

# THE ANGLICAN

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## BAPTISM, CLERGY TRAINING ISSUES DISCUSSED

### COMMON GROUND FOUND BY JOINT WORKING GROUP

No neatly-packaged solutions emerged from the consultation held at Wahroonga, N.S.W., last week but the Australian Church has reason to be grateful to the twenty-one representatives of its major denominations who achieved so much from Wednesday evening until Saturday morning, October 11 to 14.

The first meeting of the joint working group of the Australian Council of Churches and the Roman Catholic Church was chaired by the Archbishop of Melbourne, the Most Reverend Frank Woods; and the Archbishop of Hobart, the Most Reverend Guldfoord Young.

*It discussed the theology of Baptism; the training of priests and ministers; and the developing of a better understanding of the ecumenical movement amongst churchpeople.*

The joint working group's recommendations will be reported to the Australian Council of Churches and the Episcopal Conference of the Roman Catholic Church in Australia.

The following message to the churches was issued at the conclusion of the meeting: "When the agenda for this first meeting of the Joint Working Group was arranged, few could have expected it to prove so comprehensive an occasion. During our three days together we have been conscious of a deepening sense of unity. Supported by the prayers of a great number of Christians we have been able to explore many common problems openly and straightforwardly."

The questions to which we gave particular attention were those of Baptism and Theological Education. We were struck by the way in which some apparent differences turned out to be misunderstandings about words. Even when the differences proved to be more than apparent we frequently found in them common ground and a basis on which we can work together.

"The impact of our praying together will remain with us for a long time. We hope we will seek this sort of fellowship, particularly during the Week of Prayer for Christian Unity, and we commend this kind of prayer to all."

The members held a Press conference last Saturday morning when they answered questions and issued a Press statement.

Their conclusions on three main topics were:

#### MEANING OF WORDS

● **Baptism:** A great deal was done at the meeting to clear up misunderstandings, particularly about the meaning of words used by different churches.

The validity of baptism, the place of faith in baptism, the necessity for baptism and the baptism of infants were discussed.

Papers were read on these subjects by Dr. Leon Morris (Anglican), Principal G. Barnes (Congregational), Fr. A. O'Hagan, O.F.M. (Roman Catholic), the Reverend James Peter (Presbyterian), the Reverend E. J. Cusack, M.S.C. (Roman Catholic), and Dr. P. Murphy (Roman Catholic).

It is expected that the working group will finish its discussion on Baptism at its next meeting in May, and issue a statement on the subject.

● **Theological Training:** Two papers presented by the Reverend Rex Davis (Anglican) and Fr. J. Scullion, S.J. (Roman Catholic), showed the extent to which ecumenical cooperation

in the training of the clergy was going on overseas, particularly in America.

The working group pointed to "the sad fact that over the years in Australia men have been prepared for the Christian Ministry ignorant of the way in which their fellows in other churches understood the ministry and were trained for it."

As Dr. Guldfoord Young said at the Press conference, "Who better than a Presbyterian to tell students about Calvin's doctrine of Justification by Faith?"

The group hoped that church-people might soon be working together to discuss the sharing of lecturers and the sharing in the common life of the various theological colleges.

#### WIDER ISSUE

● **Better understanding of the ecumenical movement:** The group will make recommendations to both the A.C.C. and the Episcopal Conference on this.

It hopes that the fellowship (some 200,000 miles per year) he quickly became aware of the vast distances of Western Australia.

After a short period in Perth he travelled to Meekatharra some 350 miles away.

There he was met by the Rector of Mount Magnet, the Reverend Bernard Buckland, and driven to Mount Magnet by car (120 miles).

For example, there were interpretations of the Council of Trent which he had not known about.

The Archbishop of Melbourne said that he was surprised, but grateful, for the extraordinary interest shown by the Press in this conference.

Archbishop Young thought this was so because modern man was looking for unity in all things.

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The Archbishop of Melbourne, the Most Reverend Frank Woods, with the two women members of the Joint working group of the Australian Council of Churches and the Roman Catholic Church, Miss Elizabeth King (The Grail, Melbourne, left) and Mrs. G. G. Wyllie (A.C.C., Sydney), in the grounds of the Franciscan Retreat House, "Mount Ahera", Wahroonga, last week. With them is the Father Guardian of the House, Fr. Paul, O.F.M.

## BISHOP DEAN MAKES SOME VERY LIVELY COMMENTS

FROM OUR OWN CORRESPONDENT

Perth, October 16

The Executive Officer of the Anglican Communion, the Right Reverend Ralph Dean, arrived here on October 10.

An experienced traveller (some 200,000 miles per year) he quickly became aware of the vast distances of Western Australia.

After a short period in Perth he travelled to Meekatharra some 350 miles away.

There he was met by the Rector of Mount Magnet, the Reverend Bernard Buckland, and driven to Mount Magnet by car (120 miles).

From Mount Magnet he was conveyed to Geraldton (260 miles) and then back to Perth (310 miles). This all happened within the space of 48 hours!

On October 12 Bishop Dean addressed the metropolitan clergy, with members of the Diocesan Council, the Anglican Missionary Council and the Diocesan Board of Missions in the delightful annex of Christ Church, Claremont.

In a stimulating, provocative address the Bishop made these points:

● The Lambeth Conference of 1968 should be the last such conference in its present form. "That is," said Bishop Dean, "if we are really serious about the reunion of Christendom."

He added that he had still to be convinced that Anglicans are in earnest about schemes of reunion.

● He expressed his amazement that the Church in Australia is still officially known as "the Church of England in Australia."

#### TITLE MISLEADS

"What rubbish," said the Bishop, "the Church of England is in England."

He said that people are naturally misled by such a title. Later when pressed to declare a suitable title he conceded the difficulty but suggested "The Anglican Church of Australia."

● Dealing with the ordination of women Bishop Dean said that no one, not even the Archbishop of Canterbury, could produce to him one sound theological reason against it.

(Continued on page 11)

## ANGLICANS METHODISTS

### UNITY TAKES PROGRESS

ECUMENICAL PRESS SERVICE

London, October 16

At the latest meeting of the Anglican-Methodist Unity Commission at Windsor from September 29 to 25, Roman Catholic and Old Catholic church observers were in attendance and contributed to the discussions.

Representatives of the Congregational and Presbyterian churches have been invited to the next session, to be held in November.

"The Commission is well aware of the necessity to understand and remain in close touch with other churches which are equally interested in the prospect of unity," said a statement issued at the close of the meeting.

The former Archbishop of Canterbury, Lord Fisher, who had been quite critical of the commission's progress, was invited to outline his concerns at the start of the meeting.

Representatives of "dissentient opinion" in the Anglican and Methodist churches also gave their views.

The statement said that the commission was now well on its way towards completing the task of clarifying issues.

"Unanimous agreement on the place of Baptism, Confirmation, and public reception into full membership has already been reached," it said.



At the Ecumenical Service held in Seattle, U.S.A., on September 24, when 14,000 people heard the Archbishop of Canterbury call on all Christians to work towards unity. Left to right: the Roman Catholic Archbishop of Seattle (Episcopalian), Bishop W. Palmer (Methodist), Rabbi R. Levine, and the Presiding Bishop, the Right Reverend J. E. Hines.

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## CEREMONY HELD AT CHADSTONE EAST

### BISHOP ARNOTT SETS STONE FOR NEW CHURCH

FROM A CORRESPONDENT

Melbourne, October 16

The Bishop Coadjutor, the Right Reverend Felix Arnott, set the foundation stone of St. Mary's Church, Chadstone East, on September 30.

The day was also one on which people who had been instrumental in the formation of a centre at, as it was then known, Jordanville, and who had since left the area, were able to meet again.

The service was held outside in very pleasant conditions, at the north east corner of the church building.

The procession was led by the crucifer, Robert Wiltshire, followed by the choir, then the two acolytes, Tony McGowan and David Troyahn.

The churchwardens came next, and they were followed by the visiting clergy, who included the Reverend Neil Cochran, Vicar of St. Andrew's, Glen Waverley; Canon C. N. Thomas, Vicar of St. Peter's, Box Hill and Rural Dean; the Reverend E. A. Leaver, Rector of Yalland, who was the Vicar of St. Matthew's, Ashburton, at the time when the centre was commenced, and to which parish it was attached; the present Vicar of St. Matthew's, Ashburton, the Reverend Brian Kyme.

#### MOZART GLORIA

The clergy were followed by the Vicar of St. Mary's, the Bishop and his two servers, Garry Mide and Jim Crawford.

The choir and clergy assembled adjacent to the place where the stone was to be placed in position, and the service commenced with the singing of the Hymn, "All People That on Earth do Dwell".

The lesson was read by the Reverend E. A. Leaver, and the anthem was the Gloria from the Twelfth Mass, by Mozart, after which the Bishop spoke briefly to the people when he conveyed and congratulated the parish on behalf of the diocese and told the people of their importance as the "bricks" of the church.

After the service, the Ladies' Guild served afternoon tea to all those present and the Bishop was presented with a book as a memento of the occasion by

one of the members of the G.F.S., Shirley Robinson.

Amongst those present were the architect, Mr and Mrs Blyth Johnson; the builder, Mr Mervyn Irvine and his wife; the formans, Mr Tom Hall; Mr Ian McLaren, M.L.A. and Mrs MacLaren; Mrs Arnott who started the first Sunday school in the centre; and Mr and Mrs E. C. Looker, in whose home the first services were held.

The church is expected to be dedicated on Sunday, March 31, 1968.

## G.F.S. FESTIVAL SERVICE

FROM OUR OWN CORRESPONDENT

Melbourne, October 16

The Victorian Parish Band, leading a march of members of the G.F.S. stopped traffic at Melbourne's busiest intersection on Sunday afternoon, October 15, when the girls marched from the Alexandra Gardens to St. Paul's Cathedral for their annual service.

Following the band, the marchers were led by a crucifer, and the G.F.S. flag and diocesan banner, and branch banners were carried at intervals between the ranks.

At the cathedral, there was a procession of banners during the opening hymn, and the Dean received the G.F.S. flag and diocesan banner in the sanctuary. The other 49 banners were taken to the two side chapels.

The theme of the service, conducted by the Precursor was "Peace", but even for this portland theme, it is questionable whether "Peace, perfect peace, in this dark world of sin" was a happy choice for a congregation which included so many very young girls.

Similarly, there are probably other hymns more suitable for such a service than "Jesus, lover of my soul", and "At the heart of Jesus" could really have lifted the rafters with so many to sing if it only the better known tune had been used.

The preacher was the Reverend G. T. Glascock, of St. Michael's, Norlane, on the subject of friendship through Christ. The lesson was read by a G.F.S. member, Ann Wylie, of St. Margaret's, Caulfield.

Before the benediction, choir (G.F.S. members from the Church of the Ascension, Macleod), organ, and banner bearers processed through the cathedral to the singing of the Church's own foundation and the procession, in fact, was the first of its kind for the G.F.S. World Project in Korea.

## FELLOWSHIP FOR MIGRANTS

FROM A CORRESPONDENT

Melbourne, October 16

Changing population patterns within the metropolitan area have led the European Australian Christian Fellowship to move to a new headquarters at 133 Church Street, Richmond.

Commenting on the move, Mr D. Cox, initiator and secretary of the fellowship said last week that the new centre would serve as a base for team operations over the metropolitan area.

The newly-renovated building also provides counselling rooms for use by the staff of the fellowship.

Club activities for special groups of migrants are also envisaged.

#### "NAVIGATOR"

The fellowship's activities involve staff in street work in expresso bars in other parts of the city, and "At the heart of Jesus" could really have lifted the rafters with so many to sing if it only the better known tune had been used.

The Church Street cafe, which bears the name "Navigator" will also serve a large migrant youth population in the Richmond locality.

Commenting on the name, Mr Cox said that the symbolism was twofold: it expressed the concern of the fellowship for migrant people who were "steering a new path in strange waters".

It also recalled the economic symbolism of the Church as a ship, with the Cross as mast, voyaging the troubled seas of this world.

Members of the Girls' Friendly Society in the Diocese of Melbourne marching to St. Paul's Cathedral for their annual festival service on October 15.

## S. JOHN'S CATHEDRAL ON TELEVISION

FROM OUR OWN CORRESPONDENT

Brisbane, October 16

"The Unfinished Cathedral", a programme about St. John's Cathedral, Brisbane, will be seen on all A.B.C. television channels in Queensland on Sunday, October 29, at 9.30 p.m.

It has been stated that St. John's will probably be the last Gothic cathedral built in the world, certainly in the Southern Hemisphere.

Begin in 1901, the building is at present receiving much-needed additions to the nave, which when completed will still leave it as "The Unfinished Cathedral". This unfortunate state will be due to one thing only—insufficient funds. And in a way, the extensions now, will pose almost as many problems as they are designed to solve.

The offering at the service, taken by 18 G.F.S. members, was for the G.F.S. World Project in Korea.

The film features interviews with the former Dean of Brisbane, the Very Reverend W. Baddley, Dr. Keith Rayner, official historian to the Diocese of Brisbane, and the Project Manager in charge of operations, Mr A. Turnbull.

Included are scenes showing the history behind the first part of the great building, film of the cathedral as it is today, the painstaking quarrying of the stone by specialist masons brought from England for the job, and stories and anecdotes of some of the more colorful characters who have graced its sanctuary.

Anyone who is impressed by the glories of Gothic architecture will find this programme about the job, and stories and anecdotes of some of the more colorful characters who have graced its sanctuary. It is highly unlikely today's viewers will ever again have the opportunity to see anything like it.

## "DIALOGUE IN UNITY"

The Archbishop of Melbourne, the Most Reverend Frank Woods, and the Roman Catholic Archbishop of Hobart, the Most Reverend Guilford Young, will appear together in the A.B.C. television programme "Dialogue" on November 7.

## LOCAL COUNCIL OF CHURCHES CONSIDERED AT CONFERENCE

FROM A CORRESPONDENT

Melbourne, October 16

"Understanding each other" and "working together" were expressed as two basic purposes for local councils of churches by a one-day conference of

The conference was convened by the Victorian Council of Churches to provide a place where the growing number of such councils could meet and receive help for their common mission.

Speaking of the history of such councils in Victoria, the Reverend A. D. Dargatzis, secretary of the Victorian Council of Churches, said that there had been three stages in their development.

Councils of Churches had been in existence at the turn of the century, and had been formed as a result of the ecumenical movement and the formation of the World Council of Churches in 1948.

Local branches of this World Council had been formed, ex-

pressing a desire of the churches to draw closer together in understanding each other, and in pursuing their common mission.

The Church and Life Movement had in 1966 had brought with it new inter-church councils which had stressed the common responsibilities of the churches.

There was a need, he said, to examine the various stages, and consider new guidelines for the work of local councils of churches.

#### MANY ACTIVITIES

In group work the forty representatives shared information and ideas of one another's programmes in the morning session. The reports indicated the wide variety of activities and new initiatives being undertaken.

Generally membership included Anglican, Methodist, Presbyterian, Congregational, Churches of Christ, Baptist and Salvation Army.

## SYDNEY OFFICER FOR MELBOURNE

FROM A CORRESPONDENT

Melbourne, October 16

The Archbishop of Melbourne has announced the appointment as Director of Christian Education of the Reverend Kenneth McIntyre, who is in present Adult Education Officer of the Diocese of Sydney.

Before his appointment to his present post in 1964, Mr McIntyre was Organising Secretary of the Diocesan Board of Education.

He saw service with the R.A.F. during the war holding the rank of squadron leader. He was awarded the D.F.C. for his service with the Pathfinders.

#### WIDE EXPERIENCE

Between war service and theological studies at Moore College, Mr McIntyre was employed in the State Public Service with responsibilities in the areas of management and administration.

Ordained in his middle thirties, he has had rich experience of parish life as a layman and also as an assistant curate. He is married with two sons and a daughter.

It is expected that he will take up his duties in the Diocese of Melbourne on February 1.

## SISTER GILLIAN FOR CONDOBOLIN

FROM OUR OWN CORRESPONDENT

Bathurst, October 16

Sister Gillian of the Community of the Sisters of the Church, will visit Condo-bolin for a women's meeting on October 31, and will stay for a night.

She will be guest speaker at the meeting to which women from all churches are invited.

The Community of the Sisters of the Church is a religious Order founded over a century ago.

It is a world-wide order, having schools, orphanages, homes for the aged, and hospitals in Canada and Australia.

For many years, Sister Gabriel's School, Waverley, for many years, St. Gabriel's School closed down, and a team of Sisters began an experimental community life in a house at Gleebe.

The Condo-bolin Anglican Younger Set will be the host for a district youth rally and missionary exhibition on their national festival week-end, November 4 and 5.

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The Right Reverend Felix Arnott setting the foundation stone of St. Mary's Church, Chadstone East, on September 30. The builder, Mr M. Irvine, is partly obscured.











## BOOK REVIEWS

## FOUR EVANGELICALS

THE MAKERS OF OUR HERITAGE. Marcus Loebe, Holder and Stoughton. Pp. 121. \$3.95.

EVANGELICALS have not as always been respected or as valued as they have deserved. They have been called law-breakers, separatists, die-hards, and individualists.

They have been misunderstood and rejected. The good news of the Gospel has made men keen on saving souls; but the notes of law and judgment have played a small part in that exercise.

Eager in many movements for social betterment, they have frequently desired "to escape from the world to come" and themselves aloof from the needs and problems of their neighbours.

Strict in the disciplining of their personal lives, they have sometimes been severe in their judgment upon others. Elements of the good news have been magnified to the distortion of the picture.

To somewhat correct this, as well as to provide encouragement for his Evangelical brethren, the Archbishop of Sydney has singled out four evangelical leaders whose lives and character exemplify that Evangelical commitment on which he writes in his judicious foreword.

Mildly polemical, yet always erudite, he discusses biographically Kyle of Liverpool, Moulton of Durham, Knox of Manchester and his former chief, Mow of Sydney.

Kyle, a born leader, 12 million of whose tracts sold during his life time was "perhaps the first undisciplined leader of his party since Simon and Wilberforce." In Dean Church's words, "he was as obnoxious to all High Churchmen as the Bishop of Limerick can be to any Low," but his lifelong friend, Bishop Hall, spoke of him as "this man of granite with the heart of a child."

MOULTE, the saintly theologian, was the spiritual and pastoral giant whose elevation to the Palatine Bishopric of Durham resulted in a reign of thirty years which "fell short of the high level which his friends had conceived for him."

Knox, one of "the most effective disciplinarians" during his twenty years at Oxford, was the Bishop of Manchester, Manchester, with its 560 parishes, was in Archbishop Davidson's words to Knox's successor, William Temple, "one of the greatest in the Church of England."

A prodigious worker, during his first twelve years he had visited each church in the diocese, arriving in one on the Saturday evening, and departing for the next on Sunday afternoon.

Of Mow, Dr Loane has written:

ten more extensively in his official biography. Considerable space is given to his role as episcopate in West China, probably the happiest period of his nearly forty-year episcopate.

While noting the Archbishop of Sydney's role in advancing the battle the gifts and training which the Diocese of Sydney demanded, Loane fails to comment adequately upon the acute distinction between the role of a bishop to be elected to the Primacy in 1934.

TO what extent did he become a diocesan centre, rather than a Province-centred or Australia-centred as a result? Did his ability as our greatest missionary statesman have to wait till his election in 1947 before it really flowered?

Archbishop Loane's comments on Mow's one test of real friendship—personal loyalty—and as well as his communications have, that where this loyalty was not forthcoming, the friendship came to an end.

It is interesting to note that Loane's view of Sydney was as being shy and reserved.

As a convinced Evangelical, Loane sees the faults in the men about whom he writes, but does not allow these to diminish or deny their strengths. The lack of objectivity is perhaps seen in the title, he chooses, as they, by implication, sole makers of our faith. The further sidelight is given in Archbishop Wright's action at St James', Sydney, where "the fault was to root such vestments out of Sydney altogether."

On balance, however, their exaltation of Christ, their undoubted intellect, ability and energy, by sustained hard work make these men stand out as men of no general interest. —A.V.M.

## OLD TESTAMENT FOR TEENAGERS

THE SWEEP OF ISRAEL. By Ronald Southwell, illustrated by Robert. Pp. 118. \$2.95.

The Old Testament is packed with grand stories which are perfect for retelling with a dramatic flourish. They make very good material as most Sunday school teachers know.

Ivan Southwell retells three of the best known under the title "The Sword of Esau". Gideon, Gideon, what have you done? and "Even Job was not swallowed by a fish."

He does them very well indeed, aiming at the younger teenage audience. Experienced teachers will have their own versions which they may prefer but younger ones could well start off with these. —J.S.

## OPERA HOUSE CONUSION

THE SYDNEY OPERA HOUSE AFFAIR. Michael Busne, Thomas Nelson Ltd. Pp. 184. \$3.95.

SYDNEY is a city that is remarkable for its extraordinary beautiful harbour, the extraordinary monochrome nature of its Anglicanism, the extraordinary of its murders (the Nurse, murder, and the Chandler-Bogge case) and now we have the story of its extraordinary Opera House which has been building since Joern Utzon won an international architectural competition for its design in 1957.

It is properly called an affair, although in his book, Baume, it is a tragedy because it has provoked controversy not only among the unconventional but for the delays, confusions, and had management which has made its construction.

Your reviewer last year, because of a heavy misapprehension about it at a dinner party where his hostess took the line that Utzon was a much maligned man who should have been allowed to finish what he had conceived and had begun to build.

In his view, a great artist was being oppressed by narrow-

## NEW WORK ON S. LUKE

S. LUKE THEOLOGIAN OF REDEMPTIVE HISTORY. Richard P. Bell. Pp. 167. \$6.50.

THIS is a dissemination presented to the Theological Faculty of a German University in 1964 and introduced into English by Professor R. H. Fuller and his wife.

It is for serious students of the New Testament and not for general readers.

Dr Flender considers afresh the Luke's material and sees in Luke's shaping and redaction of the available material his distinctive standpoint as a theologian.

He will have none of the old story that Luke is "antheliotic" in his approach to the completion of his material, and insists that the writings of Luke are to be distinguished by a definite standpoint—a lack of interest in the causal connection of events and a climactic parallelism which places side by side what belongs to the old world and the new world of God.

The argument is detailed and often difficult. It is at times obscure and unconvincing, but the patient reader is regularly rewarded by real insight into the Lucan mind and writings.

The argument that Luke transfers theological statements previously associated with the Synoptists to the exaltation of Christ is very convincing.

The chapter on Jesus Christ and History does not fulfil its promise. The argument to dislodge the Evangelical dogma that Christ is present in the community through the Holy Spirit seems to me to fail in what it sets out to do.

Dr Flender's assertion that Luke combines objective narration of the earthly life of Jesus with testimony to the mystery of faith seems sadly unsupported.

Many points, however, are well taken, and the book should not pass the notice of students of the Gospels. —J.L.R.

## TWO PAPER-BACKS

THE NEW LEFT CHURCH. Temple Foundation. Pp. 128. 50 cents.

THE BEGINNINGS OF A PEOPLE. Temple Foundation. Pp. 128. 50 cents.

These two books are very different in subject and treatment. Mr Engleton is a research fellow in English at Jesus College, Cambridge, and his book reveals his literary bent.

He sets out to show that we cannot, even if we want to, separate our Christian faith from the political and social and even this is somewhat odd but these days we write quite well. I imagine that he reads the "New Christian" religiously every fortnight.

Mr Rhymer was once a member of the Community of the Resurrection and brings his considerable scholarly resources to bear on the Pentateuch. His graphics and maps will be useful to those who come face to face with J.E.P. and D for the first time.

These books are worth putting in the parish bookstall and will be of interest to the enquiring layman.

—J.T.

## ON PREACHING

NOTES OF D. W. CROFT. Pp. 128. 50 cents.

First published in 1962 as one of a trilogy of books on preaching, this is the first volume of a series of three books on preaching, the second one re-issued in paperback form.

There is a most valuable introduction on the Theology of Preaching in which he discusses the relation of the Word of God to the Church, to the Sacraments and to Worship.

Theological insights are reflected in the chapters, which follow. They are suitably indexed for the Church services. —A.V.M.

## EVANGELICAL VIEW OF NEW SERVICES

SERVICES OF BAPTISM AND CONTRITION. Marham Book. Pp. 42. \$1.00.

THIS book is one of a series of occasional studies on doctrinal and liturgical subjects put out by the Evangelicals of the Church of England.

The preface says quite openly that if Evangelicals are less than enthusiastic about the Baptismal Service prepared by the Liturgical Commission, and are asked what they would like better, this service supplies an answer.

It is almost exactly a hundred and twenty years since Mr Gornham was presented (at his own request) by the Wile Lord Chancellor to the living of Bramford Speke in the Diocese of Ebor.

After an exhaustive examination lasting for thirty-three hours spread over three days concerned wholly with the doctrine of baptismal regeneration, the Bishop of Ebor declared that he found Gornham's doctrine to be unimpaired and declined to institute him.

This judgment was upheld by the Court of Arches but subsequently reversed by the judicial committee of the Privy Council.

THE crux of the matter lay in the plain fact that on certain subjects, notably the sacraments of the Eucharist and the language of the Book of Common Prayer were more catholic than the language of the Thirty-Nine Articles.

Expressing anxious to preserve categorically the need for conversion and were afraid of any "high" view of the sacraments which said or implied that Christians were regenerated unconditionally in infant baptism and therefore was not in need of any subsequent regeneration.

The awkward fact was that the Book of Common Prayer said in the Baptism service that a

baptized infant was regenerate.

This crisis of conscience is still with the Evangelicals and is evident in the book under review. The book itself is remarkably fair and has some sensible things to say. It however makes no mistake about the word regenerate because it is omitted completely from the service proposed.

THE services themselves are as good as far as they go although the compilers have not achieved that effortless simplicity of English which is essential in liturgical revision.

One reviewer thinks that what is proposed is too radical a departure from the practice of the Church of England and therefore would confuse many of itself for acceptance.

Austrian we have "A Modern Liturgy" which is Zwilling in form, if not in intention. It would be hard to be so satisfied with a Baptismal service which it was a vehicle of regenerating grace than a pledge of future regeneration.

The Confirmation service is dispirited, might well be used as the admission service to some fraternity so pointed has been the neglect of the gift of the Holy Spirit as an integral part of Confirmation. —J.T.

BUSH BROTHERHOODS PARSON ON THE TRACK. Douglas Bush. Pp. 128. 50 cents.

One view of the Australian Bush Brotherhoods, previously reviewed in these columns, and very well received for a highly readable account of the adventures of pioneers who pioneered Outback ministry, has now been re-printed. It would make an excellent gift to those thinking about their vocation.

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sebel THE PEOPLE SEATING PEOPLE



The services themselves are as good as far as they go although the compilers have not achieved that effortless simplicity of English which is essential in liturgical revision.

One reviewer thinks that what is proposed is too radical a departure from the practice of the Church of England and therefore would confuse many of itself for acceptance.

Austrian we have "A Modern Liturgy" which is Zwilling in form, if not in intention. It would be hard to be so satisfied with a Baptismal service which it was a vehicle of regenerating grace than a pledge of future regeneration.

The Confirmation service is dispirited, might well be used as the admission service to some fraternity so pointed has been the neglect of the gift of the Holy Spirit as an integral part of Confirmation. —J.T.

BUSH BROTHERHOODS PARSON ON THE TRACK. Douglas Bush. Pp. 128. 50 cents.

One view of the Australian Bush Brotherhoods, previously reviewed in these columns, and very well received for a highly readable account of the adventures of pioneers who pioneered Outback ministry, has now been re-printed. It would make an excellent gift to those thinking about their vocation.

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## RECLAIMING HUMAN LIVES

By the Reverend W. V. Payne, Director of the Church of England Counselling Service,  
Diocese of Sydney

● What is our Church doing to help eradicate the hoodlum element?

● Does the Church care? ● Are these young people, victims of social assassins, being helped in any way?

● How does our Church function in these problem areas?

Good questions that deserve straight-forward answers! The Church does care and it shows its concern by being part of a team which is helping these youngsters to sort out their problems.

The Church representatives in this field are the Court workers, the Reverend J. Humphreys, Mr. W. Gates and Miss L. Perkin, at present very much involved with boys and girls who are facing varied charges in relation to the hooliganism prevalent in Sydney at this very moment.

These Court workers are part of the Church of England Counselling Service which commenced activities earlier this year.

The aim of the Counselling Service, a department of the Home Mission Society, is to help in the reconstruction of people and families in relation to God and society; to work as a part of the Church of God in establishing His Kingdom on earth.

In acts of love and understanding, the service will show something of God's love.

The work of the service will be the sign of the divine work of a God . . . who exercises judgment for the oppressed, who gives food to the hungry, who raises them that are bowed down."

### HELP IN CRISIS

The Home Mission Society has been involved in the lives of tens of thousands since its inception 111 years ago. The Counselling Service is the result of a committee which investigated the role of H.M.S. in the social welfare field.

The service will help people in times of crisis and distress. It will act as a source of general information and advice about social welfare matters.

Many people are unaware of the help available through State and voluntary bodies. This will be made known at parish and personal level by the Counselling Service.

Restoration, or rehabilitation, will play a big part in the service. Rehabilitation for young people helped by the Court

workers. Released prisoners will be referred to the service by the prison chaplain, the Reverend K. H. Marc.

This of course, is a wide area to cover and people of the parishes will be asked to assist with this ever-growing problem.

The Church of England in Sydney must take its share of responsibility in the reclamation of human lives.

Our institutions are always filled to capacity and to build more is almost an economic impossibility.

The people of our Church must, in the Name of Jesus Christ, accept people and their problems as part of their Christian duty.

Adoptions will also be in the first concept of the Counselling Service. There is an increasing number of babies available in the community for adoption.

Until recently many agencies were involved in placements but due to the new State legislation only six private agencies have been approved.

The number of children being born to unmarried mothers is on the increase and adoption agencies have decreased in number.

The Department of Child Welfare has informed us that we will be responsible for more adoptions during this present year than ever before.

Mr. N. Mackay, the principal officer of the Church of England Adoptions Agency, is a member of the Counselling Service.

Adoptive parents will take up a child the love and understanding which it requires and deserves must be found.

To prepare and help adoptive parents it is planned to hold pre and post-adoption classes.

### ADOPTION

There are many couples who have considered adopting a child, but have never made application because of their limited knowledge concerning adoption.

Under the direction of the Counselling Service those considering adoption will be instructed in what adoption entails; those who have made application and have been accepted will be prepared for the coming event, and those who have adopted will, through trained people, be guided and helped to be the best parents possible.

The Counselling Service, as part of the Home Mission Society, will work in close co-operation with "Chealton", our names for the sick and aged; "Carama", the Samaritan, and "unmarried mothers"; with "Charlton House" for working age delinquent boys.

It will ultimately become the point of contact for social welfare work of the Church of England.

The service will aim to bring together the social services of the Church of England in the Diocese of Sydney.

It will discuss and consult with people who are actively engaged in social work and arrange conferences and lectures calculated to increase the knowledge and understanding of social conditions and social services.

It will aim to strengthen the social service of the Church and provide a service where individuals or other agencies can come to discover what special help the Church is able to give to meet their needs.

## NO VISITING NEEDED

By A CORRESPONDENT

AS midnight approached, he took one last wary look around.

One by one, the lights went out . . . you could almost feel the quietness in the now almost deserted place of devotion. During the day, so many had trodden up the little hill to the colourful shrine, their spiritual home.

The usher who had been on welcoming duty had packed up a little while before. No one ever came without being greeted by the usher on the roster. Names and addresses were carefully noted in the large book if you were a visitor.

On initiation, lay members, always made a yearly pledge, so the "temple" had no monetary anxieties, and it seems that the most financial places of worship had the best organisation. And the offerings of worshippers more than covered the cost of employing full-time lay staff.

Membership of this community

was a valued thing. Perhaps it could be thought unusual that members of this place of worship never expected their spiritual leader to do home visits. Although in times of stress they might receive a letter, and from time to time, where there had been trouble, they might possibly be invited to state their case before the Committee, the lay members by and large regarded it as their duty to go along, rather than be "chased up".

### MUCH SUPPORT

Please do not think that all the money that came in was used merely for self-support. Many worthy causes in the district were supported, some handsomely, and they always sent money interstate and overseas to further the great work.

But here in the stillness, the man who dedicated all his time to the service of men, and to keeping up their sense of devo-

tion took stock of this "temple" of theirs . . . the place where he had once been inducted to the care of so many souls.

Sunday, of course, was always the busiest day. Although, come the day of the week, the service on Friday afternoons was a growing one. The stewards of the mysteries of spiritual vitality were hard put to it to cope with the yearning for communion.

Once a month, on First Saturdays, not only the regular but many more came to share the fellowship of worship . . . this was a magnificent communal ever seeking outreach, swelling the throng of devotees at the shrine glittering with votive lights along the walls of the side aisles, and spilling over into the chapel.

Sometimes, great drops of perspiration showed on the brows of worshippers as they prayed with all their might and concentration for the Light to come. And the joy—the inexpressible burst of joy when they received the sudden flood of illumination!

How they would speak aloud the praises of the giver of gifts . . . blessings showering down as it were into their hands! The stewards would carefully note those to whom the Light came, and reverently dispense the "outward and visible" sign to the outstretched hands.

### DOMINATING . . .

Now the shrines still glowed, unattended by human beings, their lamps slowly flicking to be lit again on the morrow, when the daily round would begin once again. Soon, the Red Cloth of the Everlasting Lamp (a memorial to those who fell) would be the only glimmer to show up when the great Table-like structure where the offering and the partaking took place . . . dominating the whole interior. (It was built according to the best liturgical precepts of only one Holy Picture above the officiant's head, and here they used "ecclesiastical position" or "facing the people.")

With reverence he passed into the glassed-off narthex, closed the great doors to the outside and entered into the night towards his well-earned rest.

All was well—the secretary-manager had secured the Bowling Club and could look forward to a good night's sleep.

## CHRISTMAS PLAYS

The Church of England Information Trust has pleasure in announcing the forthcoming publication of two Christmas Plays, specially written by Nola Hayes, well known for her productions over the A.B.C.

"The First Christmas" is a play of four scenes. Props are few, and scene changes swift. It can be produced solely by children simply by emitting the choir and lighting effects which older actors would wish to maintain.

"Joseph" is a play in five scenes, the first of which is self-contained and may be produced as a separate sketch.

The two plays are being produced in one booklet, which will be available next week.

Price: 50 cents (postage 5 cents)

## SECOND IMPRESSION!

The Trust has pleasure in announcing a second impression of "The World of Christ" by R. Minton Taylor.

First published in July, 1966, the first edition has been out of print for six months.

This booklet provides a graphic and accurate account of the "background" to Christianity, from the conquests of Pompey to the death of the Emperor Marcus Aurelius in 180 A.D. It is recommended for senior Sunday school children, Bible and Confirmation classes — AND the general reader.

Not the least remarkable tribute to the author's objectivity and skill is the way this excellent work has been received by teachers and clergymen of ALL shades of churchmanship.

The new impression is now on sale at these reduced prices:

\$1.00 (including postage) net.

75 cents (including postage) to members of the Trust.

The Book Department,  
THE ANGLICAN,  
G.P.O. Box 7002, Sydney.

## THE CHRISTIAN APPROACH TO OTHER RELIGIONS

A new edition of this popular work by the Most Reverend George Appleton, Archbishop of Perth, is now available. Price: 40 cents (postage 5 cents).

The Book Department,  
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The Director of the Sydney Church of England Counselling Service, the Reverend W. V. Payne (second from left) showing the Premier, the Hon. R. W. Askin, the play area where small children may wait while their mothers are being interviewed, after the opening of the centre on October 5. On the Premier's left are the general secretary of the Home Mission Society, the Reverend N. J. Keen, and Archbishop G. R. Delbridge.



















