

Mainly About People

Right Rev. Alfred Thomas Hill, C.M.G., M.B.E., Bishop of Melanesia 1954-67, died in Rabaul, New Guinea on 27 August.

Rev. George C. Bennett, rector of St. Luke's, Whitmore Square, Adelaide, has been appointed president of the Adelaide City Mission, the new body formed by the merger of City Mission and the Evangelical Society of South Australia.

Rev. Leonard A. Straw, formerly curate of St. Leonard's, Middleton (Manchester), has been inducted as vicar of Woolgoolga (Grafton).

Rev. Edwin Esling, rector of Deloraine (Tas.) since 1965, resigned on September 16 to return to England.

Hon. Mr Justice David Montagu Chambers has accepted the post of chancellor of the diocese of Tasmania. He was educated at The Hutchins School and has been Diocesan Advocate since 1948. He has been succeeded as Advocate by Mr Peter Cranswick, a barrister and son of the former bishop of Tasmania.

Rev. W. Tasman Regnier, rector of Drouin (Gippsland), died on August 27. He had previously tendered his resignation from October 31.

Rev. Canon Walter J. A. Daniels, rector of Holy Trinity, Bowen (N.Q.) since 1958, will resign from the active ministry at the end of this year.

Ven. Herbert R. Moxham, Administrative Archdeacon of North Q. diocese since 1964, has been appointed rector of St. Peter's, Southport (Brisbane) from October 11.

Rev. Hugh D. Butler, rector of St. Thomas, Balhannah, 1964, has been appointed rector of St. Paul's, Naracorte (Adelaide) from October 25.

Right Rev. Gordon Leslie Tindall, Bishop of Grafton (New South Wales) since 1964, died recently.

Rev. Kenneth R. Roughley, rector of St. Bede's, Drummond (Sydney) since 1964, resigns on October 12, to take up an office appointment with the Home Mission Society.

Rev. Ronald F. Stone, rector of Kameruka (Canberra-Goulburn), has been appointed rector of St. John's, Kerang (Bendigo) from early December.

Rev. Ronald T. Durance, vicar of St. John's, Footscray (Melbourne) since 1963, has been appointed vicar of Christ Church, Ormond from October 10.

Rev. Donald W. Johnston, incumbent of All Saints', Nunawading (Melbourne) since 1967, has been appointed chaplain of Brighton Grammar School from January 1, 1970.

Ven. John Sharpe, archdeacon of Papua, leaves New Guinea in June, 1970, to return to England for further study.

Rev. W. Murray Harris, rector of Macquarie Plains (Tasmania), has been appointed rector of Deloraine.

Rev. John Stott of All Souls', Langham Place, London, has accepted an invitation to speak at the I.V.F. Annual Conference at the A.N.U., Canberra, in January 1971.

New synod for Sydney

THE FIRST SESSION of the 35th Synod of the Diocese of Sydney has been convened for Monday, October 13, and will continue until the following Friday.

Synod now comprises about 700 members. A service of Holy Communion will be held in St. Andrew's Cathedral at 2.30 p.m. on October 13, and the Synod will meet in the Chapter House at about 4 p.m., when the Archbishop will give his presidential address, in which it is customary to survey matters of moment in the life of the Church, both in its domestic and wider aspects. An innovation this year will be a Service of Evening Prayer in the Cathedral at 7 o'clock on the first night of Synod, when the Dean, the Very Reverend A. W. Morton, will preach.

Among the business of Synod will be ordinances to fix the general and special assessments to be paid by parishes for the work of the diocese and to establish St. Michael's Church, Wollongong, and St. John's Church, Parramatta, as pro Cathedrals.

A report will also be presented by the Inner City Commission, of which Bishop A. J. Dain is chairman. This commission was set up two years ago to recommend the future pattern of ministry in inner city areas in the light of their changed character through population and other changes.

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The press in their own room complete with three telephones, typewriters, television set and their very own coffee and tea making bar plus hot meals laid on agreed that "home was never like this." One mini-skirted journalist even interviewed Bishop Begbie, Sydney's registrar, to find out how it was all done.

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Mr Justice Richardson, chairman of committees — "I'm not rushing you but I want to get on."

Mr J. Monro of Canberra — "The Canon makes no provision for defrocking a deaconess."

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hot line

Round-up of church press comment

Tasmania's Church News features the ten-minute taped address of the Bishop which was played in all churches of the diocese on Diocesan Sunday. He spoke of preparation, commitment and mission. Rockhampton Church Gazette gives a report of its Diocesan Ecumenical Affairs Committee meeting with its Roman Catholic counterpart. Rev. R. Keyes gave a paper on some Anglican attitudes to eucharistic worship. The Roman Catholics agreed but asked if it represented the total Anglican view. A dissentient Anglican on the committee made it obvious that it did not.

Gippsland Church News asked readers for comment on the paper. Of the 16 parishes which replied, not one mentioned the section "News from the mission fields." The editor properly asks: "Is there a vital interest in this area of the church life?"

In Seek, Bishop R. F. Cowdry of South Africa says that there is nothing ecumenical about poor language when it comes to Prayer Book revision. In certain circumstances he suggests that Cranmer's language is preferable to some modern attempts to revise the liturgy. The Anglican Messenger (W.A.) reports that Kalgoolie synod upholds the "Jerramungup principle," the building of churches with public moneys. Somebody had moved in synod that the principle be opposed. At least some see its dangers.

See is able to tell us that the E. N. Matthews who wrote "Colonial Organs and Organ Builders" published recently by Melbourne University Press and reviewed in our issue of 26 June, is Mrs Matthews, a parishioner at Mooroolbark. Activity, organ of the Congregational Board of Evangelism publishes one of the really naughty statements of Malcolm Muggeridge: "At the World Council of Churches Assembly in Uppsala, as one clearly saw, they believed almost nothing. They reminded me of a pub turnout in my youth, with 10 or a dozen drunks holding on to one another. ... Alone they would infallibly have fallen into the gutter. ... If ever in human

history there was a non-event, this was it. I cannot see how apart from the desultory use of the cross as a symbol and the garb of some of the delegates, anyone could possibly have known that the occasion had anything to do with the Christian religion."

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THE AUSTRALIAN CHURCH RECORD

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Melbourne barrister lectures for IVF.

THE CHRISTIAN, POLITICS AND DISSENT was the subject of the annual Inter-Varsity Fellowship lecture given by Mr Brian Bayston, a Melbourne barrister at the University of Sydney on 26 September.

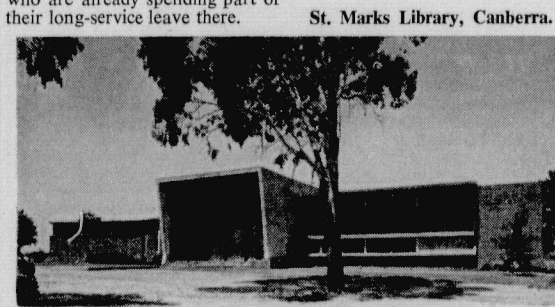
Mr Bayston is a graduate of the University of Melbourne in commerce and law and is an elder of the Hawthorn Presbyterian Church. He is active in political and interdenominational organisations.

In the course of his lecture he said that "the problem of dissent must be put in its context. Christians have a particular, indirect, way of facing problems. This subject puts 'dissent' into a context of 'Christianity' and 'politics'."

St. Mark's, Canberra, has been providing tuition by correspondence for over 20 candidates for the Th. Schol. examinations this year.

From 15 to 19 September, some of them were in residence at the Library for a week's intensive preparation for the examination, with seminars, etc. They were joined by some clergy who are already spending part of their long-service leave there.

St. Marks Library, Canberra.



THE AUSTRALIAN CHURCH RECORD

REFORMATION ISSUE

Word & Spirit: Luther & Carlstadt

MARTIN LUTHER came to his understanding of faith in the cloister, but he had to defend it in the world. There was fighting to be done on many fronts. Against the pretensions of the papacy he asserted the sufficiency of Scripture. He waged war on the humanists, for their reduced, non-theological version of Christianity. He thundered against the threat of social anarchy by the peasants who were translating his theological protest into economic revolution.

But perhaps the most serious threat to Luther's discovery of the gospel was to come from the ranks of the reform movement itself. These enemies were the radicals, those who saw Luther as Dr Pussfoot — the conservative reformer who moved too cautiously, too slowly. Luther calls his critics fanatics, and enthusiasts. He declared that they were like a swarm of bees, endlessly buzzing, but getting nowhere.

Luther's views of the radicals were very much coloured by his contacts in the early 1520s with Andrew Carlstadt and Thomas Muntzer. Luther never really tried to differentiate between the diverse streams of thought and practice to be found within the complex grouping of radical sects who are usually lumped together under the general name of anabaptist.

It was the great assumption and prejudice of all reformers of the sixteenth century that only one religion was possible within a community, so they all built territorial or state churches. This did not mean that Luther was the toady of princes. On the contrary, he writes: "a wise prince is a rare bird indeed, still more so a pious prince. They are usually the greatest fools or the worst knaves on earth, therefore one must constantly expect the worst from them and look for little good from them, especially in divine matters which concern the salvation of souls."

However, he did believe in the godgiven authority of the prince within the realm of civil government and saw the duty of the prince as the restraint of evil and promotion of concord. When it appeared in the Peasants' War of 1525 that the radical leaders of the peasants were endeavouring to overthrow the social order, Luther attacked them bitterly with his pen. He saw the movement as a threat to the spiritual reformation for which he was working and as giving occasion to the Catholic princes to point the finger at all reformers and assert that social anarchy was the inevitable consequence of departure from Catholic traditions.

However, it was not merely the excesses of the Peasants' War which caused the division between Luther and the radicals. Deep theological differences had been exposed in the conflict between Luther and Carlstadt several years earlier.

Andrew Bodenstein von Carlstadt, or ABC as the wits called him, was Dean of the Theological Faculty at the University

of Wittenberg and a senior colleague to Martin Luther, young professor of Biblical Interpretation. At first the two men were friends although the clever and erratic Carlstadt seems to have been jealous of Luther's success. In October 1517 Luther nailed up his 95 theses against the sale of indulgences and what had been a matter of theological debate became a great public issue. Early the following year while Luther was at Heidelberg, Carlstadt, determined to outdo Luther, put forth a further 406 theses for public debate.

by Rev. Maurice S. Betteridge
chaplain to the University of
New England, Armidale,
N.S.W.

The reform movement gathered momentum in the years that followed, and when Luther travelled across Germany in 1521 to appear before the Emperor and the princes, the city of Worms gave him a tumultuous welcome. Questioned about his teachings, Luther refused to recant and his life was in danger.

On April 26th he and his Saxon friends set out in two carts for the long journey home. As he rode he wrote to his friend Lucas Cranach, the court painter at Wittenberg, summarising his experiences in the past few days. It read: "Are these your books?" "Yes." "Will you revoke them or not?" "No." "Then get out."

Luther's friends resolved to remove him from danger. As the carts trundled through the Thuringian forest horsemen waylaid them and after a mock battle to deceive the wagoners, Luther was carried off to the Wartburg castle. There he lost his monk's tonsure and grew a beard, being known as Junker Georg.

His major achievement during the months of hiding which followed was a splendid translation of the New Testament into the contemporary German of Saxony. It was a work which was to have an even more significant influence on the German language than the Authorised Version has had in England. Luther says of it: "My teachers were the housewife in her home, the children at their games, the merchants in the city squares; I tried to learn from them how to express and explain myself."

His translation is a monument to his conviction of the power of the Word of God to bring about the reformation of the church.

Meanwhile, in Wittenberg the pace of the reform movement had accelerated. Carlstadt had gained an ascendancy over the town council and he preached against monastic vows, clerical celibacy, and private masses. Not that Luther hadn't said many of the same things. The difference was one of timing and degree.

Central to Luther was his doctrine of the liberty of the Christian man. With Carlstadt

this became a new law. What Luther had permitted, Carlstadt insisted on.

In November, 1521, the Wittenberg monks left their monastery. On December 3 the students rioted and smashed images in the churches. On Christmas Day, Carlstadt celebrated Holy Communion dressed as a layman and distributed both bread and wine to the congregation.

Two days later bearded weavers from the Saxon town of Zwickau arrived, claiming they were prophets. They spoke of direct converse with the Holy Spirit in dreams and visions and no one was more impressed than Carlstadt. He ridiculed theological learning and claimed that he, too, had direct revelations from God. In a letter he wrote to Thomas Muntzer at the time he said, "I have talked more about dreams and visions than anybody on the faculty."

Hearing of all this tumult, Luther came out of hiding and returned to Wittenberg on March 9, 1522. In the week which followed he preached eight sermons. It was a week which was to be decisive in the history of the Reformation.

Luther saw clearly that fanaticism in Wittenberg would alienate the mass of the people and bring down the Reformation in confusion. He stamped on extremism because of his concern for the weaker brother.

"You have gone too fast for there are brothers and sisters on the other side who belong to us and must still be won... we must first win the hearts of the people. And that is done when I teach only the Word of God, preach only the Word of God, for if you win the heart you win the whole man."

Luther saw the Reformation in a way fundamentally different from that of Carlstadt. To Luther it was primarily a reformation of faith and doctrine. He believed in the power of the Word to change men and that when this happened false practices would be exposed and allowed to die.

"What do you suppose Satan thinks when you try to do things by violence? He sits back in hell and thinks: How fine a game these fools will make for me. But it brings him distress when we only spread the Word and let it alone do the work. For it is almighty and takes captive the hearts of men; and if the hearts are captured the evil work will fall of itself."

It was only gradually that Luther realised that it was not quite so simple and that the new faith was to need new structures and organisation.

Luther had won the day in March 1522. Carlstadt left Wittenberg and the prophets withdrew in confusion. It was not the end of the matter but basic issues had been laid bare.

Sanity and discipline and a policy of gradual reform had triumphed over irrationality, licence and upheaval.

But the real issue lay deeper. At stake was the source of authority in religion.

Carlstadt was a mystic. He believed that a mystic awareness

EDITORIAL

The Reformation Now

IN A TIME OF ALMOST chronic mistrust of the past, every act of remembrance, whether sacred or secular, and no matter how hallowed, must come under criticism and review.

The criticism may be unconscious, but we are so persuaded by the dominance of technical progress and the consequent climate of opinion that we live with the unexpressed assumption that we have little to learn from an earlier age. The Christian Church is not immune from current fashions of thought and it is, perhaps, with less confidence than our forefathers, that we lean upon the achievements and the principles of the Reformation of the sixteenth century.

The Christian Church is a wider body now than it was even half a century ago. It is different in its form and organisation. In 1914, the churches of Asia and Africa were still largely under European leadership, were sustained by European support and accepted European theological concepts, either Roman Catholic or Protestant, with little criticism. Since then we have had the revolution. New leaders, new patterns of thought, new awareness of the origin of Christianity outside of Europe, have become part of the life and understanding of new churches. The theological controversies of sixteenth-century Europe speak of a culture that is not theirs and of events which have no place in their own histories, either sacred or national.

We may also need to remind ourselves that the Reformation has tended to be all things to all men. Like a mirror, it has frequently reflected the private prejudices of those who gazed into it. For the Protestant it was a recovery of Gospel truth. For the Roman Catholic it was a tragic rending of the seamless robe of Christendom. For a liberal historian, such as G. M. Trevelyan, it was a new step in mankind's march to freedom. For the scholar it was the blossoming of liberal thought and studies. For the Christians of Asia and Africa, whether layman or cleric, it is none of these things, even if they ask themselves the question at all.

Thus, for those who value the Reformation, the time may well have come to ask, what is it in this event that is of enduring value to the pilgrim Church of God, as it moves into new patterns of culture and new areas of history. The Reformation stands in the Protestant churches as being of unique value. But to hallow the past and past events, without reflecting and asking why, may lose us those things which we value most.

The Reformation must stand in the history of Christendom as a time of critical recovery, when certain basic understandings of the Christian Gospel were literally re-discovered, re-stated and spread abroad. This occurred in a world that was essentially a religious world and not like ours, an increasingly secular one. But the essential discovery transformed that age and, more significantly, transformed eternally, the lives of people who were caught up in a fresh movement of the Spirit of God.

The Reformation brought central points of the Christian Gospel to the fore. It was a movement based on an individual understanding of God's grace, given to men without bargain or repayment. It saw faith, that is personal trust in God and His promises, as the first and last step in man's relationship with God; it saw man as guilty, lost and unable to save himself. It stood for an assertion of the authority of God's Word, addressed to man in his need, as being the sure, central and unfailing authority for both the Christian and the church.

The history of the Reformation, the events themselves, the culture in which it took place, the clash of princes, godly or otherwise, lie in one chapter of history hallowed though it may be. But we must face the fact that these things will not seize the hearts of Christians of other cultures as they may have seized ours. We must face the fact that these events could seem strangely irrelevant to a new generation arising in our own culture, sceptical of the past and little concerned with its achievements.

On the other hand, the spiritual claims and assertions of the Reformation are as old as the Gospel itself. It is this that must be hallowed, revered, defended and proclaimed. The challenge to us may be to be as successful in both the definition and communication of the principles of the faith in our own time, as the makers of the Reformation were in theirs.

of the Spirit was the source of authority in religion. His favourite term was "abandonment" by which he meant something akin to "full-surrender." Luther accused him of arguing that his experience is God.

Luther will have none of this. Luther will not allow us to start with our own religious and spiritual experiences. If man relies on his inner religious experiences he will not only end up with confused religious speculation but will in fact be an idolater, making a God in his own imagination.

To Luther God is the great objective reality. God is veiled, hidden, he lives in a tent of darkness. We know of him only what he chooses to tell us about himself. God has chosen in Scripture to reveal himself and the centre of that revelation is Christ, the Word of God.

Word and faith belong together. If the Bible is the instrument which God uses to

EVANGELICAL VIEWPOINTS

The primacy of the missionary task

THE MISSIONARY movement is not something apart, something which either may or may not go along with Christianity. It is the warp and woof of the Gospel. It is not an optional enterprise which Christians may or may not undertake; it is the normal and direct expression of a belief in the purpose of God revealed in Christ. To say, 'I don't believe in Mission,' is to say, 'I don't believe in God as the Universal Father.'

The above quotation came from a publication called, "The Adventure of the Church," and it reminds us of the primacy of the missionary task.

However, the Church can be led into many bypaths which deflect us from this first responsibility of spreading the good news. A vague universalism can cut the nerve of evangelistic concern. Or a mechanical ecclesiasticism by which it is assumed that message of the Old Testament

all church members are right with God, can soon blunt the challenge of personal commitment to Christ.

Rev. David Sheppard, Bishop elect of Woolwich, in commenting recently on what is wrong with the Church today said, "Christians are spending too much time simply arguing about religious things; they are inward looking and ingrowing," e.g. The ecumenical movement and liturgical revision are important enough, but perhaps they

message of the Old Testament is the same as that of the New. It is the offer of forgiveness to sinful men and women on the ground of the Messiah's merits. Christ must suffer. Verse 45. The good news is a cross in the heart of God. Our salvation cost Jesus wounds, sweat and mocking laughter.

The message must be preached. Verse 47. "Let the redeemer of the Lord say so." Psalm 107:2. Thank God for the silent witness of holy lives and loving service, but being good does not tell men of Jesus' atoning death, of his glorious resurrection and of my faith in his divinity. The missionary command in the final analysis demands that we open our mouths and tell people of what Jesus Christ has done.

The church's marching orders are, "Go and tell," and there remains very much land to be possessed. Our obedience to this command is only partial. It is still said that about 10 per cent of the church's resources in men and money are used among 90 per cent of the world's population. Some avenues of missionary service may be closing, but if Christians were really obedient to Christ's command, the existing vacancies in our church's missionary program at home and abroad would be filled. Let every Christian pray that God will send labourers into his harvest, and let every parish expect that some of its members will be among this company. Our Lord's last command deserves our first consideration.

Notice some points that arise from Luke 24:44.

The scriptures must be fulfilled. Verse 44. The Old Testament as well as the N.T. is a missionary book. God's servant is to bring light to the nations and salvation to the end of the earth. (Isaiah 49:6). The basic



Canon Barry Butler

Through the rectory door

RATHER A BUSY week again. It was already full before the infant of one of our families decided to arrive! Joyce, the mother, had been in hospital for some time before the birth, with complications, so a couple of us who know her well had decided to go and clean through the house prior to her homecoming to give her a good clean start with the babe.

I always remember a thoughtful parishioner who did this for me when my first child was born, and how much it meant to me, being far from my own family at the time. So we spent half a day scrubbing and vacuuming, and later sent along some food to lighten the cookery load for her.

by
Ann Devereux

Of course, if one discusses these activities around the parish they quite lose their helpfulness, so one learns to "keep mum," but the whole question of helping in domestic situations arose at one of our women's meetings recently, and I was quite surprised at the general attitude.

One very dedicated lady felt that there was no call for this kind of thing in our day, because there is so much good tinned and frozen food available that meals need be no problem (provided you have the cash to pay for them of course). Another felt it would be wrong, to go and wear herself out doing someone else's housework because this would make her that much less able to cope with her own responsibilities at home.

Maybe they both had a point. But I still feel that a homemade pudding or casserole, sent with love, tastes a whole lot better than a tin of stew, or even a frozen chow mein; and I am quite convinced a sparkling house is a great morale booster when one comes home a little weak and anxious. Maybe I am old hat. But surely St. Paul had good reason to write "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

At the same time everybody knows that a "do-gooder" does very little good indeed! No doubt that is partly why Jesus said

"When thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret." He knew all about human psychology, for sure. The art of happily doing good is second only to the art of happily doing good and keeping quiet about it!

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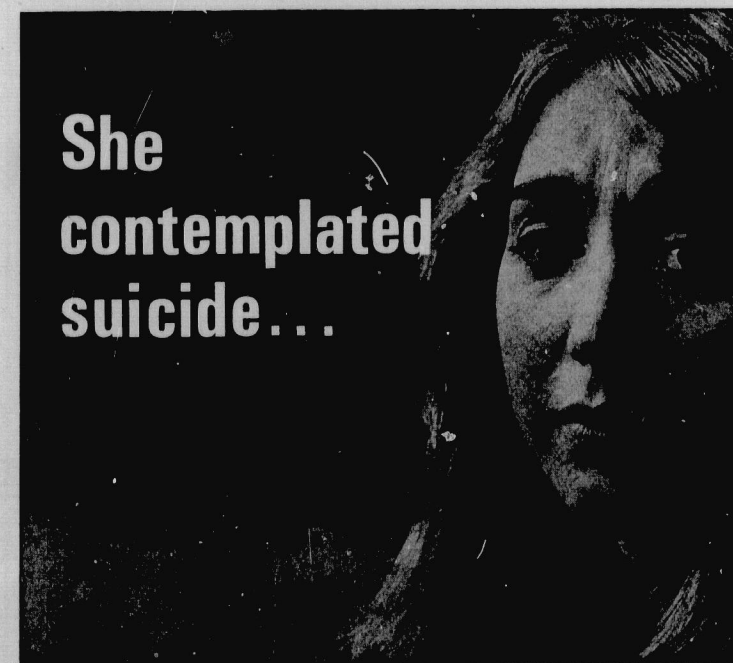
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Reformed doctrine of the Holy Communion

CRANMER'S GREATEST work was the Book of Common Prayer which still remains largely what he made it. Within the prayer book his own basic convictions are most clearly seen in the Lord's Supper, and it is the purpose of this article to relate certain aspects of Cranmer's writing on this subject to some traditional Anglican attitudes to this one area of the prayer book. If it is felt that this is merely fighting a 16th century battle all over again I wish to reveal my personal conviction that the same issues are still at stake, and need to be clearly grasped.

The heart of reformed theology in England as elsewhere, is the understanding of the work of Christ. Two passages from the Homily of Salvation, which is Cranmer's work, make this

clear: "Christ is now the righteousness of all them that do truly believe in Him. He for them paid their ransom by His death: He for them fulfilled the law in His life: so that now in Him and by Him every true Christian man may be called a fulfiller of the law."

And in the second part of the same Homily: "His faith Holy Scripture teacheth: this is the strong rock and foundation of

By Rev. Thomas C. Milton, B.D., Th. Schol., rector of King Island, Tasmania.



Rev. Thomas Milton

the Christian Religion; this doctrine all old and ancient authors of Christ's church do approve; this doctrine advancedeth and setteth forth the true glory of Christ... this whosoever denieth is not to be reputed for a true Christian man... but for an adversary of Christ and His gospel."

Not only did the doctrine of justification become central in a reformed understanding of Christian experience, but it is also the key to their theology of the sacraments, and is still the only way of rightly understanding them. Much confused theological thinking is a failure to grasp this.

(i) Feeding on Christ

It is common to hear the Lord's Supper regarded more highly than any other service. I was recently told that "the monks gave us Matins and Evensong but the Lord gave us the Eucharist" — and when some people refer to the Lord's Supper as "the Lord's own Service" it is hard to avoid feeling that they suppose some benefit to be derived from it that could not be had at say Morning Prayer. It is often said that the provision of collect, epistle and gospel for each Sunday of the church year presupposes the service weekly. However, this type of thought is really post-Tractarian and nothing could be further from the mind of the Reformers.

The Lord's Supper is called by Cranmer "a visible sacrament of spiritual nourishment in bread and wine" and he replied to the Romanist Bishop Stephen Gardiner that in the Lord's Supper there was "a spiritual and heavenly feeding far passing all corporal and carnal feeding." If we ask how this feeding upon Christ takes place his answer is "with a constant and lively faith to believe that Christ gave His body and shed His blood on the cross for us," and that therefore Word and Sacrament are related "for as the Word of God

putteth Christ in our ears so likewise these elements... joined to God's Word do, after a sacramental manner, put Christ in our eyes, mouth, hands and other sense." It is true that this sacrament is one way of feeding upon Christ "the mystery of eating Christ's flesh and drinking His blood extended further than the Supper; for none feed or be nourished by Him but be lively members of His body; and so long and no longer feed they of Him than they be His true members and receive life from Him." To grasp this is to see that the essential thing is not the reception of the elements but faith in Christ, so that we may feed on Him in the Prayer Book sense, at Morning Prayer.

(ii) The Presence of Christ.

What then of the presence of Christ at Holy Communion? Cranmer is often said to have been a Zwinglian at this point, to have taught a doctrine of "real absence" and to have reduced the sacrament to a bare memorial. The following passage from his answer to Gardiner shows his real view:—

"The very body of Christ which was born of the Virgin Mary and suffered for our sins giving us life by His death, the same Jesus as concerning His corporal presence is taken from us and sitteth at the right hand of His Father; and yet He is by faith spiritually present with us... and sitteth in the midst of all that be gathered in His name."

This agrees with the so-called "Black Rubric" where "any Corporal Presence of Christ's natural flesh and blood" in the elements is denied. Christ is "Present" but His presence is spiritual, not localised in the elements, therefore any devotion addressed to the elements or to the table has no support whatever in the Prayer Book.

(iii) Consecration. If we feed upon Christ by faith, and if His presence at Holy Communion (or at any other time for that matter) is spiritual how should we understand the consecration of the elements?

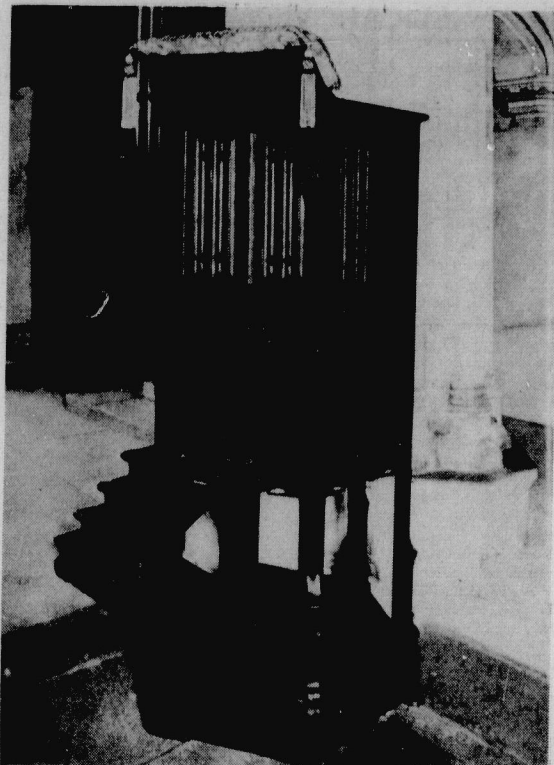
• Continued page 7

The art of succeeding

"THE ART of succeeding as a minority movement lies in foot-washing." These words of the Bishop of Iraq were quoted by Rev. Mervyn Stanton, director of Tasmania's Overseas Department at a meeting of the Southern Archdeaconry Clerical Society just before General Synod. He was speaking on our Lord's teaching on ministry with special reference to foot-washing and the Last Supper.

In a further Bible study, Mr Stanton spoke on the diversities of gifts in Ephesians and a discussion on team ministries in parishes followed.

Rev. Fred Ingoldby, rector of Claremont, spoke on a passage from the ordinal, applying it to the modern parish and the need for some supplementary ministry which all present recognised. The Bishop of Tasmania gave a series of three talks about aspects of the ministry which were discussed at Lambeth 1968. These proved most stimulating and considerable discussion followed each one. Many practical matters including the ministry of deaconesses were raised.



Thomas Bilney, who led Cranmer to Christ, often preached from this pulpit, still in use in St. Edward's, Cambridge.



THE BISHOP OF ARMIDALE

writes—

Contrary to what so many people think, the Bible has become the Book for this new age. New Translations have illuminated its meaning as scientific progress has raised new questions about God. The Bible is the source of our knowledge about God's purpose for the world and it gives meaning and hope to those who are honestly looking for answers. If "Christianity is Christ" it is important for men of all nations, developed and developing, to have the Gospels and the New Testament in their own language and idiom, for here they meet Jesus Christ.

Whatever is our Theological attitude to the authority of the Bible, all Christians must be agreed that it should be available to all, for in no other way will the majority of people hear about Jesus Christ, His life, death and resurrection.

It becomes a priority for the Churches to offer the Scriptures to all men. The Bible Societies are the Churches' instrument for this purpose. The Churches must also feel an obligation to provide the funds for translation and distribution.

I cannot think of anything with a higher priority. It is Missionary work on the highest level.

Blue Kuee BP

BISHOP OF ARMIDALE, VICE-PRESIDENT OF UNITED BIBLE SOCIETIES

ADVENT II — This letter, also letters from the Primate and the Reverend Canon Frank Coaldrake, are available free from the Bible House in all capital cities.

THE BRITISH & FOREIGN BIBLE SOCIETY IN AUSTRALIA

"Tongues"

Many must be concerned about statements made in two letters from people in Picton parish on "tongues." Discipline in the parish of Picton is the concern of the bishop, rector, wardens and vestry, and I hope the wardens and vestry know their rights and responsibilities and have in fact exercised them, but the teaching of doctrine is the concern of all Christians.

I am not opposed to the practice of Christians speaking in tongues, but I am afraid that it can be overemphasised. There are two vital questions that should be answered quickly by the rector and responsible officers of Picton parish.

1. Did the rector in fact say in a church service "It is as important to speak with tongues as it is to believe in Christ's resurrection?"

2. Has he or have other parish leaders claimed or implied that those who do not speak in tongues are second rate Christians?

Little more can be said until we know whether these statements were actually made.

Vic Cole,

St. Marys, N.S.W.

Opinions wanted

It would seem well nigh impossible to argue the point with your editorial (Sept. 18) concerning prayers for the dead, as evangelicals are so deeply entrenched in their abhorrence of this practice. Might I ask one honest question however, and receive an honest answer? What Christian person, irrespective of his churchmanship, can say that he has never in his own heart, commended a loved one to God's keeping? If our prayers are to be an honest expression of our hearts, not suppressing our inner feelings and needs, how can we avoid prayers for our departed loved ones?

It would be interesting to hear readers' opinions on this subject if the policy of your newspaper is not averse to having the other side of the argument put forward.

Robert Braun, Wellington Point, Q.

Taped S.U. Notes?

As Scripture Union secretary of a Sydney suburban church, I have an interest in promoting daily Bible reading, and until recently found the notes met my requirements very satisfactorily. Late last year I found out that my eyesight was deteriorating and I can now no longer read small print, and even the large print daily bread notes issued by Scripture Union were not printed in large enough type to enable me to use them any longer.

While it is possible to get very large and clear print in a Bible, these Bibles are considerably more expensive than the ordinary size print, and to a person whose eyesight was worse than mine would not solve the problem. Most people who read the Bible daily, usually do so in conjunction with notes of some kind, as these notes often suggest a train of thought that if the Bible is read alone, often do not occur "to the person in the pew."

It occurred to me that as God does not allow things to happen to a Christian by chance, that there must be a reason why my eyesight had been allowed to fail, even though I had had it checked regularly. Having been an avid reader all my life it was a real deprivation not to be able to do so, and I am now dependent upon my husband to read my notes to me.

Upon approaching Scripture Union, and The Gospel Extension Ministry of Stanmore and suggesting that they might be able between them to tape Daily Bread, or even possibly the Bible passage concerned and the Notes. They agreed the idea

Letters to the Editor

Art of fiddling

Re. the editorial "The art of fiddling." From conversations with those interested in changing the Articles, — find that in the main — the interest centres around Article 37 (see Lambeth Resolution 8). Concern is felt for those young men who as Anglicans are forced to serve in the army because of this Article — despite the personal belief of the man concerned and the fact that the laity do not assent to the Articles. Those who don't like the Articles for doctrinal reasons couldn't care less for they take no notice of them in any case. They will claim that general assent does not tie them to any belief in the Articles. Others will accept them but in their own way. Like so many doctrinal matters, they are understood in as many ways as

there are theologians to explain them.

I would think that lines 26 and 27 of your editorial are less than true. I can find no demand for prayers for the dead. I would never support such a demand and in fairness think your statement should be corrected. Re "Australia '69"— those who make comment fail to understand that there are many churches where there is a daily or weekday Communion. Would you want a sermon preached at every week-day celebration in St. Andrew's Cathedral, Sydney? The option must be understood against this background. Maybe a better rubric would say something about a sermon being necessary on Sunday.

I don't know the position today, but I remember when there was no sermon at 8 a.m. on Sundays in St. Andrew's. The same

rule held at St. Paul's, Chatswood, N.S.W.

On the other hand, a gospel must be read and this is not the custom in some parishes at present. So here is gain.

The Creed is optional for the same reason as a sermon. The present custom is to use it on Sundays and saints' days — not otherwise.

I myself prefer the New Zealand Liturgy words of administration.

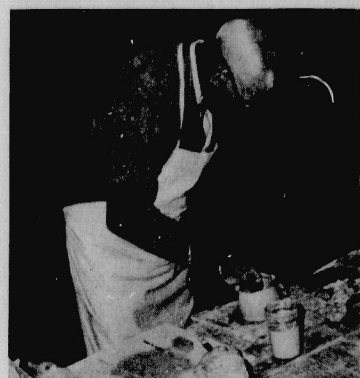
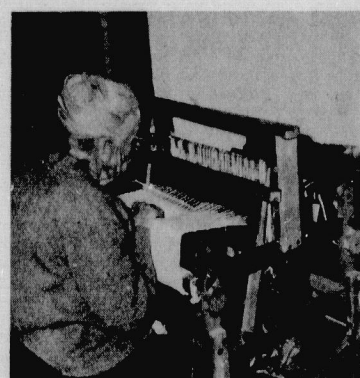
(Archdeacon) Hugh Girvan, St. Arnaud, Vic.

Lost opportunity

Recently in Sydney Dr J. Packer spoke to quite a considerable gathering of clergy. In fact it was a "clergy only" conference.

This conference appeared to be a golden opportunity for such laymen as desired to, to also learn from what Dr Packer had to say. Could someone please advise me why the opportunity to do this was not given?

E. S. Chiswell, Baradine, N.S.W.



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AN ANTIDOTE TO PROTESTANT CLERICALISM

REFORMATION AND THE LOCAL CHURCH

MARTIN LUTHER once wrote: "I am quite sure that the Church will never be reformed unless we get rid of canon law, scholastic theology, philosophy and logic as they are studied today, and put something else in their place." This is



Rev. Peter R. Watson

precisely what happened at the Reformation. The study of the Scriptures was put in their place, and herein lies both the achievement of the Reformation and its continuing relevance to the life of the local church.

The Church lives to proclaim and subject itself to the Word of God, and for most of us this experience occurs in parish congregations. Everything the local church does, the way it understands its life, the programs in which it engages, must be subject to the rule of the Bible.

Bishop J. C. Ryle writing last century about the English Church prior to the English Reformation said: "For any useful and soul-saving purposes the English Church was practically dead and if St. Paul had come out of his grave and visited it, I doubt if he would have called it a church at all. The plain truth is, that it was a church without a Bible. The Reformation was a successful protest against this state of affairs. Indeed the focal point of the sixteenth century Reformation was the struggle to establish the supremacy of the Bible in the life of the church.

It was the translation and study of the Bible that struck the real blows for the reforms in both doctrine and parish life which we associate with the Reformation. Thus biblical patterns of ministries and life, where they are our experience, go back to the Reformation. The Reformation then has contemporary relevance because it is the experience of fellowship in our local churches which vitally affects the spiritual welfare of most Christians. There are very few Christians who can experience authentic gospel ministries apart from their local church.

Our primary concern, therefore, must be for the building-up of gospel ministries in our local churches. What may be experienced in the fellowship of local churches is one of the most important issues facing the church today.

Consequently evangelicals are wrong to speak about reform as if it were solely the preservation of something won in the past. It is this, but it is much more. We are deeply indebted to the Reformers for the insights and

truths they brought into the light. But we must see reform as an ongoing thing. Our churches are never beyond the need for reform. Everything we do must be constantly brought alongside the touch-stone of Scripture.

There is no area in more urgent need of continual examination by the truths of the New Testament than the opportunities provided in our churches for the

By Rev. Peter R. Watson,
rural dean of Prospect,
N.S.W.

exercise of gospel ministries by the whole people of God.

Before the Reformation it was a settled idea in all men's minds that Christian ministry was a priestly and sacerdotal ministry, like that of the Jews. The Reformers brought the office of the church down to a more scriptural level. They entirely stripped it of any sacerdotal character. Suggestions that it had this character were cast from the prayer book. They taught the people that the clergy were not the lords of the Church, but its servants. People and clergy alike were subject to the only Lord of the Church, Jesus Christ.

The chief duty of the ordained ministry was declared to be the preaching of the Word of God and diligence in prayer and the reading of the Scriptures. Those who know and value true Christian ministry in their churches and who experience effective preaching of the Word of God, must never forget that for clear light on this point they are indebted to the Reformation.

The question is raised however, as to whether the Reformers' teachings went all the way with Scripture in this vital area of ministries. Even within our



Bishop John Charles Ryle, first Bishop of Liverpool (1880-1900).

reformed structures the rights of clergy are carefully protected, and if abused can amount to serious restrictions to the expressions of ministries within our congregations. An unfortunate experience in parish life can be the development of a "protestant clericalism" which has the stifling effect of quenching lay ministries.

The New Testament teaches us that ministry is the corporate experience of God's people. This is sometimes referred to under the phrase — the priesthood of all believers. Symbolic references to the Church as a "body" emphasise the mutual ministries tries all God's people are to exercise one to the other under the Lordship of the Holy Spirit and in the fellowship of the local gatherings of believers.

Lip service is paid to this truth, but it fails so often to find expression in the experience of so much that goes on in our churches. Motivated by the same search for biblical truth as were the Reformers, we must ask to what extent our parish structures inhibit the expression of biblical ministries.

The New Testament would seem to indicate that all God's People should become involved in ministry to one another. But so much depends upon and is subject to what some have called our tradition of "Monoministry."

An extension of the "discoveries" of the Reformation should lead us to recognise that it should not be a question of clergy permitting laymen to do some things "around the church" it is rather that the Lord the Holy Spirit has endowed all believers with spiritual gifts that are intended for the sharing and thus the building up of congregational life. By virtue of biblical knowledge, discernment and natural gifts, laymen have the right to exercise their ministries within the local church. Furthermore, the exercise of their ministries must not depend upon their recognition by a clergyman, but by the whole congregation. This needs recognition by the formularies and law of the Church that reform might be the experience of every true son in the Church of God.

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Books

Bp. Perry— Evangelical statesman

CHARLES PERRY, BISHOP OF MELBOURNE. A. de Q. Robin, University of Western Australia Press, 1967. Pp. 229. \$6.90.

It is no easy task for any historian to write a worthwhile biography of one about whom an excellent history already has been published. Yet this feat has been accomplished by Rev. Arthur Robin in this work which forms an excellent complement to that of Archdeacon George Goodman, *The Church in Victoria during the Episcopate of the Right Reverend Charles Perry*, published by Melville, Mullen and Slade in 1892.

The history is well written, well documented and moderately priced. Mr Robin has provided a vivid portrait of Bishop Perry, for as he states in his Preface, "Bishop Perry's personal example was his greatest contribution to the society in which he lived and worked. His policies were often criticised, but his integrity was never questioned . . ."

Bishop Perry was the first Anglican Bishop of Melbourne. He came to Port Phillip at the beginning of 1848 when the colony of Victoria was in its infancy. Before he left in 1874, he established a diocese with an ordered system of government and 128 clergy serving in parishes. As Mr Robin reminds us, this was the first legally recognised contribution for the Church of England in the colonies, and accordingly places Charles Perry as among the foremost ecclesiastical statesman of the Anglican Communion.

Bishop Perry was also a convinced Evangelical. He laid the foundations for evangelical witness in Australia, and after his retirement he played a leading role in the foundation of Ridley Hall, Cambridge. It was from Ridley Hall, that the founders of Ridley College in Melbourne gained their inspiration.

Bishop Perry also made a very great contribution to christian education in the new diocese, and Melbourne Grammar School, Geelong Grammar School and Trinity College in the University of Melbourne came into being as the result of his efforts.

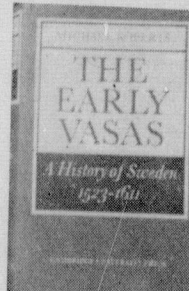
The sub-heading of Mr Robin's biography is "The Challenges of a Colonial Episcopate, 1847-1876." This is most appropriate and the author carefully guides the reader through the intricacies of the historical circumstances of the young colony. He shows how Bishop Perry met the challenges of the gold rush era of the 1850s, the difficulties relating to State aid for education, and the questioning of the traditional nineteenth century theology. His chapter on "Liberalism, Ritualism and Rationalism" is very well done.

Charles Perry, Bishop of Melbourne is a very valuable contribution to an understanding of the origins of the Church of England in Victoria, as well as providing interesting background material for the general social and cultural life of the young colony. It is also the living story of a great Christian leader. His life is "greatly remembered, and his name beloved and honoured." (Goodman)

Keith Cole

THE EARLY VASAS: A History of Sweden 1523-1611 by Michael Roberts. Cambridge University Press, 1968. Pp. 509. £5 (U.K.).

The Professor of Modern History at Queen's University, Belfast, has filled a great gap in the history of the Reformation for English readers. Gustav Vasa was a great king by any standard and you must add to this the fact that he was the architect of the Swedish Reformation in a sense that no other monarch was.



Yet in some senses he was comparable to Henry VIII.

Those familiar with the English Reformation will be struck with the similarity not only of the events and the people involved, but also with the principles that animated the Swedish reformers and the ways in which they set about their work to free their people from the shackles of a corrupt religion.

Lars Andrae was the Swedish Thomas Cromwell and Gustav's counsellor, Olaus Petri was the moving spirit of Swedish Lutheranism and may be

• From page 4

Cranmer wrote: "Consecration is the separation of anything from profane and worldly use unto a spiritual and godly use . . . so when common bread and wine be taken to the use of the Holy Communion, that portion of bread and wine although it be of the same substance that the other is, from which it is severed yet it is now called consecrated . . . not that the bread or wine have, or can have, any holiness in them, but that they be used to an holy work, and represent holy and godly things."

This is illustrated by the prayer of consecration which refers to the elements as "these thy creatures of bread and wine" and goes on to pray that God will in any way change them, but that we may so use them (i.e., in remembrance of Christ and with faith in Him) that we may "be partakers of His most blessed Body and Blood."

The Prayer Book as it left Cranmer's hand expressed this. The present "prayer of consecration" did not bear that name—there were no manual acts; there was no rubric for "re-consecration, nor for the reverent consumption of remaining elements (instead "the Curate may have the same for his own use) and no "Amen" at the end of the prayer. Thus the idea that something is "done" to the elements was removed—and the use of the Lord's Prayer immediately after the Communion was significant as the Lord's Prayer had marked the close of the Roman Canon. Thus Cranmer showed that the worthy reception of the elements was part of the true consecration. This was obscured slightly in 1662 by the re-introduction of some of the above-mentioned items, though probably unintentionally, and ever since, rival theories of consecration of a pro-Roman variety have been held to have the support of the Prayer Book.

(iv) **Eucharistic Sacrifice.** Much current Anglican writing

BOOKS ON REFORMATION REVIEWED by the editor

thought of as the Swedish Cranmer.

Petri published his "Swedish Handbook" in the vernacular in 1529 and it may be likened to Cranmer's liturgy. He was consecrated in 1531 without the papal pallium (unlike Cranmer) and without papal confirmation.

The Swedish Reformation followed a smoother course than England's because our staunchly Protestant king, Edward VI, died all too soon. Gustav lived long and he piloted the Protestant Reformation in his land to completion. He even ordered the church to publish the Bible in Swedish.

A fascinating story, very well told.

CAPTIVE TO THE WORD by A. Skevington Wood. Paternoster, 1969. pp. 192. \$3.30.

The title, "Captive to the Word" is taken from Luther's

the light of the supreme influence in his life, the Word of God.

Because of this approach, we have here much more than a history of Luther's life. He shows the great reformer's attitude to questions at issue today—authority, inspiration and interpretation. The Reformation watchword, "sola scriptura" is under critical examination today and this book helps us to understand what Luther believed and taught about the Bible's authority.

There is no book quite like it that is readily available today. Dr Wood's fresh, readable style makes a whole world of reformed theological thought open to a very wide audience.

At such a reasonable price, "Captive to the Word" deserves the widest possible circulation. Evangelical students and thoughtful churchpeople of all kinds will get pleasure and profit from a thoroughly readable, workmanlike and reliable work by an evangelical scholar of international reputation.

LUTHER ALIVE: Martin Luther and the Making of the Reformation, by Edith Simon. Hodder and Stoughton, 1968. pp. 371. \$6.65.

This is a brilliant study which covers the whole life of Luther but particularly the crucial five years from 1516 to 1521. Edith Simon has just that deft touch which makes the man and his times come vividly alive.

own writings and Dr Skevington Wood depicts Martin Luther in

Doctrine of Holy Communion

ing on the sacraments assumes that an essential part of the Communion service is to "offer" some material "sacrifice" to God. The Prayer Book, by contrast, speaks only of a "sacrifice of praise and thanksgiving" and of "ourselves, our souls and bodies to be a reasonable holy, and lively sacrifice unto thee" and in so doing reflects Cranmer's conviction that because of the once for all sacrifice of Christ, no other sacrifice was necessary, or possible.

Having described the work of Christ in terms of sacrifice, he goes on to say "Another kind of sacrifice there is which doth not reconcile us to God, but is made of them that be reconciled by Christ, to testify our duties unto God and to show ourselves thankful unto Him; and therefore they be called sacrifices of laud, praise and thanksgiving. The first kind of sacrifice Christ offered to God for us; the second kind we ourselves offer to God by Christ. And by the first kind of sacrifice Christ offered also us unto His Father and by the second we offer ourselves and all that that we have unto Him and His Father. And this sacrifice generally is our whole obedience unto God, in keeping his laws and commandments." Later, he further explains this as a sacrifice "of ourselves . . . mortifying the beastly and unreasonable affections that would gladly rule and reign in us."

The point to grasp is that such a sacrifice is not specifically Eucharistic — it can and does exist quite apart from the Communion service, it can be as easily offered at Morning or Evening Prayer. Those who think otherwise have thus imposed upon the Prayer Book a theology it was never intended to support.

Cranmer thus gave liturgical expression to the doctrine of justification by faith. His view of the sacrament of the Lord's Supper derives from this view of

Christ. If the "strong rock and foundation of the Christian Religion" is that the merits of Christ's death become the possession of those who trust Him, then clearly every other benefit is to be had by faith in Him also. Cranmer does not underestimate the Lord's Supper "For the Sacramental bread and wine be not bare and naked figures, but so pithy and effectual that whoever worthily eateth them eateth spiritually Christ's flesh and blood and hath by them everlasting life." But he will not confine this benefit to the sacrament alone. Here is the view of the Lord's Supper that has the greatest claim to be considered "Anglican," and it was this which was his greatest contribution.

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ENTRANCE SCHOLARSHIP EXAMINATION

An examination for the award of two Scholarships will be held on Saturday, 1st November, 1969. All candidates must be under 13 years of age on 1st February, 1970. Papers will be based on 6th Grade Primary standard.

Entry forms may be obtained from the Headmaster, Canon M.C. Newth, B.A., Th.L., M.A.C.E.

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As a result, the whole age comes alive as well as the Reformer. Anyone who wishes to gain an understanding of the conditions which called forth the Reformation, could profit greatly

Luther alive

Martin Luther and the making of the Reformation
EDITH SIMON

from this book. Perhaps it should be read together with Wood's "Captive to the Word." These two books complement each other to a high degree.

TELEVISION SERVICES

South Australian and Western Australian viewers will be interested in church telecasts on the A.B.C. on Sunday, 26 October.

The Premier and the Leader of the Opposition will attend the 11 a.m. service at Holy Trinity, North Terrace, Adelaide on that day. At the same time in W.A., viewers will be able to see the enthronement of Archbishop Geoffrey Sambell in St. George's Cathedral, Perth.

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Mainly About People

The Governor of South Australia has endorsed the nomination of **Mr. Max Hart**, a former C.M.S. missionary and a teachers' college lecturer, as a trustee of Holy Trinity, Adelaide, succeeding Professor Malcolm Jeeves.

Mr. Stan Hummerston, formerly of the head office staff of the Bush Church Aid Society, has been appointed Administrator of the diocese of North-West Australia. He will live in Geraldton, W.A.

Rev. James A. Grant, Domestic chaplain to the Archbishop of Melbourne since 1966, has been appointed chaplain of Trinity College, University of Melbourne from February 16, 1970.

Very Rev. Harold P. Fewtrell, dean emeritus of St. David's Cathedral, Hobart, since 1958, died in Melbourne on September 4. He had been dean of Hobart 1942-58.

Rev. Wilfred S. Dau, vicar of Clifton Hill (Melbourne) 1958-65 and who had been living in retirement, died in Melbourne on September 20.

Rev. Canon William K. Deasey, Director of Chaplains (Sydney), has been appointed to the oversight of St. Michael's, Flinders Street, in addition to his present appointment.

Rev. John R. Merriment, curate of Lalor Park (Sydney) since 1965, has been appointed chaplain at Norfolk Island.

Rev. Herbert R. Smith, rector of Emmanuel Church, Lawson (Sydney) since 1962 has announced his retirement from April 15, 1970.

Rev. Ephraim Gebadi has been appointed precentor of All Souls' Cathedral, Thursday Island (Carpentaria).

Rev. Michael Martin, chaplain at Edward River (Carpentaria), has been appointed archdeacon of Cape York Peninsula.

Rev. Wilhelm L. Rehnitz of Badu Island (Carpentaria), has been appointed canon of All Souls' Cathedral, Thursday Island.

Rev. P. L. Burgess, rector of Mansfield (Wangaratta) since 1964, has been appointed rector of Wodonga from late November.

Right Rev. Alan Alexander Buchanan (62), Bishop of Clogher, has been elected Archbishop of Dublin and Primate of Ireland. He succeeds Most Rev. George B. Simms, who has become Archbishop of Armagh and Primate of All Ireland.



John Calvin (1509-1564) (seated) and Philip Melancthon (1497-1560) leading Protestant reformers of France and Germany who greatly influenced the English Reformation.

Adelaide comment on Australia '69

FURTHER COMMENT by evangelicals on the new experimental Communion service "Australia '69" have come from Rev. Lance Shilton, rector of Holy Trinity, Adelaide. He writes:

I have a strong preference for the 1662 Service because I believe that when this is faithfully followed, it is as satisfactory today as far as spiritual inspiration is concerned as it was when first compiled.

I believe that any revision should be conservative. Generally speaking, however,

the draft has many new and helpful features, although I miss the clear statement of the "Comfortable Words." The alternative suggestion which could be interpreted as prayers for the dead, seems harmless enough in itself, but ambiguous. Why is controversy provoked on an issue such as this when the 1662 Prayer Book itself is unambiguous?

I favour the introduction of an Old Testament Lesson except that this could have the tendency of the Holy Communion service replacing Morning or Evening Prayer.

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enclosing copies of references and details of church affiliation.

hot line

Round-up of church press comment

English Churchman carries the heading "Authority of Scripture is main Articles issue." It goes on "commitment to the Articles enforces commitment to the supreme authority of Scripture." **Diocesan Digest** (Singapore and Malaya) notes that Malayan members of synod have met in Kuala Lumpur and sent recommendations to the Archbishop of Canterbury about the appointment of a bishop for the diocese of West Malaysia with Kuala Lumpur as the see city.

New Life reports that Rev. Gilbert McArthur, principal of the New Guinea Leaders' Training College, told the annual meeting of the Evangelical Alliance of the South Pacific Islands that there was an urgent need in New Guinea to "evangelise the missionaries."

The **Church Times** quotes Bishop Ralph Dean, former Executive Officer of the Anglican Communion as saying that "the church as it is structured today may have ceased to exist by the end of the next ten years." We hope he proves

correct. The **Church of Ireland Gazette** carries an article by Rev. R. J. Coates titled "Goodbye to the confessional?" It draws attention to the widespread dissatisfaction within the Roman Catholic Church at the practice of confession. It tells of the growth of new and rather Protestant practices within the Roman Church. Yet some people have been trying to fool us for nearly 100 years that we need the confessional.

The **Catholic Weekly** carries an interview with our Primate, the Archbishop of Brisbane who retires next year. The Primate is uncertain about what he'll do when retired and he says he would love to keep serving in Australia. But if nothing offers, he says that he "may go back to England." But as a bachelor, he pulled up his English roots when he left there in 1936 to become bishop of New Guinea. Quite a dilemma.

Mia-Mia (Mothers' Union) on cigarette advertising — "What a pity we can't turn the tables on him — a weedy character,

standing in a cemetery, spluttering between puffs. 'This is Marlboro country.'" **Melanesian Messenger** carries a letter from Mr. Makoto Nomana which says: "Mr. Legua also referred to the idol hanging above the altar as resembling a heathen from the New Guinea highlands. He reckons this artifact makes the church look silly and barbarous." (The "church" is the new cathedral at Honiara). The editor has to intervene at this stage with the comment on "idol" — "The figure is not an idol. It is a brown Christ. Our Lord was not white nor black." Settles the issue quite nicely.

Q'land Premier's Prayer Breakfast

HON. J. BJELKE-PETERSEN, Premier of Queensland, held a Premier's Prayer Breakfast at Brisbane's largest motor inn on Saturday, September 27.

It was sponsored by the Brisbane Christian Business Men's Committee and was attended by many M.P.s, the Police Commissioner, and many State and civic dignitaries.

In greeting the 200 men present, the Premier said that he got a great deal of strength from God's Word and was thankful to his parents for encouragement in daily Bible reading. "I know many who don't place much value in the Bible, but it has meant a great deal to me in many ways," he said.

An address was given by Mr. Laurie Storey, Vice-Mayor of Toowoomba, Queensland's second largest city.

Mr. Storey maintained that our modern life and philosophy is to put off any serious thought as to our relationship with God and His claim upon our lives: "heaven can wait," men say. But God's Word says "Now is the day of salvation." Jesus Christ is the only One who can assure a man of peace in the heavenly presence of God.

After the breakfast there was a period of quiet and informal discussion and also counselling. C.B.M.C. is a non-denominational organisation of laymen who feel obliged to share their faith with business and civic associates. There are committees in almost every city in Australia.

BIBLES FOR SPAIN
Spain has agreed to allow 2,070 Spanish Bibles, 4,169 Testaments and 18,000 portions of Scripture to be imported into Spain annually. There is a sting in the tail of this piece of news — all imported Scriptures carry a 30 per cent import duty

PRAYERS FOR REFORMATION SUNDAY

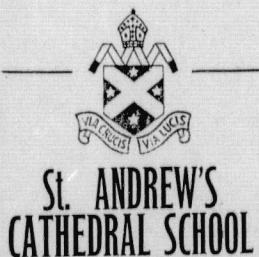
Almighty God, who through the preaching of your servants, the blessed Reformers, has caused the light of the gospel to shine to all the world; grant that we, knowing its saving power, may faithfully guard it and defend it against all enemies, and joyfully proclaim it, to the salvation of souls and the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

Eternal Father, we give you thanks and praise for all the generations of the faithful, who, having served you here, are 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.

THE AUSTRALIAN CHURCH RECORD

The paper for Church of England people — Catholic, Apostolic, Protestant and Reformed.

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The General Secretary,
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Copies of references and details of church affiliation should be included.

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THE AUSTRALIAN CHURCH RECORD

THE CHURCH OF ENGLAND NEWSPAPER—EIGHTY-NINTH YEAR OF PUBLICATION

No. 1450 October 30, 1969

Registered at the G.P.O., Sydney, for transmission by post as a newspaper.

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Price 10 cents



Martha Nixon with Gus on CETV's The Whatsaname Show. Story page 2.

Sydney synod decisions

PROVISIONAL cathedrals are to be set up at Wollongong and Parramatta by ordinances passed at the Sydney synod which met from October 13 to 17 in St. Andrew's Cathedral Chapter House. Over 700 clergy and laity were members of this first session of the 35th synod of the diocese.

By ordinance, St. Michael's, Wollongong, and St. John's, Parramatta, historic churches in their own right, are to be provisional cathedrals of the two areas which will become separate dioceses within the next decade. Both will continue to be parish churches of their areas and the present rectors will continue in office but will be called the Senior Canon of the concerned provisional cathedral. A chapter will be set up in each provisional cathedral consisting of the archbishop, the bishop in the area, the archdeacon, the senior canon, three clerical canons and eight lay canons.

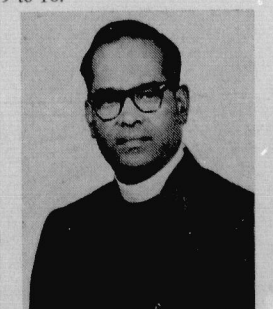
Synod strongly supported the Archbishop in his opposition to any change in State laws which would make available abortion on demand or as a means of population control. It also supported a motion of Bishop Begbie asking the Federal Government to conduct an expert inquiry into the needs of infants, primary and secondary education in all schools of the nation. Canon Alan Langdon, diocesan Director of Education, had a resolution passed, urging the State government to restore the provision for general religious instruction at junior secondary level. His motion told of co-operation

among all N.S.W. dioceses to bring a plan to the 1970 Provincial Synod to provide for effective R.I. in all the State's public schools.

Long service leave of 13

Indian bishop to Melbourne

AN INDIAN bishop, who was converted to Christ at a Christian Endeavour meeting at an Anglican church in India, is coming to Australia in January for the National Christian Endeavour Convention in Melbourne. He is Right Rev. Solomon Doraiswamy, Bishop of Tiruchy-Tanjore in the Church of South India. As president of the Indian Christian Endeavour Union, he will be a principal speaker at the 33rd National C.E. Convention in the Melbourne Town Hall, January 9 to 16.



Bishop Doraiswamy

Seven provisional districts were raised to the status of provisional parish—viz., St. Chad's, Putney, St. John's, Keiraville, St. Alban's, French's Forest, Old Guildford and East Fairfield, St. Mark's, Sylvania, Jannali, St. Alban's, Rookby Hill. The provisional parishes of St. Bede's, Beverly Hills, and All Saints, Balgowlah, were raised to full parishes.

Mr. Stacy Atkin gloomily prophesied that the usual assessments ordinance which decides how much parishes shall pay for the diocesan budget, would be heard of for some days to come. How wrong he was. Always a redoubtable batsman, Mr. Atkin introduced the ordinance to such effect that the opposition which always comes as a matter of course, seemed to have melted away and he scored from every shot he made. The ordinance passed in an unprecedented half hour or less.

The way for the large numbers of new synodsmen was made smoother by the Department of Public Relations' attractive 12-page booklet, "Understanding Synod."

Archbishop for South Australia

IMPORTANT changes in the episcopacy in South Australia will take place in the next few years. By June of next year the State could have two new bishops and by 1973 it may become Australia's fifth province with an archbishop of Adelaide as metropolitan.

A bishop is to be elected for Willochra diocese to succeed the Right Rev. Thomas E. Jones who retires this month. The second new bishop will be elected for the new diocese of The Murray which was set up by General Synod last month.

The Murray diocese will include the whole of the South-East portion of the State and will include the river towns of Morgan and Renmark, Mount Gambier, and most of the Adelaide Hills except Crafer's. Its Anglican population will be 43,120 and it will have 28 clergy. An Anglican province must have at least three dioceses and so by next year, South Australia will fulfil this condition. In 1970 its three bishops could meet to agree to the formation of a new province. This would have to be submitted to General Synod which may meet in 1972 or 1973.

Help for organists

A SUM OF \$100 is to be set aside each year by the diocese of Wangaratta to provide four scholarships for organists. It is hoped this will enable them to have a course of training in the special techniques of organ-playing. This is the result of a motion moved in synod by Rev. James Trainer. Parishes using the scheme may contribute to the fund which has been set up to help improve the musical standard in the diocese.

Bible College expansion

ACCOMMODATION for an extra 20 women students is being planned by the Sydney Missionary and Bible College at Croydon, N.S.W. At present the College is full and the expansion is planned to meet the increased enrolments that are expected in 1970. The new building will be behind the vice-principal's residence at 27 Badminton Road and will be of brick construction. The ceiling will be of concrete slab, allowing for an additional floor or floors when further growth takes place. Recently the College was given \$500 for new books for the library. There has been considerable expansion of the college library over recent years.

PRIMATE SUSPENDS CLERICS

BRISBANE, Tuesday — Two of the three junior clergy of St. Luke's Anglican Church at Toowoomba have been suspended by the Anglican Primate of Australia, Archbishop P. N. W. Strong.

The reason given is that the Rev. Ian Parry, aged 28, and Rev. Malcolm Bell, aged 25, were "leaving St. Luke's because of their appearance and attitude."

The clergy suspended are the Rev. Ian Parry, 28, married with one child, and the Rev. Malcolm Bell, 25, married.

Mr. Parry is a priest, and Mr. Bell a deacon, both with ministerial experience. Strong said it was clear they were "leaving St. Luke's because of their appearance and attitude."

The suspension of the two young clergymen, Rev. Ian Parry, aged 28, and Rev. Malcolm Bell, aged 25, was widely reported by Australian Press and radio. Both trained for the ministry at St. Francis' College, Brisbane, and they had only been a short time in orders. Mr. Parry was ordained in 1966 and Mr. Bell in 1968.

The trouble had been brewing for months and both the rector and the Archbishop had discussed the problems which the young men had been having in their ministry without effecting any change in their attitude.

Mr. Parry had caused a stir by attending the Brisbane synod with his long hair and in non-clerical attire. Both wear their hair long and have dressed casually while carrying out parish duties. It is reported that the headmaster of the local grammar school finally refused them permission to give religious instruction in the school because of their appearance.

English bishop inducts W.A. rector

THE BISHOP of Blackburn, Right Rev. Charles R. Claxton, inducted Rev. William Smith into the parish of the Murchison (North West Australia) in September. The Bishop and his wife travelled 1300 miles by car in four days to five centres for the induction service.

Rev. Gordon Williams, rector of Northampton and rural dean of the Victoria districts, travelled with the party as driver and mechanic.

It is probably rare that a rector is inducted into five different centres in a parish and rarer that the service is taken by an English bishop.