.

Mr Kadiba is visiting Australia for a short training course before taking up his duties in Papua/New Guinea. Born in Mailu, Papua, he attended the Sogeri High School and was among the first group of students to enter the University of Papua/New Guinea.

Following his graduation in Arts he went to the University of Queensland where he gained his BD.

He will work in conjunction with the State's General Secretary, Mr Ron Buckland, who said the particular focus of Mr Reeve's work would be the development of voluntary Christian groups in State schools, and the camping programme linked with that work.

Mr John Kadiba has been appointed as the first SU national staff worker at Papua/New Guinea. Mr David Reeve will be appointed staff worker at Tasmania from February 1.

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