

# COMBINED BIBLE STUDY RECORD MEETING

## JOINT WORKING GROUP MEETS IN SYDNEY

Christians of all churches should share their insights into the Bible, said a statement issued by the joint working group of the Australian Council of Churches and the Roman Catholic Church which met at Mount Alverna, Wahroonga, from May 27 to 30.

Interdenominational study groups on the Bible were recommended. This was the group's second meeting; the first, held last October, was on Baptism.

The co-chairmen were once again the Roman Catholic Archbishop of Hobart, the Most Reverend Geoffrey Young, and the Archbishop of Melbourne, the Most Reverend Frank Woods.

"Roman Catholics share with those of other denominations in wishing to reform their Church in the light of what the Bible has to say," said the statement.

"There was 'impressive agreement' on their understanding of the Word of God.

"It is commonly assumed that Catholics and Protestants differ sharply concerning the authority of the Bible; the Group found that this is not so."

Combined seminars on preaching and the common structure of sacramental worship were also recommended.

The chief topic of this meeting was "Interpreting the Word of God." Attention was given to the attention which Christians should be communicated and included some consideration of modern methods such as television as well as the traditional means of preaching and worship.

### ANOTHER MEETING

Other matters considered included the question of recognition by each denomination of the Baptism administered by others, and the extent to which clergymen can be trained together.

The joint working group plans to meet again next year, when attention will be given to conflicting opinions held concerning the Holy Communion.

Fr Canham Hay, O.F.M., said at the Press conference last Friday that communion in Australia had reached about the same level as in England.

Fr Hay attended the last meeting of the Anglican and Roman Catholic joint working group held at Mt. Alverna.

"The Continent, ecumenism was much further advanced at all levels."

This was particularly so in Holland, he said.

Archbishop Young said that clergy may say people in Australia need to examine their own position, and do not fear more about unity at the local level.

It was not only a matter for theologians.

The secretary, the Reverend Rex Davis, said the group had demonstrated how different denominations could work and worship together in the past four days.

### FOUR POSITIONS

During the meeting papers were presented on:

- The Social and Religious situation (R. J. Davis).
- The Word and How it is Ministered (F. J. Cuckley, M.S.M., Hay, O.F.M.). Reformed position (C. Miller), Anglican position (F. J. Cuckley, M.S.M.), Christ position (A. W. Stephenson).
- The Word and Preaching (F. J. Cuckley, M.S.M.).
- The Word in the Scriptures (I. J. Sullivan, S.J.). Commentator—Morris.
- The Word and Sacraments (or Liturgy) (F. J. Cuckley, M.S.M.). Commentator—A. W. Loy.
- The Word and Sacraments (or the Pulpit) (E. O'Brien). Commentator—P. Murphy.
- The Word and Mass Media (A. O'Hagan, O.F.M.). Commentator—G. Barnes.
- The Word and Education (V. Ford). Commentator—J. Ford.

The members of the joint working group were:

Anglican Council of Churches: The Archbishop of Melbourne, the Reverend Ross (Australia) and the Reverend R. C. O'Brien (Australia); the Reverend R. H. Davis (Australia); Dr A. W. Loy (Melbourn); Dr L. M. South (Anglican) (Melbourn); Fr. Davies (Melbourn); the Reverend J. F. Peter (Greek Orthodox) (Melbourn); Fr. J. Kaptein (Protestant) (Melbourn); the Reverend Archbishop of Hobart, the Reverend Geoffrey Young; Fr. W. Dalton, S.J. (Catholic) (Melbourn).

John Collins, Fr. P. Ford, P.P. (Protestant) (Melbourn); Fr. Canham Hay, O.F.M. (Melbourn); Fr. Murphy (St. Patrick's College) (Melbourn); Fr. O'Hagan (Melbourn); Fr. J. Peter, S.J. (Catholic) (Melbourn); Fr. J. Thwaites, D.D. (Melbourn).

The meeting was the 22nd Annual Ecumenical Conference and the New Zealand Council of Churches (Dr Basil Mackenzie (Christchurch, N.Z.)).

# BISHOP DAVIES PREACHES IN ROMAN CATHOLIC CATHEDRAL

FROM OUR OWN CORRESPONDENT

Tasmanian Church history was made here last week when the leaders of the Church of England, Roman Catholic and Methodist churches were the guest preachers in the others' churches for the first time.

On May 26, the Bishop of Hobart, the Most Reverend R. E. Davies, gave the address from the pulpit of St. Mary's Roman Catholic Cathedral.

It was one of three such services, organised by the Hobart Methodist Church, the Reverend M. Johnson, preached, and others who took part were Bishop Davies, the Episcopal Vicar of the Roman Catholic Church, the Very Reverend C. Rogers, and the minister of the Memorial Congregational Church, the Reverend K. G. Blackwood.

On June 2 another Ecumenical "first" was achieved when Father Rogers became the first Roman Catholic clergyman to preach in a Hobart Methodist church.

Also taking part were the Reverend M. Johnson (Wesley), who prayed that the Church would regain the years of division.

800 PEOPLE

It is believed that it is the first time in Australia that an Anglican Bishop has preached in a Roman Catholic church.

The cathedral service included a special psalm for Australia, hymns, psalter, scripture reading and a prayer for the faithful led by Father Rogers.

The congregation which came from churches in all parts of the Hobart area, totalled about 800.

They prayed that the Church would regain the years of division.

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He said that the Church has been divided among themselves. Now, under the guidance of the Holy Spirit, all strive that Christ's prayer may be fulfilled that all may be one.

"Bishop Davies, in his address on the Roman Catholic pulpit, said that on this historic occasion, those who worshipped together must realise that they were all charged to bear witness to Christ by their lives.

The Church was in the world through lay people whose lives showed forth the fruits of the Spirit—love, joy, peace, kindness, contentment, generosity, gentleness and self-control.

Bishop Davies called for a deepening of their Christian spiritual life alongside efforts to evangelise others.

If they co-operated with the Holy Spirit so that their lives became less self-centred and more God-centred, they would then bring Christ into the world.

He said there was room in the life of the Christian for prayer, Holy Communion, Bible reading, and an annual retreat.

Every Christian was called to witness to Christ, although actual preaching of the Gospel was a special vocation.

Christ is at the heart of the Gospel, whose content never changes, he stressed.

Bishop Davies concluded his memorable address by saying that sound conviction and sound evangelism were essential for a dynamic witness of the Good News.

# NEW DEAN OF ROCKHAMPTON

FROM OUR OWN CORRESPONDENT

Rockhampton, June 3

It was announced on Wednesday that the new Dean of Rockhampton will be the Reverend John Bayton, at present Rector of All Saints, Auchenflower, in the Diocese of Brisbane.

Mr Bayton served his first curacy as an assistant on the staff of St Paul's Cathedral, Rockhampton, and then he became Rector of Longreach in the same diocese.

As Rector of Longreach he was responsible for the building of one of the finest modern churches in the West.

He then went to All Saints' Cathedral, Thursday Island, where he was sub-dean and instigator in the work of completing the nave of the cathedral.

He married Miss Anne Houston, daughter of the Bishop of Newcastle and Mrs Houston. They have three children.

# TWO RECORDS?

It is expected that the new Dean will be installed at the end of October.

It is thought that there may be two records in this announcement. First of all Mr Bayton is the second Rector of Auchenflower to be made a Dean.

His predecessor, the Very Reverend Robert Best, went from Auchenflower to Wangaratta and it must be unusual in ecclesiastical circles for one Dean to announce his resignation on one Sunday and be able to announce his successor on the next.

# JOINT HOUSING PROJECT

ECUMENICAL PRESS SERVICE

Geelong, June 3

The Diocese of Texas in the Episcopal Church, in Australia and the Roman Catholic Diocese of Galveston-Houston have agreed to sponsor jointly a \$2,700,000 low-cost housing project.

# A.B.M. TARGET PASSED IN ROCKHAMPTON

FROM OUR OWN CORRESPONDENT

The Synod of the Diocese of Rockhampton was held in the Cathedral Hall here from May 24 to 26.

The Bishop, the Right Reverend R. E. Davies, presided and presented his Charge on the Friday evening.

He was called for a deeper sense of discipline from the Lord's Supper, he demonstrated some of the immense difficulties being experienced in running St. George's Home for children and he paid tribute to the work of the staff.

He demonstrated how Hazelwood whose appointment to Perth was about to be announced.

The synod was glad to receive reports from the old people's cottages scheme at Parkview and from the working party on the new centre at Michael.

The missionary giving of the diocese had amounted to an equivalent of 45% of the gross

diocesan income and the target of the A.B.M. had been surpassed.

During synod the Dean introduced the canons passed by General Synod in connection with the episcopate. All were passed except the canon to deal with assistant bishops.

# ASSISTANT BISHOPS

It was felt that the whole concept of assistant bishops was wrong and such an office should not be permitted in the Church.

The Bishop was according to more of them where the Bishop was passed except the canon to deal with assistant bishops.

Among the private motions were those from the Reverend Trevor, Rector of Emerald, in which he sought to abolish all

# Rockhampton, June 3

existing legislation with regard to the control of gambling as a means to attract finance to the town.

The motion was carried by a very narrow margin, 35 to 30.

It is not expected to have any direct result in the stewardship patterns of the diocese and the motion in itself contains no judgments on the morality or otherwise of this form of entertainment.

The synod services were held in St. Paul's Cathedral. The Eucharist was according to the English Liturgy, Services II and III were conducted in English with his presbyters grouped around him in the apse.

The sermon was preached by the Reverend Thomas Treheren, the Provincial Youth Chaplain.

# GIFTS FROM READERS

We acknowledge with gratitude the following further gifts from readers towards our 1968 Lenten Appeal for the Maraboti Project in the Diocese of Nakuru, Kenya.

Fr. J. J. ...	\$1,564.20
Fr. J. J. ...	100.00
The Reverend D. ...	4.00
Total	\$1,668.20

In addition, we express our gratitude to readers who have made the following donations since the beginning of this year to other causes.

M. C. ...	5.00
W. H. ...	2.00
M. A. ...	1.00
Mrs A. N. Wilson	5.00
Dr. J. ...	15.00
Dr. J. ...	15.00
Dr. J. ...	15.00
Amos	165.85

### THIS WEEK'S ISSUE

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## WOMEN CONFER IN ROCKHAMPTON

### WIDE ACTIVITY REPORTED

FROM OUR OWN CORRESPONDENT

Rockhampton, June 3  
More than eighty delegates were present at the annual diocesan conference of Anglican Women of Australia (Rockhampton) held here on May 28.

Presiding the conference on May 27, a Quiet Day was held at St. Barnabas' Church, North Rockhampton, conducted by the Reverend J. Warby.

He spoke on the theme of the conference, "Bear one another's burdens," which was carried over by the Women's World Day of Prayer.

On Tuesday the conference was preceded by Holy Communion, the celebrant being the Bishop, the Right Reverend D. Shearman, who was also present for the opening of the conference.

The president, Mrs. J. Warby, wished Bishop Shearman on behalf of all present, God-speed and a safe return on the eve of his departure for the Lambeth Conference.

### WOMEN'S RETREAT

The business session commenced the weekly programme of prayer, during which Mrs. Warby was re-elected president.

A brunch of "Anglican Women's parish lunch" had been formed at Mt Morgan and another is to be formed at Gladstone.

It is hoped that more and more parishes will take this up, by co-ordinating the women's work of the Church.

It was decided to hold a diocesan women's retreat later in the year and also to support the Women's Project for the British and Foreign Bible Society, viz. to supply 8,000 Bibles to Indonesia for the women of Queensland, as well as to support the Antares Appeal.

After the business session a panel of five speakers addressed the women.

### PRESENTATION TO CANON POWYS

Canon H. N. Powys was presented with a preaching scarf on May 28 by the Readers' Association of the Diocese of Sydney on his resignation after twenty years as Archbishop's Chaplain for Readers.

The Rector of Christ Church, North Sydney, the Reverend H. R. Horley, will succeed him in this appointment.

The annual meeting of the association was preceded by a service of the Holy Eucharist in the cathedral chapel at which the Reverend R. N. Langhauw was the celebrant and Canon Powys the preacher.

The Archbishop, the Most Reverend M. L. Coates, presided at the meeting at which the secretary reported that 496 services were taken by Diocesan Readers during the year.

There were, he said, 80 Diocesan Readers, 24 of whom were in the metropolitan area. There were 46 parochial readers.

A Retreat for Readers will be held at "Gillblush", Menangle, on August 2-3.

### MISSIONARY LUNCHEON

FROM OUR OWN CORRESPONDENT

Melbourne, May 30  
The Reverend Harold Butler, on furlough from the Diocese of Melbourne, was the speaker at a special luncheon for missions held at the Ladies' Guild at St. Paul's Frankston.

It took place on Thursday, May 30, when the ladies served not causeries; and also stocked a stall to augment the contribution to missions.

questions sent in by women's organisations of the diocese.

The afternoon session of the conference commenced with the arrival and introduction of a charming and vivacious speaker, Mrs. Lucy Corrie, a missionary from New Guinea, here on deputation work.

Mrs Corrie gave a glowing and vivid account of her life and work in New Guinea with her husband, the Reverend John Corrie, and their two small children.

Reports were then read from St. John's Hospital Auxiliary, the Anglican Women's Homes, Mothers' Union, Women's Auxiliary of A.B.M., Fellowship of the Society of the Sacred Advent, and the Women's Guilds.

These reports covered a wide range of activity, and reflected much effort in prayer and work for the advancement of the Kingdom of God in the Anglican Church of Queensland.

### UNITY SERVICE

FROM A CORRESPONDENT

Diamond Creek, June 3  
For the first time in the history of Diamond Creek (Victoria), the three churches, Anglican, Methodist and Roman Catholic, joined together at the Sacred Heart Church on Sunday, June 3, for a unity service.

More than 300 attended, the service being conducted by the Woe of Prayer for Christian Unity, the participating churches (Catholic) gave the address, while the Rev. Fr. Loughman (Methodist) assisted in conducting the service.

Fr Loughman based his address on the words of the Gospels: "He urged all to be tolerant of each other's differences and to realize that it would be some time before our various differences were resolved."

However, there are many things in which we are united and so on these that we should always act together.

He would hope this would not be the first and last such service, but that we would visit each other's services of worship from time to time, and have a united service once or twice a year.

More than \$100 was raised for the Organ Restoration Appeal Committee of St. James' Church, King Street.

### FORMER CHAPLAIN WRITES FOR NATIONAL SERVICE

"The proposal by the Federal Government to stiffen some of the penalties and to remove some of the escape clauses of the National Service Act, must cause Christians to ponder very deeply," writes the Rector of Leura, Sydney, the Reverend J. F. S. Campell, in his parish paper.

"There is no doubt that the Government is in a firmness of the conscience of a great many young men in this country," he says.

"I can write from personal experience as a Chaplain in the Forces of young men, unwilling to face the alternative of a Court hearing, being intensely troubled when posted to combat units in the Middle East."

"What I may not necessarily have said is that I have never had any sympathy with them. Their worry was not that of the taxpayer, but of the possibility that they may have to go to the front."

"This is an intolerable decision that we are compelling young men today to make."



—Newcastle "Star" picture.  
Noel (Noah), John Probyn, releases the "Noisy's Fluide" from the Ark during a dress rehearsal for "Noisy's Fluide" in Christ Church Cathedral. At the top in Mrs. Noxy, Estelle Proby, surrounded by her family and some of the "animals".

## COLOURFUL MIRACLE PLAY IN NEWCASTLE CATHEDRAL

FROM OUR OWN CORRESPONDENT

"Noisy's Fluide" was played for a short season in Christ Church Cathedral, Newcastle, on May 27, 29, 31 and June 1.

The cathedral was filled with unselfish colour and sound as a result of medieval English came to modern Newcastle.

Brilliantly costumed, expertly designed and perfectly co-ordinated, the participating audiences were enthralled from the start.

"Noisy's Fluide", the Christmas play set to music ten years ago by Benjamin Britten, opened with Brin Newton-John (who was the voice of God) cajoling the audience to join in hymns.

The set, by Tony Tripp, was probably his best work. What started out as a bare light of steps and a palm tree—lost in the vaulted vastness of the cathedral—was converted almost instantly into an exotic ark, complete with sail, waves, and a weather vane.

Mr Tripp also designed the costumes, which were worn by all, individual. They were spectacular.

The masks worn by the children's chorus of animals and birds were fantastically coloured and imaginative.

—Newcastle "Star" picture.  
The large orchestra was conducted with skill by Miss Jennifer Noake, who took over the position of Musical Director since the illness of her father, Keith Noake.

The scene which will live long in memory was the finale, with the stage aflame with colour, a giant rainbow spanning the nave, and the rich music and voices filling every shadowed recess of the cathedral.

## MELBOURNE G.F.S. REPORTS A BUSY YEAR

FROM A CORRESPONDENT

Melbourne, June 3  
Eleven district reports given on May 8 at the annual meeting of the Girls' Friendly Society in the Diocese of Melbourne showed a picture of much branch activity and of district gatherings which varied from picnics, camps and concerts to an evening of folk music.

Membership in the diocese dropped by 204 due partly to the lack of leaders in some areas.

Four districts were without pre-arranged members to help co-ordinate and encourage branches.

"This problem is being always present despite the fact that the majority of members of the training courses held during the year.

Giving to Missions, \$1010 was almost as high as last year and this was achieved without personal contact from those concerned with our projects.

4400 went to Wings over Carpenteria" while 8400 went to show and donate at an exhibition of work for missions.

More than ever attended the cathedral for the festival service and 1200 girls took part in the sports.

Good publicity was obtained for G.F.S. week with 31G. G. long interviewing a member of the Diocesan Council, Mrs R. Parake, during a community Services session.

Displays of G.F.S. work were shown at the State Savings Bank Chadstone and the Cathedral Book Shop in Flinders Street Melbourne.

Two highlights were the visit of Commonwealth Chairman, Mrs C. H. S. Egerton, and the track to G.F.S. in October.

## UNITY WEEK EFFECTIVE

FROM OUR OWN CORRESPONDENT

Rockhampton, June 3  
A small ecumenical committee chaired by the Dean, the Very Reverend John Haggard, tried to make the Week of Prayer for Christian Unity here more effective than it had been before.

The literature and posters of the week were distributed and made available to all churches, including the Baptists and the Roman Catholics.

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Solemn Eucharist in St. Paul's Cathedral to which churches were invited from every denomination. The Dean presided.

On Saturday, June 2, a seminar was held in St. Paul's Hall to which ten lay delegates came from every denomination.

The Roman Catholics were responsible for the first session which concerned itself with the ecumenical work being achieved in Rockhampton and with plans for deepening this in the future.

The second session was the responsibility of the Church of England and it was a symposium on worship, witness and mission in an ecumenical context.

The final session was conducted by the Methodist church in deal with the doctrine of the Holy Spirit and with prayer.

Two half-hour television programmes were specially devised for the week in time willingly given up by members of churches of the local Christian Television Council.

## FUNERAL FOR A SOLDIER

FROM A CORRESPONDENT

Newcastle, June 3  
The Assistant Bishop of Newcastle, the Right Reverend L. Sibbald, conducted the funeral on May 30 from St. Mary's Church, Weston of Errol John Bailey, a National Serviceman who was killed in Viet Nam.

Errol Bailey, 23, was the husband of Mrs. J. Bailey and father of an infant son; his parents, Mr. and Mrs. W. Bailey, of Weston.

He was an active Anglican and had been a Fellowship leader and church organist.

A school teacher, he had gone unasked to Viet Nam, his widow said: "He objected to his teaching being cut off and it had thought there was a good reason for fighting in Viet Nam, he would have volunteered."

She asked for a civilian funeral because she believed this was what her husband would have wanted.

Errol Bailey's rectar was the Reverend Harry Grayston who died on May 14.

## FROM SWAMP TO CHURCH

FROM OUR OWN CORRESPONDENT

Melbourne, June 3  
Six years ago, when the first celebration of Holy Communion was held in a church hall that was the centre of a new parish, the Rev. Canon Laker, of East Frankston, the building was surrounded by a swamp.

The new parish had a vicar, the Reverend R. A. B. Nichol, lives on a map for boundaries, and not much else but enthusiasm.

Today, on Whitsunday, when the sixth birthday of the parish is celebrated, the still has the vicar, but also a great deal else besides enthusiasm.

A fine vicarage has been built, and a magnificent new church is almost completed.

Following the usual custom in the parish, the time of Evening Song was to 5 p.m. on the first Sunday in June, for the winter months.

## BISHOP'S ISLAND VISIT

FROM OUR OWN CORRESPONDENT

Thursday Island, June 3  
The Bishop of Carpentaria, the Right Reverend Eric Hawkey, has just returned from an island visit which included Warburton, Yam, Mabalng, Bado and Moss Islands.

The climax of the visit was St. Paul's, Moss Island, where the anniversary of the arrival of Diocesan Florence Bushman was celebrated with special services on Rogation Sunday.

At each island a feast of welcome was given to the Bishop who was accompanied by his archdeacon.

At Mabalng the Bishop administered Confirmation to the European school teacher along with his archdeacon.

This visit to the islands in the Torres Strait will be the last the Bishop can undertake before he leaves for the Lambeth Conference.

The Bishop of Carpentaria, the Right Reverend Eric Hawkey, being welcomed by members of the church at Warburton. He and his archdeacon were also present.



**LETTERS TO THE EDITOR**

The following letters to the Editor do not necessarily reflect the editorial policy. The Editor is glad to receive contributions for publication, but cannot be held responsible for editorial selection. Contributors should send original copy, and retain a second copy. Correspondence to which the writer's name is appended for publication will be published unless the writer indicates otherwise.

**THEOLOGICAL SCHOLARSHIPS**

**WHERE TO APPLY**

**TO THE EDITOR OF THE ANGLICAN**  
Sir, — we have been informed in this office that Scholarships are available for theological study for graduates and non-graduates in various Universities in South East Asia, as well as in one or two places in Australia for 1969.

Anyone interested or requiring further information should address their enquiries to: The Secretary for Inter-Church Aid for Mission and Service, 24 St. Francis Street, St. Elanora Heights, N.S.W. 2101; or to the Principal, St. Andrew's School, Sydney.

The General Secretary of the Primate's Registry, Diocesan Church House, Grosvenor Street, Sydney, N.S.W. 2000.

With regard to clergy who have made or intend to make application to the Protestant Episcopal Church of the United States of America for financial assistance for further education in the U.S.A., such persons ought to file the first place to which they are applying to the Primate's Registry rather than to P.E.U.S.A. as all Australian applications are initially handled initially from this office.

Yours sincerely,  
**GRAHAM R. DELBRIDGE**,  
The General Secretary,  
Primate's Registry,  
Sydney.

**WRONG DIOCESE**

**TO THE EDITOR OF THE ANGLICAN**  
Sir, — On the page of departmental news in the Lambeth Conference I notice in the current issue of THE ANGLICAN two small matters which concern me.

The Parish of Sarina, mentioned in your editorial, is in the Diocese of North Queensland, and the Rector was not present at the Rockhampton Synod.

Secondly, I am most grateful to Trooper Benson for the good news that more adequate provision for the Chaplains is now being made available at Singleton. The report on the "leaking tank" was given to me a short time ago by a concerned authority of staff rank.

Yours sincerely,  
**IAN N'COLL**,  
Townsville.

**AGNOSTICS**

**TO THE EDITOR OF THE ANGLICAN**  
Sir, — "Veritas" (May 30) is, I think, containing speculation with "atheism".

The atheist who says "there is no God" He is a derogatory traditional beliefs without having anything to put in their place — unless a materialistic philosophy. I am a Christian.

The agnostic, in humility of spirit, says "I do not know". How could I know about the existence of mind? He knows about existence of mind.

Clearly an Anglican can reconcile an agnostic attitude of mind, with his Christian beliefs.

From my own childhood, I have been learning in this Catechism: "I say that God is . . . to love him with all my heart, with all my mind, with all my soul, and with all my strength."

Yours truly,  
(Mrs) FREDA CRIBB,  
Brisbane.

**A WANTED MAN — OR WOMAN?**

**TO THE EDITOR OF THE ANGLICAN**  
Sir, — A representative of the Australian Board of Missions among Aborigines is in the process of nationwide search. The Board does not know exactly who and in what form it is looking for — it is speaking in terms of a woman, and might be European, an Aboriginal, or of any race.

He will have first hand experience with Aboriginal people in suburbs, county towns or outback settlements and the right man can be made at least a few close personal friendships among the Aborigines he has been meeting. He may be a courtier, a low person who has cared about the Aborigines in his parish. He may be an office man or a factory man, an academic or a farmer.

"Whether the wanted man is a very learned man or a man who left school at fourteen he will be required to deal with learned men as well as others. He will be required to read and write acceptably. He will be political without being partisan, religious without being dogmatic, but permanent he will be a quiet man who is not nervous but not pushy.

He must be able to be a practising communicant of the Anglican Church but if the Board does not wish to employ a priest, he will be eager in other churches. He will be able to accept a five year contract and the Board will try to make it financially possible. He will be expected to do his own work. He will have to be a practical and trustworthy largely throughout Australia. He will be trying to do his work in a way which will help to implement the Board's policy of "Acceptance".

When the Board might be the wanted man is invited to apply to the Chairman of A.B.M. and talk over the possibilities. In the near future there will be an advertisement in precise terms, but the thinking should start now.

Yours faithfully,  
**FRANK W. COALDRAKE**,  
Chairman,  
Stammore,  
N.S.W.

**MOTHERS UNION MEMBERSHIP**

**TO THE EDITOR OF THE ANGLICAN**  
Sir, — In connection with the letter written by Mrs Goodman of Cairns (April 18).

In the case quoted in part (repetition) — in part, the husband had already deserted his wife and children permanently — temporarily on other occasions — for his other life. Therefore the advice given by Mrs Goodman was to go to any applicable to this marriage — nor would it apply to her because the company might be to no avail.

When a woman is in this situation, and with one thought in mind, "I must get out of here", members might pause to consider just that — i.e., the inability to do so, or union with the man who is facing the tragedy of a life of misery. My advice is to do a deep spiritual person desiring to do so.

When a wife is a tragedy — not a disgrace. It is something a Christian wife and mother would never want to do through if there were any way of escaping it. Money is not the answer for two people, but it only takes one to want them broken.

When a woman's limb has spread, the limb that to be amputated. No one would suggest that. And there are many things where for the safety and well-being of children, the amputation by divorce is essential. But such a suggestion does not mean that a woman and the Christian partner who has been forsaking her situation, as well as the trained guidance of God who deny the guidance of God where it is required, and constantly in the deep concern of the writer Sir, — in such for a divorced

Christians who feel His divine protection even in this rejection, but for the desolate, lonely mother who loses the Church because of her child, or her own.

Since the Church is so important, it is not surprising that any one fact of a woman, not only by her own, but by any one entrusted to her, I feel it is an unbroken chain of Christian mission through an otherwise compassionate Church.

Sincerely,  
**R. HALLS**,  
Miranda,  
N.S.W.

**"DELIVER US FROM CANT"**

**TO THE EDITOR OF THE ANGLICAN**  
Sir, — I have just read the 30 May issue — or rather, some 10 days later when I got to the end of "I'd like to know" I felt so ill and angry that I could take no more. I was then comforted and tickled "Inter-Group" by the way of "Brethren can't through as yet." ("Why has our Lord forsaken us? He has not forsaken us, our prayers!" I could find no words to breathe.)

I wondered what the tormented Viet Namese mother would have made A.W.M. pretty little story of the small boy's trust in his captives.

Then I turned, as so often, to one of Studert-Kennedy's "A Sermon", beginning — "We men can understand, but we men but wait in awe and watch the wonders of His hand and ending with Woodbine had written his disgraced comment and plea:

"O, by Thy Cross and Passion, O, by Thy blood and sweat, O, by broken hearts that pant for Thee, O, by the tears and sighs of Thee, Deliver us from cant!"

(The Reverend)

W. G. COUGHLAN,  
N.S.W.

**URGENT APPEALS DISREGARDED**

**TO THE EDITOR OF THE ANGLICAN**  
Sir, — Despite strong family and personal traditions of regular Anglican worship, I find myself increasingly concerned that our Church so repeatedly violates those who say that religion is irrelevant to modern life and the chief concerns of mankind. The recent comment in "The Australian" that, having preoccupied themselves with the "Bible Belt" Crusade, the Christians are too busy to register any concern for the needs of the age, appears all too true, if only in the light of our Church's representative of the world's religious traditions.

Today is the Sunday of "Numerous" in the Anglican tradition, and the fact that the diocese has a Social Welfare Commission, and that some "very important" notices on the subject of the needs of the world's religious traditions are being referred to the church forums, a theatre party and the times of new "prayer meetings." Despite a constant preoccupation with the needs of the world, especially after death, one of Christ's most explicit parables (Matthew 25: 1-14) appears to be disregarded. The needs of those who are claiming to be Christians to help those needing food, drink, clothing, shelter, and health and comfort, Christ says He will answer for them, but not unto one of the least of these, you did it not in my name, and the righteous (who did these things) will be rewarded.

There could hardly be a more urgent appeal for the Church's opportunity for fulfilling Christ's injunction, than by supporting and helping in the Austere Appeal.

**IT'D LIKE TO KNOW . . .**

A Weekly Question Box on Faith and Morals, conducted by the Reverend A. V. Maddick

**Is homosexuality a sin?**

I wonder if you, the ordinary reader of this column, think that a most unpleasant and unchristian answer, and one, at any rate, where the quick answer in the affirmative can be made in connection with the question of homosexuality still arouses strong emotional reactions, even jeapardy, whenever it is raised.

Since the publication of the Wolfenden Report in England in 1957 it is possible to discuss the subject more rationally in public — but for all that, statistically about five per cent. of the population is homosexual in some form, and a good number.

To define the term "homosexual", he or she is one who loves members of his or her own sex, or wishes to have sex with them only.

Difficultating between the state and the overt act, the case concerned the Roman Catholic Archbishop of Canterbury, Dr. Ramsey said that "homosexuality is there and is wrong, in the chosen people of God, and

peal. Yet one can learn as much about it from the window of a shop as from a cathedral.

This is not an isolated incident. In the past few years, the Christian sources urged support for the formation of a group to participate. Apparently the local Protestant clergy did not participate. Apparently the local Protestant clergy did not participate. Apparently the local Protestant clergy did not participate.

Some years ago I commented to our previous Rector that giving to the church was not mentioned. Like our present Rector he was a conscientious, devoted and well-liked pastor. It was told that after consideration it had been decided not to participate this year. This was remedied in subsequent years, but similar failures to facilitate giving occurred recently, when the Archbishop's letter invited us to help the needy in our diocese. It only occurred to me that this very obviously Christian reference to the needs of the world, and yet despite His Grace's opportunity to contribute, we were not to participate. It was not to participate.

When I have spoken of the possibility that our church might be concerned with those in need in the world, I have not meant that the diocese has a Social Welfare Commission, and that some "very important" notices on the subject of the needs of the world's religious traditions are being referred to the church forums, a theatre party and the times of new "prayer meetings." Despite a constant preoccupation with the needs of the world, especially after death, one of Christ's most explicit parables (Matthew 25: 1-14) appears to be disregarded. The needs of those who are claiming to be Christians to help those needing food, drink, clothing, shelter, and health and comfort, Christ says He will answer for them, but not unto one of the least of these, you did it not in my name, and the righteous (who did these things) will be rewarded.

There could hardly be a more urgent appeal for the Church's opportunity for fulfilling Christ's injunction, than by supporting and helping in the Austere Appeal.

Yours sincerely,  
**P. COOK**,  
Sydney.

**Senders who wish to submit questions for the "It'd Like to Know" column should send them to the Editor, Questions marked "not for publication" will be answered if possible by a named and addressed contributor.**

Paul himself, I feel, follows into this condemnation in 1 Corinthians 6:9, and viewing the licentiousness of Greek and Roman cities, pictures and degrades life in Romans 1:27.

Moral theologians equally leave no in doubt that they also hold it to be a grievous sin. In 1959 considered "homosexual indulgence" as a transgression in answer to a question when he was interviewed on Canadian television last year by the present Archbishop of Canterbury, Dr. Ramsey said that "homosexuality is there and is sinful".

**JOINT STUDY GROUP**

**TO THE EDITOR OF THE ANGLICAN**  
Sir, — The recent Sydney conference of Anglicans, Protestants and Roman Catholics urged the formation of a joint study group. The preparatory studies for the 1968 Council of Churches programme, begun in July dealing with six big themes between the churches and marked would be a benefit to the study groups suggested by the Conference.

The study book "Renewal", is available from the Australian Council of Churches, 100 York Street, Sydney.

Yours sincerely,  
**ROBERT SPRACKETT**,  
N.S.W. Secretary,  
Inter-Church Aid

**EAST AFRICA FELLOWSHIP**

Nairobi, June 3  
Twenty-five members engaged in church-related rural development projects in Tanzania, Uganda and Kenya formed the Christian Rural Fellowship of East Africa on April 7 at Kitale, Kenya.

First steps towards the founding of such a group were taken in September 1967 at Mkeru, Kenya.

Several professors of Makerere University faculty of agriculture involved in rural development with all voluntary agencies integrated in rural development. A majority of those who came were related to church projects, and most of the group were in April was chosen.

The Council approved in committee was membership. It is open to any interested person but is intended for those "whose giving leadership in rural areas".

Functions of the fellowship include the exchange of ideas and information, as well as encouraging research and assisting with evaluation of projects. Meshack Isahio of Nairobi, Kenya, was elected chairman. The first meeting discussed problems facing rural youth. Projects discussed by the participants were described by presenters.

Yours sincerely,  
**P. COOK**,  
Sydney.

moral theologians who are not so happy about the age-old condemnation. They have been enlightened by the World Council of Churches, and perhaps the flood of books on the subject are "Morality in a God-transmitted society" by Keeling and "Time for Conscience" by a Roman, Pittsburgh, both S.C.M. Press.

Pittenger, whose little pamphlet "Time for Conscience" was published last month, distinguishes between the overt action and the intention. The overt act may call for abhorrence — it may bring forth equal abhorrence where it is performed in the married situation. But to Pittenger, it is the basic attitude of the person which must be considered; and if the acts are considered in the light of the homosexual's intention, he does not consider them sinful.

Now while I can appreciate, but not want to put in a brief attitude, we should remember that the Church has a responsibility for the general public, and that it sees forth what it disapproves of, and that it is concerned whether the world agrees with this, it does not matter. It must be faithful to Him who has called it into being. The Church has a responsibility to be faithful, and while circumstances may alter cases, the Church must always keep the general principle, and not just legislate for special circumstances.

Considering man as created to be loved, Pittenger recognises that the Church has a responsibility to be faithful to Him who has called it into being. The Church has a responsibility to be faithful, and while circumstances may alter cases, the Church must always keep the general principle, and not just legislate for special circumstances.

In the deepest sense, love is commitment, mutually in giving oneself to another. Love is in relationships, intention of giving oneself to another, and the desire for union with another life in a complete sense as is possible for man. This he believes is possible for what he terms the "conscientious" homosexual. He gives an example of a highly successful professional man who, in love, is a devoted Christian but in one who felt it wrong to seek fulfillment for his natural desires. In a sense, he denied sex and it became an impossible demand — he grew more unhappy, his nature became further distorted. Life became a misery for him — he lived in a state of "hell" in love with another man, "fell in love with him", and as they grew in love, he was able to say "Not where I am to the limit". What was a priest of the Church, he was able to breathe, but where I love, I love.

Not all will agree with the above, but those who think differently, and seek with the help of the Holy Spirit, must view in the light of the Holy Spirit, and not in the light of the world. "In the evening of our day, we shall be judged by our loving."

Yours sincerely,  
**P. COOK**,  
Sydney.

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THIS I BELIEVE . . . I

# A PHYSICIST SPEAKS

By PROFESSOR H. C. WEBSTER

This is the first of four articles, originally given as sermons at Christ Church, St Lucia, Diocese of Brisbane, during Lent. The general title of the series was "This I Believe", in which four laymen looked at the Christian Faith from the point of view of their own particular academic disciplines.

of articles of faith, are in fact nothing of the sort. The physicist does not say "I believe this is true", rather he says only "I have not as yet found any evidence to conflict with". He is always critical towards his science.

It is through carrying over this critical attitude into religious matters that unfortunately has caused many scientists to lose their faith.

I think that in this they have been quite wrong. I believe that in the Christian faith we find the ultimate answer to the question "why".

Why do material objects attract each other? Why do matter build up of protons, electrons and neutrons? Why does light travel with an invariable speed?

None of these questions is answered by the laws of science, and if there were a new universal law which determined how the Universe would develop.

When God created the primordial plasma, of whatever it consisted, he also laid down laws which determined how the Universe would develop.

**LAW OF GOD**  
He created material objects which should attract each other. He arranged that matter should be built up of protons, electrons and neutrons. He directed that light should travel with an invariable speed.

Whatever law may be discovered by science, it is always subject to a law of God.

A belief in God the Creator is not peculiar to Christianity, nor does it suffice to define Chris-

tian. A Christian believes also in God the Saviour who became a man.

It is this belief consistent with the discoveries of Science? While the discoveries of Science do not compel belief in Christ, neither do they conflict with it.

The descriptions in the Gospels and in the creeds formulated by the Church, of the unique circumstances surrounding the birth, the resurrection and the ascension of Christ are not sufficiently explicit to tell a scientist exactly what happened, but it is not difficult to work out an account which does no violence to the laws of Physics.

## NECESSARY BELIEFS

Something very unusual must have occurred, something highly improbable as judged from ordinary experience.

Modern Physics does not deny that improbable things can happen; it only requires that they happen very rarely.

I think though that this important thing is that God sent His Son to save us and teach us.

When we consider what God has provided for us in this wonderful plan, how He has given us a blanket to protect us from the scorching blast of the Sun, and the food, fuel and air which the Physics student who needs it for life, we should not find it difficult to believe in the love of Christ.

Our other necessary belief, in the resurrection, is also very important, even further removed from the comments and criticisms of the scientific community. Only spiritual

## DR RAMSEY HOPES FOR UNITY PROGRESS THIS YEAR

ANGLICAN NEWS SERVICE

Edinburgh, May 30.—The Archbishop of Canterbury, Dr Michael Ramsey, said at the General Assembly of the Church of Scotland here on May 21 that it was his hope and prayer that this year would be one of real progress in the work of Christian unity.

Perhaps the most universally recognizable sign of the present good climate in inter-church relations, he said, was the shedding of "our separated ecclesiastical self-consciousness".

"We are conscious now when we meet that we are brother Christians, and the joy that awareness liberates us and sets us talking to one another as Christians in the friendliest of ways. As well as the various inter-church conversations this year, there would be the assembly of the World Council of Churches at Uppsala, and the Lambeth Conference in London.

One of the leaders of the second Vatican Council, which had generally agreed to meet at the Church of Rome but all the churches, had been the awareness that the cause of Christian unity and the cause of Christian renewal were one.

Lord Reid, in his opening address to the Lord High Commissioner to the General Assembly, said Scotland was in desperate need of such a revolution, and that it was a revolution which, however unwitting, search for it.

**FESTIVAL OF INDUSTRY**  
ANGLICAN NEWS SERVICE  
London, June 3

The Diocese of Chichester is to hold its first festival of industry this month. The festival, announced to the General Assembly, is a revolution under way, and is a revolution which, however unwitting, search for it.

And such a conversion could not be limited to Scotland.

He appealed to the assembly of nearly 1,000 ministers and elders: "In order to experience truth it is not enough just to underwrite or profess the Christian creed, however sincerely.

"Can't you get it across to us—and this is the desperate appeal of few to fulfil—that we must believe our own faith . . . actually believe it, in the sense of inwardly and realising it. For then and only then can it be seen to come."

Two controversial bills for New Zealand  
ANGLICAN NEWS SERVICE

Wellington, May 31  
General Synod in New Zealand at its meeting this month gave approval to two controversial matters which will now come before the diocesan synods.

They are the re-marriage in church of divorcees and inter-communion with other churches.

Re-marriage would be allowed, subject to the approval of the proposed marriage.

The General Synod bill on inter-communion with other churches baptised communicant mem-

bers of the four churches proposing union—Presbyterian, Methodist, Congregationalist and Associated Churches of Christ.

It would also allow Anglicans to attend Holy Communion in other churches, but frequent and habitual Communion in other churches would be permitted both on pastoral grounds and in view of the persisting divisions within the whole Church.

After being discussed by the diocesan synods, these two bills will now come before the General Synod in 1970 before coming into operation.

One may reasonably conjecture that an acute modern observer would have described them in rather different terms.

Specifically, as a scientist, I prefer to assume that God does not willingly depart from His immutable laws, and that the descriptions might seem to imply.

In contrast to these difficulties we find a remarkable consistency in the ethical teachings contained in the Bible and accepted by the Church.

These, I believe, are far more important than the controversial descriptions of events and the other matters which are the ethical attack us.

**ETHICAL TEACHINGS**  
It is unfortunate that certain times Christianity or rather groups of Christians have collected themselves into a state of superstition and ignorance which has obscured the true foundation of Christianity, but Christianity pure and undefiled is as necessary to the human mind as air and affluent society as it was centuries ago to the ignorant and impoverished subjects of the Roman Empire. As the Litany has it:

"In all time of our tribulation, in all our sorrow, in all our hour of death and on the day of judgment God Lord deliver us."

**CELEBRATIONS IN MOSCOW**  
ECUMENICAL PAINS SERVICE  
Geneva, June 3

The general secretary of the World Council of Churches, Dr Eugene Carson Blake, and his predecessor, Dr W. A. Vissers, of Hooge, are representing the World Council at the celebrations from May 26 to June 3 of the fiftieth anniversary of the Restoration of the Moscow Patriarchate and the re-establishment of the Russian Church, which was abolished in the eighteenth century by Czar Peter the Great.

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And I gave my heart to seek and search out by wisdom concerning all things that are done upon heaven. (Ecclesiastes 1: 13.)

If we interpret the words "by wisdom" to mean "by experiment, observation and logic" then the sentence of The Preface forms quite a good definition of Natural Philosophy, of Physics, the science which is my profession.

Physics is particularly concerned with behaviour which is common to all things, inanimate as well as living, large as well as small, distant as well as close.

In past years physicists and the Church have tended to be in opposition to each other.

The great physicist, Galileo, was forced by the Roman Church to withdraw publicly one of his scientific conclusions.

To recent years, unfortunately, many physicists like the distinguished astrophysicist, Fred Hoyle, have been bitter opponents of religion.

## UNDERSTANDING

It is my belief the apparent inconsistency between science and religion is not due to any essential incompatibility but rather arises from a lack of understanding on both sides.

To see this I must explain a little of what a science does and how it develops, since this is very frequently misunderstood.

"A child is always asking 'why'—the physicist is also asking 'why' and to this question he has no other 'what will happen if I do this'."

He therefore conducts experiments, constructs apparatus, adjusts it, setting it working, observes, measures, what happens, changing the adjustment and measuring again and so on, until he has recorded a set of carefully-made observations. This is the first stage.

He now subjects his records to prolonged and thoughtful examination.

During this examination he exercises his imagination to seek an answer to the question "Is there one single simple statement from which I can deduce, by good logic, all the records I have obtained from my experiments?"

Such a statement we call a hypothesis. For example, we all know that an object held up and then released falls towards the earth.

Other results and indeed many other observations are logical consequences of a hypothesis of Sir Isaac Newton, and the laws of universal gravitation. This states "All material objects attract each other."

## EXPERIMENTS

Once a hypothesis has been deduced, the next stage is to test it with other experiments. A great deal of ingenuity is devoted to finding experiments which will test the hypothesis most severely.

If it fails in any test it is abandoned, or modified. If after all conceivable tests it is still successful, it becomes known as a law of Nature.

By these methods the physicist aims to devise a set of laws which taken together seem to allow him to explain all things, or at any rate, most things that occur in Nature.

He aims also to reduce the number of these laws to as few as possible, ideally having just one single law.

In fact, at present quite a number of laws are needed and many subsidiary hypotheses.

The reason that I have gone through all this discussion is that I want to point out that these laws, though they may seem to









