

# ROCKHAMPTON SYNOD MEETS AT EMERAL

## GREAT DESIRE FOR ACTION SHOWN AT MEETINGS

FROM OUR OWN CORRESPONDENT

Rockhampton, June 21

The Diocesan Synod assembled this month at a centre outside the Sea city.

Four years ago, synod met at Longreach in the western area and this year at Emerald, 170 miles west of Rockhampton in the Central Highlands.

The recently-constructed Town Hall proved to be an excellent meeting place, and all meals during the three-day synod were served in the supper room at the Town Hall.

The conspicuous thing about the synod was the great desire to act. The Bishop reported that the Anglican Far-West Area Mission Plan "St. Michael's" was almost paid for, and within an hour four synodmen had volunteered to complete the payment for it.

A synod carried a resolution that a full-time officer for the Department of Mission was a necessity, and planning for this should be included in budget discussions.

The role of the laity was spoken about, particularly by the laymen—and a resolution was carried which, with the Diocesan Council's blessing, should enable a group to think out ways to give additional support to the layman's fuller part in the Church's mission.

### WOMEN MEMBERS

Synod was in favour of a suggestion that the legislation be altered to provide for women to vote in the resolution carried at this which was prepared for presentation at the next meeting of the Diocesan Synod.

The contentious question of gambling was discussed, and a synod felt that gambling should not be completely banned, but a resolution was carried asking that the Bishop-in-Conference should consider the matter and draw up a suggested ruling.

The Bishop announced a slight reorganisation of the diocese on the administrative side.

The Venerable Rodney Murphy has recently been appointed Archdeacon for the West, and the Bishop reported to the meeting that he is interested to collate Canon C. E. Torricelli as Registrar of the Diocese.

He welcomed Mr. H. H. Montgomery, formerly of Timor, to the Diocese as its first synod. Mr. Montgomery was appointed Diocesan Registrar of the Diocese Secretary at the beginning of 1965.

### NEW SECRETARY

The Bishop also announced that Miss Valerie Willis, who has previously been a youth officer in the Diocese of Brisbane and latterly had been on the staff of the Home Mission Office in Brisbane, would join the Bishop-in-Conference and would continue the work of the Diocesan Book Depot.

The Bishop expressed his very sincere thanks to the Diocese of Warrigal, which has given an amount of £100 for bush conservation in the Central Highlands in 1966 and 1967 from its Diocesan Budget, and to the Bishop of the Northern Territory, who has given the Elizabeth Hall Trust which had allowed a grant of £100 for the same purpose. The initial work to be done to survey the vast area of Bodalla, in the Northern Territory border.

The aircraft "St. Michael's" will be used, as an expedition to go ahead with the work of ministering to

the people in this area, and should be able to do more economically than by car.

"However, it would not have been possible to find the money to get out there for this initial survey, so that the real work of the Mission is still to go."

"We are tremendously grateful to the Hall Trust for this wonderful help, and to the Diocese of Warrigal and one or two individual people who have assisted."

"As Central Queensland springs to life after years of the summer, great developments are already taking place and others are being planned. We must keep in touch with these developments."

"It is unconscionable to anyone who has not seen it for a couple of years, and there the Church is keeping pace with the new growth, where the parish priest and his staff are doing their best to care for the needs of men and women of keeping contact with all people in the diocese."

"There is still much to be done, however, and little or no resources, as they are still in the process of developing the parish and paying off their basic plan."

### EXTENSION

"Their work extends, the grounds on which it stands need freshening, and there is urgent need for more land in the rapidly-growing town."

"Gladstone is in an even more acute position. It is grossly underfunded to meet the crisis in development, and financially unable to purchase the land that we desperately need in the new areas."

"The lovely parish church is already too far from the newer areas, and it is needed for a possible division of the town to

form a new parochial district, or at least have a senior priest to act as an assistant curate."

"St. Matthew's, Park Avenue, in Rockhampton, has shown what can happen when a portion of a large parish is given autonomy and its own pastor. The main complaint at St. Matthew's is that the parish church is now too small for its rapidly growing Sunday congregations."

"Here, too, there is need for expansion into the new building areas, and the finances for this are not available."

(Continued on page 11)

## THEOLOGICAL STUDENTS HOLD AN ECUMENICAL CONFERENCE

FROM A CORRESPONDENT

Melbourne, June 21

The ecumenical movement in Victoria this month took another step beyond the state mutual admiration phase with the second residential conference of the Melbourne Theological Colleges' Union, an inter-denominational theological students' society affiliated to the Victorian Council of Churches.

Forty theological students and two clergymen, including a training gathered at Camp Wertheim, near Melbourne, for a residential conference. The students, representing the Anglican, Roman Catholic, Evangelical, Reformed and Presbyterian churches, discussed the "Ministry of Reconciliation" and the "Ministry of the Word".

Speakers at the conference included Dr Keith Bowles of the Church of Christ; the Reverend Peter Knowles, O.P., Roman Catholic Chaplain to Monash University; Dr Graeme Griffin of the Presbyterian Church; and Dr J. K. Oldmadow, Consultant Psychiatrist to Larundel Mental Hospital.

The Anglican tradition was represented by Rev. Canon J. A. Elliot, Vicar of St. Silas', Melbourne.

However, conference members agreed that they had learnt much of hitherto misunderstood aspects of each other's faith in reconciliation as conversation, artistic expression, counselling and psychiatric care.

Particular interest was aroused by Dr Knowles' contemporary approach to the Sacrament of Penance as a social sacrament, and by Dr Griffin's convincing case

for healthy self love and for self-love as a factor in mental care. The differing spiritual and psychological approaches to Confession and personal counselling, and the understanding of other traditions had widened and various comments in these paragraphs indicated that a future conference could well consider the doctrine of the Church.

### MUCH LEARNED

Albert Park, who also acted as a focus for the conference. As the emphasis of the conference was on personal reconciliation between the individual and Almighty God obvious differences of each aspect were apparent as sacramental and non-sacramental viewpoints emerged.

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## Church Standard

INCORPORATING THE CHURCH STANDARD

THE LARA MOVEMENT

"SERMON ON THE MOUNT" PLAN

The Lara Movement has been formed in Victoria.

Believing this they would join the movement on the Mount as the best plan known to man for his welfare here on earth.

In this Plan lies the one hope for humanity, through its application in the solving of human problems.

We urge all, putting aside preconceived ideas, to examine the following: the affirmation of those who have joined:

We, representatives of various denominations accept the Sermon on the Mount as the best plan known to man for his welfare here on earth.

In this Plan lies the one hope for humanity, through its application in the solving of human problems.

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## LETTERS TO THE EDITOR

(Continued from page 5)

## "SPEAKING IN TONGUES"

TO THE EDITOR OF THE ANGLICAN

Sir, — Your correspondence on the subject of Pentecost, but not of tongues, has been most helpful. What exactly does it mean to speak in tongues? Pentecost is a feast in modern groups gathered to express joy in the Holy Spirit. To what foreigners is this gift directed? Is it implied? Is it a supernatural imparted power, as a short cut to evangelism in native languages?

Speaking in tongues, or with tongues, the Pentecostal view is contained in Acts 2:4-13, is thought to have been a psychological phenomenon, and a gift of prophecy rather than an unnecessary gift for language.

I Corin. 14, leaves no doubt that it is a psychosomatic phenomenon. In normal waking life, speech is controlled by our conscious mind, and the sounds we make are directed by our reason, cooking through the higher centres of the brain. This control may be partially disturbed by any emotion. But if the higher centres of the brain are put out of action by narcotics or drugs, say, or hypnosis, or some overwhelming emotion, the rational faculty is inhibited (i.e., the "censor" of the mind), and the automaticity to the culture of the conscious mind is relaxed. In these circumstances, a person may pour out meaningless sounds which may be taken for an unknown language.

In fact, such a person may unknowingly reproduce, word for word, sentences of some genuine foreign language which he has overheard some time in the past and has forgotten. This has been remained stored up in the subconscious of the subconscious mind, so that when the conscious mind is removed they may well appear again. See "The Varieties of Religious Experience" (pp. 248 ff.) by W. James. See "Psychic Adventures in New York" (1911) This book fits in with Acts 2:4-13, when a group of people waiting in a room of prayer were highly suggestible, and the unknown tongues which were spoken were easily caused. When such ecstatic utterances are not less intelligible, are attested by spiritualists, are common in liturgies, and are constantly met with in religious revivals.

It is not necessary to suppose that the gift of Pentecost there was given specific ability to be fluent in foreign languages. There is some here for misunderstanding. For [although this interpretation — a flail for languages] has shaped the proper Prayer for Whitsunday in the Book of Common Prayer (1662) which refers to "the gift of divers languages" modified (in 1928) in the New Testament, now mentions the possession of such a truly remarkable gift for its use for the evangelising of the then known world. This would have been superfluous in anyone all present. Pentecost would be familiar with Aramaic or Greek or both; round the Mediterranean Sea, the spoken and understood practices universally, while in the eastern dispersion Aramaic was the vernacular.

A better explanation, therefore, is to suppose that the sounds were meaningless to themselves, but that they became charged with meaning to the hearers who were in sympathy with the corporate emotion of the group. Cases are known of religious gatherings where foreigners who do not know the language have nevertheless felt themselves well able to understand the meaning of English speech.

This psychology supports the substantial truth of what has happened in Acts 2:4-13. Moreover, the author, Luke, is concerned not only to relate facts but also to interpret them for our edification, and we must allow for this kind of presentation. It is not to see here the divine reversal of the punishment of the tower of Babel (Gen. 11:1-9), that a diversity of language was inflicted, but, by the descent of the Spirit, a new source for unity

entered the world, shown by a common understanding of a common Pentecost, but not of tongues. Psychology enables us to explain the external happenings of Pentecost, but it cannot neither prove nor disprove the supernatural character of the intervention. It is not unreasonable to suppose there was a genuinely new gift of the Holy Spirit, supernaturally imparted power, as a short cut to evangelism in native languages.

Whereas actual Pentecostal tongues are a gift of power (this Acts 2:4-13, 14, 15, 17-18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 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