

THE AUSTRALIAN

The Independent and unofficial newspaper of the Church of England in Australia, and the official organ of the Church of England Information Trust. Incorporating the *Church Standard*

No. 841 Published at the G.P.O., Sydney for transmission by post as a newspaper. THURSDAY SEPTEMBER 19 1968 Telephone: 02-5437-5. Cable: "Churches", Sydney. Postal address: G.P.O. Box 7022, Sydney, 2001. PRICE: TEN CENTS

SWINEY CHURCH RESULT OF PARTNERSHIP PROJECT ESTABLISHED PARISHES HELP NEW HOUSING AREA

When the Right Reverend H. G. S. Begbie, Bishop Coadjutor of the Diocese of Sydney, dedicated an attractive multi-church building, S. James', Whalan, on Sunday afternoon, September 8, it was much more than a parochial occasion.

The completion of the building was a diocesan triumph—for the New Arcus Committee and for the Sydney parishes who had joined the partnership project.

In particular it was a triumph for the parishioners of S. James', Turramurra, who gave \$30,000 to the building fund.

The completion of this project marks the end of the first stage in a partnership project involving a large number of parishes within the Diocese of Sydney.

Under the guidance of the Sydney Church of England New Arcus Committee they are working to provide an active ministry in many of the "island" suburbs which are growing up in the Housing Commission area in various parts of the diocese.

Two years ago, the Mt Druit Housing Commission Estate was virtually an area of sparsely populated semi-rural country, but over the past two years, tremendous strides have been taken in the development of eight suburbs which will eventually house more than 7,200 people.

NEW SUBURBS

The first of these suburbs has been named Whalan; the building programme is now well advanced and work is well under way.

Development is also taking place at Tregear, whilst other suburbs are in the process of being formed and developed.

About eighteen months ago, S. James', Turramurra, offered to seek to raise from parishioners the sum of \$30,000 to provide the nucleus of a building fund for a suitable multi-purpose church at Whalan.

A period of intense activity resulted within the parish where, under the leadership of the rector, the Reverend Owen Dykes, a strong men's sub-committee was formed with Mr. J. Palmer and Mr. C. Utz as leaders.

An appeal to the parishioners of S. James' resulted in a firm promise being given to provide \$30,000—\$11,000 of which has already been received.

The balance is being obtained by bank accommodation; the money has been given to the New Arcus Committee.

YOUTH GROUPS

Members of other parishes, including St. Stephen's, Wilmshurst, St. Anne's, Ryde; St. Alban's, Ryde; St. Luke's, Ryde; St. Paul's, Carlingford; St. Paul's, Wahroonga; and Holy Trinity, Kingsley, have undertaken to provide various sums at specific intervals, with the promise of the initial stipend for the first Resident Minister was guaranteed.

With this background, the Reverend A. V. Withnall, who is constituted as the first Resident Minister at Whalan in November, 1967, the service being conducted in a marquee erected on the site obtained from the Housing Commission and financed by the New Arcus Committee.

Following week, services commenced in his home and sub-

sequently in other homes in the area.

Sunday school for the children of worshippers' parents has gradually grown, being catered for in the marquee, in a temporary garage erected on the site and in the open air, whilst a pastoral ministry has resulted in a local committee being formed, and strong parochial youth groups as well as groups for men and women formed.

During 1968, Sister Susan McGuire and Sister Olive McFadden were appointed to assist in the pastoral ministry; they spend Wednesdays and Sundays on such duties.

This practical experience is of benefit to them in their training for the diaconate, and their contribution has enabled many families to be counselled more effectively.

Liaison teams from several parishes have enabled a parity to be compiled of every Anglican home in Whalan.

Twelve local residents have formed a diocesan team to assist with the teaching of Scripture classes in the Primary School.

This school has grown in size from forty-eight in April, 1967 to more than 1,000 at the end of that year, whilst the public school in the neighbouring suburb of Tregear now has an enrolment of over 500.

RAPID GROWTH

Such growth indicates the rapidity with which the population is moving into the area.

On September 8, Anglicans throughout the diocese, assembled to share with local people, the dedication and opening of the church.

Bishop Begbie was greeted at the porch by about fifteen visiting clergymen, the Reverend Minister, the Reverend A. V. Withnall, the Rural Dean of Prospect, the Reverend P. Watson; the Dean of New Housing Area, the Reverend C. H. Sherlock; and the Venerable R. G. Filling-

ham, Archdeacon of Parramatta, together with members of the local committee.

The petition to the Archbishop to license the building was read by Mr. Alec Cairns and handed to the Bishop who indicated the content of the Archbishop, received the key to the building from the Resident Minister and

(Continued on page 11)

OFFICIAL DIOCESAN VIEW ON WOMEN IN MINISTRY AND M.U.

FROM A SPECIAL CORRESPONDENT

Melbourne, September 13
The Diocese of Melbourne has officially stated its views on women in the ministry and on the admission of divorcees to the Mothers' Union.

The Diocese has expressed itself in favour of the admission of divorcees to the Mothers' Union.

It has ridiculed the suggestion of the Archbishop of York (based on the findings of a high-level committee of theologians) that the role of women in the ministry, and has supported the stand of the Archbishop of Sydney.

These official views of the Diocese have been announced in the September number of the diocesan magazine.

The magazine is published monthly. It carries a note stating that its contents come from a wide range of contributors who do not necessarily concur with the official views of the Diocese.

"These views, when stated are contained in editorials and the Archbishop's column," the note makes clear.

In "editorial" (the term used by the magazine for its Leading Article) headed "Priesthood," the official diocesan view is put as follows:

"Somehow, priestesses and women are usually beaten ideas to us.



An interior view of St. James' Church, Whalan, in the new housing area of Mt Druit, Sydney, which was dedicated on September 8.

"Co-education in Trinity College might have its appeal, of course, but in ordinary parish life... well, 'Good morning, Mother Brown' after a high church eucharist on Sunday morning would be more of a joke than an inspiration."

"...we would need good reason beyond pursuing a vague ideal of female emancipation—to ordain women to the full priesthood."

"NO BROOMSTICKS"

"Come on ladies, try and convince us. But no broomsticks or rolling pins please. If anyone tries a Mrs. Pankhurst at some innocent, bemused bishop, we will hope the bishop is wearing spurs, and that some soprano soloist with stiletto heels in the choir procession behind him is as ruthless as we would be."

In another Leading Article, and elsewhere in the magazine, it is made clear that official diocesan policy is to change the rules of the Mothers' Union to permit for complete autonomy of the Australian M.U. and to admit divorcees as full members.

These proposals will be raised at an Australia-wide meeting in

the first place and, if not accepted by other dioceses, will be implemented by the Diocese of Melbourne unilaterally.

A leading Czech Christian who holds the Lenin Prize of International Friendship and Peace, has notified the Soviet Union that its occupation of

country has produced in him "a feeling of disappointment, regret and shame".

"In my long life I do not know of a greater tragedy," wrote Dr. Joseph L. Hromádka, professor at the Comenius Faculty in Prague and president of the Christian (Prague) Peace Conference.

Dr. Hromádka's feelings were expressed in a note handed to the Soviet ambassador in Prague. It was dated August 27.

The process of renewal which started in January, 1968 has meant, according to the Czech Christian, a great attempt to strengthen the authority of the communist Party, awakening in our people the responsibility for the construction of socialism, removing the love towards the Soviet people and so making socialism a dynamic force in international life."

However, Dr. Hromádka expressed the fear that Czechoslovak-Soviet friendship has now been destroyed.

"There is a danger that the love of our people will be changed into hatred and that our closest friends will appear to us as enemies."

"The Soviet Government could not have committed a more tragic error," he wrote. "Only a speedy withdrawal of the occupying forces can at least partially diminish our common disaster."

Dr. Hromádka had been a member of the W.C.C. Central Committee from 1948 until the Upsalla Assembly in July, 1968 and on its Executive Committee since 1964.

N.Z. MOTHERS' UNION REVISION OF RULES

ANGELIAN NEWS SERVICE

Wellington, September 13

The Dominion Council of the New Zealand Mothers' Union is to meet in Wellington in November to decide what experiments to make in the revision of the rules to admit certain divorced women to membership.

At the World-Wide Conference of the Mothers' Union in London in July, New Zealand and Canada were allowed a three-year period in which to make these experiments.

The leader of the New Zealand delegation, Mrs. Thora Holland, wife of the Bishop of Waikato, has welcomed the three-year experimental period.

Two years ago Mrs. N. A. Leaver, wife of the Archbishop of New Zealand, proposed a resolution approving the eligibility for membership of those who had been involved in divorce proceedings.

The Dominion Council passed this resolution in order to test the feeling of the World-Wide Conference.

ART SHOW AT FLINDERS

FROM OUR OWN CORRESPONDENT

Melbourne, September 13

An art competition and exhibition sponsored by S. John's Church, Flinders, drew large crowds during the two days for which it was open.

It appealed also to budding artists, for many entries were received on both open and children's sections, covering a wide range in their variety.

The competition was judged by well-known artist Mr. Alan McCulloch, who also gave an address on the reasons behind his verdicts in the various sections.

The competition was held in the open section, and Harold Payne won the water colours prize, with Judith Simon as winner for drawing.

The water colours sections for school children, Prizes were presented by Cr Keith Buchanan.

The water of S. John's is Reverend Harrison Chapman,

NEW GUINEA CHURCH SCHOOL FEES FALLS SHORT OF TARGET FIGURE

FROM SUSAN YOUNG

Port Moresby, September 13
The Church in Papua-New Guinea has this morning to start turning away from its schools those children whose parents have not paid the necessary fees, or who have not been officially exempted from doing so.

Education fees were introduced for the first time by the Anglican Church in the Territory at the beginning of this year.

Although there has been "considerable" success in collecting fees, it is estimated that this year the Church will fall short of the target figure by as much as \$8,000.

The fees are \$6 a year for each family with children at secondary schools and \$3 a year for each family with children in primary schools.

NEW APPROACH

The charges were introduced to help meet the cost of a pay rate for native Church staff and because native churchmen felt

the era of "something for nothing" should come to an end. But provision was made for exemption from payment of any family which could not afford the fees.

The Standing Committee of the Anglican Conference in Timor has decided to increase income from school fees during their next meeting at Lae in November.

BY MICHAEL J. LAURENCE

to take up another post
the Bible Society.

APPELLATE TRIBUNAL APPLICATION

NO PRECEDENTS FOR THE GLOVER CASE

The Reverend N. R. Glover, formerly Vicar of Newport, Diocese of Melbourne, has asked leave to appeal to the Appellate Tribunal of the Church of England in Australia against a sentence pronounced against him by the Melbourne Diocesan Tribunal on January 13 this year.

Mr Glover appeared before the Tribunal to answer two charges which he preferred against him on September 30, 1967.

The charges were (1) that he was guilty of a breach of discipline and (2) that he was guilty of conduct disgraceful in a clergyman and productive or likely to be productive of scandal or evil report.

The members of the Diocesan Tribunal were a senior member of the Victoria Bar and two Justices of the Supreme Court of Victoria.

The Tribunal found Mr Glover not guilty on the charge of (1) but guilty on the second charge, in respect of which it recommended that he be expelled from office and deprived of his rights and immunities appertaining thereto.

The Archbishop of Melbourne, the Most Reverend Frank Woods, confirmed the verdict of the Tribunal and imposed the sentence recommended, on January 23, 1968.

[The text of the Archbishop's pronouncement, and some facts about the case, were published in *The Australian* on February 1, 1968. The matter was discussed in a leading article in the same edition.]

NOT UNANIMOUS

"The Tribunal's decision was not unanimous."

It was generally expected that Mr Glover's position would be similar to that of other members of the Appellate Tribunal of the Church of England in Australia, which is the final ecclesiastical court of appeal.

It became known after sentence had been pronounced that the Diocese of Melbourne had met Mr Glover's legal expenses in the action, upon the condition that he agreed to the case being held *ex camera*.

It has been stated on Mr Glover's behalf that there was at least a tacit agreement between himself and the Diocese that he would refrain from appealing. The Diocese of Melbourne has not issued a denial of this claim.

Mr Glover's position on the matter of legal appeals to be governed by the General Synod Procedure Canon, 1962.

This provides that he must appear from the sentence of a diocesan tribunal within twenty-one days, "or within such other time as the President may in writing allow."

APPEAL

He has accordingly made a formal application to the Secretary of the Primate's Registry for leave to appeal out of time.

It would be grounds that the Diocese of Melbourne "deferred making actual payment [for his costs] satisfied [on expiry of the period (of 28 days) that I was not going to appeal and (2) that he could not afford the cost of an appeal."

The Secretary of the Primate's Registry, the Venerable G. R. Delbridge, informed *The Anglican* last Monday that Mr Glover's application had been received and was being treated as required by the law of the Church.

"The procedure appears to be laid down by the Canons, but whether it is quite as straightforward as it seems, or otherwise, I do not know," he said.

"This is the first such application for leave to appeal to the Appellate Tribunal. There are no precedents at all to follow."

Everyone concerned is naturally anxious to do the correct thing, and it may be taken for granted that some first rate legal minds are at work on the matter.

Beyond that, I cannot make any comment."

The President of the Appellate Tribunal is Sir Edward Macdonald, who is Lieutenant-Governor of Victoria. The other members are the Bishop of Adelaide, Dr T. T. Reid; the Archbishop of Sydney, the Most Reverend M. L. Loeane; the Bishop of Canberra and Goulburn, the Right Reverend J. Clements; Mr Justice A. R. Richardson; Mr Justice C. G. Wastall; and David Ross.

If Mr Glover is granted leave to appeal, then the Appellate Tribunal must hear the whole case afresh.

DOCTRINE

It is understood that "a matter of doctrine" within the meaning of the Constitution is involved. This means that the Appellate Tribunal must obtain the opinion of both the House of Bishops and the General Synod. The latter comprises seven priests elected by the General Synod.

The "matter of doctrine" concerns marriage in the Church of England of persons whose partner is in the same state of life.

Mr Glover divorced his first wife on the ground of adultery in 1958. The Court awarded him custody of their three children.

Last year, he was married at a civil ceremony in Sydney, against the opposition of his archbishop. It was this second marriage which was held to constitute the ecclesiastical offence on which he was found guilty by the Melbourne Diocesan Tribunal.

SCRIPTURE UNION HOUSE TO BE OPENED

FROM A CORRESPONDENT

On Sunday, October 13, at 2.30 p.m., the Archbishop of Sydney, the Most Reverend M. L. Loeane, will dedicate and open "Scripture Union House," a new building, situated opposite the Queen Victoria Building.

The purchase of the building earlier this year by Scripture Union (N.W.) at an average price of 10s per sq ft was made possible by the ready and warm response of many friends through loans.

During the past few months the building has been extensively renovated and reconstructed. The project has been well financed by the many friends who have been L. W. Gies Pay Ltd.

Mr David Clayton, General Secretary of Scripture Union (N.S.W.) commented: "We have been tremendously exercised in carrying out this forward project and there have been many indications of God's hand at work. The sharp rise in recent months in property values in the Sydney area has resulted in further indication that we moved ahead at the right time."

NEAR TRANSPORT

"It would have been impossible to purchase this same building at its current value. It is so conveniently placed that it is almost impossible to find a site in Sydney that we believe it will be of strategic value to our witness of the Gospel in the years ahead."

The Lord Mayor of Brisbane, Alderman Clem Jones; with the Bishop Conductor, the Right Reverend John Hudson; the Dean of Brisbane, the Right Reverend Cecil Marchant; and the Right Reverend Taylor at the Brisbane Cathedral Book Shop in Adelaide Street. The city council has allowed the Cathedral Building Ladies' Committee the use of the premises for a second-hand book shop until the last tenants move out before the demolition of the building.

BATTLE OF BRITAIN LINK WITH BID FOR FREEDOM

Czechoslovakia's ancient links with England were recalled by the Archbishop of Wellington, the Venerable E. A. Pitt, when he preached the Air Force Week sermon in St. Andrew's Cathedral, Sydney, last Sunday.

"Thirty years ago to-day, September 15, 1939, the British Prime Minister, Neville Chamberlain, flew to Munich to meet Herr Hitler in order to free the German demand for annexation of part of Czechoslovakia," he said.

In spite of the French treaty Mr Chamberlain decided the British would not support her ally in defence of Czechoslovakia.

In a broadcast he said, "how horrible, fantastic and incredible that we are digging trenches and trying on gas masks here because of a quarrel in a foreign country among people of whom we know nothing."

It was not, however, said the archbishop, "a far away country and people of whom we know nothing."

The writings of John Wyndell the translation of the English Bible, were known in Czechoslovakia as the result of an ancient link with England when the sister of God King Wenceslaus married Richard II of England.

MURDER'S INFLUENCE

John Hux, Rector of the University of Prague, became an ardent follower of Wyndell and incorporated many of his views.

His influence and that of his

followers spread to many parts of the world, including England. Archbishop Pitt recalled that it was on September 15, 1940, that the crisis in the Battle of Britain was won by the skill and courage of a few Air Force pilots of Fighter Command; the roll of honour included 25 Australians.

The recent bid for freedom in Czechoslovakia, he said, posed the most difficult problem of our age, how to make the world safe, not only for the Great Powers, but also for the freedom of lesser peoples hopelessly vulnerable without the assistance of drum-beating jingoistic nationalism."

The lesson to be learnt from the suffering in the world today was of the frailty of man and the subtleties of God.

The solution was in the Cross and the triumph of Christ.

He reminded the congregation of the experience in 1721 of the Czech patriot, Count Von Zinzendorf, who found himself going at a painting of the crucified Christ, which were the words, "All this I did for thee, what has thou done for me?"

This experience changed his life and gave rise to the Christian zeal of the Moravian Church.

The walk was organised by Mr Max Ballard, who ensured that safety precautions were maintained and everyone was accounted for at each checkpoint.

Entrants had sponsors and the average donation was about 15 cents. The walk was led by the Rev. J. S. Silas, Secretary of the church, who will go towards providing amenities at the society's "Camp Wandle" at Loftus.

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MEMORIAL SERVICE FOR ADMIRAL

FROM A CORRESPONDENT

A memorial service will be held in the Mariners' Chapel of the Missions to Seamen, Sydney, on Sunday, September 22, at 10 a.m., for Rear-Admiral C. Farquhar-Smith.

A plaque will be dedicated to his memory at the same service.

Admiral Farquhar-Smith, who died on June 17, 1968, was a member of the Missions to Seamen committee for nearly ten years and was one of the best known of Sydney's "old salts."

He first went to sea in 1904, and served during World War I in H.M.A.S. "Australia" and other ships in the European theatre of war.

After doing special training courses in England he returned to this country in 1923 and commanded several well-known ships including H.M.A.S. "Canberra" and H.M.A.S. "Australia".

At the end of World War II, after he was retired as Rear-Admiral, he devoted much of his energy to the support of the Missions to Seamen until his death at the age of 80.

The Admiral is survived by his wife and two sons, Captain Alan Farquhar-Smith and Mr Ian Farquhar-Smith, his only daughter, Mrs Joan Curlewis.

C.M.S. SUMMER SCHOOL

FROM A CORRESPONDENT

The Church Missionary Society New South Wales summer school will be held at Katoomba from January 10 to 18.

The Right Reverend A. J. Dain will be chairman; the Reverend John Reid will conduct the Bible studies.

Twenty-eight missionaries will report on their work in five countries.

Other speakers will include Dr. Alan Cole, the Reverend David Hevelson, Canon Donald Robinson, and the Reverend Ken Short and the Reverend George Taylor.

Enquiries re accommodation and programme: Church Missionary Society, Bathurst Street, Sydney.

FIRE AT NORTH BALWYN

FROM OUR OWN CORRESPONDENT

Melbourne, September 13 — An attempt to start a fire in a Melbourne church is being investigated by the Police Arson Squad.

The church is St. Silas', North Balwyn, whose vicar, the Reverend J. P. Stevenson, is well known for his outspoken comments on a variety of subjects.

An intruder removed a candle from the altar, and used it to set fire to a Bible on the lectern.

The Bible had been presented to St. Silas' and is valuable. A silk banner was also destroyed. Total damage to the church is assessed at \$120.

C.E.B.S. WALK FIFTY MILES

FROM A CORRESPONDENT

The Church of England Boys' Society's third annual 50 mile walk left St. Andrew's Cathedral at 8.15 p.m. on Friday, September 6.

There were 121 starters for the walk, comprising members over 12 years of age, one entrant being a young lady. Some 30 of the entrants finished the 50 miles.

The walk concluded at St. John's Church, Camden, at 2 p.m. on Saturday, September 7.

The route followed Parramatta Road, Woodville Road, Home Highway to Campbelltown and Camden. There was at least a 10-minute rest at each checkpoint.

Entrants had sponsors and the average donation was about 15 cents. The walk was led by the Rev. J. S. Silas, Secretary of the church, who will go towards providing amenities at the society's "Camp Wandle" at Loftus.

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"The Anglican" new Brisbane Correspondent is the Rector of St. Matthew's, Corinda, the Reverend Vernon Cornish. He succeeds the Reverend Rex Burrell who leaves on September 15 for further study at the General Theological Seminary, New York.

THE ANGLICAN CHURCH AND THE STATE

Incorporating the Churchman

THURSDAY SEPTEMBER 19 1968

A PLEA FOR FEDERALISM

We Anglicans understand better than most people the spirit of Federalism. Our Church is a largely constituted body, not only in Australia but in a large measure in England and elsewhere in the Anglican communion. All bishops, and all dioceses, are in a sense equal and independent: none may dictate to another, and the totality of no national church exceeds the sum of its constituent dioceses.

There is no "hierarchy" in the Anglican communion. Here in Australia the sense of federalism and our innate mistrust of centralisation is nowhere more evident than in the composition, powers and duties of the General Synod. That there are sensible and even weighty criticisms of the federal principle is readily admitted by most of us. If "efficiency" should be the chief test to apply, for example, few would deny that the Church is "inefficient" in most organisational senses, by comparison with other denominations. This "inefficiency" is the necessary price of that freedom of action which the federal principle protects. For the sake of this freedom, it is a better alternative to the "efficiency" which is held — in the short run — to attend that concentration of power at the centre which we dislike and mistrust.

We all know that there is to be no freedom enjoyed by individual Anglicans, by parishes and dioceses. These limits are imposed by law and, more important, by custom; most importantly, they are self-imposed by that tolerance and respect for others which springs from our attachment to the federal principle.

If, as we have heard, the Church of England in Australia is not a holy huddle of selfish, inward-looking "members", isolated from and irrelevant to that larger society in which we are set; but the salt, the leaven of that society, and needed in the service of our faith a special duty, then it is not reasonable to hope that many Anglicans will feel bound to carry over into the area of secular politics, where it is equally as valuable and needed in the service of the Church, our sense of the value of the federal principle? Never, surely, has our country been in greater danger than now of losing sight of itself and losing forever — its spirit in the Commonwealth. Australia was founded some sixty-eight years ago?

In practice, this is a matter of high political principle. It has nothing to do with everyday party politics for these reasons: the Labour Party says that it favours centralised government over federalism, and tends to act accordingly when it is in office; while the Liberal Party favours federalism but acts in the opposite sense. The actual position is that there is nothing to choose between the two parties on this score. It is for precisely this reason that the matter becomes so urgently important, and that Anglicans of every shade of political opinion should ask themselves seriously whether they believe our experience in the Church has any value or relevance to national politics and, if so, act accordingly.

The question has been given some immediacy by the courageous actions of State Premiers, who happen to be Liberals. Sir HENRY BOLTE in Victoria, and Mr R. W. ASKIN in New South Wales have been driven to strong measures, it may be true, by sheer financial desperation. Both, it is true, together with their colleagues from the other States, have been forced by the operation of the financial agreement between Commonwealth and States to put themselves forward as State leaders primarily for the sake of the slice of the cake for purely local, domestic purposes.

The basic issues are much wider, and more important, than they seem at first sight. They concern not only the federal principle, but individualism. The point is not obscured: the more power is divided, diffused between Federal, State and local authorities, the more free we remain; the more it is concentrated, the less free we are.

Canberra has plundered the States of ever more power for two decades past. There is no more horrifying example of the consequences than Commonwealth activity in Education, supported by both Federal and State governments, and under one, under the Constitution, with the States. Were this example of the centralisers' lust for power patently beneficial it might be tolerable; it is not. The base motivation of the expensive laboratory building scheme, unaccompanied by any plan to train science teachers, is now generally recognised. Unless the State Premiers succeed in asserting their authority under one Federal system, we foresee the day when some Canberra bureaucrat, like Napoleon, will say "at this hour, every child of eleven in every school in every State throughout Australia will have the same chapter of the same text book on Australian History". It is "efficiency" like this that we should resist.

"Everything which touches the life of the nation is the concern of the Christian."

—Dr Geoffrey Fisher

The Parson In The Ambassador

...the quality of conversation, looks like becoming one of the great art in Australia distinguished speech-making, it is to say.

Yet in this past week the recently arrived United States Ambassador to Australia, Mr. William Crook, showed that it's still possible to make a wide impact with the spoken word. He was addressing a luncheon gathering of Anglican leaders in the American Consulate in Sydney and spoke mainly in praise of the thinking of the young men of which he said was "strangely like the New Testament".

Mr Crook, who spoke for about 20 minutes, did not get particularly "good press" for his speech. Probably to hear it was better than to read about it. The four-letter word champions of the television and radio Broadcasting Commission, in identifying the speaker, gave him a fair and favourable view. Mr Crook, speaking apparently without notes, was easy and unhurried in his delivery. He was not only a good speaker, but a developing his theme, and perhaps best of all, he constantly eschewed the cliché in favour of the refreshing phrase.

It was not surprising to find that young people with their placards and protests were slow to detect that he had detected too much in older people that was of value. Mr Crook went on: "But the younger generation, I think, is not so much trying to say behind the big beat, the mumble and the jumble, but they want to say things through songs and poems and in other ways."

But whether the film was good or bad or indifferent, why should it have been so coarsely produced? It was a pity that the speech by a social page writer was so badly handled. Mr Crook said: "I guarantee there are a lot of people in this country who have heard of you who were there, what they had seen or who they had seen. But they don't know what you are doing. Mr Crook is now engaged in a party tour of Australia. That could be a tiring journey, but one hopes he is finding it interesting and, to delight our back audiences with his spoken word."

If one seeks the clue to his genius in this field it may be because of an infinite capacity for self-criticism.

for taking pains, plus his pre-ambulatory practice as a parson!

Permissive Age Needs Limits

About another kind of speech, not stimulating but shocking, much has also been heard in the past week or two.

This has revolved around two happenings — the objection taken by the N.S.W. Chief Secretary, Mr Eric Willis, to the four-letter word in a play (including, apparently, the writing of it on a sign) and the newspaper advertisement given to a retired Australian actor, public conversation was also sprinkled with that and similar words.

A television discussion on the play, "American Hurrah", developed into a wrangle in which the four-letter word champions came to the issue of censorship. Apparently this age for them is not permissive, that nothing should be banned. Yet in a view they failed to show how much more of the world to which Mr Willis took exception than that and similar words.

As for the Australian actor, who returned to his homeland, apparently, to direct attention to a play which he had been released, I felt that his unconventional conversation was a little more than he needed.

Even the newspapers which gave him such fulsome publicity were obliged through their film editors to censor his words. "Thriller" which he came to Australia to publicise was artistically and morally a good deal better than that effect.

But whether the film was good or bad or indifferent, why should it have been so coarsely produced?

Unified Front Needed On Traffic Road Toll

The tragic road toll spotlight played most luridly this week on the Victorian coast. The collision near Kalgoorlie in which 11 people were killed. A commentator said that this accident showed what can happen on a wide open road where cars travel at high speed at night.

In the wake of this dreadful crash it was announced that the W.A. Government will introduce a same eastern coast until his departure for Melbourne about five years ago.

regulation in a few weeks in an attempt to reduce the road toll in that State by tougher breathalyzer tests, speed limits, and stricter speed limits.

The dramatic reduction in road deaths in Britain since the introduction of breathalyzer tests shows that results can be achieved if this method is rigidly imposed. These tests, already being used in varying degrees in most Australian States, are due for early introduction in New South Wales, where all other means so far taken have failed in recent years to keep the road deaths toll below 1,000.

The provisional plate system, which W.A. is also planning to introduce, is not a new idea, already for a year or two. While it has had some success in getting motorists driving with more care in their first year for fear of temporary disqualification, its precise influence is hard to estimate. Most people will probably agree that it should be retained while more drastic measures are taken, including, in addition to breathalyzer tests, wider use of alcohol, speeding and cancelling licences.

But surely, like the uniform driving licence, the penalties to ensure more effective action in cutting the road toll should be made more drastic. In view of the annual conference of the Australian Road Transport Ministers held in Melbourne, a wide attack has been so long delayed.

East Coast View on Women Priests

Bishop Felix Arnot, writing as the Victorian Archbishop, in the month's issue of the "See", makes this droll comment on the Lambeth conference (which he attended) on women's ordination: "The question of admitting women to the priesthood was apparently sponsored by the Archbishop of York and the attack seemed to have been led by the Australian bishops of our eastern sea."

Bishop Arnot, as warden of St. Paul's College in the University of Sydney, dwelt on the same eastern coast until his departure for Melbourne about five years ago.

One assumes that on this issue he does not agree with what he has written. He is a conservative in view — or that he himself, by removal to Melbourne, has suffered from the provincial view — or that he himself, by removal to Melbourne, has suffered from the provincial view.

In any case, we suspect that the debate is not yet over, even though the Lambeth conference is over.

Blunderbus

Some inner-city churches in Sydney and others in the State have met the problem of transport for carless members of their congregations by the buying buses. Ownership poses a problem, however, which the rector of one inner-city parish solved a few years ago by selling the bus and the special type of licence required.

But we felt the "Sydney Morning Herald" rather over-stressed the matter, and that the church news last Saturday if referred to a Broadway church in New York.

—THE MAN IN THE STREET.

CHURCH CALENDAR
September 22: Trinity 15.
September 23: The Ascension, Archbishop and Martyr.

ONE MINUTE SERMON

GOD'S WRATH
Read Romans 1:15-18.

The salvation ready to be revealed at the last time, though it comes through the preaching of the return of the Messiah in glory and with heavenly power, and results in the resurrection of the dead in the present, so comments Dr C. K. Barrett.

The Gospel itself is God actively reaching towards this Creation, not merely an announcement of it.

The work of Salvation was begun in the ministry, death and resurrection of Jesus, and was marked by power, in miracles, in the resurrection and in the work of His Holy Spirit.

Through this power the Gospel preached by St. Paul and others had its effect among those who heard it.

It is God's power with man's which is at work in the Gospel. It is God's power which effects obedience, in the man willing to trust himself to God, and to the operation of God's power "effective for everyone who has faith".

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CLERGY NEWS

LAMBETH CONFERENCE. The Prime Minister of Great Britain, Harold Wilson, has written to the Archbishop of Canterbury, Lord Harewood, 10, Downing Street, London, W.1, from October 10, 1968.

NICHOLSON. The Reverend Mr. G. H. Nicholson, of the Diocese of Bath and Wells, has been elected to the office of Secretary of the Diocese of Bath and Wells, from October 1, 1968.

RECTOR OF WILMINGTON. The Reverend Mr. S. H. Williams, of the Diocese of Bath and Wells, has been elected to the office of Rector of Wilmington, from October 1, 1968.

TALK BACK AT MOUNT ELIZABETH. FROM OUR OWN CORRESPONDENT. Mount Elizabeth, September 14. The Rev. Canon J. H. Williams, of the Diocese of Bath and Wells, has been elected to the office of Rector of Mount Elizabeth, from October 1, 1968.

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THE MINISTRY OF WORKER-PRIESTS

By THE REVEREND DONALD EDGAR

WHAT is disturbing about most missionary ventures of the Church on the "home front" is their lack of power to evangelize.

The calling on men to repent and believe as if effectively doing so is the Salvation Army band on a street corner, as it is from the security of the pulpit.

For the man who no longer needs the Church, the man who is lost contact with his life of grace, any activity of the Church is the organisation of Church's extending her organisation.

So much for the "co-operative" ventures into new housing areas, and the white-collar Industrial Chaplains.

Take this last example. You can say he is not a member of the staff.

That he spends more time with the men in overall than he does with the office staff.

SALVATION

But you do not change the attitude of the worker with such righteous argument.

The task of evangelism may be to change the attitude of men to the Church.

The task of evangelism may be to change the attitude of men to the Church.

And if there is a "bias" that prevents men from accepting the gospel of Jesus, then the Church had better see that the "bias" is turned into a real confrontation of sin and death with grace.

The Church must then present men with the life of Jesus really present among them.

It is enough to say that the Church is the real presence of Christ on earth?

For men of a particular society are not challenged by this presence, is it the real presence of Christ?

Perhaps we have not contemplated the real presence of Jesus. The Gospels indicate the reality of his words and deeds to every man — those who accepted him and those who rejected him.

This is the achievement of the Church, for men, and in this love we say, blesses the Church with the life of his crucified and risen body.

Obviously then it is the mission of the Church to sympathize with, to know, the men of every nation and class.

There are good reasons for saying that only the "worker-priest" can have knowledge of, and love for, the men and women who share his conditions.

Yes, a Christian layman can have the same knowledge, the same love, but he is not the Church by himself, and we are considering the mission of the Church.

So a case can be made out for "worker-priests" like S. Paul. This Apostle certainly lived with his hands to establish the Church in a missionary area.

Is not the industrial society, and particularly the employed part of the population, a missionary territory?

SOCIAL ROLE

Has this society ever accepted the established Church? Has the Church yet accepted this society?

Is the matter how, or where he lives, a priest is automatically made no part of the Church.

Should he live in a tent it witnesses to the general idea of the ordained ministry. The role in society attributed to the priestly ministry affects the understanding of the most faithful of laymen.

And because the priestly mission of the Church is that of priests and lay together, his mission is hindered by a haze which obscures the role of the priest and consequently that of the layman also.

The Church is required to offer "spiritual sacrifices" — but not just in her worship but in the totality of the lives of all its members.

The Church is a society known in it people are defined by specific functions.

These functions are defined

within the cult of the Church. This has ever been so.

But the role of a particular priest in a temporal society has never been defined, and can never be unless we believe that such a society is that kingdom of God.

The society of the Church is a family. The family of one Father. The family becomes an organism when men and women agree to a limited number of principles.

Two of them which will be the Creed as charters of their society as a tradition.

"We believe" represents what we accept as a true statement of fact, rather than a common belief arising from a common life in which God reveals himself as "our Father."

The possibility of this common life taking root and flowering in a working-class environment, when priest and layman share the same conditions, it too good to pass over.

If the priest is a worker he can have the same mind as the other members of the community.

And so the possibility of achieving "one mind in Christ" is increased. This increase in unity, one with another, seems to be the mission of the Church.

What will be difficult in the very formation of the family. The worker priest will find his ministry a lonely one for a while.

TENUOUS

He will find himself having thoughts which would scandalise men, when priest and layman.

He may find his unity with the "normal" life of the Church is a very tenuous one.

By the grace of God these difficulties will be overcome.

That means support from every section of the total family of the Church. It means a lively belief that there is a source of life and every of her victorious Lord, and that this life can increase in us and in the Church.

As the Church grows in the community, the source of life and every of her victorious Lord, and that this life can increase in us and in the Church.

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the worship of God to see Jesus present among them.

They had done well to preserve the high ideals of the ordained ministry, and to show forth the Kingdom of Jesus in their lives as the servant of mankind.

But the life of Jesus among men cannot be preserved where it has not been established: where men do not say together "I believe in God the Father Almighty," but together they say other things.

IN FACTORIES

Such is the state of the lives of men who work in our factories. Generally speaking, they have never been capable of sympathising with the established Church.

And the Church has not yet been capable of sympathising with them.

A few priests have, and a few chosen laymen.

But the layman's faith was that of the individual. He was "odd" or "churchy".

And the priest was an individual, a specialist, a member of the Church's hierarchy. So registered the eyes of the beholders.

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SOME BOOK BARGAINS

The ANGLICAN Book Department offers the following, many of which are not now obtainable in the bookshops.

PAPERBACKS IN PRINT, 1968. 702 pages. This invaluable guide lists every title at present available in paperback form.

Price: £2.60 (plus postage, 25 cents).

PROCEEDINGS OF THE FIRST GENERAL SYNOD, 1962, complete with Reports, Resolutions and CANONS.

Price: £1.50 (postage included).

VOTING IN DEMOCRACIES, by Enid Lakeman and J. D. Lambert. (Slightly shop-soiled dust jackets. Ordinary retail price \$3.90.)

Price: £1.00 (postage included).

NEW TESTAMENT LETTERS, by J. W. C. Wand. (Slightly shop-soiled jackets.) (Ordinary retail price \$2.00.)

Price: £1.00 (postage included).

NEW TECHNIQUES FOR CHURCH FUND RAISING, by O. A. Pendleton. A few copies only of this standard work. (Slightly shop-soiled jackets. Ordinary price \$6.00.)

Price: £3.00 (postage included).

A CENTENARY HISTORY OF MOORE COLLEGE, by Marcus L. Loane.

Price: £1.00 (postage included).

WISDEN'S CRICKETER'S ALMANACK, 1968, 105th Edition. A few copies only.

Price: \$3.93 (postage 25c).

OUTLINES FOR YOUNG ANGLICANS, by R. Minton Taylor. Here is an impartial, well-written account of the History of the Church of England, how we got the Book of Common Prayer, and sections on how to pray and the meanings of "Catholic" and "Protestant" in the Anglican tradition. The author has accomplished the extraordinary feat of writing in a way that transcends churchmanship, giving this little work the widest appeal.

Price: \$0.35 (postage included). (Less 20% to members of the Church of England Information Trust.)

THE COMMUNIST WAY OF LIFE—AND THE CHRISTIAN'S ANSWER, by John S. Moyes. This is the second edition of the well-known booklet by Bishop Moyes, first published in 1952. It is regarded as one of the most direct and simple treatments of the subject ever printed.

Price: \$0.25 (including postage). (Less 20% to members of the Church of England Information Trust.)

A TITING LOG FOR AFRICA

STOCKS ALMOST EXHAUSTED

ONLY 30 COPIES LEFT

Price: 16 cents (postage 5 cents)

The Book Department, THE ANGLICAN, G.P.O. Box 7002, Sydney, N.S.W. 2001

A FOOD DEEP POSIT MA THE POPULATION EXPLOSION

THE most terrible famine ever known to man could engulf the world in the next decade if we do not adopt revolutionary new methods, now available, to stop it.

This famine will be caused not by drought but by exploding populations outstripping food resources.

Scores of thousands die annually as it is, from the results of starvation and malnutrition. But when the big famine comes millions are going to perish.

The people who die of starvation and malnutrition to-day, go more or less quietly. But when vast populations are involved it is going to be a different story. Before they die their countries could go down in a violence and social anarchy and where famine rears its head, war is close behind.

Millions of them are going to die—not in a far distant country—but in lands some seven or eight flying hours from Australia.

The implications for Australia "thou shalt" country are grim.

Australia today is the new Eldorado. As people we sit on mountains of ore, oceans of oil, whole provinces of mineral wealth.

In comparison with well off other lowliest paid workers it leads almost a "dolce vita" life.

But sitting on our thresholds are 1,000 million people who are suffering either starving, are hungry or dying.

The mutilations and miseries that are being visited on these people.

What is going to be the outcome when a king-sized famine hits this area?

Yet the terrible tragedy about all this is the fact that thanks to a revolutionary acceptance of modern techniques in agriculture many of our products are now food for everyone—or at least for a few—say 20 years.

It is not enough to have enough for backward people to start bringing their population under with malnutrition.

FERTILISERS

All that is needed is the money to spread the knowledge and provide the fertiliser. Plants necessary to bring about the food explosion.

There it is in a nutshell. It can now be a food explosion to match the population explosion.

How can this be achieved? Through the increased use of fertilisers, magical new seeds, fungicides and pesticides.

Versatile new rice and wheat seeds can under the right conditions double, treble and quadruple usual yields.

CZECH REFUGEES

HELPED

Australian Inter-Church Aid has announced a grant of \$2,000 for assistance to refugees from Czechoslovakia in Europe.

The Director of Inter-Church Affairs, the Reverend J. H. Abister, said in Sydney that the Inter-Church Council of Churches in Geneva was seeking \$20,000 for the rehabilitation of Czech refugees.

The Executive Committee of the Australian Council of Churches last month sent telegrams to Australian embassies of Warsaw and Prague deploring the invasion of Czechoslovakia.

The telegram read: "A.C.C. Executive deplores the invasion of Czechoslovakia and blatant disregard of the principles of self-determination."

"Continuing Russian, Polish and other Warsaw Pact nations intervention in the affairs of the Czech people is a denial of basic human rights and an affront to all concerned for peace."

FORGOTTEN MOUTHS

Joy pounds in my blood for 1 people a land of delight.

Yet I ask God to show me the skeletons waiting for death.

The cry of complicity, misery and death.

Bring back to hunger, and hope and revival and breath.

The National President of the Australian Freedom from Hunger Campaign, Professor John McMillan, gave this address to launch this year's campaign in New South Wales, the Australian Capital Territory and Tasmania.

Right now they are getting good crops in India, Pakistan, Persia, the Philippines, and Turkey.

Much of this success has been paid by recent droughts, particularly in India, but now that country will soon be self sufficient in food grain.

The most exciting story of the lot has happened in Ceylon and mainly due to Australian money donated through the Freedom from Hunger Campaign.

Thanks to our \$20,000 crash fertiliser education programme, Ceylon, a country of eleven million people, will soon be self sufficient in rice for the first time in more than a century.

This is going to save Ceylon \$70 million a year for ploughing back into the country's economy.

That's just a beginning! Ceylon is the pilot plant for the world.

Combine these things with irrigation, pest control and crop rotation, and you start getting something like a design for a new way of life for our nations.

Again, all that we need to close the green gap between population and food resources is—money.

MONEY NEEDED

But if it is not forthcoming from Governments and peoples there will be disaster for us too. It is simple as that.

What we do is to bring in experts and you start getting something like a design for a new way of life for our nations.

Again, all that we need to close the green gap between population and food resources is—money.

The United Nations considers that the world's population will pass unanimously a resolution calling on all developed countries of the world to contribute to the growth of national production to help increase food production.

But time is running out. The United Nations Food and Agriculture Organisation has raised \$55 million to help the hungry get on their feet.

We are immensely proud of having raised this sum, though it is only a drop in the bucket.

During the last five years the Australian Freedom from Hunger Campaign has raised \$55 million to help the hungry get on their feet.

We are immensely proud of having raised this sum, though it is only a drop in the bucket.

CHOIR-TRAINING COURSES IN SYDNEY

FROM A CORRESPONDENT

The Sydney Sub-Committee of the Royal School of Church Music will hold its next course for choristers at Trinity Grammar School, Summer Hill, on Saturday, September 21.

The music will be under the direction of Mr Donald Holder. The course will culminate in Evening, at which the preacher will be the Reverend L. F. Abister.

Courses such as this afford an opportunity to work with members of other choirs and to learn together from the experience and skill of the course director.

Such courses are held from time to time in various suburban centres.

The R.S.C.M. Sydney Diocesan Festival was held in St. Andrew's Cathedral, Sydney, on Saturday, August 17.

Members of the one-hundred voice choir, had prepared carefully for the festival and this was reflected in the completely sung Evensong.

is only a drop in the bucket along the side the real need.

Let us not forget that \$51 million is but half the cost of an F-111.

Our funds are very carefully audited.

Our Treasurer, Mr Peter Hussey, just happens to be the Secretary of the Rural Bank. He is a very staid administrator and looks at everything with a cold eye.

In the developed countries where we work we get \$100 worth for every \$1 we spend.

It is therefore no accident that we are able to support 66 self-help projects in 27 countries.

Freedom from Hunger is not a kind of travelling soup kitchen.

Contrary to the opinion of many we do not give away food or provide cash to buy food.

What we do is show people how to produce the food they need for their families.

This involves showing them how to increase crop yields, how to diversify crops, and grow what they need.

He is lanky Norwegian, Martin Sandberg, 42, a former electronics engineer who is now in the United Nations Children's Fund (UNICEF) in Rome.

Martin Sandberg carried his "Field Officer" title over the last 15 years with UNICEF. Field Officer he led thousands of the world's starving children to the table.

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meat, poultry, eggs, dairy products and sprouting cereals like peas, lentils and soy beans.

As a result we have been doing remarkable work in helping developing countries to increase their own food products, especially in South East Asia.

Each project is undertaken to demonstrate modern scientific techniques to increase agricultural production.

These projects are usually run in co-operation with the Government of the country concerned which provides from \$1 to \$3 for every dollar put in by us.

The projects are designed to fit in with the country's normal plan of development (see our leader).

SEED BREEDING

They range from seed breeding to Iraq and poultry rearing in Burma to milk processing in Pakistan and large scale nutrition education in Indonesia.

The Australian Freedom from Hunger Campaign wants to continue its important programme.

It is conducting the 1968 appeal to enable this work to be done.

The mass media can play its part in the success of this work which is of such vital importance to the Australian people.

"KING OF PIED PIPERS"

HERE FOR A FORTNIGHT

FROM A CORRESPONDENT

A man known as the "King of the Pied Pipers" is visiting this country on a fortnight's whirlwind tour to secure on behalf of the Australian Freedom from Hunger Campaign.

He is lanky Norwegian, Martin Sandberg, 42, a former electronics engineer who is now in the United Nations Children's Fund (UNICEF) in Rome.

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meat, poultry, eggs, dairy products and sprouting cereals like peas, lentils and soy beans.

As a result we have been doing remarkable work in helping developing countries to increase their own food products, especially in South East Asia.

Each project is undertaken to demonstrate modern scientific techniques to increase agricultural production.

These projects are usually run in co-operation with the Government of the country concerned which provides from \$1 to \$3 for every dollar put in by us.

The projects are designed to fit in with the country's normal plan of development (see our leader).

SEED BREEDING

They range from seed breeding to Iraq and poultry rearing in Burma to milk processing in Pakistan and large scale nutrition education in Indonesia.

The Australian Freedom from Hunger Campaign wants to continue its important programme.

It is conducting the 1968 appeal to enable this work to be done.

The mass media can play its part in the success of this work which is of such vital importance to the Australian people.

"KING OF PIED PIPERS"

HERE FOR A FORTNIGHT

FROM A CORRESPONDENT

A man known as the "King of the Pied Pipers" is visiting this country on a fortnight's whirlwind tour to secure on behalf of the Australian Freedom from Hunger Campaign.

He is lanky Norwegian, Martin Sandberg, 42, a former electronics engineer who is now in the United Nations Children's Fund (UNICEF) in Rome.

Martin Sandberg carried his "Field Officer" title over the last 15 years with UNICEF. Field Officer he led thousands of the world's starving children to the table.

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DELTA MINISTRY PROJECT

ECUMENICAL PRESS SERVICE

The Delta Ministry, a ministry of reconciliation among displaced Negroes in the Mississippi Delta, has launched a project that will make a paved street to Freedom Village from the country road nearby.

Already a community centre has been erected and ground has been broken for the first of 50 houses that will make up the village, together with a proposed church, school, Freedomcrafts industry and shopping centre.

A sum of \$10,320 is urgently needed so that 1,665 linear feet of paving can be laid; otherwise construction of the village will be drastically impeded when heavy rains come to us up there.

Delta Ministry is on the project list of the W.C.C.

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HONG KONG COUNCIL

ECUMENICAL PRESS SERVICE

Hong Kong Christian Council has been re-organised under four headings: inter-church relations, education and communication, social service, and specialised ministries.

At a recent meeting of the Executive Committee, Mr Calvin Ngai was appointed acting general secretary. He has been the council's executive secretary since 1962.

Executives of the divisions are as follows: the Reverend Lennie Lee, inter-church relations; the Reverend Paul R. Webb, social service; the Reverend Tom W. Lung, education and communication. For the present time, Mr Ngai will be responsible for specialised ministries.

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THE BAPTIST UNION OF NEW SOUTH WALES

in its Century Year

invites you to

HEAR DR STEPHEN OLDFORD

Pastor of Calvary Baptist Church, New York, preacher on HCJB Ecuador, ELWA Liberia, TWR Monaco

at

United Men's Rally

on

SUNDAY, SEPTEMBER 23 at 3 p.m.

in the PITT ST. CONGREGATIONAL CHURCH

also

