

THE CHURCH'S METHODS MUST CHANGE, SAYS ARCHBISHOP ADDRESS TO SYDNEY SYNOD

It was a tragedy that many Christians were living and working as if there had been no change in the world and the Church, said the Archbishop of Sydney, the Most Reverend H. R. Gough, last Monday afternoon.

His Grace was delivering the Presidential Address to the Synod of the Diocese of Sydney.

He pointed to the great changes which had taken place in the world and in the whole Christian Church over the last twenty-five years.

Those who oppose change present the "Living Gospel of Christ as a dead language, that is in a language not understood by the people whose conversational language is as different from the English of the seventh century as that was from the days of the poet Chaucer."

He warned against always looking to the past. "If we hold back from the movement of the Spirit of God which is urging through the Church today, we shall find ourselves out on a limb, at worst a spiritual Chaucer, at best a pietistic group of exclusives of little use to God or men."

Change was exciting but there dangers in it, "in discarding the past, it is easy to lose the road."

His Grace referred to the "dangerous movement" taking place in England associated with the Bishop of Woolwich, a number of Cambridge theologians and some of the Southwark clergy.

The Archbishop described the impact of M.R.I. referring to his visit to North-West Australia. He hoped more men would go to the bush to help this rapidly developing area.

He said a good deal of the Paul Report, although concerned with conditions and needs in England, was applicable to this country.

The Archbishop's Commission Report was unsuitable for the changing world of today.

A start had been made in the inner-city areas of Sydney where the Church Army had been asked to take over certain parishes.

The Archbishop's Commission Report would show in greater detail how many changes were needed.

Because of the complex problems it revealed, he intended to call a special session of synod next year.

Another example of change was the need for the Church to carry out ministries of a special character.

EXAMPLES

"More chaplains are needed in hospitals, in prisons, in Court work, in rehabilitation of the mentally sick and of alcoholics, in marriage guidance, in the work of the ministry of reconciliation, as well as among young people living in our universities," the Archbishop said.

The Archbishop did not think a full-time chaplain was necessary at the University of Sydney as students were fully covered in the residential colleges and halls.

The Rector of St. Barnabas, Broadway, the Reverend Bernard Gough, also acted in a time of crisis, integrating the students of the school of the parish.

A member of the staff of More College would also help with university work.

As there was no parish church so near the University of New South Wales, the Archbishop said the Reverend G. Fellham as full-time chaplain from next year.

Referring to the problems of the new housing areas, His Grace was disturbed by placings

young men as Curates-in-charge of these areas instead of experienced rectors.

The Archbishop said lay people must join in more of the spiritual work and witness of the Church; he commended the Australian Council of Churches, Church and Life Movement; and hoped that the "House Church" method might be tried in Sydney next Lent.

He announced the appointment of Mr. John Denton, Administrator, Office of the Diocese of Central Tanganyika, Executive Officer of the Public Relations Department.

STATE AID

His Grace then spoke of the motion on the order paper for the meeting on behalf of Standing Committee asking synod to approve a recent resolution advising Church Schools to apply for Commonwealth Aid as state equipment.

He commended personally "unanimously in favour" of Sydney Church schools accepting the offer.

On Tuesday night, however, an almost unanimous vote was cast for and after surmounting some formidable opposition.

State Aid had priority over all other business on Monday night, when Synod discussed nothing else.

The debate was adjourned to Tuesday, when it again took up the entire evening session.

NO DISCRIMINATE PATTERN SEEN IN REVIEW OF M.R.I. IN ACTION

Nine churches or regions, including four African provinces and the South Pacific Anglican Diocese, have undertaken projects since the first report, the Right Reverend Stephen Wynne said.

Chapters in the dioceses covering Africa, India-Ceylon, the Jerusalem Archbishopric, West Pakistan, Latin America, South East Asia, and the South Pacific, have now been issued.

These cover 580 projects; there has been a response to 445 of them; 19 have been completed.

The Anglican Church of Canada has been the largest response in numbers and in total cost, followed by New Zealand.

Five of the so-called "receiving" churches have been put as well. They are East Africa, Central Africa, South Africa, Uganda and Kenya.

Polynesia's project is a £500 scheme for the Central Theological College, Tokyo.

Australia, the bishop notes, is the first "sending" church to plan to send a majority of its own needs through the Presbyterian Commission, of which Bishop Samuel is director.

(Although not noted in the review, the Anglican Diocese of Queensland is going ahead with its own "Operation Toronto

The archbishop's party was powerfully supported by Mr. Stacy Allen, the Registrar, the Chancellor, the Diocesan Advocate, Bishop M. L. Lounie, an architect and others who fought a delaying procedural

Bishop R. C. Kerrie, who is to leave the diocese at the end of the year, opposed the State Aid.

In four successive votes, by increasing majorities, the Synod rejected the Federal Government's present offer, disavowed the Standing Committee's reaffirmed its opposition to State aid but on principle and refused even to consider a referendum.

(A further report will appear next week).

One of the many new churches being built in the Protestant Episcopal Church in the U.S.A.: St. Stephen's Church, Columbus, Ohio. The seventy-foot high cross is made of steel sections welded together.

FINANCE DEBATES WERE HIGHLIGHTS OF SYNOD

FROM OUR OWN CORRESPONDENT

The involved question of diocesan finance received a thorough airing at the Synod of Sydney on Tuesday night. By an early resolution, several resolutions on this matter were grouped, and made an order of the day for Tuesday evening.

After the formal opening of the session, the debate centred upon a motion introduced by Mr. E. Burgess, of S. Oswald's, Glen Iris, and Mr. J. L. Bishop, of St. James', Pyrmont, to bring about a change in diocesan financial policy.

The resolution sought for a

policy of using capital funds for lending to parishes rather than the present system of investment as more scriptural, and better geared for development, together with interest free loans instead of capital grants for new parishes.

The debate that followed was of a good standard, with ably

Melbourne, October 12

The whole of one evening was spent on this subject.

Despite the chart which depicted assets and income in diagram form, it became clear that the amount of capital involved was much smaller than at first appeared, and the scope of assistance for parish development by any change of policy was indeed limited.

When the motion was finally put to the vote at 10.15 p.m., it was lost on the voices.

Finance loomed large again on Thursday evening, when the Reverend Canon C. Findlay, in the most humorous speech of synod urged the establishment of a Capital Loan Fund, which he described as a motion for action.

The too-prolonged debate which followed had its highlights but finally came to its stage where members welcomed the gag.

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COLLEGE FOR SUVA

JOINT VENTURE OF CHURCHES

Representatives from the A.P.I.C., Congregationalist, Methodist, Presbyterian and Reformed Churches working in the Pacific area met in Suva from September 17 to 19, for the first meeting of the Pacific Theological College Council.

The meeting decided to go ahead with the building of a theological college in Suva, a joint venture of the participating churches.

The Anglican dioceses involved are those of New Guinea and Polynesia.

The government of Fiji has agreed to lease ten acres of Crown land solely for the purpose of theological training. This is at Veitu on the south-eastern point of Suva Peninsula.

The college will open in 1966 with accommodation for 100 students and six married students.

There will be a principal, a bursar, and a lecturing staff of three.

Capital is being provided by the Theological Education Fund of the World Council of Churches, local churches, mission boards and other interested institutions.

Two courses will be provided at diploma and degree level. While incorporating advanced biblical and theological studies in the course, the distance training offered will be in the field of Pacific social and practical ministry of the Church within the context of the Pacific environment.

The chairman of the council will be the Bishop in Polynesia, the Right Reverend J. C. Voelker.

NEW CHANCELLOR FOR PERTH

FROM A SYDNEY CORRESPONDENT

Pertch, October 12

A practising solicitor in Perth, has been appointed Chancellor of the Diocese of Perth, to succeed Mr Ernest Tindal.

The appointment was announced after a long period of service.

Active Blankenship has been actively associated with the parish of Apsley for several years, and is a synodist and a member of the Diocesan Synod.

He is married and has three children. His appointment to the office of Chancellor had been almost unanimously forecast at the Perth synod.

He meets with general approval and his appointment is welcomed.

The appointment of Chancellor is an honorary one and is the highest position a layman may hold in a diocese.

Previously the newly-appointed honorary canon, Mr Blankenship will be installed in St. George's Cathedral on October 16.

A TRIUMPH

An amendment for investigation of the possibility of such a fund was lost after a fighting and witty reply by the mover.

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BOOK REVIEWS

NEW TESTAMENT COMMENTARY

THE CLARIFIED NEW TESTAMENT, VOLUME 1 — THE FOUR GOSPELS, Emil G. Krüger, S.P.C.K. Pp. 316, 35s.

THIS is a form of the author, a former faculty member of Union Theological Seminary, New York, and is a two-volume work under the general title of "The Clarified New Testament".

This title reflects the method which Dr. Krüger proposes to adopt, "one of reproducing and at the same time clarifying the text of the New Testament sometimes paraphrasing and sometimes approaching a literal translation."

It is almost impossible to judge the success of this method in the present volume since "in the case of the Gospels the original, form-critical, historical, comparative-religious, and other materials offered for attention and presented exclusive adherence to the paraphrase procedure" (page viii).

The first two chapters of the book deal somewhat cursorily with the canon and the history of the New Testament; the third reveals its author's true colours. This is entitled "Introduction to the Gospels", and more than half of it is devoted to a statement of the principles and conclusions of form criticism, which Dr. Krüger embraces wholeheartedly.

After printing a "Table of Parallel Gospels" (a simplified edition of that prefixed to Fluck's "Synopsis"), Dr. Krüger gives a section by section commentary on the Gospels, beginning with Mark.

This commentary is intended "to provide students in colleges, as well as others who wish to read the New Testament in the light of modern knowledge with a tool that will simplify and expedite their task" (page 7).

The "others" will find their

TREATISE ON BAPTISM

FERTILISANS. THE HOLY ON BAPTISM. Text edited with an introduction, translation and commentary by Ernest Evans, S.P.C.K. Pp. 150, 40s.

TODAY there is much rethinking of the question of Christian Initiation and many groups from all parts of the Church are engaged in this work.

Therefore it is good that there becomes available to us in English a rich and meticulous study of the work of one of the Early Fathers.

Quintus Septimius Florentius Tertullianus was born in the age of pagan parents probably about 160 and became a Christian in 190.

By this time he was a scholar and ready writer in both Greek and Latin as well as a barrister. This enabled him to present his case for his faith in a very skillful way.

His treatise on Baptism lies under the three main themes of his work.

He may be indicted to work, "On the Laver", written by Melito of Sardis (who died very old in 180).

The treatise falls into three parts, Chapters 1-9 are controversial and doctrinal.

Chapters 10-16 treat of a number of questions of practical interest which were under debate at the time.

Chapters 17-20 are again didactic, laying down the practical rules for the administration of the sacrament.

Dr. Evans writes a long introduction to the work and then the treatise is published in English with Latin text on the left page and the English translation on the right. This then is followed by notes and commentary on the text.

This is a vast for all those who are interested and discuss the whole question of Baptism. Those days.

needs much better not elsewhere, notably in the superb Penguin Gospel Commentaries. Students need to tell themselves that clergy, and other "professionals" are not to be taken too much grateful for this book for two reasons.

Firstly, we find in it the detailed practical results of the work of the critical scholars, accessible. In discussing each Gospel, Dr. Krüger is careful not to tell us what the "usefulness of this information" is, but to leave it to the reader to judge; Dr. Krüger seldom commits himself.

For instance, in discussing S. Mark's account of the transfiguration, he dismisses several "explanations" of this story as untenable and concludes, "It seems preferable to leave to the line of form criticism and to take this story as manifestation of the divine nature of Jesus (see Krüger's introduction) (page 75).

One is similarly left to wonder at the significance of such remarks as this comment on Luke 1:26, "This is the church's point of view" (page 45).

Nevertheless, the work of the critical scholars is a profound influence on contemporary biblical scholarship, and should not lightly be dismissed.

FATHER OF THE CHURCH

S. JOHN CHRYSOSTOM (St. Basil). Text edited with an introduction by Gerard Neville, S.P.C.K. Pp. 150, 40s.

THIS series of books makes available to the Australian priest many valuable works that help them in both their spiritual and pastoral lives. It is good to go back to the Fathers of the Church, both West and East, who help for today.

This book has been re-arranged into 16 chapters for easier reading and is a valuable critical text of J. A. Nain and is a valuable critical text of J. A. Nain and is a valuable critical text of J. A. Nain.

The priest and indeed the layman will find that there is much here that is helpful, and suggestive, as well as warnings of dangers in the discursive thoughts of that warm, human, and eloquent Father of the Church, S. John Chrysostom (St. Basil).

This work should be read widely and slowly by all priests because whatever the differences of age and nationality the priestly ministry is the same in all ages and everywhere the same ministry of Word and Sacrament and always everywhere the same challenge and hope — to bring men and women to Christ. He may do his own strange work in their lives.

We may agree or disagree with some of his views, but his statement that S. John Chrysostom is learning still to see more clearly the glory and beauty of the ministry.

This is a must for every priest's study to be read and re-read and then read again in it is part of his very being.

—G.S.

LIVES OF MODERN CHRISTIANS

THIS is the first in the Christian's Life Series. Simply written, biblically oriented, eminently practical, this volume aims to help young Christian men and women develop the skills of leadership.

What makes this so useful is the frequent quotations from the lives of modern Christians.

Dr. W. E. Sangster, Dr. Charles Fox of Melbourne, and John Martyn and Dr. Hodson Taylor. Warmly commended for the church library.

Secondly, this book is a monument of liberal-protestant scholarship. Such scholarship has been a little unpalatable to some among British scholars, but it is a pity that this book, which is a liberation of the spirit, is so easily dismissed as the doctrine of a virgin birth.

Its liberalism is manifest in the harshness of its judgments of the "historicity" of the Gospels, its lack of sympathy with the culture as well of first century Judaism, its adherence to a qualified belief in "Q" as a published document, and its cavalier dismissal of the doctrine of a virgin birth.

Its Protestantism is revealed by such remarks as the comment on Luke 1:48, that by "interpolating" quotations from 1 Samuel 1:27 and Genesis 30:13 (70) into the Magnificat Luke "vastly led the way to the future Mariology" (page 19). There is a similar gross comment on John 16:13 (page 271) which incidentally takes the doctrine of the immaculate conception of Mary to mean "her birth to a virgin mother".

Much contemporary scholarship is considerably more "positive" in its approach to the New Testament than is Dr. Krüger, but a number of the approaches and findings of that apparently more destructive scholarship which preceded it is not unattractive.

Selected Bibliography at the end of the book contains a large number of German books, and a smaller number of English books, not all of which are written from Dr. Krüger's point of view.

—G.S.

ANGLICAN OF THE WEEK

Our Anglican of the Week is a well-known churchwoman in the Diocese of Adelaide who has been South Australian Commissioner for Girl Guides for the past six and a half years.

She is Miss Jean Wood, O.B.E., who retired as Commissioner at the end of September.

Last year Miss Wood was awarded the Silver Fish, the movement's highest award, for her "outstanding service to guiding in many capacities". She received the award from Her Majesty the Queen in the Birthday Honours in June.

Miss Wood was a foundation scholar at Woodlands Church of England Girls' Grammar School when it was opened at Glenelg in 1923, and it was while at Woodlands that she joined the Girl Guides.

She later became captain of

THOUGHTS ON HEALING

THE CRINAL OF WONDERS, Emma M. Mendenhall, D.D., University Press, Pp. 146, 10s. 6d.

The sub-title of this book is "Thoughts on Healing". Bishop Mendenhall is concerned to show that the Christian deposit rightly is a little unpalatable to some among British scholars, but it is a pity that this book, which is a liberation of the spirit, is so easily dismissed as the doctrine of a virgin birth.

The author is specially concerned to relate medicine to healing. He recognises the autonomy of each profession and the absolute need for integrity in both. It is helpful to help each understand the other.

There is a strong religious flavour as distinct from the more pastoral and practical approach. It is helpful to have many points made with a conservative balanced judgement.

A strong objection that the priest is to be concerned with healing, is that "healing" is a word which is used in many different senses. It is a word which is used in many different senses. It is a word which is used in many different senses.

An irritating point is that he is over concerned to adopt a defensive attitude towards the medical profession, even to making some compromise with the scriptures.

He doesn't seem to grasp with the connection between suffering and redemption as S. Paul understands it. It is a word which is used in many different senses.

Perhaps he shouldn't be criticised on this score; the Church doesn't see the connection either.

—A.J.G.

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