

# Church Record

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## Primate calls for closer Anglican unity

Points from Archbishop Woods' Charge at opening of General Synod on Monday, 20 May.

The Primate, Archbishop Frank Woods of Melbourne, in his Presidential Charge to the 240 delegates of General Synod on the first business day, called for both Church and nation to exercise responsibility in their affairs.

On the national scene he said he wished Mr Whitlam well in his high office. "This is the place to express some anxiety about the future of our democratic traditions. Some of the most drastic changes were implemented long before Parliament met or had had opportunity to debate them, and Mr Whitlam ruled the country with the assistance of one minister.

"There was nothing unconstitutional about this, but it was unusual and gave rise to fears that the Parliament was being bypassed.

"It is, I believe, incumbent upon all citizens to uphold the role of Parliament in a free society and to require undelayed accountability of ministers to Parliament."

Archbishop Woods also called on people to pray for Bishop David Hand in his leadership of the Church in Papua New Guinea as that nation emerges into independence.

On the question of the future of the Australian Church, Dr Woods said: "I believe that the time is ripe for us to capture ways and means of drawing even closer — I am thinking of theological education, of episcopal and parochial appointments and of co-operation in the choice of men both at home and overseas.

"For instance could we not ask our theological colleges to provide themselves with a staff which would reflect our different traditions? Since I myself was trained in just such a college I know that it is a possibility.

"I look to the day when synod elections, both diocesan and general, will be carried out on

the sole criterion of finding the best men and women for the job."

On the wider aspects of unity, the primate said: "We are surely being given some solemn warnings about the dangers of disunity. The secular unity of the world through science, technology and communication is

only making it harder for unbelievers to accept the churches' claim to be bearers of a message of reconciliation.

Un-united churches manifest this reproach most poignantly in their inability to sit happily together around the same Lord's table and makes it impossible even in one area to agree on a

strategy of mission for the extension of the Kingdom of God to any group in the world community."

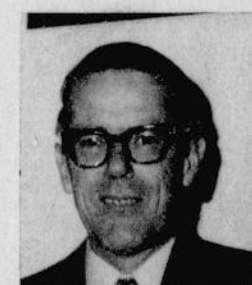
He said: "We are far from unity with the Roman Catholic Church, but there is an unmistakable knocking at the door going on, a knocking which is surely the work of the Holy Spirit.

"Nor is the knocking coming only from the theologians and the leaders of the churches. There is a wealth of ecumenical adventure, even of ecumenical risk, going on at the local scene."

He concluded his address by expressing his hope that the church through its Social Responsibilities Commission would give a "decisive, considered and if possible a unanimous lead" to the people of Australia on "the moral problems that beset us socially and individually."

## World tour for Neville Keen

Rev Neville J. Keen (pictured), General Secretary of Sydney's Home Mission Society since 1964, is being sent around the world by the Society from 23rd June to 1st October.



It will be the first time that the HMS has sent its chief executive on a world trip to look at similar work overseas. It will be Mr Keen's first trip beyond Australia.

Accompanied by his wife, he will pay a private visit to Hong Kong and spend many weeks in the United Kingdom and the USA. He will make contact with the Church Army and the Church Pastoral Aid Society and others who are engaged in social work comparable with the HMS.

He will also look at the considerable social work carried out in England by local government authorities.

Mr Keen will also look closely at the administrative and management side of large organisations comparable with HMS which has a paid staff of over 300 people and spent \$1,650,000 in 1972. He will look at management, fund-raising and public relations procedures.

## Archbishop of Adelaide

When General Synod passed a canon approving the formation of a new Anglican province of South Australia, Dr Thomas Reed automatically became Archbishop of Adelaide.

Dr Reed has been Bishop of Adelaide since 1957. He was born and educated in that city. He graduated from the University of Melbourne and earned his doctor of letters degree at Adelaide University in 1952. He was born in 1902.

Synod refused to permit the future inclusion of the diocese of the Northern Territory so the new province includes Adelaide, Willochra and The Murray.

## Mainly About People

Rev Roy F. Gray, recently appointed rector of St Andrew's, Cronulla (Sydney), has been appointed a canon of St Michael's Pro-Cathedral, Wollongong.

Rev Bryce C. Wilson, rector of St Paul's, Gympie (Sydney) since 1968, has been appointed rural dean of Sutherland.

Rev Maxwell T. Corbett, rector of St Andrew's, Summer Hill (Sydney) since 1970, has been appointed rural dean of Petersham.

Rev William G. Twine, rector of St Paul's, Bankstown (Sydney) since 1956, has been appointed rector of St John's, Ashfield.

Rev Bruce A. Woolcott, formerly rector of St Paul's, Emu Plains (Sydney) has been appointed in charge of St Paul's, Belfield.

Right Rev H. G. S. Beattie has been appointed acting Dean of St Andrew's Cathedral, Sydney until late this year when the new dean will take up his appointment.

Rev George E. Robertson, rector of Goodwood (Capetown) since 1966, has been given permission to officiate in Melbourne diocese.

Rev Graham F. Stephens, vicar of St Thomas', Winchelsea (Melbourne) since 1970, has been appointed vicar of the Church of the Ascension, Springvale from 31 May.

Rev David B. Warner, vicar of St Faith's, Burwood (Melbourne) since 1966, has been appointed vicar of All Saints', East St Kilda and leader of the St Kilda-Prinlan Team parish from July 1st next.

Rev Dr Stephen A. H. Ames, who has been on study leave in the USA, has been appointed in charge of St Martin's, Deerpine (Melbourne), from May 14.

Rev K. David Farrer, in charge of St John's Hillcrest Mission (Adelaide) since 1971, has been appointed curate of St Peter's, Eastern Hill (Melbourne) from August 1.

Rev Thomas G. Green, curate of St James', Dandenong (Melbourne) since 1971, has been appointed in charge of St Mary Magdalene, Dulac, from June 4.

Rev Donald K. Campbell, curate of All Saints' Booval (Brisbane) since 1970, has been appointed rector of Kilbirnie, in charge of the Bush Brotherhood district of Gullpie (Brisbane).

Rev Francis G. Knight, rector of St Matthew's Grovely (Brisbane) since 1965, has been appointed rector of St Matthew's Holland Park.

Rev Canon Albert E. Loxton, rector of St Colombe's, Clayfield (Brisbane) since 1965, has been appointed rural dean of Brisbane North.

Rev Cyril F. Reeve, rector of Bomala (Canberra and Goulby) since 1969, died on April 30. He was ordained in the diocese in 1936 and spent his entire ministry there.

Rev Peter W. Bertram, rector of Binda (Canberra and Goulby) since 1969, has been appointed rector of Bomala.

## St Mark's has new chairman

The Council of St Mark's Institute of Theology in Canberra at its recent meeting elected Mr Lindsay Curtis as chairman in place of Dr T. H. Rigby who has finished his term of office.

Mr Curtis, a member of St John's Church, Reid, is a first assistant secretary in the Attorney-General's Department.

## Parish saves over \$50,000

A parish complex which could have cost \$80,000 has been built at St. George's, Engadine, on the outskirts of Sydney, by using skills and resources of local people.

When planning began in 1970, the parish had only \$5,000. But the minister, Rev Graham E. Hard, had been an architect before ordination 10 years ago. So he became the honorary architect and builder for the project. Mr R. G. Dennett became honorary consulting and structural engineer and there was a three-

man committee to assist them. Soon after preparations began, offers of help began coming in. A builder offered to help with the foundations.

Many fathers attending baptismal interviews offered aid and materials.

Tradesmen and contractors including a man with a mobile crane offered assistance.

Off-duty policemen did most of the concreting.

So for a total outlay of \$22,500, Engadine has a church, a hall, a large foyer, a fellowship room, clergy office, a kitchen, a vestry and a toilet block.

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## GBRE restructured Deficits continue

The objectives and strategy of the work of the General Board of Religious Education for the Church of England in Australia are being completely restructured, the Chairman of G.B.R.E., the Most Reverend Frank Woods, announced recently. Changing patterns of parish life and continuing financial deficits over the past five years call for a program limited to an annual expenditure of about \$30,000 per annum.

A new concept in field programs has been developed, the key word of which is "Consultancy." The goal of the program is to provide consultant help at both parish and diocesan levels.

A diocesan team of consultants, clerical and lay, trained in

consultancy by the board's staff, will be available in teams of two to offer consultant help to a pilot congregation or group.

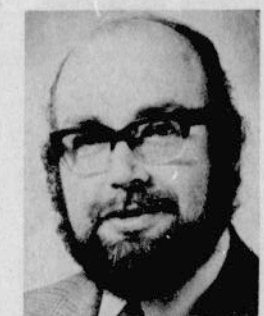
It is proposed to serve the whole church through a series of pilot projects in six dioceses covering each State. At the same

time the board will encourage requests for help in other situations, eg teacher and leader training. Each participating diocese will invite up to 12 congregations to enter into an arrangement for two years to develop their personal and congregational life and to strengthen their shared ministry.

The consultant emphasis envisaged by the field development arises from a recent survey of the effects of the Church's Renewal Program. The new work will follow a contraction of some of the board's other activities. The Melbourne Bookshop will cease operation from 13th July, 1973 but the Correspondence School, Curriculum and Educational Advisory Service will continue, along with curriculum and related sales.

## SA Cechs have first full-time training officer

Mr Bob Brandenburg (pictured) Branch Governor of St. George's, Magill, has been appointed full-time Leaders Training Officer for the Church of England Boys' Society in South Australia.



He took up the position on March 1 and his duties involved organising all leader training programs and assisting leaders in parishes wherever possible.

The Society has 45 branches in parishes in the State which includes the dioceses of Adelaide, Willochra and The Murray.

In addition, Bob Brandenburg is National Secretary of Cechs which involves him in liaison with all States and with publishing and distributing the Society's handbooks.

The National Council meets yearly and the date this year is

1-3 June when it meets in Melbourne under the chairmanship of Bishop Clive Kerle of Armidale, National President.

Mr Brandenburg's own branch at St George's, Magill, has about 100 members so that his personal leadership skills are not likely to languish unused.

## Old Hobart church to be restored

Historic Holy Trinity, Hobart is in need of urgent repairs and an appeal has been sponsored by the National Trust for \$6,000 to restore the fretting stonework.

The rector, Canon Keith Kay has said that over the past 15 years, the parish has spent \$20,000 of its own money on maintaining the building but that help is needed to restore the roof and the tower.

The building was opened 125 years ago and it has the oldest peal of bells in use in Australia. They were first rung in 1847 to mark the opening of the ninth Hobart regatta and they have been rung ever since at the

beginning of successive regattas. Strangely, the building was not completed until 1848 and it was consecrated the following year. Rev P. Palmer, the first rector in

those early days, was also the first rural dean.

The National Trust has given the 125-year-old building an A priority classification.

## Stimulating music conference in Perth

The 1973 National Conference and Choir School of the Royal School of Church Music held at Guildford, W.A. 13-20 May proved to be a most stimulating event.

There were lectures by eminent musicians, choral music, recitals and tuition.

Among the musicians were

John Bertalot, Robert Boughen, Annette Goerke, Dr David Tunley, George Tinner, Molly McGurk and Stephen Dorman.

Boy and girl chorists had their own special courses which combined musical training and recreational facilities.

The Choir School, directed by Philip Bird, enabled the young singers to meet people from all parts of Australia.

## Christian Concern at India Drought

The deputy aid administrator of Christian Aid, Mr David Smithers, has cut short a tour of drought-stricken Indian villages in order to launch an appeal for immediate aid. Tens of thousands have died and at least 6 million are in danger.

Unless the Indian Government's nationalised grain program succeeds, the drought could be the worst natural disaster of our time.

Mr Smithers warned that the

drought was potentially dangerous to political stability; food prices are soaring along with prices for other commodities, and industry is running down.

India has already had to set aside \$300,000,000 to import grain.

Mr Smithers said that the primary need was to drill boreholes to alleviate the sufferings of villagers, some of whom were going without drinking water for two days in temperatures of 120 degrees Fahrenheit.

This is regarded as the worst of India's 40 serious droughts since 1800.



The Prime Minister, Mr E. G. Whitlam, at the recent opening of Kilvinton Village, Castle Hill, in the diocese of Sydney.

## Longest debate on re-marriage for divorced

A canon promoted by Bishop David Garnsey of Gippsland which seeks to permit the re-marriage of divorced people in church caused the longest debate during the 1973 General Synod.

After prolonged debate, the canon was passed but it is a provisional canon only. It has to be submitted to diocesan synods for their approval of otherwise and then submitted again to the General Synod in 1975.

It is of far-reaching significance because it reflects what is likely to become the pattern in the Church of England in Australia. It brought to light the strongly divergent views on a question which has long vexed our denomination.

It was announced at General

Synod that the new canon is to be submitted to the Appellate Tribunal to test whether or not it is in breach of our existing constitution.

The new canon represents a dramatic change in policy for the Australian Church, as according to Archbishop Geoffrey Sambell only 11 of the 26 dioceses previously permitted it. In a vote by houses, lay delegates voted 59 to 17 in favour, clergy 62 to 26 in favour and bishops 20 to five in favour.

Delegates previously by a large majority rejected a proposal that the debate be deferred for four years until the next General Synod.

Bishop David Garnsey, of Gippsland, in promoting the canon said: "It is possible for love to die and so the Church must make every effort first to prevent initial mistakes and to offer forgiveness and God's grace, which we believe can be

applied to a remarriage. Such marriages are likely to prove better and holier than the marriages which failed."

He also pointed out to delegates that the provisions of the canon had been in operation in the Diocese of Sydney and Canberra and Goulburn for 30 years and in Gippsland for 10.

Judge G. E. H. Bleby, of Adelaide, moved an amendment that the second grading debate be deferred until 1977. He said he felt that as chairman of the Commission on Marriage and Divorce he was bound to do so. He said that the Bill in effect lowered the standard of the teaching of Jesus about God's will for marriage, and his amendment gave the Synod the option to study the majority and minority reports at the local diocesan level.

Archbishop M. L. Loane (Sydney) said he was very glad he was not faced with the canon as originally drafted and circulated

as he would have felt obliged to oppose it. He said both theological and pastoral problems were involved in the issue, and men in the parishes had to face both. "I want to remind you of Jesus' words in Matthew 19: 'And I say to you whoever divorces his wife except for unchastity and marries another commits adultery.' I have heard people say that we need not take any notice of these words 'except for unchastity' on the ground that they do not harmonise with other passages. I want to remind you that it is not an interpolation. It cannot be explained away. Marriage is a bond which makes of two persons one flesh. I believe it is correct to say that the great sin, as it were, that lies at the heart of adultery is the fact that it destroys that union. This is why adultery is so serious a sin. That is why people speak of the death of a marriage."

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## Church Record

JUNE 14, 1973

## Advance Australia where?

In his presidential address at the opening session of General Synod, the Primate, Dr Frank Woods, expressed "some anxiety about the future of our democratic traditions." He referred specifically to the rule of the duumvirate from the elections in December until the calling of parliament many weeks later.

Dr Woods referred to the drastic changes made by Mr Whitlam and his deputy leader, who between them held all 27 or so ministerial offices and who made sweeping changes without reference to any but themselves. Everything they did, they alleged, was done in fulfilment of their party's election promises.

The fact that many things they did badly needed doing does nothing to allay the anxiety over such extraordinary use of executive power.

Australia has seen nothing like it. We hope we might never see it again.

With the coming of the Whitlam government, Australian society was immediately bombarded with a swarm of social issues like furious bees driven out of a hive. Abortion on demand, co-habitation without marriage, social services for unmarried mothers and easy divorce.

Widely canvassed during the duumvirate, most of them have entered or completed their legislative phase.

Fortunately, abortion on demand was completely defeated in the House. Mr Whitlam voted for the ill-fated bill. Most members of parliament showed greater responsibility than to accept the dictum that a woman should be able to do what she likes with her own body.

Changes of other kinds have come fast on each other's heels. The Roman Catholic Church for the first time in our history was given a place of special privilege with the appointment of an Australian ambassador to the Vatican and a papal representative to Canberra. Mr Whitlam's face was red when the Vatican refused his appointee because many years ago he had been divorced.

Then Mr Whitlam offered a large cash prize for a new National Anthem. God Save the Queen is to be retired. Significantly, many want Waltzing Matilda and who will deny that the thieving swagman doing nothing under a coolibah tree might well represent Lucky Australia?

Then we have the Australian procession to London to persuade the Queen and her British ministers that the last vestiges of legal ties with Britain should be broken. Appeals to the Privy Council are to go. More recently still, Mr Whitlam tells us that Her Majesty has agreed that her title in Australia should be changed so that there is no mention of the United Kingdom or of her title, "Defender of the Faith."

The Menzies Government tried to remove this latter title from our coinage ten years or so ago. But it has since disappeared without a whimper and now it is to go altogether.

So that title, conferred by the reigning Pope on her ancestor, Henry VIII 450 years ago, and proudly used by our Protestant sovereigns ever since, is to be disavowed in Australia. Yet, she remains Queen of Australia, "by the grace of God," and as long as British blood runs strongly in Australian veins, we will be thankful for that grace.

Never before have Christians in Australia been so forcibly reminded that they are a despised minority. If it took a radical change of government to bring this truth home to us, then we must thank God for this government which God has set over us.

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## THE UNBORN'S

Extracts from address given by Mr Jim Cameron, LL.M., M.L.A., Liberal member for Northcott and vice president of the N.S.W. Right to Life Association to a mass rally in the Sydney Town Hall on Sunday evening, April 29, 1973, organised by the NSW Right to Life Association.

A Labor Party private members' bill introduced into the Federal Parliament in May and which aimed to give abortion on demand was subsequently defeated but the abortion lobby is still receiving support and encouragement from MPs.

Life is indescribably precious to all of us who know it and live it. Men of letters talk of life being just a spiritual pickle preserving our bodies from decay, of it being a mere moment in annihilation's waste; of our few noisy years being but seconds in the being of the Eternal Silence but those of us who have life do not willingly yield it up.

Yet there are countless thousands millions, in fact, I regret, conceived with the same divine spark within them, as within us, fashioned in God's image, created very much to resemble their own parents who have been prematurely extinguished before they could either know life or live it. Those we can in no way revive. But we can labour with all our might and main to reduce their numbers in the future; to conserve foetal life, not to be callous spendthrifts of it.

The great painters and sculptors of history have invested their talents and their labours in continual striving to capture all of the inspiring beauty of a mother's face as she looks at the child in her arms. The mother and her child are meant for each other. For the child to be conceived yet never to know its mother's embrace is a loss to all humanity. Yet it is a loss which recurs, and goes on recurring, in this age of uncaring mindless permissiveness.

Our minds are turned tonight towards people; to people born and living; to people waiting to be born; to people conceived who will never be born; to people conceived who have already been sacrificed. Our minds are not attuned very much to thoughts about inanimate things; about mere building for example — great piles of brick, glass and mortar. If these take on any being of their own, it is only through the lives of characters of those who build and use them.

Let us take an illustration. Let us look at a mighty maternity hospital. These great institutions do tend to reflect the attitudes,

spiritual and professional, of the influential doctors and administrators who control them.

Take one such pile of masonry about which I have read — The Margaret Hague Maternity hospital in Jersey City — the hospital dedicated to the conservative approach to human life.

By the time 140,000 deliveries had taken place within it, exactly eight abortions had been permitted there. Merely because there existed one such hospital like that, with life-upholding attitudes running within it, a thousand more human beings were alive who would otherwise have

been dead at that stage alone — each of them knowing and feeling and experiencing all of the stimuli and challenges of existence; interacting with and enriching the lives of their fellows.

Yet there are literally hundreds of institutions like that, here as well as abroad, which can each point to proud records of their own.

Most of us know that there are countries in the world today with an abortion rate of one-for-one — one abortion for every live birth. The Margaret Hague Hospital had an abortion rate of one in every 17,500 deliveries.

But, of course, as our opponents keep reminding us, we are always duty bound to look at the other side of the coin. Obviously, they say, if a great maternity hospital is as conservative as this of foetal life inevitably it must be sacrificing the interest, and endangering the lives of mothers.

After all, we all know, or at least we are all told, that there is some kind of conflict between the interests of mothers and their children. We must not ask the

(Continued Page 3)

## A FIVE-YEAR PLAN

By Roy Marr

There is nothing the modern world needs quite so much as it needs a campaign of gospel preaching. If the modern world had in it two or three apostle Pauls, or a few John Wesleys and Whitefields, its whole current could be turned to God.

Cathedrals are not the power of God unto salvation. Architecture cannot save men. Art galleries cannot blot out our sin. Athenian sculpture could not save Greece from crumbling. It is the gospel which is the power of God unto salvation to every believing man!

There are plenty of preachers in the world, such as they are. But most of them are too busy doing other things besides preaching. They have little time for the real work of proclaiming the gospel. The average pastor is busy raising money, taking meetings, running various organisations, or visiting members who support the church and who must have special attention so that they can be kept in good humour.

These things may be all right, but they take time, and too much time. Paul didn't organise any missionary committee. He

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C. R. JAMES,  
Chief Executive Officer.

## RIGHT TO LIVE

(Continued from page 2)

ordinary mothers about this — the mothers who conceive their children in love, and bear them in love, and deliver them in love, and nurture and rear them in love. They would not understand; their answers would not be dependable. We must ask the ladies with strident voices and black sweaters who are always interviewed on TV — the ladies who look upon pregnancy as a form of oppression; as an unsolicited and unwanted burden, as something unjust that babies do to them.

But, if their attitudes are right, then the maternal mortality rate of a hospital like the Margaret Hague ought to be very high. Is it? At the time, that hospital's abortion rate was one in 17,500, its maternal mortality rate was less than one death in 1,000 deliveries — every bit as low as that in comparable hospitals performing many abortions.

## One for one

It is terrifying to think of a national abortion rate as high as one for one; one live birth, one abortion. Yet that is the path the reformers beamingly point out for us to follow. Japan and Hungary are both believed already to have reached or passed that inhuman milestone.

There are, of course, other piles of masonry — abortoria, we might call them — where the abortion rate is not one for one, but one for none. Here, the child suffers a one hundred per cent mortality rate. For every abortion, or for every 100 and 1,000 abortions, there is no live birth. We have them, I imagine, in Australia.

Many years ago now, a distinguished American doctor made a for-him-hateful inspection of a Russian model in Moscow. It had 250 beds. Each bed had a breathtaking average turnover of cases per day, the bed occupancy of each case being measured in minutes.

It can, apparently, be done in that way. Yet there seems to be something missing — something that marks off the attitudes which run within one pile of masonry from those which run in the other. What can it be, I wonder?

Since the time of Hippocrates, the Father of Medicine, the purpose of surgery has been to save human life, to enrich it or to prolong it. It is strange that we should hear, in our age of enlightenment, the dealing with a flood of operations, performed mainly for considerations of convenience which have but one purpose — that one human being within another shall die.

Many in this great hall tonight will know of at least one family that, at a time of difficulty, seriously considered resorting to

abortion. We are all given hardship to face; it is our response to hardship that is the measure of our worth. And nearly every person who knows of a woman who seriously considered abortion but finally rejected it, knows of a foetus that was not wanted but became a child that was!

No child has the capacity more potent to command the love and affection of its mother than the child which, some still quiet voice reminds her, she wanted not to have. And great is her reward, and great is the child's, that, in that time of difficulty, her human impulses triumphed over inhuman ones.

An absolutely central question is — what is the foetus. I have read the views of many medicos and many theologians on this question. None have appealed to me as much as those of a New Zealander, Professor A. W. Liley, one of the most honoured medicos of our civilisation.

It was Professor Liley who researched the problems of the Rh blood factor. His contribution has always been directed to the preservation, not the destruction, of life. He showed that the lives of many Rh blood infants could be saved by blood transfusions while they were still in the womb. He perfected the extraordinary techniques by which this procedure is carried out.

His work was recognised by Her Majesty the Queen when he was made a Companion of the Order of St Michael and St George. The spirit of his man comes through, I think, in the words he used to describe the foetus.

## Separate

"Biologically, at no stage can we subscribe to the view that the foetus is a mere appendage of the mother. Genetically, mother and baby are separate individuals from conception. Physiologically we must accept that the foetus is, in very large measure, in charge of the pregnancy, in command of his own environment and destiny with a tenacious purpose.

"It is the early embryo who stops mother's periods and proceeds to induce all manner of changes in maternal physiology to make his mother a suitable host for him. Although women speak of their waters breaking or their membranes rupturing, these structures belong to the foetus. It is the foetus who is responsible for the immunological success of pregnancy — the dazzling achievement by which foetus and mother, although immunological foreigners, tolerate each other for nine months. And finally it is the foetus, not the mother, who decides when labour should be initiated.

"One hour after the sperm has penetrated the ovum, the nuclei of the two cells have fused and the genetic instructions from one parent have met the complementary instruction from the other parent to establish the whole design, the inheritance of a new person.

"The one cell divides into two, the two into four, and so on, while over a span of seven or eight days this ball of cells traverses the fallopian tube to reach the uterus. On reaching the uterus, this young individual implants in the spongy lining and, with a display of physiological power, suppresses his mother's menstrual period.

"This is his home for the next 270 days and to make it habitable the embryo develops a placenta and a protective capsule of fluid for himself.

"By 25 days the developing heart starts beating, the first strokes of a pump that will make 3,000 million beats in a lifetime. By 30 days and just two weeks past mother's first missed period the baby, 4 inch long, has a brain of unmistakable human proportions, eyes, ears, mouth, kidney, liver and umbilical cord and a heart pumping blood he has made himself.

"By 45 days, about the time of mother's second missed period, the baby's skeleton is complete, in cartilage not bone, the buds of the milk teeth appear and he makes his first movements of his limbs and body — although it will be another 12 weeks before mother notices movements.

"By 63 days he will grasp an object placed in his palm and make a fist. But by 63 days he is still only nine weeks old and ripe for abortion."

## Grasps objects

Too many of those urging abortion on request are prone to "thinking in blinkers." They just will not look at the facts. It is imperative in their own interests as well as society's, that their eyes be fully opened. They continue to close their minds as well as their eyes to the inhumanity of what is actually involved in abortions by relying upon sterile phrases like "termination of pregnancy," "therapeutic abortion" and the like.

Long before they feel the first faint stirrings of life in the womb, most mothers respond differently. They can be told that what is within them is mere tissue, just some temporary appendage of theirs. But they know they are pregnant with human life. Shall we ask them to steel themselves against that knowledge so that Mr McKenzie and Mr Lamb can have their way? Just as Mr David Steel, MP, has his way in the United Kingdom?

The responses of those

mothers will continue to tell that that man-to-be is man.

By attending this meeting in such great numbers tonight, we all re-affirm the truth of the ages that man-to-be is man.

Sheer inhumanity screams out of every line of this draft legislation. The callous and indifferent approach to human personality built into the swelling traffic of abortions of convenience represents one of the most clear-cut condemnations which modern permissive societies invited.

Now our community is, I believe, in a mood to reassess the sanctity of human life — in its foetal as well as its post-foetal stages.

Big sections of our population are heartily fed up with the surfeit of permissiveness upon which they have been fed by the media. They clamour for a preferment of those elements which shore up rather than undermine civilisation — elements like the family, the churches, the law and the moral code.

People of permissive minds have a careless approach to civilisation. They take it for granted. They seem to discount altogether the self-denial and the sacrifices of preceding generations in husbanding it.

The risk that it might be thrown away seems never to occur to them. It is being thrown away by permissive attitudes within urbanised western populations. Some kind of rebirth of the old values, is, however, developing. Much of the overseas

news reaching Australia today tends to confirm the existence of a re-birth of thought concerning man itself. "Second Thoughts About Man," some sections of the media have styled it.

There is belated recognition that man is enormously more complex, challenging and magnificent — unpredictable, yes, but magnificent still — than fashionable thinkers imagine. He has spiritual dimension; a mystic side to him. He is ever so much bigger than the stereotype rationalists and humanists have made of him.

And when our whole society appreciates him again in all his complexity and glory — part divine, more than just human — it will hesitate to reach in with the forceps to dismember and destroy him, before he has breathed to know the warmth of his mother's arms.

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## Notes and Comments

### Anglican-Lutheran accord

The report on Anglican-Lutheran discussions makes interesting reading and we will have more to say about it in our next issue.

It is worth noting that the Lutheran World Federation initiated and prepared for these talks in 1963. It is a commentary on current Anglican leadership that we have had international meetings with Roman and Orthodox communions before we have approached Lutheran or Reformed with whom we have so much in common.

In Australia, Lutherans are small in numbers but are particularly strong and vigorous in South Australia. Intercommunion in that State is highly desirable but it would be a forward step in every State.

### A good General Synod

May 20-26 at Shore School Assembly Hall, North Sydney, saw a good hard-working General Synod come and go. The atmosphere in the spacious hall set in well-tended grounds fronting Sydney Harbour was relaxed and relaxing.

For the first time archbishops and bishops dispensed with the motley array of purple or scarlet cassocks and other ecclesiastical gear which had provided colour and starch at former General Synods. They all looked completely male and normally human in their ordinary clothes which at times didn't even go to suits.

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## Government taken by surprise

The offer of Sydney's Glebe Administration Board to sell at the going rate its large acreages in residential properties in the Glebe, Randwick and Paddington areas was a bold and imaginative one. It must have taken even Mr Whitlam's adventurous Government by surprise.

The Federal Government has shown its close interest in redevelopment projects and especially those for re-housing purposes. The general reaction of the media to the offer from the diocese of Sydney was laudatory and the weeks of silence from Canberra are the more remarkable since nothing that is said or done can affect property values or send prices up.

The Glebe Board has always acted very responsibly and with a clear conscience in its management of such properties as have come under its control of recent years. Nevertheless, the coming of larger numbers of property

under its control and the sheer size of the management problems involved has not made anyone envious of its task.

The board's changing role and vastly expanded real property interests are causing considerable disquiet. The very basic questions that are emerging can-

not be resolved by the board which works strictly within the terms laid down by ordinance of synod.

Those who question the board's investment and management policies must do so in synod.

Meanwhile, it is interesting to

notice a small local government venture in Glebe in the light of the attempts last year to suggest that the Church of England was a bad landlord.

Leichhardt Council bought four properties on the Bishopsthorpe Estate, Glebe. Two of the houses were let by the Glebe Board for a total rent of \$29.50 weekly. The council's plan is to make three houses out of these two and to rent them for \$58 weekly. The council regards this as a good housing scheme for the people, and it is. But if the Glebe Board had proposed it, it would have been a greedy landlord.

## Should the churches pay local rates?

We are fast coming to the conclusion that we should.

We are far from sure that we should base part of our ability to survive on exemption from local government rates. It could be argued that if all our property were rateable, Christians would either have to make sacrifices or close down. If we are forced to close down a lot of our activities, perhaps it might make being a Christian a very real thing. Who knows?

The decision of Mr Justice Elise Mitchell in the NSW Land and Valuation Court that the C. A. Brown Retirement Village at Booragul in Newcastle diocese was rateable came as a severe blow to all dioceses in NSW who own retirement villages.

Sydney Retirement Village, which is now a very large organisation with large acreages and many hundreds of residents, has run into trouble with the Kuring-gai Council over its village at Turramurra.

Unfortunately, the Sydney press rang Sydney diocese Department of Information and according to their report "an Anglican spokesman said that the community would ultimately have to take over church retirement villages if they were not exempted from council rates." That night Archdeacon Clive

Goodwin, Director of Retirement Villages for Sydney diocese, said that the "spokesman" was expressing a purely personal point of view and that the diocese would not hand over its villages.

Those with good memories will recall Mr Justice Elise Mitchell has shown in the past that he is not altogether wedded to the idea of religious bodies being exempt from council rates. It is certain that there will be further pressures to withdraw at least

much of the long-established exemptions.

Denominations and their local congregations and their schools and other institutions should remember this in forward planning rather than close ranks to fight a rearguard action to maintain a privileged position which comes to us from another age.

There will be appeals against this and other decisions and at a time they may even be won. But a change is inevitable.

## Video-tape for College of Preachers

At Sydney's College of Preachers this year, members will all be video-taped in action and will be given the opportunity to analyse the replay.

This is just one of the many stimulating features arranged for the 1973 college which will be fully residential at Gilbulla Conference Centre, July 2-5. The 1972 college was filled and this year it is limited to 24 ministers, all of whom are expected to have had considerable preaching experience.

The College of Preachers was set up by resolution of synod in 1971 and its chairman has been Bishop John Reid. Rev George Robinson is secretary. Each school is subsidised by the diocese so that cost is not a prohibitive factor to enrolment.

It seeks to assist men improve their preaching skills through lectures, discussions and through practical aids such as the use of video-tape machines.

Lecturers and papers at the school will be:  
"Understanding the Australian Mind," Rev Bruce Wilson, chaplain, University NSW; "How to

Grab and Hold Audiences" and "Preaching on Radio and Television," both by Mr Clifford Warner of CETV; "How Do Adults Learn?" Mr Allan Craddock, lecturer in psychology, University of Sydney; "Sermon Preparation and Presentation," Rev Alan Walker, Superintendent, Methodist Central Mission, and broadcaster.

Work papers by some parish men will be: "Overall Planning of Sermons," Paul Barnett; "Sources, Structures and Types of Sermons," Dudley Foord; "Application of Sermons," Silas Horton.

### Common basis for eschatology

A central concern of evangelical theology should be to establish a common basis of eschatological teaching that is both faithful to the clear texts of biblical prophecies and relevant to events of world history that clearly have an apocalyptic significance.

(Prof Peter Beyerhaus in Christianity Today).

### Criticism of western Christianity

SIR — I can heartily sympathise with Bishop Muston's comment, as you reported him in your issue of May 3, that the WCC "Salvation Today" conference in Bangkok was "a tremendous experience, but disturbing and frustrating," and I am sure that many who have been associated with Christian churches overseas will understand what he meant.

Of course, in an area such as the West Indies, where the Christian Church, in one form or another, has for hundreds of years been seen as the church of governors and plantation owners, the situation may be different from what it is in countries in which the Gospel has entered independently of the governing authority, and without its particular patronage. However, one sees the same themes in Bishop Muston's words that "The representatives of the 'third-world' churches at Bangkok spoke angrily about the Western Churches" and in Bishop Chan-do Ray's reported remarks ("Record" April 19) that in Asia "Christianity had been padded with aspects of Western culture."

Discounting the exaggerated terms in which criticisms of the western churches have often been couched (although, as a Westerner, am I competent to judge the extent of the exaggeration?), there is no doubt of the validity of much of it. But why have we had to wait so long for it? Is it because we would not listen? Or is it because nationals of "receiving" churches were not placed in positions in which their views could be expressed? If this is so, we confirm their criticisms.

There is, however, a danger which I believe we should not neglect. It is a reaction to the former situation, in which there was a tendency to sweep away all that was "native." The danger is to assume that any cultural expression is equally legitimate. This is similar to what seem to have been Dr Kinsey's assumption that any form of sexual expression is legitimate in its context. All aspects of culture are, surely, subject to the judgment of God, and cannot be evaluated independently of His revealed will, revealed though it may have been in the context of a particular culture.

If this is so, it may well mean from time to time the abandonment of some conventions and the retention of others; and the dividing line will not be exclusively along the lines of "eastern" and "western."

(Prof.) J. A. Friend,  
University of the West Indies,  
Trinidad.

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# Letters

TO THE EDITOR

Letters to the editor should not exceed 300 words.

### Oppressed Arabs only using 'all means possible'

SIR — Referring to your Notes and Comments "Revulsion against Terrorism" (May 5); it is noteworthy that Christian and Jewish ministers in the USA universally condemn Arab terrorist tactics, but ignore that of the Israeli and IRA groups, whose acts of terrorism exceeds numerically in violence and ferocity any acts by the Palestinians.

The ministers' condemnation is understandable, in the light of their country's attitude towards Israel, but less understandable is the silence of the Christian ministers on the injustice, and the present attitude of Israel, towards the Palestine evictees, now called refugees.

Why should it be that a citizen of the USSR of the Jewish faith be welcomed in Israel, and yet a Palestinian, born and brought up in Palestine, and whose home still stands there, be denied this right of return, just because he does not profess the Jewish faith. Where is the justice in this attitude?

Nobody justifies terrorism as such, but if there be a just cause, then it should be the concern of every one to eliminate the injustice. Palestinians have been trying hard for the last 25 years to stir the conscience of the world to their just cause, and will continue to do so by all means possible, until justice is restored and their plight is recognised.

If Christian church leaders do not take the initiative in this direction, and have enough courage to call for justice, then it will be a long time before peace is achieved.

(Rev) J. Gordon Boutagy,  
Mosman, NSW.

SIR — Terrorism is not to be condoned whatever its causes but there can be no doubt that a major contributing factor in the case of the Palestinians has been our continued refusal to present their case in balance with that provided by Zionism.

That they have a substantial case for publication is obvious. The church itself, in view of its publicised commitments in other causes and its natural and substantial interest in the Holy Land, cannot forever sin by silence on the rights of the Palestinian Arab. Neither can the Christian and Jewish leaders in

with their Lord whilst the world goes through its tribulation, and finally, that we are due for a thousand years of peace under the direct rule of The Son, who will be seated upon David's throne in Jerusalem.

All of the signs that Jesus said would precede his coming are upon us, and as we are told, when they appear, look up for our redemption draws nigh!

Wal Larsen,  
Bright, Vic.

### Cliff Richard's gospel concerts

SIR — In replying to the letter of D. W. Robertson (May 17) concerning the visit of Cliff Richard, I would like to state two things.

First, we were deluged by requests to interview Cliff Richard, and it was impossible to meet most of these requests. Cliff Richard was in the capital cities for only a day or two, and he usually practised for long periods each day in the auditorium, where he was to appear. So crowded was his appearances, the committee which organised his tour was unable to meet him as a committee.

Second, originally the tour was to consist of a series of secular concerts with a small number of youth concerts. This had to be abandoned, and Cliff Richard made a proposal for a series of gospel concerts.

Part of that proposal made to us was that Mr Jack Neary, who had acted professionally for Cliff Richard previously, would be responsible for the arrangements of that tour. This proposal was accepted, and the committee was greatly in debt to Mr Neary, and his associates for their splendid work.

(Right Rev) John R. Reid,  
Assistant Bishop,  
Sydney.

### Correspondent is disappointed

SIR—I was very disappointed to read in "A.C.R." (May 17) the letter of Ellen Rogers and her denunciation of the Roman Church.

She has shown a violent prejudice against Roman Catholics,

and then gone to the Bible to try to justify her beliefs. She called the Pope the son of perdition, the false prophet and the man of sin. In other words, she thinks he's the Anti-Christ.

She should get her Bible facts straight. St John says, "He is anti-Christ who denieth the Father and the Son." He also defines the spirit of anti-Christ as the "spirit that confesseth not that Jesus Christ is come in the flesh." Now whatever the errors of the Roman Church, it has certainly always upheld the truth of the doctrines of the trinity and of the incarnation.

In her attack on the Roman Church, Ellen Rogers shows none of Christ's love, and implies that the 600 million Roman Catholics are condemned to hell. She has broken one of Christ's major commandments, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged" (Matt. 7:1-12).

She should read Matt. 7:3-5: "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull the mote out of thine eye, and behold the beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

Even Christ prayed that all his followers should be one. Instead of finding each other's faults, let us see what we have in common so that one day Christ's prayer may be fulfilled.

Jeff Connor,  
Monbulk, Vic.

### Anglicanism in South America

SIR—I was most pleased to see the coverage you gave (May 31) to the recent Anglican Consultative Council Conference held in Lima, Peru. Conference was attended by delegates from the whole of South America.

May I correct one or two minor matters, concerning the work of the South American Missionary Society, as reported in that issue? S.A.M.S. is currently supporting missionaries in the Republics of Argentina, Brazil, Chile and Paraguay, but is not working, as stated in the article, in Bolivia. The Australian Association of S.A.M.S. has concentrated its work in Argentina (but not the South as stated), Paraguay and Chile.

One final point of clarification. The S.A.M.S. (U.K.) budget is \$375,000, but a typographical error made it out to be a much larger sum.

(Rev) Victor Roberts,  
General Secretary,  
S.A.M.S. Australian Association.

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Women's work in Germany Mary Andrews reports

Miss Mary Andrews, Principal of Deaconess House and Head Deaconess of the diocese of Sydney wrote this report to the ACR from Berlin on 21st May.

On Friday I flew over to Berlin with the Secretary of the World Federation of Deaconesses, Oberin Von Dervitz. We had to fly over part of East Germany which we could see very well from the air.

The most amazing sight was to see the very modern TV tower which looks like a large bronze ball on top of a high tower — when the sun shines it reflects the sign of a large cross on the tower. This makes the East Berlin authorities very angry but the Christians both in East and West rejoice, one of the German deaconesses said.

The cross remain triumphant over all this large city with its two million people in the West and over a million in the East.

I had been given a warm welcome to the Yehindorf Sisters Mother House where a conference of the heads and matrons of hospitals and homes connected with their order are meeting at present. They come from all parts of Germany except the East.

There are over 3,000 deaconesses connected with this Order. Last night for nearly two hours I was asked questions after showing slides of deaconess work in Australia and the S.E. Asia and Pacific Conferences in Christchurch to the conference members. They are having similar problems to what we are having at home with recruitment of new students and more young women are marrying earlier or finding other spheres of work opening up to them.

Sister Lissloth who has been looking after me in charge of the school to which deaconesses come back to refresher courses.

Yesterday after the morning service we were taken on a river cruise up the Harz River. It seemed as though the whole population of Berlin was out for the day on the river — I have never seen such crowds of people on ferries and in boats or on the landing places. Tegel, where we had our dinner, was swarming with people who walked very slowly up and down the streets or promenaded all looking very dour or sad. The only happy face I saw apart from those of the deaconesses was that of a lady photographer in the restaurant.

It is difficult for us to understand what it must be like to live

in such a confined area as the people in this city do.

The West Berliners may go to East Berlin, if they have a passport, for less than a day—after being thoroughly searched.

The sisters from here and their Pastor go across to the East from time to time to worship with their sisters in St Mary's Church in East Berlin and have lunch in the park. After lunch they then come back to the West. St Mary's is the oldest church in Berlin and is under the shadow of the TV tower and near the heart of East Berlin which has been largely rebuilt since the war.

Foreigners are allowed to go to East Berlin on a sightseeing bus. I went on Saturday — At check point "Charlie" we all had to get out of the bus, line up according to our identity numbers — have our names and passports checked as we entered the bus again.

We had a very good guide who wished us joy as we visited Berlin which is the centre of the Democratic Republic of Germany.

One could not help but be impressed by the tremendous building program that has gone on — modern Government buildings — a new shopping complex — Soviet Embassy — the Lenin Monument — the high rise flats, etc. We were taken to the Russian Memorial Cemetery where 6,000 Russian soldiers were buried, then to a modern hotel where we were allowed to stop for 15 minutes.

One sensed quite a different atmosphere in East Berlin from that in the West — fewer people on the streets. Quite young girls were painting windows and removing mounds of rubbish. I did not see any people sitting around.

The contrast to West Berlin streets crowded with people. The steps to a large modern Lutheran Church next to one that was bombed during the war had hundreds of young people sitting on them.

I went into the church. Many people came into the church to look around. Some stayed to meditate and pray.

"Pray for the peace of Berlin" was the refrain that seemed to re-echo in my ears.

The French, English and



Miss Andrews

Americans controlling different sectors of this city.

Yesterday the pastor told me French, English and American soldiers at the same time all guard the place where the last of the war criminals, Hess, is kept in captivity.

This afternoon, I am being taken to see the Deaconess Hospital, part of which contains the 56 houses that Hitler built to house the workers whom he had employed to build the great Victory Hall for he was so sure he would win the war that he had plans made to celebrate his triumph.

The visit to the Wood Hospital this afternoon, made one realise afresh, how God causes the wrath of man to praise Him. In the woods near the Berlin Wall, I saw the large houses all built in these stories of the same style of architecture in groups of three. Two houses side by side for living quarters for 160 builders, and opposite the kitchen, dining room and amenities house.

The way the deaconesses have taken these houses and made them into hospital wards by making partitions etc, is amazing.

The first block we were taken to see was where 40 occupational therapists are trained for work in that and in other hospitals.

Then we went to see another set of houses which were being used as children's orthopaedic wards. I have never seen such happy well-cared for children.

Our next visit was to a day centre for orthopaedic treatment of children — conducted by sister, who is always discovering

More on Page 7

Books

Important overview

**OLD TESTAMENT THEOLOGY: Basic Issues in the Current Debate.** Gerhard Hasel, Eerdmans, 1972 103 pages, \$US1.95.

This is an important overview of recent trends in Old Testament theology and a very great deal of well documented material is packed into its rather brief compass.

Though not a book for casual reading it is certainly a must for the average clerical library providing as it does a survey and critique of schools of approach to a discipline which is currently said to be "in crisis" and advancing as it does good and sufficient reasons why theology of the Old Testament may still be able to be regarded as prescriptive and normative today and not merely descriptive of Israel's faith nor "confessional" of a "religious history" which may bear no relationship to actual fact.

As an introduction to a difficult and much neglected area of biblical studies it comes as highly recommended by this reviewer.

W. J. Dumbrell.

SHORT NOTICES

**THE HOLY BIBLE** Revised Standard Version. Thomas Nelson, April, 1973. \$4. Sturdy well-bound and well-printed, nicely compact in size, and with very clear type. A most useful addition to the RSV range.

**GUILT AND REDEMPTION** by Lewis J. Sherrill, John Knox Press, U.S.A., paperback edition, 255 pages, US\$2. A reprint of a classic in its field, first published in 1945. Dr Sherrill introduces pastors to that vast field they only think they know something about—guilt.

**POWER THROUGH PRAYER** by E. M. Bounds, Baker, 1972, reprint, 128 pages, \$US95c. An outstanding book on a vital theme.

**IN THE THIRD PLACE** by Arthur J. Landwehr, Abingdon, 1972, 128 pages, US\$1.95. A theology of the third place—that is, an alternative to either revolution or the status quo.

RELIGION AND SCIENCE

**RELIGION AND THE RISE OF MODERN SCIENCE.** R. Hooykaas, Eerdmans, 1972. 162 pages, \$US2.65.

The purpose of this book is to show how firstly, the biblical world view progressively threw off the constrictions of Greek philosophy, especially the persistent Aristotelianism, and secondly to exhibit the way in which the Reformation Age proved the matrix in which the rise of modern empirical scientific disciplines could happily proceed.

W. J. Dumbrell.

Conclusions on canon

**THE STRUCTURE OF BIBLICAL AUTHORITY.** Meredith K. Kline, Eerdmans, 1972. 183 pages, \$US 2.95.

Accepting the view that the second millennium BC Ancient Near Eastern state treaties bear remarkable parallels to the form of the Sinai Covenant, Kline proceeds to argue that the biblical notion of 'Canon' has its genesis in the preservation of the ANE treaties and the regard paid to their contents. On this view 'Canon' is a presupposition rather than a final 'recognition.'

W. J. Dumbrell.

Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:

**THE QUEST FOR POWER** by Paul Barnett and Peter Jensen, Anzea, 1973. 109 pages, \$1.50. With considerable success, the authors attempted to a contrary point of view to the neo-pentecostal movement, rather than to look at special questions such as tongues. The writers share an inner-city team ministry and both are part-time lecturers at Moore College. Happily in the result, both are careful exegetes both by training and inclination and they handle all the relevant Scriptures with skill. Since neo-pentecostals are notoriously weak on exegesis, this study should be a real boon to all who want to grasp what the New Testament has to say. A book that will be in very great demand.

**COMMUNICATION AS COMMITMENT** by Harry De Wire, Fortress Press, U.S.A., 1972. 115 pages, US\$2.95. Professor De Wire is a pastoral theologian who knows that one-to-one encounter is the foundation for human communication, despite dazzling claims for the mass media. In this valuable book, simply written and easily understood, he looks at what goes on at the various levels of communications and encourages readers to get beyond the naive belief that words mean what they say. Theory is related to Christian living and to personal witness and relationships between cultures, societies and nations.

**EVANGELISM IN THE EARLY CHURCH** by Michael Green, Hodder & Stoughton 1973 paperback edition, 349 pages, \$4.95. It is heartening to find that Michael Green's book, first published and reviewed fully in the ACR in 1970, has warranted a paperback edition. Michael Green is both a New Testament scholar and a fine evangelist. Here we have a carefully written and thoroughly documented study of every aspect of evangelism in the early Christian Church up to about AD 250. Since nothing covering this ground has been published in English this century, Cannon Green's book is essential reading for all interested in evangelism as the early church saw it.

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which is transforming people's lives.

I was taken to tea with the two deaconesses in charge of the Deaconess Refresher School. We had a good time of sharing out experiences. Then we joined the party at the Mother house for the heads of Deaconess Houses throughout Germany — who return to their work today. What a radiant group of dedicated Christian women they are.

I leave this morning for another Deaconess House in Frankfurt, then go to an English Speaking Retreat at the Evangelical Sisters of Mary at Darmstadt, then for a couple of days, visit to Deaconess Shirley Grigg, before spending 10 days in Israel on my way home.

Francis Foulkes.

Science helps faith

**DOES SCIENCE CONFRONT THE BIBLE?** by James Reid, Zondervan, 1971. 160 pages, \$US3.95.

Does the Christian need to fear the advances of science and technology? This book gives a decided "no" as answer.

There have been times in the past. Like that of Galileo, when Christian faith and scientific discovery have seemed to be at variance. Both sides can learn from battles fought for the wrong bridgeheads.

Today, Reid argues, many scientists hold to the Christian faith and uphold the Bible. In many ways, genuine science can help a person towards faith. The writer stresses that we should not see modern technology, travel to the moon and biological advance as leading men astray from the ways of God as revealed in the Bible.

There is much that is good and helpful in the book, though there are better books on the same theme. The arguments from fulfilled prophecy may not be convincing for all who read them, especially when the Old Testament passages are seen as predictive of cars, tanks, aircraft and space travel.

Francis Foulkes.

Protestant hymnal agreement

The General Synod of the Church of England in Australia ratified its agreement to share in the publication of the proposed Australian Hymn Book with three other Protestant denominations.

Similar decisions were made earlier this month by the General Assemblies of the Congregational and Presbyterian Churches of Australia.

This means that three of the four Churches concerned have now set their seal to this project. The Methodist Church will make its decision at the next General Conference.

The Australian Hymn Book will contain a significant number of hymns written in this century as well as many familiar older hymns. It is designed to meet the contemporary needs of the churches today.

ANGLICANS & LUTHERANS TO DRAW CLOSER

An official report published in London on 17 May recommends a "greatly increased measure of inter-communion" between Anglican and Lutheran Churches.

The report, "Anglican Lutheran International Conversations" (SPCK), concerns talks between representatives of the two Churches, authorised by the Lambeth Conference and the Lutheran World Federation, from 1970 to 1972. Presiding over the respective delegations were the Bishop of Leicester (the Right Rev R. R. Williams) and the Archbishop of Uppsala, Sweden (the Most Rev Gunnar Hultgren).

In a key passage of the report the Anglican participants say that, though they maintain their adherence to the importance of the historic episcopate, they wish to declare that they see in the Lutheran Communion true proclamation of the Word and celebration of the Sacraments. They go on:

"The Anglican Communion has been much influenced and renewed by God through the Lutheran Communion's faithfulness to the apostolic gospel. We, therefore, gladly recognise in the Lutheran Churches a true communion of Christ's Body,

possessing a truly apostolic ministry."

In the light of this conviction (which is expanded in a personal note by the Bishop of Leicester) the Anglican participants in the talks are able to join in with their Lutheran colleagues in proposing that "the degree of mutual recognition of the apostolicity and catholicity of our two justifies a greatly increased measure of inter-communion between them."

"Both Anglican and Lutheran Churches should welcome communicants from the other Church, and should encourage their own communicants to receive Holy Communion in Churches of the other tradition where appropriate and subject to the claims of individual conscience and respect for the discipline of each Church."

The report also proposes that the Church of England should no longer make a distinction in the intercommunion arrangements made for various Lutheran Churches in Sweden, and Finland to include all Lutheran Churches in Europe. "The many years of contact with Sweden and Finland have made a useful introduction to the communion and fellowship which would thus be extended and which should be reciprocal."

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Pastor Frank Roberts of the

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YOUNG WIVES AND USE OF CHILDREN'S LEISURE

Young Wives of the diocese of Newcastle held their annual meeting at the Morpeth Conference Centre with "The use and abuse of children's leisure time" as the

ABM, spoke of the work among his own Aboriginal people.

A panel of experts was set up to handle the main topic of children's leisure time. Panel members were: Mr David Corney, creative handwork lecturer at the teachers' college, Mr William Ford, director of The Young People's Theatre, Mr Noel Harrison, sporting commentator of NBN Channel 3, and Miss Pat Thorne, executive secretary of the YWCA.

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# The Australian Church Record

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## Student evangelism & worship

### David Watson in New Zealand

There were songs of praise, extempore prayers, and even the occasional risqué "Hallelujah" in the student union theatre!

Rev David C. K. Watson's mission addresses at the University of Canterbury, were introduced by a forty minute worship service led by Canadian musicians Merv and Merla Watson in an atmosphere more akin to a convention than the traditional evangelistic lecture series.

Guitars and group singing may be an accepted part of I.V.F. houseparties or flat meetings but they have hardly been conspicuous publicly before: this consciously represented a new and experimental departure in student evangelism.

And for those whose memories of a student mission included the Classics Prof introducing "a distinguished visitor," and groups of elderly grads well rugged up in the front rows of the Great Hall, it was all rather a surprise.

The worshipping congregation of his own church of St Cuthbert's, York, has convinced David Watson that evangelism finds both an appropriate and powerful setting in the context of corporate praise and prayer. Teaming with Merv and Merla (they are not related to him) for a two months' tour of New Zealand universities, provided the opportunity to test this conviction within the student world.

So far, at both the I.V.F. Conference—where up to 700 attended major meetings—and in the first mission at Christchurch, there has been much to encourage further exploration. Like it or not, the current student generation sets a high premium on "feelings." For them people and relationships and experiences matter; what is impressive is not lucid argument as much as the touch of "reality."

Mr Watson recounts how he met a group involved in occultism because "the church is just words, words, words—now we're on to something real." Evangelical Christians may be properly sensitive to the dangers of subjectivism and emotional excess, but The God Who is There, the Truth which sets men



Cathedral Square, Christchurch, the heart of the fine city where the University of Canterbury is situated, is overlooked by the century-old Christ Church Anglican Cathedral, after which the city is named.

free, is to be known personally as well as propositionally.

Genuine conviction is essential to Christian commitment, but even more basic than an open mind is an opened heart. Faith involves more than assent. The Watsons ideally complement each other to bring just this balance to their presentation. David presents a substantial biblical teaching. He tackles the pre-occupations of his audience—death, spiritualism, sex, the meaning of life—with cogent arguments and telling illustration.

It is cool, simple, clear, convincing. Merv and Merla offer far more than an opening sing-along entertainment, the soft-sell, or a sugar-coating to the preacher's pill. They are deeply convinced of the power of praise and their particular fascination

with Davidic worship is compelling and deeply moving. Versatile and talented, they lead the congregation from music and psalms into free forms of singing and prayer.

Mr Watson has commented on the ease he personally finds in speaking in such an environment,

and assistant missionaries report that several of those professing a new faith in Christ have had the impact of the address pressed home by the music, or by just a sense of the reality of God in the whole service.

Unsurprisingly, fears that this approach may court renewed

charges of emotionalism seem quite remote to the students who are used to rock festivals, stein evenings, and demonstrations being staged in the same theatre where the gospel is now declared.

For them it is much more to the point that fellow students are coming to acknowledge for the first time that "My God is real"

### Sydney rector earns doctorate

Rev Graeme L. Goldsworthy, rector of St Mark's, Yagoona, NSW, has been awarded a doctorate of theology by the Union Theological Seminary in Virginia.

Mr Goldsworthy, a former lecturer at Moore College, studied at Union Theological Seminary from 1969 to 1972 and his doctoral thesis was in the field of the Old Testament wisdom literature.

He first graduated with honours in psychology from the University of Sydney in 1955 and in 1959 gained an honours B.D. from the University of London. He graduated from Cambridge University in 1961 and then spent some time working on the staff of a city mission for the diocese of New York.

When he returned to Sydney diocese last year from the USA, he decided to choose parish rather than academic work. Yagoona is one of Sydney's newer western suburbs.

## A million at one Crusade meeting

SEOUL, Korea, June 4.—Evangelist Billy Graham closed his five-day Seoul, Korea, Crusade before a crowd estimated by the police and officials as more than 1,100,000 people. In five days Dr Graham had preached to over three million people. This is more people than attended his 16-week Crusade in New York City in 1957 which was the largest total attendance until he came to Seoul.

The Crusade has been backed by virtually all of the 1,600 Protestant churches in Seoul: Catholics, Buddhists, and Confucianists were in the enthusiastic crowds by the thousands.

For weeks the Christians of Korea had been meeting by the thousands in prayer meetings. Signs announcing the Crusade were everywhere. Giant balloons were all over the city announcing the Crusade. By the time Dr Graham arrived in Korea 10 days ago, the expectancy had reached almost fever pitch among the Christians.

The Crusade was held at the

Yoido Plaza on the banks of the famous Han River with a capacity for more than a million people. The crowd total was calculated by scientific and electronic means, according to the Executive Committee which arranged the Crusade. The attendance figures are not just estimates.

The Korean Church has been growing at the rate of four times the population. It has been doubling every 10 years. Dr Graham said, "It is the fastest-growing Church in the world."

Church leaders and government officials were enthusiastic in their assessment of the Crusade. Dr Kyung Chik Han, pastor of the largest Presbyterian church in the world, said, "It is a new epoch in the history of the Korean church and a new beginning for Christian unity and co-operation in our church." Dr Ok-gil Kim, president of Ewha University and a participant in many World Council of Churches events, said, "The impact of this evangelistic Crusade is a demonstration of the oneness of our Christian faith in Korea."

Dr Sam Moffett, leading Presbyterian missionary who was born and reared in Korea says, "It is a history-making turning point in

the history of Christianity in Asia."

On the opening night, 510,000 people packed the Plaza and that was the largest congregation Billy Graham had ever faced.

The highest previous audience was nearly 200,000 in Rio de Janeiro, Brazil, in 1970. That meeting was in a stadium. The new record was set on a paved plaza used in recent times for military parades. Koreans sat tightly huddled together against a cool wind. Most of those who came to the initial crusade event on Wednesday night walked from homes many miles away. (Yoido is an island in the Han River and there is limited parking space.)

The Evangelist reminded the Koreans that thousands of them crossed Han River bridges a quarter of a century ago in their flight from communist aggressors.

"Tonight," he declared, "Many of you have crossed a bridge to come here to find another kind of freedom." Graham said, "Spiritual freedom is the greatest freedom of all." When he invited seekers to stand to indicate that they were trusting Jesus Christ for spiritual freedom thousands stood.

## Paul Barnett to Holy Trinity, Adelaide

Rev Paul W. Barnett, 37, rector of St Barnabas, Broadway and chaplain to the University of Sydney since 1967, has accepted nomination to the parish of Holy Trinity, Adelaide.



Rev Paul Barnett

### Separate province for PNG

The Anglican General Synod on May 25 granted approval to the diocese of Papua New Guinea to formulate a plan for an independent Anglican province.

Bishop David Hand, said that one reason for asking for Provincial status is the tedium of the General Synod's concern for legislation and business without a thought to Australia's nearest neighbours.

But the deeper reason is the December, 1973, date set by political self-government for Papua New Guinea, and the need for the Church to keep with the national pace, if not ahead of it.

Rev R. Sanana, a Papua New Guinea delegate at present studying in St Barnabas' College, Adelaide, said: "The Church has to be changed, the Church must change."

"We must say that we are ready to take responsibility for ourselves. We want to separate from the province of Queensland."

"I warn my Bishop that difficult words like we have had this week in the General Synod must not be brought into our constitution in New Guinea."

No one spoke in opposition and Synod agreed to a motion approving formulation of a plan for a Province of Papua New Guinea, such plan to be brought to the next General Synod or its Standing Committee if necessary.

### Dr Ramsey drops hint about a successor

While Bishop John Howe, Secretary-General of the Anglican Consultative Council was in Sydney attending General Synod as special preacher and observer, the Archbishop of Canterbury was giving a broad hint in England that he thought of Bishop Howe as a possible successor in the see of Canterbury.

Dr Ramsey will be 70 in November, 1974, and is expected to retire about that time. Bishop Howe is 52, and before his present appointment, he had been Bishop of St Andrew's in Scotland from 1955. He is a graduate in arts and divinity of St Chad's College, Durham. If he were elected he would be the first Archbishop of Canterbury from a redbrick university.

Addressing the Convocation of Canterbury, Dr Ramsey praised Bishop Howe for services of "immense value" to the Anglican Communion.

Later in the speech he suggested that willingness to serve the Communion as a whole was one of the qualities needed by an Archbishop of Canterbury.

Reporting the speech, "The Guardian" said: "The Archbishop chooses his words carefully, and knows there is speculation about his suc-

cessor. Supporters of Bishop Howe at the convocation saw his remarks as a clear indication of the way Dr Ramsey is thinking. "Another possible successor, the Bishop of St Albans, the Rt Rev Robert Runcie, aged 51, was present at Church House, Westminster, as Dr Ramsey spoke."

Asked by the Australian press to comment while he was at General Synod, Bishop Howe said that it would not be proper for him to comment on speculation that he might succeed Dr Ramsey.

### Ordination of women comes nearer

The General Synod on Saturday took the first step towards the ordination of women.

They commended a report of their Doctrine Commission which had found no theological objection to the ordination of women as deacons.

The report will now be studied throughout the national church and the 1977 General Synod will consider legislation to create women clergy.

Canon Ivor Church (Brisbane) said the majority of the Doctrine Commission believed that the idea of women being "in subjection" or "silent" or "not permitted to teach" was not a fundamental principle of nature, but a reflection of the social conditions of Bible times.

and lectured for ten years at Moore College. In 1970, he was appointed Director of the Inner City Areas, duties which he carried on together with his own parish work and university chaplaincy.

He has played a very active part in diocesan affairs, having been a member of several synod commissions, a member of the Standing Committee of the diocese and of General Synod. He played a leading part in drawing up the report "Moving in for Action," which looked very thoroughly at the whole question of evangelism in both parish and diocese.

Mr Barnett goes to Holy Trinity, pre-eminent among city churches in Australia, with youth and vigour, and with an established reputation as a pastor, worker among students, evangelist, preacher and Bible teacher.

Sunday, 16 December, will be his last at St Barnabas, and he expects to be inducted to Holy Trinity before Christmas. He will succeed Rev Lane Shilton, rector for 17 years, who is to be Dean of Sydney.

### Approval for open table

A canon for admission to Holy Communion was brought before synod by Bishop Bruce Rosier of Willochra.

Synod approved the canon which permits people who are communicants in other denominations to come to Holy Communion in Anglican churches.

Synod declined to make Confirmation an absolute requirement for admission to the Lord's table, and like the Book of Common Prayer, refused to make rules for members of other denominations.

A canon was also passed allowing bishops to permit lay persons to assist at the holy Communion.

### Trinity's School of Theology

Plans are well in hand for the Fifth School of Theology sponsored by and held at Trinity College, University of Melbourne, in August next.

The school will be held in conjunction with the Moorhouse Lectures being given this year by Professor Gordon Dunstan, Professor of Moral and Social Theology, King's College, University of London.

There will also be combined sessions with the Ormond School

of Theology at which Dr James Lapsley, Associate Professor of Pastoral Theology, Princeton Theological Seminary, USA, will conduct a Pastoral Workshop in association with Professor Graeme Griffin of Ormond College, Melbourne.

Other lecturers will include Dr Leon Morris on "Preaching the Fourth Gospel" and Rev Gregory Manly on "Liturgical Preaching."

### WCC relief

The World Council of Churches sent nine tons of medicines and medical supplies by plane to Hanoi.

## Mainly About People

Rev Brian F. V. King, rector of St John's, Loral (Sydney) since 1967, has been appointed rector of St Paul's, Wahroonga.

Rev Howard F. Dillon, full-time Army chaplain since 1966, has been appointed rector of St Jude's, Bowral (Sydney).

Bishop Ian W. A. Shevill will be installed as Bishop of Newcastle on August 6, at the Feast of the Transfiguration, in Christ Church Cathedral.

Right Rev Michael Kwang-Hsu Chang, Bishop of Fukien, China, since 1944, died on May 12 in Foochow.

Rev John Huxtable, first moderator of the recently formed United Reformed Church, has been awarded an honorary Lambeth DD by the Archbishop of Canterbury, the first non-Anglican so honoured in living memory.

Correctio: Rev Keith T. Percival, of Girraween (Sydney) has been appointed chaplain of the Lidcombe Hospital, not

rector of Lidcombe as reported in our May 17 issue.

Right Rev Gerald A. Ellison, 62, Bishop of Chester since 1955, has been appointed Bishop of London.

Right Rev Graham L. Leonard, 52, Suffragan Bishop of Wiltshire since 1964 and one of England's leading Anglo-Catholics, has been appointed Bishop of Truro.

Rev Brian D. Haig, curate of Christ Church, Warrnambool (Ballarat), since 1970, has been appointed rector of Rungby with Murtioa from May 11.

Rev William Ross, formerly of the BCA Kunamurra (NSW Aust) has been inducted as rector of West Pilbara, centred on Dampier.

Rev Lane Adams, associate evangelist with Billy Graham for the past nine years, returned to the parish ministry at Hollywood First Presbyterian Church from May 15.

## Queen honours two ministers

Bishop Wilfrid J. Hudson of Brisbane and Rev Bernard G. Judd of Sydney were among Australians in the Queen's Birthday honours lists.

Bishop Hudson was awarded a CBE for his work as assistant bishop of Brisbane since 1961. During that time he has been head of the Bush Brotherhood of St Paul. Bishop Hudson came

out from England in 1950 and was Bishop of Carpentaria for 10 years.

Rev Bernard Judd (pictured) was awarded the MBE for community services. He has been rector of St Peter's, East Sydney, since 1947. Honorary Director of Hammond's Homes for Senior Citizens since 1947 and secretary of the NSW Council of Churches for the past 15 years.

Mr Judd took over the leadership at Hammondville after its founder, Archdeacon R. B. S. Hammond, was forced to retire through ill-health. He established the homes which now care for 314 senior citizens and with its supporting hospital which accommodates over 100 people, it provides care of the very highest standard in the country.

In his work with the NSW Council of Churches, he has been a forthright leader and spokesman on many vital social issues such as liquor trading hours, and associated temperance issues, the commercialisation of Sunday, road safety and censorship as it applies to the stage, literature and film.



## Morpeth Jubilee

The Primate came to Morpeth for the Commemoration Service marking the seventy-fifth anniversary of St John's College.

Mainly, he spoke about the task of theological colleges, to provide both a sound education for life, and also technical training for the work of ministry. Each individual needs the first and the church makes more and more demands for the second. And it is hard to combine both in a college in comparatively short time; but it has to be attempted.

The Primate also pointed out that, at least in England, more men and women than candidates for the ministry art studying theology, as the educational preparation for life.

The Commemoration Service was an important occasion. St Peter's Church, East Maitland, was crowded with students of the college, over a hundred robed clergy, a large congregation, including representatives of the

various local churches, and the Archbishop and Bishops Leslie, Hand and Stibbard.

Former members of the college stayed for a reunion, nearly ninety of them, the first of whom entered St John's at Armidale in 1911. Wives also were invited. Before the service, there was a formal dinner (without speeches).

Later, the Johannines met for business sessions. Bishop David Hand gave an address about his country, Papua New Guinea, Mr Francis James delivered the Morpeth Lecture on "The Theology of Violence in 1973," and there was a barbecue lunch in Blackburn Reserve.

Francis James dealt with the just war. He showed how the four conditions under which a war might be thought "just" (quoting Thomas Aquinas) are different from the conditions that have been accepted in recent times. Not all who heard him say, "There are no enemies on the left" would agree with him, but they would need to argue as well as he to make their case.

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