

Students strike in Melbourne and Sydney

On 20th September, an estimated 750 students in Melbourne and 250 in Sydney went on strike and demonstrated in the city streets. The ACR interviewed Dennis Garnsey, who organised the strike of high school students in the Sydney area.

Dennis Garnsey is the spokesman for the Education Action Group which called the strike as a demand for freedom of dress and freedom of expression in all high schools. They advocate the right of students to invite any speaker on to school grounds and to form political groups within schools. They say there should be no corporal punishment and that students should have the right of appeal (against disciplinary action) to a court of their peers.

ACR asked Garnsey how he viewed the role of the headmaster of a high school. "At present it is a very bureaucratic one," he said, "imposed by the Education Department. Headmasters should be representatives of teachers elected by the staffs of schools."

The EAG, he went on, are opposed to the idea that classes should be ruled by the authority of teachers. "We would prefer to have teachers on a friendship basis rather than an authoritarian one. If a teacher cannot keep students interested they will not learn anyway. Rules such as those in schools are not imposed on anyone else in society except perhaps prisoners," said Garnsey.

He said that "the EAG would rather change schools than destroy them," but that the Group could understand the frustration and alienation that caused student violence and the destruction of property.

Asked "what view does the EAG take of The Little Red School Book?" Garnsey said that the group had no official policy on the matter. His own view was that "it is informative and straightforward. It was about time that a book like that was brought out for school children which they can understand."

The National Times of September 4 stated: "Dennis Gar-

sey last week also claimed that the student strike movement had the support of some Sydney branches of the ALP's youth group — a claim which was quickly denied by an ALP spokesman at the party's Sydney headquarters." ACR asked the 13-year-old Garnsey, an acknowledged Marxist, his reaction to that report.

Australian Hymn Book a stage nearer

The "Australian Hymn Book" Committee has concluded a four-day conference at St. Paul's College, Sydney. The committee consists of representatives of four churches (Anglican, Congregational, Methodist and Presbyterian) who are engaged in the preparation of the "Australian Hymn Book."

Following publication of the "Australian Hymn Book Report 1" comments were received by denominational representatives indicating the reaction of clergymen and congregations to the plans thus far. The committee is very grateful for the care and attention given to the report.

Some people had spent considerable time examining the report and their comments were most helpful. The denominational representatives collated the comments and then submitted their findings to the committee. In the light of these submissions, the committee has revised the list of hymns which it nominates for inclusion in the proposed book.

In the case of some well-known hymns omitted from the first report, the comments indicated whether or not these were still in wide use. It was apparent that some familiar hymns have faded in popularity

He replied that the ALP had definitely endorsed the EAG action and named the Northern Districts Young Labor Association as supporting the strike.

Garnsey claimed that there could be another strike by high school students next year, "depending on how the radicalisation is going."

North West synod motions controversial

A number of motions that came before the synod of the diocese of North West Australia in September were highly controversial and while some got through, others were amended or defeated.

The synod was held in Geraldton and the Primate, Dr Frank

Woods, preached the synod sermon.

While not condoning homosexuality, synod passed a motion supporting amendments to existing law relating to homosexual acts in private between consenting adults.

Synod strongly opposed the introduction of colour television into Australia and decided to tell the Government that the money would be better spent on overseas aid.

Family planning received strong support and synod called on the Federal Government to abolish sales tax on contraceptives and to subsidise them.

A motion calling on the Chief Secretary of WA to refuse permits for any sporting or commercial activities on Good Friday and Easter Eve, including the closing of off-course betting shops, was defeated by amending it to ask bishop and clergy to educate their people in putting God first.

book is to be truly comprehensive without being chaotically eclectic.

The committee has obtained professional advice on the question of financing this project and is assured that no difficulties should arise in this regard.

The committee will meet again in December to prepare its second report which will be presented to the Federal bodies of the four denominations concerned.

over the years, presumably because their words or music seem no longer relevant.

On the other hand, it was also clear that many older hymns are still in wide use and have not outlived their usefulness. In addition, some newer hymns which do not appear in any of the standard books have gained such wide usage as to demand consideration.

A smaller number of requests were received for the deletion of hymns already listed in the report. The usual reason was that the hymns concerned were considered to be of little further use. A number of church musicians submitted some very helpful suggestions regarding the allocation of tunes.

Matters of general principle were also raised. Many commentators agreed with the foreword of the report on such matters as keys for tunes and contemporaneity of words. There were requests for more material suitable for young people.

Various opinions were registered on the size of the book. The committee had recommended a maximum number of 500 hymns, of which four hundred and fifty were chosen for the report. Some asked for less but most asked for more. The committee agreed to increase the maximum number to six hundred if necessary. This would seem a wide procedure if the

Sydney synod in hands of Sutherland's fate

With the circulation of the proposed ordinances for the Wollongong Zone Council and Diocesan Committee many of the clergy and laity in the Sutherland Rural Deanery have expressed grave concern that their fears of inclusion in the new diocese will be realised.

The Deanery is included in the Wollongong zone as defined in the ordinances to be brought before synod this month.

The rector of St Luke's Miranda, Rev Keith Gowan, said: "The Deanery is unanimous on this fact, that they don't want to be in the New Diocese. Surely

the frequently expressed wish of the people involved, to remain in the Sydney Diocese, won't be disregarded. To force churches into an arrangement against their wish will lead to an unhappy situation in the future."

At four consecutive Rural Deanery Conferences the parishes have reaffirmed their desire to stay in Sydney and have appealed to the synod not to include the area in the proposed new diocese.

The rector of St Philip's, Caringbah, Rev R. E. Lamb, said recently that "if the proposed ordinances pass unamended, the fate of the Sutherland Rural Deanery is almost certainly sealed."

The Australian Church Record

No. 1523

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October 19, 1972

Sweeping reforms in the parish ministry

A 25,000-word report published in Sydney on September 26, explores the value and effectiveness of the traditional parish church and recommends drastic changes and experiments to make it more effective.

The diocese of Sydney at its synod which started on October 9 is considering the report of the Parochial Ministry and Organisation Commission — the result of two years of investigation by eight ministers, seven laymen and one woman.

The report, titled "Looking into the Parish" and on sale to the public for 75c, includes these recommendations: —

There should be a clearly defined strategy underlying the overall parochial ministry, and this should be on the basis that the life and witness of the local church is not so much in the church building but in the homes of members.

Membership of a particular congregation should be the outcome of a declared intention to be recognised as a member of that congregation, and this might be expressed in terms of a confession of Christ as Lord and Saviour.

The concept of parish boundaries should be modified to accord with the changed nature of a person's "neighbourhood" in today's society.

The leadership of the minister and others within the parish should be styled on the "servant" type of leadership of Christ.

The minister should be regarded as first among equals in the local church, and laws ought to be varied so that wider spiritual responsibilities can be recognised for laymen.

Provision should be made for periodic review of the effectiveness of the ministry, and the licence of a clergyman should be capable of being revoked if the offerings do not exceed the recommended minimum stipend, or if a body of clergymen and laymen are satisfied that the holder of the licence is unable to provide an effective ministry.

There should be more widespread employment in parochial ministry of fulltime laymen and women.

There should be controlled experimentation with new patterns of ministry, particularly team ministries in areas such as Campbelltown, Lidcombe and the inner city area.

Planning, research and property control within the diocese should be rationalised to provide for more guidance in these areas.

The diocese should be divided into a number of regional areas, each with an assistant bishop and a regional council.

The report concludes: "The principal need is for greater flexibility of ministry within the parochial structure, coupled with changes of emphasis in congregational life."

"If the work of the Gospel is to continue with effectiveness in

a rapidly changing society, it is imperative that the present rigidity of structure be removed to permit the introduction of varied forms of ministry to meet differing needs and situations."

Bishop John Reid, who chaired the commission, will

present its report to synod for debate, and will ask churches throughout the diocese to consider and study the report with a view to bringing forward legal changes in 1973 which will put the report's recommendations into action.

FAMILY WITH A CONSCIENCE ABOUT MILITARY SERVICE



The Gerber family of Drummoyne had a day out at Sydney's Victoria Barracks recently, one they will remember for a long time. Two-thirds of the family, Army Chaplain Gordon Gerber and five of his six sons, are pictured proudly displaying the Efficiency Decoration's First Clasp awarded several minutes earlier to the head of the house.

Chaplain Gerber thinks that with so many of the immediate family in uniform, theirs must be

a record. From left to right, father and sons are, Corporal David (22), Sergeant Paul (25), Chaplain Gerber (53), Private Mark (19), Private Philip (18) and Lieutenant John (27). All are members of the CMF and, with the exception of Dad, have belonged to the Sydney University Regiment at one time or another. Three still do but Sergeant Paul Gerber is now with the 3rd Field Medical and Dental equipment Depot at Murrumbidgee, while Lieutenant John Gerber is now an engineer with the 5th Field Squadron, Haberfield.

In civilian life Chaplain Gerber is the Rector of St Bede's, Drummoyne, and combines this

with his duties as unit chaplain to the 11th Cadet Brigade, Hurstville. Missing from our picture are family second-in-command, Mrs Gerber, two daughters and son number six, Timothy, who, at 16, is not yet old enough to enlist in the CMF. Chaplain Gerber's First Clasp was awarded in recognition of another six years efficient service to the CMF and is worn with the Efficiency Decoration, awarded several years ago for an initial 12 years service.

Lieutenant John Gerber is wearing his service ribbons for service in Vietnam. He was posted to the war zone shortly after completing engineering at Sydney University.

Fate of NZ union uncertain

Results of the voting of members of the five denominations involved in the New Zealand union plan were announced on 28th September. Only the Methodists voted solidly in favour of union and many feel that the present joint plan is not likely to be accepted by the councils and synods of the denominations.

Voting for union was: Methodists 85 per cent, Presbyterians 69 per cent, Congregationalists 65 per cent, Anglicans 58 per cent and Churches of Christ 55 per cent.

Only 61,438 Anglican parishioners bothered to vote. The dioceses of Dunedin (53 per cent) and Nelson (55 per cent) voted against the plan while 48 per cent voted against it in Wellington and 41 per cent in Auckland.

Bishop Pyatt of Christchurch said that he did not think it was a big enough majority to go through. For the sake of the 42 per cent minority he did not think Anglicans would risk going into union.

Of the active clergy who voted, 47 per cent were against the plan but there were fewer laymen against it. Three of the seven bishops voted against it. Bishop Peter Sutton of Nelson commented:

"I hope we can get on with the job of being Christians, showing the rest of society that we can care for one another, and have the friendliest of relations with neighbouring Churches, without having to debate structures every day."

"Plural unity in a commonwealth of Churches might well be the goal of our relationship."

United evangelism in Perth

Two Anglican churches and Baptists, the Church of Christ, Methodist and the United Church co-operated in an evangelistic mission at North Beach, Perth, September 24 to October 1.

The missioner was Rev Geoff Fletcher, Australian Director of the Lay Institutes of Evangelism (LIFE).

St Michael and All Angels, North Beach, was deeply involved in the mission, called "Focus-72, and St Philip's, Cottesloe, gave musical support. A large choir was trained and used throughout, singing both traditional and modern gospel songs.

Most of the well attended evening meetings were held in the Hamersley Community Hall but the Friday night youth meeting was held in the Rugby Hall.

Diversity is beautiful says Presbyterian

The United Presbyterian Church in the USA recently voted to withdraw its membership from the Consultation on Church Union (CCCU), a proposed plan of merger of nine denominations suggested originally in 1960 by Dr Eugene Carson Blake, then stated clerk of the United Presbyterian Church.

The late Bishop James A. Pike, of San Francisco, seconded the idea and out of various statements came the Blake-Pike proposals which eventually grew into the plan of merger.

The Presbyterian assembly, the highest policy-making body of the 3.1-million member United Presbyterian Church in the USA, meeting in Denver, Colo, voted 411 to 310 to withdraw from CCCU. The withdrawal motion also said the Presbyterians would continue ecumenical conversations and

seek effective joint ministries.

The members of COCU remaining are: The United Church of Christ, Disciples of Christ, the Episcopal Church, the United Methodist Church, African Methodist Episcopal Church, the Christian Methodist Episcopal Church, African Methodist Episcopal Zion Church, and the Presbyterian Church of the US.

A significant factor in the United Presbyterian Church's withdrawal from COCU occurred with the election of C. Willard Heckel, professor and

former dean of Rutgers Law School, as its moderator.

Heckel came to his office professing to be "lukewarm" on the consultation, saying, "I think there's something beautiful about diversity." Church co-operation across traditional lines is more important than organic union, Heckel felt.

ACR APPEAL

From Indonesia, from the dioceses of Melbourne, Bathurst, Canberra and Goulburn, Grafton, Brisbane and Sydney generous support for the Church Record special appeal continues to come in.

The Directors of the paper thank all who have helped to meet this special need and they value the prayers and fellowship which it expresses for the maintenance of our evangelical newspaper ministry.

Further donations to 23 September are as follows:

Rev G. L. Wainwright, Dunedoo \$4.00; Mrs L. B. Worthington, Condobolin, \$6.00; All Saints, Moree \$2.00; Rev N. Smith, Taralga \$2.50; G. P. Davis, Chatswood \$10.00; N. J. Fagan, Wollongong \$2.00; Miss V. N. Poulson, Kalamunda \$1.00; Miss D. Box, Aspley \$10.00; Mrs C. A. Proffier, Blacktown \$2.00; W. R. Bailey, Roseville \$12.00; A. E. R. Eisey, East Maitland \$10.00; Miss D. H. Porter, Beatty \$6.00; Rev J. E. Davies, Jannali \$5.00; Rev H. E. Creticos, Sans Souci \$2.00; Miss P. Lopez, Hurstville \$6.00; Canon W. E. Avery, Banaglow \$5.00; Mrs E. M. Wood, Kiama \$25.00; Rev John McIntosh, Indonesia \$5.00; Mr R. P. Fenningworth, Gilebe \$10.00; Mr K. M. Jones, Earlwood \$4.00.

Mainly About People

Rev Russell C. Fowler, chaplain to Child Welfare Institutions (Sydney) since 1968, has been appointed chaplain of the Royal North Shore Hospital from 3 October.

Rev Harold H. Hinton, curate of St Paul's, Gymea (Sydney) since 1971, has resigned and has begun work with the Christian Literature Crusade from 18 September.

Rev Jerral M. C. Lowe, curate of St Paul's, Wahroonga (Sydney) since 1971, has been appointed curate of St John's, Parramatta, from January next.

Rev Deryck K. Howell, curate of St John's, Parramatta (Sydney) since 1971, has been appointed curate of St Matthew's, Manly, from January next.

Rev James Ramsay, curate of Christ Church, Gladesville (Sydney) since 1970, has been appointed curate of St Bede's, Beverly Hills, from January next.

Deaconess Nellie M. Dixon, a chaplain at the Royal Prince Alfred Hospital (Sydney), will retire from full-time work at the end of the year.

Deaconess Dawn Gibbins, chaplain at three women's hospitals in Sydney, will be chaplain at the Royal Prince Alfred Hospital from January next.

Deaconess Ailsa McColm, warden of the G.F.S. Hostel, Sydney, will become chaplain to Crown Street, St Margaret's and Paddington hospitals from 1 January next.

Rev John D. Bleakley, precursor of St John's Cathedral, Brisbane, since 1968, has resigned.

Commissioner Harry Williams, O.B.E., F.R.C.S., F.L.C.S., head of the Salvation Army in New Zealand and a noted plastic surgeon, has been appointed territorial commander of the Salvation Army in Eastern Australia, from mid-November.

Mr F. Charles Horne, who has served in New Guinea and West Iran since 1959, has been appointed Papua Field Director of the Asia Pacific Christian Fund from 16 October.

Rev Dudley J. McGrath, rector of Cudal (Bathurst) since 1964, has been appointed vicar of St John's Deer Park with St Alban's, St Alban's (Melbourne) from 7 November.

Rev John W. Taylor, assistant at the Mission of St James and St John (Melbourne) since 1972, has been appointed Personnel and Training Officer of the Mission.

Rev John J. Mill, curate of St Peter's, Box Hill (Melbourne) since 1970, has been appointed in charge of St Paul's, Kewville.

Rev Donald A. Ganley, chaplain of the Missions to Seamen, Buenos Aires, since 1968, has been appointed an assistant chaplain of the Missions to Seamen, Melbourne.

Rev Richard H. Pethybridge, of the long-service-leave staff (Melbourne) since 1969, has retired from 30 September 1972.

Archdeacon Emeritus James A. Schofield, a former archdeacon of Brighton (Melbourne) who retired in 1959, died on 14 August last.

Canon Philip St. J. Wilson, headmaster of Brighton Grammar School, (Melbourne) 1942-67 and who retired in 1970, died on 7 September last.

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The Reformation & our need for revival

The Protestant Reformation, sparked off by Martin Luther 455 years ago in Germany, was the greatest illustration of the Bible doctrine of revival that man has seen since apostolic times.

We do not use the word revival in any narrow, local sense, in which it is sometimes used of a particular evangelistic campaign, but in its broadest sense. Roland Lamb has given an excellent definition of the word. "The sovereign intervention of God whereby he graciously so restores his own backslidden people to a new empowered life of joyful obedience to himself that the Holy Spirit also convicts the ungodly and unbelieving of their sins and converts them to Christ."

The Psalmist's cry was "Quicken me, O Lord," and if revival is to come, clearly the Holy Spirit must begin with us. The plain fact is that you can't revive what is dead. Revival will not begin with the unbelieving world but with torpid Christians, with indifferent congregations, with motion-mad synods and with ecclesiastics whose delicate balancing of power and authority leaves so little room for the power of the Holy Spirit and the authority of the Word.

Until we can admit in real repentance our own need for quickening, the Reformation revival will make little impact on this generation.

Merle d'Aubigne, the great Reformation historian, says in "The Reformation of England," "The only true reformation is that which emanates from the Word of God." That is why the Psalmist prayed: "Quicken me, O Lord, according to thy word." (Psalm 119:107).

God's will for his backslidden children is revealed only in his written Word. Reformation in the lives of each of the Protestant reformers of the sixteenth century began only as they studied the Scriptures. From the testimony of their own changed lives, revival came to many nations. So it must be today.

It is the entrance of God's Word that gives each person light. That light brings truth, peace, joy and a loving obedience to his command to spread the joyful tidings. Reformation precedes revival.

So the message of the Reformation is as necessary today as in any age. And while we await the return of our Lord in glory, nothing short of a God-sent, Holy-spirit filled reformation and revival can meet the dire needs of contemporary society.

MRS WILLIAMS SAYS...

Mrs Williams says she has left the Church because she just can't get on with the women.

I immediately thought of that wonderful congregation at Philippi where the two ladies,

By Ken Roughley

Euodias and Syntyche, were at loggerheads over something.

Paul doesn't tell us what the quarrel was about. He doesn't discuss their difference. He doesn't say who was right. He simply asks them to "be of the same mind in the Lord." I note he doesn't say "be of the same mind;" but, "be of the same mind in the Lord."

In the things of this world unanimity of opinion is unattainable. Euodias and Syntyche need not be of the same mind over many things. One may prefer this artist's work and the other another's. One may admire the gentle things of life, the other the sublime. One may always be looking in the valleys and the other's gaze may be fixed on the mountain tops, but all these are united in Christ.

In Him the tender and sublime unite. The valley and the moun-

tains are there. The things we hold in contrast rest in unity in Him. Peter's fire, John's gentleness, Mary's devotion and Martha's practical nature, Nathaniel's guilelessness and Paul's depth — they all rest there in Christ.

Go back to the church, Mrs Williams, and be one mind in the Lord.

Cebbs fill Indian Pacific

The whole of the second division of the transcontinental train, the Indian Pacific, has been booked for the national camp of the Church of England Boys' Society in Perth.

Leaving Sydney on 1st January, 1973, and returning on 18th January, it will take only the NSW contingent. Other States are making their own travel arrangements.

Sydney Cebbs are sponsoring five boys from the Charlton Homes for the camp.

Demolition must precede every worthwhile reformation.
In this special article for our Reformation issue, Rev Dr Bryan E. Hardman, Vice-Principal of the Adelaide Bible Institute, tells how thorough the demolition had to be in order to lay a solid biblical foundation.

On the last day of October 1517, a doctor of sacred theology, who was also an Augustinian monk, did what any other scholar would do who wanted to promote an academic debate. He nailed his theses to the door of his town's central church.

Martin Luther never imagined that within a week or so these Latin theses would be translated into German and dispersed throughout the nation. He had no intention of breaking with the Church or of promoting a cause which would result in a veritable earthquake throughout Europe.

Less than three years later the Pope of Rome, Leo X, issued a Bull condemning both Martin Luther and his teachings. In that same year of 1520 the new heretic issued three famous treatises which were to be the manifestos of the German Reformation. One of them was The Appeal to the Christian Nobility of the German Nation.

It was very clear by now that the Reformation was well and truly launched, and that there would need to be a work of demolition before there could be reconstruction. It is to this work of demolition that I draw your attention.

Clear ground

It may seem somewhat negative to speak of the Reformation in terms of demolition. However, there is ample biblical warrant for this approach. The appeal of the prophet Jeremiah to a wayward people, in the name of the Lord is, "Break up your fallow ground, and do not sow among thorns" (4:3). Hosea uses the same imagery as he makes his appeal (10:12). "Break up your fallow ground, for it is time to seek the Lord until he comes to rain righteousness on you."

This whole principle is fundamental to the Gospel. It is summed up in the biblical command which comes right through the Scriptures and is found on the lips of Jesus himself. Repent and believe the Gospel. In the Old Testament it is a matter of turning and returning. In the New Testament it is a matter of repentance, of confessing sins and turning one's back upon all ungodliness. It is, perforce, negative but it is always with a view, with a view to renewal and salvation, with a view to coming to that relationship with the Lord God, whereby He can justly pour His favour upon us.

Well then, this is how we are to regard the Reformation when seen as a work of demolition. There must be destruction before there can be erection. There must be a clearing of the ground, to make room for the building of a new and true structure. "The time for silence has gone," Luther wrote, "and the time to speak has come."

He had kept his counsel for years. He had wrestled and battled, in the inmost recesses of his own soul, with the errors that he came to believe were holding men and women in an ungodly bondage, and keeping them out of the kingdom of heaven. The time to speak had arrived. He could no longer keep silence. The truth of God was within him like a volcano on the point of eruption. He must speak or die.

Luther proceeds to paint a picture of the Church of his day as having built about itself three protective walls against Reformation. Let us take note of that. That is what the Church of the Reformers' day had done.

That is what the Church had done in Germany, but it had done it equally in England. It had done it wherever it could do it. It had so organised itself, and so arranged its power structures that so far as was humanly possible it had a water-tight guarantee for the maintenance of the status quo, and against the interference of Reformers.

Three walls

Is that not damnable? Surely it is. Is it not true that the Church of Christ on earth, which is ever on pilgrimage, must ever be open to the reforming activity of the Spirit and the Word? Is it not true that when the professing Church mummifies its traditions, and surrounds its cults and polity with the aura of immutability and infallibility that in measure it has ceased to be the Church? Is it not true that for the Body of Christ to apply to itself the motto "semper eadem," "always the same," — this may well border on blasphemy, and indicate a settled intention to exercise lordship over the sovereign Spirit of the living God?

What then were the three walls that in the words of Luther, "the Romanists have, with great adroitness drawn about themselves, so that no one could reform them?" Well the first is a sharp division between the temporal power and the spiritual power, so that the spiritual power is above the temporal. The second is that no one may interpret the scriptures but the Pope. The third is that no one may call a general council of the Church but the Pope. What did Luther mean? He was, after all writing to laymen, not professional theologians.

If he saw in these three walls fundamental errors that must be demolished then surely they are errors to which we must give our attention, and which we must take care to ensure are not given place in our own situations, and which we must endeavour by the grace of God to uproot if so be that they do find a lodging within our own structures.

There must be a constant awareness of the need to break up the fallow ground. Indeed, the most certain way to ensure that our own Church does not totally revert to the morass of error from which it was once delivered is to determine to align ourselves ever more closely with the Word of God.

I shall direct your attention to the first two walls only. The first wall was the promulgation that the Pope, bishops, priests and monks are called the spiritual estate. "This is an artful lie and hypocritical device," writes Luther. All Christians are true of the spiritual estate, and there is no difference among them. Here was the beginning of Luther's discovery of the priesthood of all believers.

We are amazed that this dynamic truth was lost to the visible Church of Christ for many centuries, when it is so plainly upon the face of the Scriptures. The fact of the matter was, of course, that the religious professional made certain that the generality of his flock remained in ignorance of this explosive truth. As Luther had it, the only real difference between spiritual and temporal persons is one of office and function, and not of estate.

Now it is basic for us to realise this. You do not have to be in a church which is episcopally governed to be in danger of seeing this truth of the Gospel slowly but surely wrested from your hands. Unfortunately many of us are so spiritually lazy that we sell our birthright, in this regard, for "a mess of pottage." We are content to be Christians by proxy — if that were possible. We are happy for the so-called professionals to do all the work.

It is a big enough burden to tear ourselves away from the television serial and to take our

(Continued Page 3)

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C. R. JAMES,
Chief Executive Officer.

A WORK OF DEMOLITION

place in the pew for one service a Sunday. At least let us be allowed to rest in peace once we have made that gargantuan effort. Let us take our place within the audience of hearers, but do not exhort us to discipline our minds to listen, if perchance the message does not have its own captivating power.

My own experience confirms to me that most of us do not deserve this remarkable privilege of being priests under our God. We do not deserve to have the inexpressible opportunity of coming boldly unto God's throne of grace. We do not deserve to have ready access into the presence of the Almighty directly through the only Mediator between God and man, the man Christ Jesus. We do not deserve to have the splendid vocation of being witnesses to the Son of God by life and lip. We do not deserve to have these privileges maintained towards us, for we are only too pleased for somebody else to exercise them on our behalf.

It would not be untrue to say that in real measure the Church of Christ lost this profound truth of the priesthood of all believers, because it was too lazy to keep it. It lost it because it valued it too lightly. It lost it because it deserved to lose it. If you do not exercise your own priesthood within the church and within the world, then do not complain if your church becomes priest-ridden: do not complain if your

church becomes prelatical. You will have got what you deserved by default.

The second wall, which Luther called "a wickedly devised fable," was the Roman claim that it is for the Pope alone to interpret the scriptures or to confirm the interpretation of them. It is a fundamental tenet of all the Reformers — not least the English Reformers — that in those matters that pertain to our salvation the Bible is an open book.

Indeed, had that not been their belief, there would hardly have been any great urgency to promote the translation of the Scriptures into the common tongue. Had it been that the key to the understanding of the cardinal truths of our salvation had really been committed to the Pope and the ordained ministry alone, it would hardly matter that the Bible was in Latin.

But we know that the Reformers, with one accord, embarked upon a vast program of Bible translation and that at an early date. The placing of the Word of God in the hands of every man who could read was not regarded as a luxury that could proceed once the Reformation was well established. Not a bit of it. This was one of the first activities of the men whose eyes had been wondrously opened to the truth as it is in Jesus.

As long as the Bible remained a book to be unravelled by the experts alone, the experts were able to keep the laity in bondage. This was the second wall that Luther assailed. The Word was to have free course.

Invincible word

He believed that accompanied by the Spirit there was a power in the Word of God that was absolutely invincible. He was not alone. Is this not why Wyclif's poor preachers translated and disseminated the Scriptures a hundred years before Luther was born? Is not this why good William Tyndale spent his life, and eventually gave his life in a violent death, to get the Bible in English into the hands of the common people? We are in danger of forgetting this. We are in danger of forfeiting our privilege here as elsewhere.

In some circles, even evangelical circles, it seems that people are almost afraid to say what they believe the Bible says, unless they have consulted the latest half dozen commentaries that have been published on that portion of scripture. I wonder if there has been an age when so many commentaries, and so many series of commentaries on the scriptures have been published at the same time. There is a danger that we shall surrender the Bible to the experts. There is a danger that the professional theologians and linguists will replace the Bishop of Rome in this particular. I fear that with some there is a tendency to know more of the opinions of the commentators than of the text upon which they are commenting!

In relation to the Bible the Reformers used to speak about its perspicuity. They meant that in all things necessary to salvation the Bible is clear. That with the scriptures in his hand and the presence of God's Spirit in his heart, any man, however humble his condition, can find the way through Christ into God's eternal kingdom.

Luther thought it sufficiently important to deem the absence of this truth worthy of great attention and sustained attack. This wall must be demolished where ever and when ever it raises its ugly head. The Word of God must have free course if Christ's kingdom is to be pro-

moted and His glorious return hastened.

It is clear that this is drastic talk and drastic writing. But Luther lived in days when drastic action was necessary. He was not a man to allow matters simply to drift along in the pious hope that something might happen to improve the situation some day — perhaps. For Luther the prime considerations were the glory of God, and the fact that the Church is the bride of Christ, and the further fact that so long as the church tolerates and promotes error it places the souls of men and women in jeopardy.

Divine goal

In large measure Christian people do not have these priorities. We do not much think of eternal dimensions. Our very vocabulary has been largely expurgated so far as these biblical categories are concerned, in order that we may have more rapport with our generation. May it not be that thereby we have less rapport with the Lord God, and ultimately less to say to the real needs of the men and women of our day.

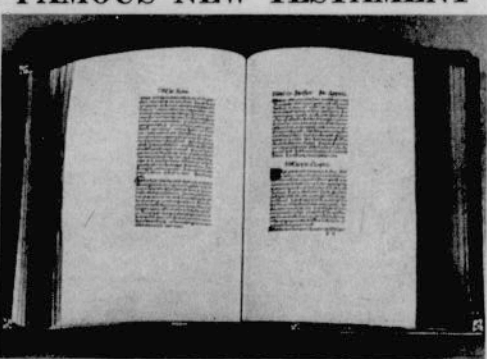
What gains has the church made by repudiating the distinctives of the Reformation? What has been achieved in terms of carrying the good news of Jesus Christ to men and women hurtling towards hell, by the continuing tendency to re-erect the walls that Luther sought to tear down?

I believe we have gained nothing and that we have lost very much. Every remembrance of the Reformation is a dead remembrance, unless it causes us to examine our own lives, to

examine our own church, and to determine by the grace of God that both personally and corporately we shall engage in this task of constant demolition, that the erection of the Temple

of God in our midst may proceed apace. God grant that this may be much more than some pious hope, but a Divine goal to which we give ourselves while life shall last.

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Notes and Comments

Don't bring them to Christ

A news item in "Christianity Today" is wryly amusing. It concerned a three-day conference in India recently for Hindus, Buddhists, Roman Catholics and other Christians.

It called on all religions to join the fight against atheism but nearly ended in a brawl itself. Hindus and Roman Catholics clashed when the latter insisted on their "natural right" to convert.

Social scientists briefed by the WCC a year or two ago reported to the WCC that all denominations in South America should stop making converts and throw all their weight behind socio-economic programs. It requires little effort and no imagination or conviction to offer men abundant bread when his great need is abundant life in Christ.

In an age which is dedicated

to finding the lowest common denominator in most things, including religion, it is not remarkable that services of worship "for all faiths and none" similar to that held in St Paul's Cathedral, London last year are "in."

Such a compromise of the unique claims of Christ is "out" as far as the Archbishop of Sydney, Dr Marcus Loane, is concerned. Quite rightly he refused an invitation to attend a service for all religions in Sydney on United Nations Day recently.

Dialogue with other faiths can help understanding and nobody is compromised. But any form of worship with those of whom our Lord said "you worship you know not what" lends approval to unbelief. Our love of Christ and our love for those who know Him not should confirm our Christian view that there is no worship except in Christ's name.

A good man: a good bishop

The appointment of Canon Donald William Bradley Robinson, 49, Vice-Principal of Moore College, as an assistant bishop of Sydney has been widely acclaimed.

We could only give it a brief "Stop Press" notice in our last issue for the news broke on press

and radio on the morning we were going to press. Despite his long and close association with this paper, the editor read the news first in the daily press.

Donald Robinson has a first-rate mind and is diligent and painstaking in all that he undertakes. He has that essential characteristic of all well-organized men — he will not undertake things that he can't do and do well.

In his early years his father, the greatly loved Archdeacon R. B. Robinson, was rector of Lithgow, Leichhardt, St Paul's Chatswood and Broadway. After ordination in 1950, he served two curacies. So he is familiar with parish life.

In both diocesan and General Synod, he is always listened to with the greatest respect for he is cogent, concise and irenic and never speaks unnecessarily. He is constantly sought as a member of committees but once again he serves only when he feels he can make a useful contribution.

His interests are wide and he has made great contributions to the Liturgical Commission, to the IVF, the Scripture Union, CMS, the "Church Record" (a former editor) and to the growth and development of Moore College for 20 years.

Above all, Donald Robinson is a good man, a man of integrity, a friendly man with a deep concern for others and with all his gifts, he is of rare humility.

Children at risk: Part-time mothers

A recent investigation of "Children with part-time mothers" by a metropolitan daily included the following comments:

"In Western countries, where trophies of the consumer society are pursued, governments have hardly begun to understand or deal with the profound changes being wrought in society by the daily disappearance of the working mother from the home.

"Australia ranks poorly in its attitude to child welfare, and an influential group of psychologists and sociologists warn that this may be calamitous in the long run for the country.

"There are incalculable risks, they argue, in rearing a generation which may have been deprived of emotional and intellectual needs in infancy."

This is a solemn warning to Christian parents who, above all other citizens, should be concerned that their children will have a loving, secure and encouraging environment. They must be concerned too that their children have proper instruction, guidance, correction and discipline from their earliest months

and years. This is a serious duty given by God.

We can readily understand the plight of newly-married couples who face exceedingly high costs for land, houses, or rented accommodation. We can feel compassionate sympathy for the widowed mother of pre-school or school-age children who is forced out to work by tragic circumstances. But the majority of working mothers are neither widows nor the wives of disabled men. The strongest motive that takes many working mothers away from home each day is the desire for the luxuries of life.

Never before, perhaps, have Christians so greatly needed a reminder of the vow expressed in the Prayer Book Baptism Service, to renounce "the vain pomp and glory of the world, with all covetous desires of the same."

Have we renounced them? Then we will need to do so again and again as temptations to greed and covetousness continually confront us.

It is hard work to resist the pressure of insidious advertising. It is hard work to bring children up "in the fear and nurture of the Lord." But toddlers need their mothers to be at home with them, to guide them and answer their questions about God. Children need to be welcomed home by loving and interested mothers after school, and not themselves to welcome home tired mothers after dark.

A happy change of mind

A few short years in London as a missionary administrator for the USPG have brought about a most agreeable change of attitude on the part of Bishop Ian Shevill.

All through his long episcopate in North Queensland, his diocese was monolithic in its non-recognition of CMS. But CMS in England, as in Australia, is the largest Anglican missionary body and as secretary of the strongly Anglo-Catholic USPG, the Bishop has not only come to terms with himself over CMS, but he has initiated a CMS-USPG conference at top level, the first ever.

This makes us hope that the time may soon come that the few remaining dioceses in Australia who take the old party line that CMS does not exist will also get the message.

Prime time television pollution

"This Day Tonight" on national television takes prime television time, 7.30 to 8 p.m.

In our last issue we referred to TDT's all-time low on Friday 11 August last when it repeated a remark which had no bearing at all on the program. On Monday 25 September TDT showed film of a daylight interview with a man who spoke in a way in which some people would object. It is obvious TDT is determined to condition its audience to listening to some things without a murmur. We believe there are vast numbers of decent people who won't take this lying down. National television has a public duty to uphold good standards, not work to destroy them.

Each time something objectionable is sent into our homes, we should write to one of the men below, stating our objections and giving the time, date and program. We should write as often as we are offended.

The Chairman of the Australian Broadcasting Commission (Sir Robert Madgwick) G.P.O. Box 487, Sydney, NSW, 2001. The General Manager of the ABC (Mr T. S. Duckmant) G.P.O. Box 487, Sydney, NSW, 2001. The Chairman, Australian Broadcasting Control Board, 109 Pitt Street, Sydney, NSW, 2000.

Cranmer—The man who gave us the English Bible and Prayer Book

Archbishop Thomas Cranmer, under God, saw that the Bible in English was placed in every parish church in England. His hand shaped the forms of Anglican reformed worship and despite the many attempts to draw up new forms in modern language, none has approached our Book of Common Prayer in both strength and beauty of language.

Rev William Lawton, rector of Christ Church, Gladesville, NSW, tells something of the influences that shaped the archbishop up to the time that he died in the flames at Oxford, a martyr for Christ and his truth.

"The King's business," that discreet description of King Henry VIII's matrimonial affairs, was certainly an immediate cause of Reformation in England. And in this unhappy matter almost all the lords of Church and State lost dignity in their compliance. Wolsey, Cromwell, Cranmer, Gardiner — with some surprise one might say even Gardiner, Bishop of Winchester, papist and foe of Cranmer — all these men share in Henry's desertion of Catherine.

Yet it is the irony of the matter that of them all only Thomas Cranmer, Archbishop of Canterbury, is seen as chief villain. Judgment on the Queen was given on May 10, 1533. Cranmer, with four other bishops, and among them still the papist Stephen Gardiner, declared the marriage of Henry and Catherine null and void. Five days later, Henry's marriage to Anne Boleyn was declared valid.

Cranmer was the King's man. Henry would not forget his debt. In later years when charges of heresy were increasingly laid against Cranmer, Henry would stoutly defend his archbishop. One after another of the Council sought Cranmer's overthrow but the King is said to have replied with, "I pray you use not my friends so." A weak man, but the King's man. Long afterwards, at Cranmer's trial, one of the leading lawyers was to present evidence of the man that would yet be. When in 1533, before his consecration as Archbishop of Canterbury, Cranmer was to take his oath of allegiance to the Pope, he protested that it was simply a matter of form. His oath of allegiance he declared could not dispense him from that oath of higher obedience to the King. In the presence of five ecclesiastics

he read and signed this assertion. He was the King's man, and for the moment he was the Pope's man as well.

That the oath of allegiance to the Pope weighed heavily on his conscience cannot be doubted. Few men must have professed an obedience that they would be so soon repudiating. At his trial in later years, the matter was counted as perjury. But we must take him as he was — a weak man, and at heart the King's man.

By King's injunctions and by Acts of Convocation, Popery was abolished in England and the date of this beginning of Reformation is usually accepted as 1533.

Mass remained

For a start, the Pope alone was repudiated; the doctrines and practices of medieval Catholicism remained entrenched. England as before, was "the dowry of the Virgin." To the death of Henry, it was martyrdom at the stake to deny the medieval doctrine of the Mass, the celibacy of the priesthood and the necessity of auricular confession. By the Statute of Six Articles of 1539, denial of transubstantiation was heresy punishable by death. In Europe, the German Protestants were dismayed; in England, Cranmer, having for three days opposed the passing of the Act, finally accepted it. Long years after, his only defence was the duty he owed the King.

Despite it all, Reformation was coming. Through 1535, the Germans had hoped that Henry would accept the Augsburg Confession. But the King after initial discussions would not proceed.

In 1538 when war in Europe seemed certain, Henry once more made overtures to the Germans. Now the Act of Six Articles seemed to dash all hopes. But the influence for reform was to come from elsewhere. Disaffection increased; it was necessary to stop the mouths of those growing numbers who spoke against the Mass.

The movement for reform came from within. True, one can see a German influence at work, and one can see a Calvinistic influence at work, but the real will to Reform began with Cranmer.

In 1537, after considerable opposition, at Cranmer's behest,

the Bible in English was brought into use. By 1541, a new version had appeared. Earlier injunctions ordering that Bibles be placed in churches were now enforced and the version of the Psalms incorporated into this Bible has continued as our Liturgical text till today.

Cranmer may be remembered for his part in Henry's divorce but his greatest contribution was through the Bible and the Prayer Book to the English Reformation.

It is Cranmer's Prayer Book that has made such a distinctive contribution. Through Henry's reign no alteration to the Latin Mass was permitted. The only variation permitted was that a chapter of the New Testament in English might be read after the Te Deum or Magnificat but without any exposition.

Already there have been hints that Cranmer may have desired affairs otherwise; his opposition to the Act of Six Articles shows this. But Cranmer was never an ambitious man. A scholarly life would have suited him better. Cranmer was the King's man, and to have left the King now may have given others opportunity to influence the King's policies and appetites. Cranmer was a quiet man and he would wait.

The opportunity for change came in 1544 when England was at war with Scotland and an invasion of France was imminent. A letter from the King most likely written by Cranmer with Henry's consent — directed the use of a litany to be said or sung in all parish churches. Though it drew heavily upon earlier liturgical forms, it had the distinctive mark of Cranmer about it.

English used

The Litany in English is the beginning of the Prayer Book in English. In every succeeding edition of the Book of Common Prayer, the Litany, scarcely amended, has found a place. The spirit of the moment was still present "from the tyranny of the Bishop of Rome and all his detestable enormities, good Lord deliver us."

A reformation that was more than a repudiation of the Pope had begun, but for the moment there seemed no continuance. More and more attacks were levelled against the Mass, only to be met with the severity of the law. This Thomas of Canterbury, complained the Reformed in Europe, seemed so weak, so inactive. True religion it seemed to them would never flourish in England and the cause of Reformation was lost there.

And then, on January 28, 1547, Henry VIII died. The date is so important that it is customary even to record the time of his death — and so we shall here — 2 a.m. With Henry died mediaeval Catholicism; but there must die first that "bloody whip with six strings," the Act of Six Articles.

So afraid were men that even though Henry were dead, his ghost in the Six Articles still walked. For nine months more the Latin Mass remained the only legal use. Injunctions still enforced the old way, allowing no variation save that Epistle and Gospel were to be read in English, no more, save that immediately before Mass and Litany in English was to be used.

There was an attempt to limit wholesale destruction of images,

arguing that only those images and shrines as have been "abused with superstition" were to be destroyed. But by February 21, 1548, all distinctions were dropped and the destruction of all images in churches was ordered. But the way forward could only have come, because in November of 1547, the Act of Six Articles was repealed.

The new Parliament by its first act proclaimed "against such as shall unreverently speak against the Sacrament of the altar and for the receiving thereof under both kinds." That this Act be observed, Cranmer in 1548, provided an Order of Communion in English to be inserted in the Latin Mass. To the careful reader, it is clear that Cranmer was already part of the Reform movement.

By his own assertion, he had moved from the doctrine of the "objective presence" to a Reformed doctrine. Not Luther but Calvin was the guide of the English Reformation. Yet the Reformed themselves now begin to tell in their letters how Cranmer makes his own decisions. The English Reformation was not just to be Genevan Calvinism transferred.

The First English Prayer Book was issued in 1549. By any standard it was remarkable. Cranmer's genius in compiling, correcting and ordering a liturgy is unsurpassed. To those who will argue an inability on Cranmer's part to understand the full Reformation, to those who will argue that here is veiled Lutheranism or who yet, like Stephen Gardiner, will see disguised popery, one can only say: Read the facts."

Holy Communion

By his own admission, Cranmer had as early as 1547, acknowledged the Reformed (ie Calvinist) interpretation of the Communion. Here in 1549, is the first tentative expression of that view. And it was issued till "other order" should be made. Cranmer was, or had been, the King's man. What surprise should there be at his use of pre-reform ideas?

The old mediaeval pattern was there, but Cranmer had so re-ordered it that the sacrifice of the Mass was gone. "The rest is but branches and leaves, the cutting away whereof is but like

topping and lopping of a tree, or cutting down of weeds . . . but the very body of the tree is the Popish doctrine of transubstantiation, of the real presence of Christ's flesh and blood in the sacrament of the altar (as they call it), and of the sacrifice and oblation of Christ made by the priest for the salvation of the quick and the dead."

The Reform now begun was completed in 1552. The liturgy that Cranmer now produced was remarkable not only because of its clear exposition of Reformed doctrine, but because it was new in the family of liturgies.

Evidence there is aplenty for Cranmer's dependence on earlier models, pre-reformed, Lutheran and Calvinist; but this liturgy is new. The old structure so carefully retained in 1549 was radically re-ordered.

The man who played such doubtful politics, who as the King's man seemed such a creature of his age, now emerges as one of the great forward thinkers in liturgy. What Cranmer composed for use in 1552, has remained the basis of Anglican worship to the present day. It is not to 1549 that we look, but to that great year of complete reform, 1552.

But Thomas, Archbishop of Canterbury, must give account. His day of reckoning came with the accession of Mary in 1553. After disputation, he was condemned to death and excommunicated as a heretic. At first his courage failed and he recanted, but not for long.

On March 21, 1555, in the reign of Mary Tudor, with the darkness of popery brought back to England, Thomas Cranmer, Archbishop of Canterbury, was burnt at the stake. His left hand he pointed upwards, his right hand — used to sign the recantation — he plunged into the flames. "Oh! This unworthy hand!"

The King's man had more urgent business before the King of Kings. His memorial is in the preface to his own book: "Not knowing otherwise how to excuse myself at the last day, I have in this book set to my hand, to cut down this tree (of popery) and to pluck up the weeds and plants by the roots, which our Heavenly Father never planted, but were grafted and sown in His vineyard by His adversary the devil, and Antichrist his minister."

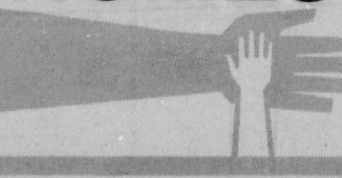
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Meetings

CLERGY WIVES' ASSOCIATION: Next meeting will be held on Friday, 3rd November at 11 a.m. in Bible House Auditorium. Speaker: Mrs. Talbot Molan. Basket lunch. All clergy wives and widows welcome.

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Adelaide unilateral withdrawal regretted

The decision of the Diocese of Adelaide to withdraw from religious instruction in State schools should have been made only after consultation with other dioceses in the State, Rev John Bleby has said.

Mr Bleby, formerly an archdeacon in Adelaide and now rector of Balhannah in the Murray diocese, said this is a letter to "The Advertiser."

He said that the decision caused considerable surprise in the country areas and went on:

"The decision which was taken by the Synod of the Diocese of Adelaide affects only that diocese (the metropolitan area, the Barossa Valley and Kangaroo Island); the Diocese of Adelaide cannot legislate for the Anglican Church in the rest of SA.

One would have thought that such a decision should have been made only after consultation with the other two dioceses in SA, rather than one diocese's taking unilateral action in the matter.

67 years in choir

After 67 years faithful service with the choir of St Thomas, Enfield, NSW, Mr Eustace (Charlie) Sumner of 44 Beaumaris Street, Enfield, has decided it is time to retire.

He was 16 years in 1905 when he went to the "Men's Institution Social" held at St Thomas' Church Hall.

He had a good bass voice, so the invitation was extended to join the choir and the next Sunday found him in the choir stalls where he attended regularly until his retirement at the end of August.

ACR APPEAL

The Directors of the "Church Record" acknowledge with thanks additional gifts to the special "Church Record" appeal from September 25 to October 5:

Mrs E. C. Meadows, Yinnar, \$5; Mrs J. Smith, Toongabbie, \$2; Mr K. Jackson, Kerang, \$5; Anonymous, \$5; The Ven. Maurice Betteridge, Armidale, \$10; Mrs E. J. Blanch, St. Ives, \$2; Rev. B. C. Wilson, Gympie, \$2; Rev. E. J. Emery, Ashbury, \$2; J. E. Mills, Beecroft, \$8; E. Killinger, Liverpool, \$1; B. Fitzgibbon, North Balwyn, \$5; Rev. E. G. Mortley, Woodlawn, \$2.45; A. C. Denier, Georges Hall, \$6; Anonymous, Sefron, \$5; Rev. R. H. Carnaby, Derby, \$3.

LETTERS

Disagree, but love

SIR — From time to time I am grieved to read in your paper statements which betray a lack on the part of the perpetrators of the loving spirit of Christ. He commands us to love our neighbours as much as we love ourselves.

When we start to defend principles which we have come to believe are incontestably right, it is all too easy to forget about loving those with whom we may disagree and be only concerned to establish our own point of view as right. Our own point of view, whatever it may be, being only human and finite, cannot be absolutely and completely right, and what right has any individual to think that he has a monopoly of God's truth?

Christians should seek to learn from one another and be able to share in the fellowship of Christ the particular insights they have with others, to the benefit of the whole Church. God has given his gifts for the building up of the body of Christ, and not for tearing down!

To assume outright as your correspondent Mr Milton bithely does in his letter (21/9/72) that the healing ministry in the Church and the neopentecostal movement has mistaken ideas of God's truth is amazing, and upon reflection a little comical, as he does not give any evidence of knowing what of God's truth these movements do present. They emphasise some aspects of God's truth which should be brought more before the whole Church.

After studying in some depth and detail what they have to say to us, we may be in a position to share with them on some points where we think they may be lacking.

(Dess) Beatrice V. Robinson, Wollstonecraft, NSW.

Changes for the liturgy

SIR — Being neither an associate of "Women's Lib," nor opposed to personal freedom from late adolescence, the query in the marriage service "who gives this woman to be married..." irritates me. It is anachronistic by over a century.

No person is property to be given or received. Liturgical revision being topical, surely a more suitable query (as a concession to tradition and family ties) would be "what parent or nearest of kin assents to the marriage of this woman to this man?" One has been obliged on two occasions to answer the query extant, with "tongue in cheek," lest one embarrass the brides.

Again, surely "the body" could be replaced by a more specific or logical phrase in the Creed; or, maybe, leave out the phrase — "of the body." Possibly deep theological support could be advanced for the latter, which however surely escapes the great bulk of any congregation.

S. M. Goard, Willoughby, NSW.

Sunday synods

SIR — Assuming that most synods assess their synodical appearance as superior to sabbatarian solemnities, the sole celebrant of a parish may see his flock as separated from sacramental solace. As he dolefully deplores the dreariness of the departing debates, his soul cries out, "Why was I not at this altar?" and "Why did I not hear the bleating of the sheep?" So synod ends with a sigh of relief, and for good reason. You cannot substitute anything for your service at the altar.

You cannot legislate for the whole country. Each diocese must make its own decision. In a scattered diocese it should be possible for most members to meet on the Friday and Saturday.

Should you work in a parish where there are four bowling clubs, two golf clubs, five attractive beaches, and a fisherman's paradise, and rarely see another parish priest, you naturally tend to regard your parishioners as needing constant attention. Indeed you know that there are far too many divergencies without the diocese adding to them.

You therefore regard the "complete household" as being a myth, and are only recognised when the quota should be increased, according to their estimates.

Stanley S. V. Gaden, Maclean, NSW.

Christian-Moslem co-operation

SIR — The influx of migrants from the Moslem faith has set me thinking whether it would not be advantageous, and contribute to better understanding, for co-operation between Australians and the people who have elected to live here.

What I have in mind is the establishment of a Christian-Moslem Association, on the same lines as the Society of Christians and Jews, to deal with, and discuss together, matters of mutual interest to the two faiths.

Australia is surrounded by countries which have large Moslem populations; and an internal dialogue between Moslems and Christians would cultivate better understanding and closer relations with Australia's Moslem neighbours.

I would therefore suggest that leaders of Christian Churches should take the initiative of promoting such an association. I believe that the Moslem community is now well organised in Sydney, and an approach to them with this object in view should not be difficult. I have no doubt their response will be a favourable one.

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

Wanted: church union material

SIR — I am putting together a Collection on Church Union for the Mitchell Library. The collection is mainly concerned with the negotiations between the Congregational, Methodist and Presbyterian Churches.

However there were times when conversations were held with the Church of England. I would be most grateful if any of your readers in possession of papers relevant to those discussions could present them to this collection. Such papers are now valuable reference material for research on this facet of Australian Church history and it would be a damaging loss if they were destroyed as, sadly, so much has been already.

(Rev) R. A. MacArthur, 9 King Edward Street, Pymble, NSW, 2073.

BURGMANN MEMORIAL WINDOW

On September 21, the Bishop of Canberra and Goulburn, Bishop Cecil Warren, dedicated a window in memory of Ernest Henry Burgmann, 5th Bishop of the Diocese of Canberra and Goulburn in the Chapel of Christ the King at Canberra Grammar School.

The window has been donated by friends of the school.

ABI students spread Word

Students of the Adelaide Bible Institute recently took part in a workshop on Scripture distribution followed by a house-to-house visitation in Victor Harbor.

The exercise was planned by the Bible Society in Australia. Rev Keith Williams, Federal Distribution Secretary for the society, first gave a lecture on the place of the Bible in the world. He then led a seminar on ways and means of approaching people to get Scripture into the home. Following distribution he used films and seminar to encourage further visitation and "follow-up" by the students.

All the students were involved, and, in true Wycliffian style, went out two by two.

The response, obviously, was

varied. Some householders bought Scripture portions, some were politely indifferent, and some rebuffed the callers. Nevertheless, where New Testaments or Gospels were not bought, an attractively printed Scripture leaflet was left in each house.

In one home, the lady brusquely ordered the two students from her doorway. Both felt concerned. After a word of payer together, one of the students left a Gospel in the letter box with a note to say who the callers had been. Two days later the student received a "thank you" letter, an apology for the discourteous behaviour, and an invitation to call again.

After the visitation the students met with Mr Williams to share experiences and to commend the whole project to God in prayer.

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Books

MACE STOPS SHORT

THE CHRISTIAN RESPONSE TO THE SEXUAL REVOLUTION by David R. Mace. Lutterworth, 1971. 127 pages. UK40p.

Dr Mace gives an excellent introduction to the study of the sexual revolution in Hebrew and Christian Biblical literature, and points out how some misconceptions have arisen. He further offers an analysis of the present sociological position, and shows the need for a Christian rethinking of attitudes to sex in society.

The disappointment comes in the last section, where he pleads for honest, open discussion of the sexual aspect of human life. While he stresses the need for this, one feels that a writer of his authority could well come out in the open with some definite and clear-cut principles to guide our Christian youth.

Surely "frank, honest discussion" has been going on long enough for us to arrive at a blunt statement of Christian sexual ethics for the 1970s? Or is that to stick out one's neck too far?

C. E. W. Bellingham.

Melbourne Studies

MELBOURNE STUDIES IN EDUCATION 1971. Melbourne University Press, 1971, 275 pages. \$6.75.

Eight studies on varied topics are here. Two useful but indifferently written essays by Edmund King, on *Education and Social Change* and *Comparative Studies* respectively, open this year's volume.

It is a pleasure then to read G. S. Sanders' well-rounded article on *Education in Sarawak*. Several writers ask pertinent

BARON FRIEDRICH VON HUGEL AND THE MODERNIST CRISIS IN ENGLAND by Lawrence F. Barmann. Cambridge University Press, 1972. XIII and 278 pages. £6 (UK).

The modernist crisis in the Roman Church (between 1890 and 1910) takes on a new significance in the light of the recent liberalisation associated with John XXIII and Vatican II.

That is not the point of Dr Barmann's book, though there is certainly a strong motif of vindication in his fresh study of von Hugel's relations with the "modernists," especially Loisy.

Von Hugel, son of an Austrian diplomat and a Scotch Presbyterian mother, was a considerable figure in scholarly and re-

ligious circles in England. He was thoroughly committed to modernism, in a broad sense, though he had particular misgivings about some positions taken by Loisy and George Tyrrell. Nevertheless, he was a rallying point for the whole group of Roman Catholic modernists of the period, despite the fact that he escaped excommunication or formal condemnation himself.

Dr Barmann gives us a new and detailed study of von Hugel's involvement in the movement, based on the large corpus of his unpublished diaries, manuscripts and letters, thus correcting a number of popular views about von Hugel, such as that he came to disown the principles for which he had worked.

Anyone interested in this period of religious history, or in the men and issues involved, could

not fail to find this book, for all its detail absorbing. Von Hugel's great integrity and his reputation as a constructive thinker are enhanced by this fine study. My only caution is that modernism, as reflected in this analysis, sounds too good to be true.

D. W. B. Robinson.

Critique overdone

MASTERS OF DECEPTION by F. W. Thomas. Baker, 1972. 162 pages. US\$2.45.

Mr Thomas has gathered together a very valuable collection of material indicating some erroneous teachings of the Jeho-

vah's Witnesses, and lines along which they may be shown to conflict with the teaching of the Bible. The material presented should be of great help to Christians confronted by door-to-door salesmen of the Watchtower literature and proponents of the JW doctrines.

However, having said this, we must express regret at the style of Mr Thomas's presentation of his material, which suggests rather the debater's desire to score off his opponents than the love of Christ pointing out error. ("Past-masters in the art of evasion and semantic trickery;" "Championship belt for exegetical juggling of the scriptures;" "the crooked path they follow is well marked with the slime of the serpent.")

To this reviewer, this kind of argumentum ad hominem definitely weakens what would be otherwise a fairly logical critique of JW doctrine, though Mr Thomas himself falls into serious self-contradiction in the chapter on our Lord's resurrection, and omits vital grammatical evidence concerning the translation of John 1.1.

C. E. W. Bellingham.

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

THE CHURCH AND THE GIFTS OF THE SPIRIT. A practical exposition of I Corinthians 12-14 by John Goldingay. Grove Booklet on Ministry and Worship No 7, 1972. 24 pages. 20p (UK). In this verse by verse exposition, John Goldingay, a lecturer at St John's College, Nottingham, is primarily concerned with the place of the gifts of the Spirit in the Church's life and ministry. He pleads for balance rather than over-reaction, in terms of I Corinthians 14:18-19. A nicely produced booklet that should have a ready sale on church bookstalls.

THE PASTOR AND HIS MINISTRY, by Owen Brandon. SPCK, 1972. 116 pages. £UK1.50. The most satisfying volume we have seen in the "Library of Pastoral Care" series. The author is a former lecturer in psychology at the London College of Divinity and in nine chapters he examines the varied role of the minister as servant, interpreter, learner, teacher, guide, theologian, priest, pastor and as a professional. He takes into his view every possible aspect of the minister's task. A first-rate book to give to students or those recently ordained.

A TIME TO UNITE, by David Middleton. Evangelical Press, 1972. 78 pages. UK20p. A book written especially for ordinary evangelical men and women to inform them on the dangers of current demands for an artificial Church unity and to instruct them on the need for a closer unity among all evangelical Christians and all that that can mean. It is a simple book, but it treats a vital subject. Its seven chapters would form the basis for a series of studies by youth or adult groups. Or it could provide the material for a number of talks or sermons.

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Move to withdraw from WACC lost

North West Australia's synod in September defeated a motion that it withdraw from the West Australian Council of Churches, but it did ask for an investigation and a report on certain WCC funds.

The motion was moved by Rev David McDougall, rector of Wyndham.

He also called on the synod to censure the World Council of Churches for "allocating money obtained from Christian Churches to radical, racist and subversive organisations whose objectives and methods are utter-

ly remote from Christian faith and principles."

The synod preferred a motion from Mr J. Casey, the principal of the Port Hedland High School, that the synod's delegates to the West Australian Council of Churches investigate the allocation of funds by the World Council of Churches and report back.

Students visit parishes

Students of St John's College, Morpeth, went far and wide through the diocese of Newcastle on September 24, preaching and meeting young people.

The diocese was observing its theological education Sunday and 24 of its students were involved.

St John's is the second largest theological college in Australia. Normally, its senior students work in nearby parishes on Sundays but this day many more were involved, preaching and speaking on the life and work of the college.

THEY DIED FOR TRUTH



Bishops Nicholas Ridley and Hugh Latimer are burnt to death at Oxford, 1555, in the reign of Mary. Archbishop Cranmer, who as a prisoner is made to watch from the tower at the top right, was burnt at the same place a year later. From an engraving by John Foxe, 1563. These three men had already enshrined the biblical truths for which they died in our Book of Common Prayer.

1000 at Caringbah dialogue meetings

A thousand people attended the forty-five dialogue type meetings held recently in the parish of St Philip's, Caringbah, N.S.W.

The meetings were part of a home-based mission program. Over two weeks, 20 dialogue leaders and 20 students from Moore College and Deaconess House under the leadership of John Chapman, Diocesan Director of Evangelism, took part in meetings for men, women and young people.

Enthusiasm was so great that a number of follow-up meetings have already been planned.

BISHOP WITH HEART OF GOLD RETIRES

Gordon Begbie, described by Archbishop Marcus Loane as the bishop with the heart of gold, will retire on December 31.

Bishop Begbie was the first Bishop in Parramatta as part of the decentralisation policy adopted by the diocese of Sydney three years ago.

Before that, he was Archdeacon of Camden from 1949 till he was appointed Registrar in 1960. He served as General Secretary to General Synod's Standing Committee and became well known throughout the Church in Australia.

Archbishop Loane said: "Bishop and Mrs Begbie have never spared themselves in hospitality at home, in visiting parishes throughout the western area of the diocese, in care and concern for the retired, the infirm, and the bereaved and in active involvement wherever they could see a cause which they could serve."

"Bishop Begbie has a heart of gold, and has always been so unselfish and so free from self-seeking that he is held in honour by all who know him."

Although Bishop Begbie is quite resigned to the fact that he has reached retiring age, he is nevertheless surprised to think that the time has actually come. He is still as active and athletic as he has always been.

EACC plans name change

The East Asia Christian Conference proposes to change its name to the Christian Conference of Asia in order to give the conference a more exact title.

This was decided at a meeting of the EACC Working Committee held at Seoul earlier this year.

Plans have been made for the quadrennial Assembly to be held in Singapore in June 1973.

The theme of the Assembly will be "Christian Action in the Asian Struggle." The site will be the University of Singapore. Just over 170 delegates from Churches and Councils all over Asia as far as West Pakistan, as well as from Australia and New

Zealand, are expected to attend. It is planned that more than half of the delegates will come from the laity, a substantial portion of whom will be women and youth.

Another major task of the Assembly will be to consider changes in the Constitution of the EACC — for example, instead of a Chairman and two Vice-Chairmen there will be four Presidents each representing a particular region in Asia so that the needs, problems and challenges of each region may be better voiced and dealt with. It will aim at focusing the work of the EACC on major issues of particular relevance to Asia instead of just reflecting what WCC does.

Protestant failure of nerve

MAINLINE PROTESTANTISM today is marked by a general failure of nerve. Its expressions range from masochistic self-laceration to hysterical defensiveness, but hardly anyone has remained untouched by it. Institutional efforts to cope with the crisis are like rearranging the deck chairs on the Titanic, and some have been saying that we should blow up the ship before it even gets to the iceberg.

Even Roman Catholics, who back in 1961 were sitting pretty on their Rock of Peter, are now looking for trustworthy lifeboats with the rest of us.

(Peter Berger in "Eternity")

Kindness crosses cultural barrier

Twenty-seven Turkish women migrants and their 25 small children were the guests recently of the Young Members' Department of the Mothers' Union at St Aidan's, Longueville, NSW.

Following a meeting at which Miss Coral Dunn, Social Worker with the Anglican Immigration Department spoke, the president, Mrs D. Johnson suggested mem-

bers may like to invite a bus load of Turkish women migrants to lunch. Members responded enthusiastically and Mrs F. Midwater offered her home, with a beautiful harbour-side view.

On Tuesday, September 19, twenty-seven excited women and twenty-five beautiful babies and well-behaved pre-school children arrived from Fairymead Migrant Hostel. They were accompanied by a young woman interpreter.

After being served cool drinks, the guests were invited to serve themselves from the long trestle table laden with chicken salads. Delicious sponge cakes and biscuits were served later with a cup of tea.

St Aidan's women entertained by singing, to the merry clapping of the guests, who in turn provided their own music and danced. Australian paintings, pictures of interest and aboriginal carvings were passed around, and described through the interpreter. Tapestry wall hangings and a jewellery display also created an interest.

All had a very happy time. The language barrier provided no problem, when an act of Christian love is rewarded by broad smiles all around.

The following Collects are also suitable for use on Reformation Sunday:

Advent II, Epiphany V, Quinquagesima, Easter III, Whitsunday, Trinity IV, VII and XVI, St Philip and St James' Day, St Peter's Day, St Simon and St Jude's Day and All Saints' Day.

Suggested hymns include those recommended for All Saints' Day and Guide me O thou great Jehovah. He who would valiant be, Soldiers of Christ arise, Christ is our cornerstone, Beneath the cross of Jesus, To the Name of our salvation, Luther's Hymn (Great God what do I see and hear).

Bible readings: Proverbs 9:1-11, Daniel 2:1-23, II Kings 23:1-20, Nehemiah 4, Nehemiah 8, Isaiah 6, Luke 13, 18 to end, II Corinthians 4, Matthew 5:1-12, John 17, Acts 20:17-38, Revelation 14.

Suitable Psalms: 8, 15, 32, 42, 62, 75, 103, 118, 122, 138.

The waters are rising but I am not sinking. CATHERINE BOOTH.

FOR USE ON REFORMATION SUNDAY

Almighty God, who through the preaching of your servants, the blessed Reformers, has caused the light of the gospel to shine to all the world; grant that we, knowing its saving power, may faithfully guard it and defend it against all enemies, and joyfully proclaim it, to the salvation of souls and the glory of your holy name; through Jesus Christ our Lord. Amen.

External Father, we give you thanks and praise for all the generations of the faithful, who, having served you here, and now with you in glory, and we beseech you, enable us so to follow them in all godly living and faithful service, that hereafter we may with them behold your face, and in heavenly places be one with them for ever, through Jesus Christ our Lord. Amen.

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Mainly About People

Rev John McManners, a professor of history at the universities of Tasmania (1956-60) and Sydney (1960-69) and now Head of the Department of History at Leicester University, has been appointed Regius Professor of Ecclesiastical History at Oxford and a canon of Christ Church, Oxford, from 1 October. He succeeds Dr S. L. Greenslade.

Right Rev Olof Sunby, Bishop of Vaxjo, southern Sweden, has been elected Archbishop of Uppsala and Primate of Sweden.

Rev Henry H. Morrow, rector of St Peter's, Bortdown (The Murray), has been appointed rural dean of Mount Gambier.

Rev Peter D. Fisher, rector of St Augustine's, Renmark (The Murray), has been appointed rural dean of Renmark. Archdeacon John V. J. Robinson, rector of St Andrew's, Lismore (Grafton), since 1951, resigns the parish this month and he has been appointed part-time archdeacon of the whole diocese of Grafton. Rev Charles B. Murrell, a former vicar of Bingara and recently on overseas leave, has been appointed vicar of Walcha (Armidale) from late November.

Mr Graham Hodekinson, of Mount College, will be made a deacon on 29 November and will be appointed curate of St Stephen's, Coorparoo (Brisbane).

Rev Owen D. Dowling, in charge of the district of South Waaga (Can-Cough) since 1968, has been appointed rector of St John's, Canberra.

Rev John I. Fleming, chaplain to Anglicans at the University of Adelaide since 1971, was admitted to the charge of St Paul's, Pultney Street, Adelaide, 24 September.

Rev Dr R. Alan Cole, lecturer at Moore College (Sydney) since 1969, has been appointed Master of the new Anglican college to be established at the Macquarie University.

Canon Frederick J. Camroux, rector of St Andrew's, Cronulla (Sydney) since 1946, will retire from the active ministry on February 12.

Rev Peter W. Duggard, curate of St Anne's, East (Sydney) since 1970, has been appointed curate of All Saints, Nowra.

The following were made deacons in St John's Cathedral, Brisbane, by Bishop Hudson, on Friday, 29 September: Messrs Stephen H. Redhead (for St Luke's, Elkhin), Robert F. Sharwood (St Matthew's, Sherwood) and Michael P. Stephenson (All Saints', Chermide).

PROGRESS OR NIGHTMARE? Wherever we look, we see the irony: that the good and necessary fruits of our labours are somehow botched, and tainted with doom, and that what we call progress may be hurrying us into a howling nightmare. (Christianity today).

The waters are rising but I am not sinking. CATHERINE BOOTH.

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Almighty God, who through the preaching of your servants, the blessed Reformers, has caused the light of the gospel to shine to all the world; grant that we, knowing its saving power, may faithfully guard it and defend it against all enemies, and joyfully proclaim it, to the salvation of souls and the glory of your holy name; through Jesus Christ our Lord. Amen.

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Suitable Psalms: 8, 15, 32, 42, 62, 75, 103, 118, 122, 138.

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Anglican and Roman meeting in Sydney

Roman Catholic and Anglican Bishops and theologians met in Sydney on November 1 to discuss the Agreed Statement on the Eucharist (Holy Communion).



Archbishop Woods

Co-chairmen of the conference were the Anglican Primate, Dr Frank Woods (Archbishop of Melbourne), and the Roman Catholic Archbishop of Sydney, the Most Reverend James Freeman.

This meeting was another in a series of discussions about matters of common concern between leaders of both churches. Mixed marriages was the topic at the meeting held last year.

The basis of discussion was

the Agreed Statement on Eucharistic Doctrine by the Anglican/Roman Catholic International Commission, a world consultation on which the only Australian representative was Anglican Archbishop Felix Arnold of Brisbane.

The Agreed Statement, published on December 31, 1971, highlighted areas of agreement in the doctrine of the respective denominations. It does not commit either to intercommunion or to acknowledging that there are no longer differences in the doctrine of the Mass or Communion.

Participants in the conference were:

Roman Catholic: Archbishop James Freeman (Sydney), President, Aust Episcopate Conference, Archbishop Guildford Young (Hobart), Archbishop Laurence Goody (Perth), Bishop John Cullinane (Melbourne), Bishop Henry Kennedy (Armidale), Rev B. Heather (Sydney), Rev P. Murphy (Sydney), Rev J. Thornhill (Sydney), Rev C. Tierney (Sydney).

Anglican: Archbishop Frank Woods (Melbourne, Primate), Archbishop Marcus Loane (Sydney), Archbishop Felix Arnold (Brisbane), Bishop Keith Rayner (Wangaratta), Bishop John

Grindrod (Rockhampton), Canon Broughton Knox (Sydney), Canon Leon Morris (Melbourne), Rev Antony Snell (Adelaide), Rev Dr Max Thomas (Melbourne).

The Sydney conference was held at Bishops Court, Darling Point, the home of Archbishop Loane.

Dr Rayner declines Newcastle

Dr Keith Rayner, Bishop of Wangaratta, has declined election to the bishopric of Newcastle.

Dr Rayner, who comes from Brisbane, became Bishop of Wangaratta a little over three years ago in 1969 and he told the press that he felt that the people of Wangaratta need him there.

He was elected at a special synod on Monday, October 16 from what was said to be an original field of at least 24 nomi-

nations. One was Bishop Ian Shevill, formerly of North Queensland and now Secretary of the USPG in London, who would be happy to come back to one of Australia's larger dioceses.

Bishop Stibbard, assistant bishop of Newcastle who presided at the special synod, said that a new synod would be held on November 25.

He was Bishop of Jesselton from 1965 until its division in 1968 when he became Bishop of Sabah. When Singapore was divided in 1970 he was chosen as Bishop of West Malaysia with Kuala Lumpur his see city.

Roland Koh was a warm and friendly man, at home in any company, easy to work with and a man with a wide experience and knowledge of affairs. He was honoured by his country with the PSM of Selangor in 1968, which gave him the title of "Tan Sri."

Until a successor is nominated by the diocesan synod and confirmed by the Archbishop of Canterbury, the diocese will be administered by the Vicar-General, Archdeacon J. Savarimuthu.

Wallace, came from Wollongong, on the South Coast of New South Wales, for the occasion.

A "Good New Club" was held after school for the week prior to the convention, and had attendances of about 50. The C.E.F. also conducted children's meetings over the convention weekend during the meetings for adults.

The President of the Inverell Ministers' Fraternal, which sponsored the Convention, the Rev Ivan Ransom, said that the convention had demonstrated in its second year a clear potential to provide a Bible teaching ministry to Christians of all churches living within a 100-mile radius of Inverell.

A special feature of the convention this year was a children's mission conducted by the Child Evangelism Fellowship.

A team of four, led by Mr G.

N Q'land hears Jim Glennon speak on neo-pentecostalism

One of the leaders of a Sydney group of neo-pentecostal clergy, Canon Jim Glennon, visited the diocese of North Queensland recently at the invitation of the Bishop and was asked to speak on the neo-pentecostal movement.

In his paper the Bishop wrote:

"On the final Friday evening there was evidence that some of the Anglicans present had received a special gift of the spirit and this too will certainly have beneficial results in the Church life in Townsville. I personally hope that the healing mission as outlined by Canon Glennon will be nurtured in North Queensland. The tradition of the ancient Church will bring much benefit and comfort to our people and I know many of the clergy are seriously preparing and praying for this ministry."

SUDDEN DEATH of Bp KOH

Right Rev. Tan Sri Roland Koh, Bishop in West Malaysia, died on Saturday, October 7, after a stroke. He was in Philadelphia, USA, visiting his daughter.

He was born in Borneo in 1911 into a Buddhist family. After his conversion, he trained for the ministry in Canton and served for a time in China. When vicar of St Mary's, Kuala Lumpur, he was made assistant bishop of Singapore in 1958.

He was Bishop of Jesselton from 1965 until its division in 1968 when he became Bishop of Sabah. When Singapore was divided in 1970 he was chosen as Bishop of West Malaysia with Kuala Lumpur his see city.

Roland Koh was a warm and friendly man, at home in any company, easy to work with and a man with a wide experience and knowledge of affairs. He was honoured by his country with the PSM of Selangor in 1968, which gave him the title of "Tan Sri."

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