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Archbishop Sambell calls for renewal in depth and breadth

In his first report to the Perth synod after 12 months in office, Archbishop Geoffrey Sambell stressed the need for diocesan renewal in both depth and breadth.

After drawing attention to the dangers of the inward looking church, he went on to speak of outreach.

"We need now 30 new parishes and 22 additional priests if we are to provide a priest to every 10,000 of the population or to every 1,000 Anglican families in the population. We will need in the next 10 years, if population trends continue, something like 50 additional parishes and priests.

"This would not give us the concentration of the clergy we have in the parishes established 30-50 years ago, but it would mean that where there are two priests today serving a population of 40,000, at least two additional priests would be added.

"If we are to staff Bassendean-Bayswater area with the same concentration as the Claremont-Nedlands area, we should in fact have an additional five priests in Bassendean-Bayswater. It is partly because we have not in any way kept up with the provision of staff in the new areas that we are failing to maintain let alone expand the work and influence of the Church.

"Confirmations from 1965-70 declined from 2,400 to 1,700, approximately 30 per cent, while the Anglican population in Perth increased by roughly 20 per cent, which increases the actual decline in present and future membership. Confirmation is a

mark of membership. In spite of all who see the Confirmation certificate as the Church's leaving certificate, you here in this Synod, and many others, have retained your membership. Where there is no Confirmation there will be no one to drift away nor anyone to remain.

"The whole question of initiation is under discussion in the Australian Church, but don't let's discard what we have until we have something better to put in its place.

"In Shire A the census figures would indicate 4,000 Anglican primary school children. The number with whom we are in touch through Sunday School and church organisations is 1,000, 3,000 out of 4,000 have no contact at all with the Church.

"I selected this shire at random—it might be the worst, it might be the best. In 19 out of the 26 High Schools in the metropolitan area, no religious education of any kind is being provided.

"I am fully aware in making the above comments of the secular invasion of Sunday; of the need to determine priorities, that is how much time we can devote to teaching in schools over against the other demands of pastoral concern; of the lack of expertise and resources to meet the demands of secondary school children; of the desire of some priests to purposely keep numbers down to ensure greater depth of individual teaching. We still must remain an offensive church rather than a defensive one. We still must reach out as well as reach down in depth . . .

"I emphasise the task is still parish-based and therefore

special attention must be given to the building up of our present parish life, the division of parishes and the setting up of new parishes into which people can grow as they move into a new area.

"The parish remains the main base for mission; for membership—this is where people are baptised and confirmed; for pastoral care; for the provision of the resources for the mission of the church.

"It is the main base from which men have been drawn to the . . . ministry. Destroy the residentially-based ministry and you might as well destroy the church.

"These might sound strong words coming from one who has spent many years building up specialised ministries. I want to increase such ministries in this diocese. They have no future if not supported by the parish and no place if not supporting the parish. The hospital patient, the migrant, the church school boy—these eventually return to a residential situation."

Sydney synod backs National Service

By a very large majority, Sydney synod accepted a motion of Mr L. K. Wood dissociating itself from the Australian Council of Churches' call for the repeal of the National Service Act.

The resolution affirmed synod's belief in lawful military service as required by "responsible and properly constituted government." Mr Wood said that National Service had become inevitable because of the onward march of godless and imperialistic communism. "War," he said, "is the fruit of man's sin."

Nineteen ordinances at the head of the business paper of Sydney's synod helped to make it a hard-working synod and a much quieter one than usual.

The Chapter House was filled to capacity from Monday to Wednesday but attendances dropped off on Thursday and Friday. Of approximately 750 synodsmen, just over 500 used the ballot box.

Only one ballot was interesting. Two laymen opposed a sitting member on the Council of Shore School. Not unexpectedly, the sitting member was unseated

by Mr Ken Utz who got 221 votes to his opponent's 180. The third candidate received 65 votes. This candidate had a motion on the business paper asking synod to disapprove the circulation of requests for votes for a particular candidate. Strangely, a letter asking for votes for him was posted to all members. He failed to be present when his motion came up and it lapsed.

After a lengthy debate, synod agreed to an ordinance for the redevelopment of the St Andrew's Cathedral site. A nine-storey block on the Kent-Bathurst Streets corner will make provision for new premises for the Cathedral Choir School to take up to 480 pupils. It has 290 at present. The development will cost about \$9 million and part of the building will be let.

Rev Roy Wotton presented a petition to synod, containing 400 signatures, asking synod to approach the Federal Parliament and its ministers, urging them to work for the release of Mr Francis James' who is believed to be under arrest in China.

Arising from the Archbishop's charge, synod agreed to set up a commission on the use of the mass media. Another commission is to examine the whole question of the parish ministry, its effectiveness, relevance and organisation. Yet another is to seek ways of increasing the effective ministry of both clergy and laity.

There was some debate on the Abortion Report and it was agreed to publish the report and to make it widely available. Wide public attention has already been given to the joint Anglican-Roman Catholic Abortion Report, the product of the Sydney committee's study of the question with a Roman Catholic committee set up by Cardinal Gilroy.

Army officer on Youth Council

Lieutenant John Bradford, at present serving with the Australian Army in Vietnam, returns home after two years' service in November and will join the Council of Sydney's Youth Department.

As a young teenager, John Bradford attended the first Camp Howard and from the experience and training gained there each



Lieut. John Bradford

year, he went on to become a youth leader at St. Andrew's, Roseville, his Sydney parish.

Now after two years in the war zone, he is returning to civilian life. He is a graduate in economics of the University of Sydney and he will return to his former employ at Nock and Kirbys, a large Sydney chain, where he will continue training as a store executive.

NEAC theme chosen

Theme for Australia's first National Evangelical Anglican Congress, to be held at Monash University, Melbourne, from August 23 to 28, 1971, will be "Christ calls us to a new obedience."

It is hoped that many churches will sponsor their minister and one layman to be their official delegates to the Congress, so that the whole church membership becomes involved in pre-Congress studies and post-Congress reports.

Major position papers for the Congress are now being prepared, to follow the general theme.

Archdeacon M. Betteridge, of Armidale, and Rev Dr R. A. Cole, of Sydney, will speak on "New Patterns of Ministry," and Rev B. L. Smith, of Sydney, and Dr John Court, an Adelaide psychologist, will speak on "New applications of Morality."

It is expected that these four papers will present radical thinking in the fields of ministry and morality, and will provide helpful guidelines for consideration by the whole of the Australian Church.

The aim of the Congress is to draw together Evangelical Anglicans for dialogue and conference. Nothing like this has ever been attempted before in this country.

Congress Executive is chaired by Rev Canon Dr Leon Morris and Congress Secretary is Rev George Pearson. Patrons are Sir Edmund Herring, Chancellor of the Diocese of Melbourne, Archbishop Marcus Loane, of Sydney, and Archbishop Frank Woods, of Melbourne.

SINGAPORE VISITORS



Mrs Wendy Chiu and Right Rev. Chiu Ban It, Bishop of Singapore, relax in the home of friends during a few days off from their strenuous Australian itinerary. The Bishop spoke at the Perth, Tasmanian, Melbourne and Sydney synods and both addressed gatherings in all parts of Australia except Queensland. They left Australia today.

MELBOURNE DIVIDES FOR PASTORAL CARE

Melbourne synod, held over two weeks in mid-October, decided that long-discussed proposals for dividing the diocese into three regions for pastoral care should be implemented as soon as the Archbishop has appointed two further coadjutor-bishops.

Plans for the division had been discussed at regional conferences and at the special synod at Monash University earlier in the year. A coadjutor-bishop will be responsible for each region and they will preside at regional conferences. These will give that fuller opportunity to discuss matters of diocesan concern which cannot be given at annual synods.

The appointment and tenure bill, which proposed radical changes to existing legislation on clergy appointment and tenure, was referred back, after some debate, to a new committee to be chaired by Archdeacon John Moroney.

The report on Initiation was received and referred back to the committee for further study and report to the next session of synod.

The synod agreed to set up a diocesan Ecumenical Affairs Committee to advise the Archbishop and to discuss matters of church unity. This committee

replaces the Archbishop's Ecumenical Affairs Committee.

Dr Frank Woods gave a thoughtful and provocative synod sermon on the question of authority, basing his words on Matthew 5:17, Matthew 5:27 and John 20:22. He spoke of our Lord growing up under traditional authority and yet modifying authority by his own prophetic utterance.

He then showed how our Lord delegated authority to his church. This authority was never absolute. It is subject to our Lord.

The church's authority he showed to be exercised in three main areas, legislative, declaratory and pastoral. He pointed to the work of synod in legislation and the proposed pastoral reforms as an obvious exercise of two of these functions.

Dr Woods then spoke of the church's declaratory authority.

"The declaratory authority of the Church is exercised when the Church decrees doctrines, or interprets the Bible or advises its

members on moral issues. The Creeds and the acceptance of the Bible as the inspired Word of God are basic doctrines that have been thus declared, and, having been declared, they become the basis of further interpretation and of moral awareness. They also become a criterion of judgment upon the claims of its members, clerical or lay, to "prophecy" or speak the Word of God.

Finally, he elaborated on the authority of the church in matters of morality and its authority over against the State. Its authority in morals is not legislative, but interpretative and prophetic, he said. In the case of a conflict of conscience with the State, the authority of Christ is supreme.

All members of the synod appreciated the change of venue to the pleasant and spacious accommodation of the Masonic Centre. Meetings were held on Monday and Wednesday of the first week and Wednesday, Thursday and Friday of the second week.

THE NAMES OF GOD'S PEOPLE

(3) The faithful

The third article in a series by Rev. Dr David J. Williams, of Ridley College, University of Melbourne.

When God's people are called "the faithful" their acceptance of God's choice is emphasized. The New Testament speaks of "faith" in a number of senses, but most characteristically "faith" implies reliance on God.

"Faith means casting oneself unreservedly on the mercy of God. Faith means laying hold on the promises of God in Christ, relying entirely on the finished work of Christ for salvation, and on the power of the indwelling Holy Spirit of God for daily strength" (L. L. Morris).

"Faith" implies reliance on God, and "the faithful" are (i)

those who have such faith. They trust God. Paul speaks of "faithful" women (1 Tim. 5:16), "faithful" brethren (1 Tim. 6:2) and "faithful" children (tit. 1:6) in this sense.

He contrasts those who trust God with those who do not (2 Cor. 6:15), and declares that God saves those who trust Him (1 Tim. 4:10). This is the active sense of the word, but there is also a passive sense according to which "the faithful" are (ii) those who are trusted by God. Paul (1 Cor. 7:25), Timothy (1 Cor. 4:17), Tychicus (Eph. 6:21; Col. 4:7), Epaphras (Col. 1:7), Onesimus (Col. 4:9), Silvanus (1 Pet. 5:12), Antipas (Rev. 2:13), and others (2 Tim. 2:2) were "faithful" in this sense.

But to be trusted by God implies reliance on God. "Faith carries fidelity with it. For to Paul faith was very much more than intellectual belief; it was an act in which the intellect, the heart, the conscience, and the will acknowledged Christ as the redeemer and the ruler of men.

"As long as faith in this kind exists in a man, Christ has sovereignty over his life; and that man's faith guarantees his fidelity" (R. W. Dale).

ARCHBISHOP OF SYDNEY'S STATEMENT ON THE PAPAL VISIT

We publish, by request, the full text of the Archbishop of Sydney's statement on the forthcoming visit of the Pope to Sydney. The daily press distorted the statement by using headlines such as "Dr Loane refuses to pray with Pope" and published only parts of his statement. It appeared in his diocesan magazine, "Southern Cross" as follows:

THE VISIT OF POPE PAUL VI

It has been announced that Pope Paul VI will visit Sydney on his way back to Rome from a Conference of Bishops to be held in Manila at the end of November. This will be the first time that a Papal visit to this country has taken place. Census returns show that Roman Catholics number about one-fourth of the

population in the Commonwealth of Australia, and it is easy to understand that the presence of the Pope in Sydney will be an event of great significance for all members of that Church. One is glad to think that, since such a visit has been proposed, it will take place during Cardinal Sir Norman Gilroy's tenure of office. One is also glad to reflect that the political and sectarian bitter-

ness and recrimination in the earlier history of New South Wales have now largely subsided.

For my own part, I must frankly say that one can only welcome the diminution of inter-church prejudice, the renewed interest among Roman Catholic scholars in Biblical studies, and the increased freedom for mutual discussion and better understanding. The Pope himself will come as a distinguished visitor, and his visit will no doubt strengthen conservative forces within the Roman Catholic Church. It is certain to have far-reaching repercussions on that Church's approach to the future. But the average Australian may be confused as to whether he is being welcomed in his role as the Head of a Church or in his role as the Head of a State. It is almost inevitable that he will be welcomed in a dual capacity, and this will mean that his visit will not be merely domestic in character.

We find ourselves today in a situation in which there is much more understanding between the Roman Catholic and the Protestant Churches on many moral and social issues. Nevertheless, it has been made unmistakably clear that no change is contemplated in the traditional dogmas and the claims to jurisdiction of the Church of Rome. The late Cardinal Bea, the head of the Vatican Secretariat for Christian Unity and a leader in the promotion of ecumenical relations, voiced an unequivocal statement on this question. "No Catholic of education," he said, "will believe that the Council can or would change even a single dogma. The Supreme Pontiff and the Council have duty inherent in their ecclesiastical authority to preserve whole and entire the doctrine passed to them by tradition, and no love for the separated brethren can induce us to lay even the lightest hand on the sacred deposit of the faith."

That is a plain enough statement by a high Roman Catholic official; it is like an ultimatum in an age of more tolerance and charity than the age in which the Council of Trent had to define its decrees on doctrine. But Cardinal Bea's considered statement might have been discounted as the voice of a more reactionary ecclesiastic (in spite of his liberal sympathies) if it had not been reinforced by the highest authority. The Pope himself on at least two occasions has been reported in terms which make it clear that he will not approve of any change in official dogma. This was not the utterance of some Pope in another century; it is the twice repeated utterance of Pope Paul VI. His own personal attitude was expressed even more clearly when he paid a visit to the headquarters of the World Council of Churches in Geneva. He was the guest of non-Roman Catholic hosts, but he chose that occasion to state publicly and definitely: "Our name is Peter."*

The Roman Catholic Church adheres to a strongly Trinitarian basis of faith. It has never swerved from fundamental doc-

EDITORIAL

The people of God

Perhaps the greatest failure of the Reformed churches in modern times has been their disregard of the practical outworking of the Reformed doctrine of the priesthood of all believers.

The New Testament knows nothing about a distinction between minister and people, or clergy and laity. Bishop F. R. Barry in 1960 described the onset of this division in the second century as among the greatest disasters that have ever befallen the church. The distinction dies hard and does great disservice to the cause of Christ.

Published in 1957 under the editorship of the Lady Margaret Professor of Divinity at Oxford, the Oxford Dictionary of the Christian Church calmly tells us under a 16-line item which dismisses "laity," that "the laity owe allegiance to the clergy in spiritual matters." Nothing could be further from the truth. In spiritual matters, all owe allegiance to Christ and his Word. The Holy Spirit will lead us into all truth, not the clergy.

The people of God are one. They are saved by the precious blood of Christ. They are born again by the regenerating power of the Holy Spirit. They find their fellowship and common cause within Christ's Church.

"Guidelines," the preparatory documents for Keele, 1967, says of the Church: "The one, holy, catholic and apostolic Church is God's church. Its origin is in God's eternal purpose in Christ. Its destiny lies beyond history in eternal ages. Jesus Christ is its master-builder. Preaching is the effective instrument of its creation. It embraces all believers saved through Christ in heaven and on earth."

All the people of God belong to this church. Barriers of time, race, denomination are unknown in it. It knows no distinctions of clergy and laity. It cannot be enlarged by plans of union. Christ alone adds to his church.

Every one of the people of God has a ministry. The New Testament sees this as so vital, that it lays down certain orders to regularise ministerial functions. But these orders pertain to all believers, not just to an "ordained" few. And the ministry is primary, the order is secondary.

It is a joy these days to find the people of God everywhere who are entering seriously into their ministry for Christ. It is good that so many clergy are training their people and so enabling them to experience the blessing of the release of their energies into fields of witness and ministry. It is sad to know that in some places, the love of authority and status and the failure to understand the role of the people of God crippling the witness of many.

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Luke 2, 1-40

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EVANGELICAL VIEWPOINTS

The Virgin Birth

Taken as a whole, evangelicals have been slow to recognise the significance and implication of the doctrine of the Incarnation of which the Virgin Birth is an essential part. It may seem trite to say that without the Incarnation the Son of God would never have been born nor the atonement of man made possible.

Without the Incarnation we should lack the full assurance of life beyond the grave and the assurance that Christ reigns in glory. The Incarnation is a pivot on which the rest of the gospel depends. Churchmen of all traditions owe more than they are often ready to admit to the fathers of the Oxford Movement. Perhaps we have dwelt too much on the darker side to recognise the strictly theological debt the whole Church owes to the scholars of the tractarian school. There can be little doubt that the Church a new vision of the Incarnation. Bishop Gore has not been surpassed in his emphasis upon all that is implied by the Incarnation.

Part of our difficulty today, in spite of the rising tide of academic scholarship in evangelical ranks, is due to the fact that we have many students but few scholars. We look back to the Reformation and we realise when we study the doctrinal and liturgical skill of Cramer that we have no modern match for him. It was not for nothing that those who compiled the Litany included amongst the petitions "By the mystery of the holy incarnation." For the Virgin Birth must ever remain a mystery.

Mystery itself is part of life and not confined to doctrine. In these pragmatic and scientific days mystery needs more emphasis in our faith. It is an essential element in music, art and in all worthwhile prose and poetry. To submit all things to analysis knocks the bloom from the grape and robs the sunset of its splendour.

Yet this is precisely what the trojan-horse-theologians of the twentieth century are in danger of doing. The form critics and the demythologisers set about their task of literary criticism on the basis of human reason. Because they feed the mind they do not necessarily feed the soul. They seek to make God in man's image, they rob him of his sovereignty.

It is often helpful, when confronted with a proposition, to ask ourselves this question — what is the alternative? The alternative sometimes throws a proposition into clearer perspective. This is true of the doctrine of the Virgin Birth.

If Jesus was indeed naturally conceived, and all first born children are a virgin birth, the mother of Jesus was a bad woman, who had a secret affair with a man or men whose identity is unknown. If Joseph, who according to tradition was an older man, was indeed the human father of Jesus, he was guilty of taking advantage of the innocence of a young girl but worst of all, Jesus was born a bastard.

On this reckoning Joseph, already an old man, was perhaps unable to find another wife and so accepted the responsibility for a wife already pregnant by another man. The census, demanded by the Roman occupying power, would have been a convenient escape from the gossiping tongues of the village in which Joseph and Mary were well known because Joseph was the village carpenter.

The flight into Egypt was also opportune because, not only was the life of the child Jesus endangered but, with the passing of years, the scandal would have died down. Does this kind of picture fit in with all we know of the character of Joseph and Mary?

It has been said that truth is stranger and stronger than fiction. The doctrine of the Virgin Birth is no exception. The Old Testament demands our respect if for no other reason, it was our Lord's Bible. For it is "Beyond the sacred page, I seek thee Lord." The veracity of the Word-Living depends ultimately upon

the Word-Written. The voice of prophecy declared that a young woman should conceive and bring forth a son who would be God with us.

Dr Richard D. Daunt-Fear was a pupil of Karl Barth, a lecturer in the University of Bristol, domestic chaplain to the Archbishop of Capetown, and latterly archdeacon of Tamworth, NSW and Gawler, SA.



Archdeacon Daunt-Fear

In the New Testament our chief authority for the Virgin Birth is none other than St. Luke. It is significant that he was a doctor and that his intimate knowledge of the facts of the conception of Jesus can have come only from the lips of the mother of Jesus. She was able to convince a contemporary medical man of the truth of her story.

Much will depend upon our idea of the natural law. If a miracle is considered to be the sus-

pension of the natural law by the Law-Giver, we shall not find it difficult by faith to say "With God all things are possible."

After all, the greatest miracle of our time was the resurrection of our Lord after his death upon the cross. If we accept this, we can accept that a life uniquely lived had an unique beginning.

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On my path

There was once a rich merchant whose son was a great disappointment, so he decided to leave all his property to a faithful slave, allowing the son to choose one thing only.

When informed of his father's decision, the young man did not hesitate. "I choose the slave," he said.

"When we choose Christ, we should receive everything that goes with Him, so to speak. But often we don't — why? I think my friend Lorna has stumbled on the secret.

She called me up the other day, her voice bubbly with joy.

"Maggie, I've discovered something I've never seen before in all my years as a Christian!"

"What is it?"

"I've been in bondage to fear; I've just seen it, and, if you don't mind my language, Maggie, I've finally kicked it in the pants!"

"Fear! I'd never have thought it of you. What kind of fears?"

"Legion," she laughed gaily. "Fears of Rodney's family because they're all so well educated and terribly successful. Self-consciousness, fear that I'm a failure and that everyone else can do better than I can. Fear that if I try to witness, I'll look a fool. Utter stupidity!"

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Keenly interested, I asked, "How did you see this?"

"Just some simple little article that I read in a mag. It was about being yourself and not being in bondage to false standards and imaginary difficulties, and what people think and so on."

"I feel really free now," she continued. "I've been living on."

By Margaret

the breadline spiritually instead of feasting. You know that bit in Phillip's translation of Romans, 'that we should live all our life like kings' Well, I feel I'm really free now from a lot of petty anxieties which robbed me of the joy of life."

Always a practical bod, I asked, "What difference is this going to make, Lorna?"

"I'm going to invite Rod's Mum over for a cuppa and a really cosy chat. You know, Maggie, I've just realised how lonely she must be in that big house, desperately trying to keep up with the Joneses, which is what I was doing in another way."

"I feel I've got all of Christ now," she concluded. "It's like receiving a long-lost legacy."

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Mrs. Morton finds she has friends



"I didn't know what to do when my health went... I didn't know where to turn." Mrs. Morton was not complaining, she was just stating a fact. Real fear and heartbreak came when, at the end of a long, independent life, she was faced with ill-health, loneliness and "no one to care". A neighbour called the Chesalon Parish Nursing Service and now Mrs. Morton has the comfort of regular visits and specialised nursing care in her own home. For the past 25 years the Chesalon Parish Nursing Service has worked tirelessly, caring for the aged, ill and under-privileged. Not all the patients are elderly, but all are desperately in need of compassion and care. Many of the patients have very small incomes and are not able to contribute to the service. Your contribution will prove that there is always somebody "to care" for the lonely legion in our society who feel bereft and unwanted. It is for them that we ask your help. Won't you please contribute now?

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Notes and Comments

For men only

The debate on the Abortion Report in Sydney synod was unremarkable.

Many silent members of synod must have had reflections on the all-male nature of Sydney synod. Men were enthusiastically saying how women felt in certain circumstances but no women could so much as squeak. They sat mutely in the visitors' gallery and listened.

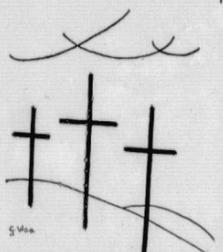
Women will certainly be members of all our synods before very long but some dioceses hope that by ignoring the question for as long as possible, it will be a long time before they have to face it.

Advice on survival

The Archbishop of York in his "Sinews of Faith" talks about the parish minister and his survival.

He lists three essentials for our consideration. The minister must "be willing to stay, willing to visit, and become an expert in his craft." The Archbishop said that clergy move around

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COURAGE NEEDED—GRANT OPPOSED—MALE PRESERVE

too much. Just as the roots go down there seems to be an urge to "uproots and go."

Regarding visiting, the clergy have trained lay folk so well in their responsibilities that some have added an unwarranted corollary "the clergy shall not visit." He suggests that the man of God visiting among the people is the "esse" of the minister. Finally the ministry calls for the mastery of a craft . . . even in the middle, successful years. All this is wisdom from a man with a pastor's heart.

Poor public relations

It has taken a long time for the Australian Council of Churches to tell its public some of the story behind the W.C.C. grant of \$200,000 to fight racism. It took a question addressed to the President of the recent Sydney synod to elicit it.

Much of it redounds to the credit and good sense of the A.C.C. It is a pity that the Council did not tell Australians of its own attitude many weeks ago. It had nothing to hide and a statement would have cleared up misgivings which have only been reinforced by its silence.

Strangely the Archbishop of Sydney has been able to elicit the story of long-sustained A.C.C. opposition to the race grants but nobody else has and still no statement of these facts has been made.

Our experience, reinforced by this episode, indicates that the A.C.C. is poorly served by its public relations department.

A public relations department with any understanding of the feelings of ordinary church members would have broken the silence about the race grants long ago, and helped build confidence in the A.C.C., which in this instance it certainly deserves. This was a signal P.R. failure.

Two other occasions where public relations were ignored come readily to our mind. The first concerned the first Christmas Bowl appeal when \$1,000,000 was asked for. In the April following the appeal, this paper rang A.C.C. public relations asking what amount had been given. We were referred to Inter Church Aid where the responsible officer treated the enquiry with great jocularity, eventually promising to ring back. No call came and further enquiries were in vain. The officer was out and the information would be sent. We are still waiting.

The second occasion was that of the world assembly at Uppsala in 1968. We were inundated with press releases before Uppsala and two A.C.C. people went to Uppsala to handle press relations. Not a line came from Uppsala, not a picture. After Uppsala, not a single release was made, not a single picture. The religious press

Archbishop and the Pope

The refusal of the Archbishop of Sydney on grounds of conscience to align himself with the "non-catholics" who have with alacrity accepted the invitation of the promoters of the papal visit to Sydney to attend an ecumenical service with Pope Paul, has met with genuine understanding in some unexpected quarters.

In an editorial on 8 October, the "Catholic Weekly" opened: "Despite our disappointment that Archbishop Loane will not attend . . . Catholics will appreciate the stand of conscience which directed His Grace towards his decision."

The closing paragraphs of the editorial were:

"However, we recognise that His Grace's decision was made in conscience, on principles and with considerable courage. "For that we respect and admire him, though again retaining our right to differ from his views."

While we appreciate the conflict of loyalties which some Anglicans, bishops, other clergy and laity may have about attend-

in Australia who wanted to report Uppsala was left entirely to its own devices. Our report came from a returned Anglican delegate. Our only picture we had been saving for months before the event.

The public image of the A.C.C. has suffered by its inept handling of its public relations, particularly over the recent W.C.C. grant. It has nothing to lose and a world of confidence to gain by a free flow of information between its officers and the religious and secular press.

Swearing

The Netherlands has had since 1917 a Society against Swearing.

Australian society has been in favour of it since 1788 it seems. Blasphemy, profanity and foul

English unity scheme doomed

It seems unlikely that the defeated Anglican-Methodist unity plan will be revived in the newly elected General Synod in England.

Returns of elections to England's first General Synod are now complete and present indications are that there are fewer supporters of the scheme in the new General Synod than in the old Church Assembly.

One newspaper suggests that if revived, the plan would get only 60 per cent of the votes. It received 66 per cent in the Church Assembly and required a 75 per cent vote to be adopted.

The attempts by the "New Synod Group" to get more liberal candidates elected has had only moderate success. The Church of England Newspaper says that evangelical representation has been considerably increased and that there are about 50 per cent more evangelicals. Lay evangelicals will be one-quarter to one-third of the total lay membership.

Some notable evangelicals including Rev. O. R. Johnston lost their seats but others like Rev. Colin Buchanan, a strong opponent of the unity scheme, were elected. Prebendary G. Timms, a signatory of the Anglican-Methodist report, lost his seat. Among evangelical laymen returned were Professor J. N. D. Anderson and Mr Ger vase Duffield.

language is on the increase and intrudes into our homes via television.

The Netherlands society has 5,500 members of various denominations and is dedicated exclusively to consecrating the name of God by combating profanity. It uses signs in public transport and on public buildings, asking people to "avoid and fight cursing and swearing." The signs are in six languages.

The amount of profanity in our community reflects the current hostility to accepted modes of behaviour or to any objective standards of common decency. Christians need to be waging their own campaigns by a clear witness.

A question of authority

Some Protestants are apt to take comfort from the current spat of Roman Catholics who are rejecting papal authority.

It is cold comfort. We agree that traditional papal claims are biblically and theologically unsupportable. But it seems to us that those who are questioning papal authority from within the Roman Church or who are rejecting its authority by leaving it in increasing numbers, are not doing so because they are accepting biblical authority.

Reformers within the Roman fold are for this reason quite unlike the Protestant Reformers of the sixteenth century. We can only thank God when the questioning of authority leads men to submit to the authority of the Bible.

Real motive disclosed

The recent meeting in Venice of the Anglican-Roman Catholic International Commission was followed by a Commission statement which said that "the ultimate goal was the organic union of the Anglican and Roman Catholic churches."

From time to time this paper has commented on the activities of this Commission, the Anglican representatives on which were chosen by the Archbishop of Canterbury. It was set up some years ago and until last year, the Australian Church, the largest part of the Anglican Communion outside England, was never represented.

The Commission has held several meetings and their findings, when they have released them, have seemed to us quite extraordinary. Usually, their findings have not been released for publication. Its reluctance to confide in the rest of the Anglican Communion has hardly helped our churches understand its aims or purposes.

About a year ago, Bishop Felix Arnott, while a coadjutor in Melbourne, was appointed by the Primate to represent Australia on the Commission.

Now its disclosed aim adds to the considerable disquiet which many Anglicans will share about this Commission. Organic union with Rome is just so far from the realities of 1970 that the Commission is in danger of making itself a laughing stock.

Organic union with some of our fellow-Protestant denominations is clearly within the bounds of possibility. But by their very nature, the unreformed denominations, as long as they remain unreformed, do not come within the bounds of possibility.

The new claim of this Commission highlights the dangers inherent in the pressures for Anglican centralism and inter-denominational centralism, pressures which, once submitted to, may have highly undesirable results.

Dialogue and fellowship with Roman Catholics must proceed and must be encouraged but when a supposedly representative Commission can change its terms of reference without consulting the churches involved, it forfeits its right to be respected and it ceases to be representative.

We hope that the Archbishop of Canterbury and the Archbishop of Brisbane, if he is still Australia's representative on the Commission, will inject a strong dose of reality into its proceedings.

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LETTERS

A.C.C. STATEMENT

In view of your claim to represent a wide conspectus of Christian opinion, I would be grateful if you would publish the statement made by the Secretary of the Australian Council of Churches on the subject of the World Council of Churches' fund to combat racism.

Part of his statement is as follows:
"The aims of these grants are to improve race relations, to assist victims of racial injustice and to help minority racial groups to develop education and social programmes."
"The funds, about \$200,000 to date, were given by member churches of the WCC specifically for the purpose to which they have been applied," said Mr Hinton.

"We understand that the only money given from Australia to date is \$20 sent by a Society of

Friends group, though all WCC member churches have been asked to send funds and Australian Aboriginal organisations have already received help."
To speak of the "diversion of funds," as does your leading article, is totally and mischievously misleading. None of the funds subscribed by member churches to the general funds of the World Council of Churches has been used for this purpose.

Frank Melbourne, St. Paul's Cathedral Buildings, Melbourne.

Dissent necessary

The article in "Notes and Comments" (ACR, 17/9/70) on National Disquiet demands a reply.

Dr Rayner, in the same issue, spoke of those who retard the church as the bulwark of the present society. Such mentality produces justification of the society, and, more often than not, the capacity to rationalise injustices.

I do not justify all demonstrations, but I think it is important for Christians to realise that dissent from the Government is not necessarily disobedience to God. And if not, then there are situations where dissent is essential in order to obey God.

It is very sad to see your columnist echoing the blatantly cynical words of Mr Gorton and Mr Askin, and slandering all and sundry to do so. It was slander.

But what really distressed me was the reference to the Moratorium. Your columnist lumps all demonstrators together, when many participants in the Moratorium are people who would not normally demonstrate. "Fight the police!" It is very ironical that the critics who ac-

used demonstrators of being "led by the nose" should swallow what can only be called the desperate lies of politicians and right-wing newspapers. And surely enough respected men have spoken about Friday the 18th to convince the greatest sceptic that violence was initiated by the police. Haven't enough people testified to police removing badges, demonstrators being crushed,

pushed around and beaten up? I don't believe in the revolution. But nor do I believe in the present society. And from his article, your columnist would seem to.

P.S.: I am a university student and I am doing Arts.
Glen Martin, Greenacre, N.S.W.

diverts people from Bible classes, parish visitation, missionary interest and involves some people whom you would be fortunate to see in church one Sunday in four.

3) It can encourage false security among those involved. Anonymous regular tithing doesn't do this to anyone. It hurts!

4) Everyone likes to achieve something. Building new churches, market days, etc. are

Christian duty alone
I was greatly encouraged to read about the direct giving of Willoughby parish. I was not so happy with Mr Clarke's letter.

My own position from a study of Scripture and previous parish experience is quite simple. It is the duty of the churchgoing Christian alone to support the ministry in his area and the method to be used is tithing. I have four comments on market days.

1) When a church holds them, it is saying that people are unwilling to give sacrificially to support the ministry. We need to use other methods to extract money not necessarily from church people.

2) Supplementary methods of finance reduce the impetus there ought to be to make ends meet through the weekly collection. It

achievable material goals. Spiritual goals are not so easily achievable. It is hard to persevere in prayer for a missionary. It is hard to engage in parish visitation or to lead another to Christ.

If a church is not careful, easily achieved material goals may be pursued to the detriment of spiritual goals.

I look forward to the day when our churches adopt personal tithing as the only acceptable method of maintaining the ministry of the Word and sacraments.

D. J. Palmer, Strathfield, N.S.W.

Archbishop's stand

Archbishop Loane's courageous stand has given tremendous impetus to the waning faith of many.

I am especially delighted at the publicity received concerning the whole question. The uninformed public cannot now claim ignorance of the issues at stake.

Although those interviewed on TV and press could not speak as freely as they might have wished, the mere stress on the Reformation should send people back to their history books.

It is a pity that there are not more books available on the news behind the news in this century with its two world wars; and Rome's disproportionate influence in the high places of our Commonwealth.

Rome is unchanging, despite appearances to the contrary. The

fact that Pope Paul intends to canonise forty Roman Catholics executed in the reign of Elizabeth I for their complicity in plots to assassinate her, is a revelation that she is still unrepentant. Her garment of holiness cannot hide her real nature of Usurper to the persecutor of Christ who is in the line of countless martyrs who suffered at her hands for "the faith once delivered to the saints."

Christians are so ready to forgive. We run to meet the repentant sinner; we acknowledge our own backslidings, but does one pray with the unshakably unrepentant who would betray us with a kiss?

"Tolerance" is an over-rated word when it means selling out to the enemy of all our glorious won liberty of worship. If we are in the minority, so always have been the lovers of truth who refuse to drink of the cup of Babylon.

P. Cressay, Summer Hill, N.S.W.

BISHOP GARNSEY ON W.C.C. RACE GRANTS

Your editorial, "The Height of Folly" (October 1) contains two serious errors of fact.

You describe the grants being given by the World Council of Churches as "an affront to the member churches who have not been consulted on this diversion of funds" (my italics).

There has been no diversion of funds, no use for this purpose of the contributions regularly made by member churches to the W.C.C. The money for these grants has come from a special fund, raised for the specific purpose of combating racism. The main sources of this fund to date are the Methodist Church in the U.S.A. and churches in West Germany. This fact requires your third and fourth paragraphs of your editorial to be withdrawn.

The second error of fact is in your words "given without strings," "some of our money will come back to us in the shape of bullets and physical violence" (my italics) and "largely for agitation."

The grants have been made on the express condition, accepted

by the recipients, that they will not be used for military purposes. All the applications that have been made are for social, health and educational purposes and for legal aid.

Your sentence, "Not a cent will go to oppressed races in Soviet Russia or Eastern Europe or the Middle East," claims a knowledge of the policy of the W.C.C., which I doubt whether you possess.

Your sixth paragraph states that there is a dichotomy between most delegates at Uppsala who "had a general concern for Christian understanding . . . that could lead to united endeavour in the cause of Christ" and the W.C.C. staff "who carry on behind the rare conferences" and "have been noted for increasingly aggressive involvement in political, social and economic concerns."

As one of the delegates to Uppsala I say that there was overwhelming endorsement by the delegates of the necessity to combat racism which we described as "a blatant denial of the Christian faith," and to achieve economic and social equality between rich and poor nations.

The decision to raise a special fund to combat racism was taken

by the Central Committee of 120 members which met at Canterbury in 1969. The present grants were approved by the Executive Committee of 22 members meeting on 3/9/70 at Frankfurt.

Your final sentence quoting an alleged statement of an Eastern Orthodox priest to a reporter at Uppsala ("You must not think that this is a Christian organisation") is a judgment which seems to me to be devoid of grace or truth.

Having said this, I feel bound to add that there is obviously ground for concern about the effect of the grants to anti-apartheid groups in Southern Africa on the member churches of the W.C.C. in those countries. The Executive of the A.C.C. is making enquiries on this matter from the W.C.C. headquarters.

D. A. Garnsey, President, Australian Council of Churches, Bishopscourt, Sale, Victoria.

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The bequest comes from the estate of the late George Frederick Wigan who died about ten years ago. He was born in 1878 and enrolled at T.A.S. on February 1, 1894.

The headmaster, Mr A. H. Cash, said that the income from the bequest should provide either five very large scholarships annually or a large number of smaller scholarships.

Mr Wigan had managed a large grazing property at Quirindi and his estate had been subject to a life interest and some legacies.

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Reply in writing stating age and all details of past positions at work, also any positions held in the church, give reason why you should be considered for this position.

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Meetings

CLERGYWIVES: The next meeting of the Clergywives Association will be held on Friday, November 6 at Blushocourt, commencing at 11.15 a.m. The speaker will be Rev. John Chapman.

R.S.V.P. to Mrs P. Williams, 1 Carter Street, Cammeray. Telephone 92 2620.

Please note next conference to be held at Gilbulla from March 29 to 31st, 1971.

NEXT MEETING Sydney Revival Prayer Fellowship Friday, November 6th, 1970 9 p.m. to 10 p.m.

City Mission Auditorium, 103 Bathurst Street, Sydney. Inquirer: Rev. B. Hitchener, Secretary, 80 1634. Mr. Alex. Gilchrist, Chairman, 61 6064.

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ERNEST LOUGH RETIRES

Mr Ernest Lough, 58, who as a boy treble made two records each of which sold more than a million copies is retiring.

It was with the Temple Church choir, London in the 1920s that he recorded Mendelssohn's "Hear My Prayer" and "O, for the Wings of a Dove".

Mr Lough never made a career out of singing. He became an advertising executive instead.

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ARCHBISHOP'S STATEMENT

from page 2

trines such as the Deity and Dominion of Christ. It stands its ground on great issues like the historical reality of the Virgin Birth, and the Atoning Death, and the Resurrection of Christ. It has never lost sight of the fact that men are responsible moral agents and that sin will be called into account at the bar of divine judgment. It has always taught that men can be saved through Christ for ever. This is all part of the Christian heritage which is common to the Roman and the Reformed Churches alike, and I for one thankfully acknowledge that we share this allegiance to the core of Christian teaching. We share it in fact in opposition to all Unitarian or Humanistic interpretations of the Gospel.

On the other hand, the Roman Catholic Church continues to adhere to certain dogmas which are totally alien to the whole character of the New Testament. It still holds that the Pope is the Vicegerent of Christ and the infallible Head of the Church on earth. That Tradition is of equal authority with Scripture as the guide and rule of faith; that Transubstantiation takes place when the priest offers the prayers of Consecration so that the bread and wine become the body and blood, the soul and divinity, of Christ; that the Mass is a sacrifice for the sins of the living and the dead; that the Virgin Mary is the mediatrix whose intercession is necessary in order to procure God's favour; and that justification before God depends on the works that we do as well as on our faith in what Christ has done. These are doctrines which still create lines of cleavage which it is impossible to ignore. They are radically inconsistent with the New Testament as the sovereign role of faith as well as with the Reformation Settlement of the Church of England in the reign of Elizabeth I. And they are all summed up in the office which is held by the Pope. It is for this reason that we cannot pretend that the barriers have all disappeared. There are questions of truth which must be resolved before we can share in common worship or in unfettered fellowship.

* Allocation of His Holiness Pope Paul VI in Response to the Welcoming address of Dr Eugene Carson Blake on June 12, 1969.

Terry Hie Hie

Believe it or not, that's the name that interests the motorist with a penchant for curious place names as you drive over the North West plains from Moree to Narrabri.

It is 22 miles east of the Newell Highway and 35 miles from Moree, in whose parish it lies. Terry Hie Hie's name is possibly of Aboriginal origin although locals have interesting, though less plausible explanations of their own.

An old lady, over 80, who lives in Sydney vividly remembers working as a missionary at an Aboriginal settlement there many years ago. The settlement no longer exists.

About 100 people live in the district which has a post office, store, saw mill and school with about 14 pupils.

The people have got together and with timber felled locally and sawn in the mill, they have built St. John's Church, Terry Hie Hie, which will be consecrated by the Bishop of Armidale on 14th November.

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This 50ft bronze Buddha at Kamakura, Japan, is a favourite place of pilgrimage. Cast in 1252 and weighing 121 tons, it was originally inside a temple but the building was destroyed by a tidal wave in 1495. (ACR photo.)

Marryatville induction

REV ALAN WARREN LINTON, formerly rector of St. James', Heyfield, in the diocese of Gippsland, is to be inducted as rector of St. Matthew's, Marryatville in the diocese of Adelaide on Friday next, 30th October.

Ven Norman C. Paynter, Archdeacon of Adelaide will induct him and a parish welcome and supper will be held after the service.

CATHEDRAL BACH FESTIVAL

The music of Bach, including the eight short preludes and fugues and some major works will be included in the third series of cathedral music for this year at St. Andrew's Cathedral, Sydney.

The music will be heard at lunch-hour organ recitals at 1.15 p.m. - 1.45 p.m. and at Evensong from 5.30 p.m. to 6 p.m. on Thursdays of each week until December 17th. The Cathedral choir will sing in the evening services.

Michael Hemans, Cathedral organist; Alan Moffat; Allan Beavis, and Rev. Lawrence Bartlett, will be featured organists during the series. Dr John Painter, Precentor of the Cathedral, will give the addresses.

N.Z. Primate to retire

It was announced in Wellington, NZ, on October 12, that the Primate of the Church of the Province of New Zealand is to retire.

The Most Rev Norman Alfred Lesser has been Primate since 1961. He is also Bishop of Waipapu for which he was consecrated in 1947. He is 68.

Last year he visited Australia for the sesqui-centenary of Rev Samuel Marsden's mission to New Zealand.

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"More Christians" the only solution

"More Christians" is the only answer to many of the problems which currently vex society, said Bishop John Grindrod in his presidential address to the Riverina synod.

"Currently, in the upheavels of our times, there is a great deal of discussion about problems that affect society and the world — abortion, drugs, pollution, poverty, war. What positive contribution to their solution can the Church best make?"

"Though it may sound facetious to say so, the constructive answer from the Christian's point of view is two words 'more Christians.' To win more people to commitment in Christian faith and life is in fact the most effective contribution that the Church can make in our age.

"By their basic tenets of faith Christians respect each human life as of infinite value, acknowledge the divine purpose of creation and the faithful stewardship of nature required of man; and in their lives experience the re-creative grace of God. This means that the Christian way truly followed can increasingly eliminate the situations that demand abortion, that create pollution, that result in strife and war, and provoke the desire for the false ecstasy that drugs provide."

In order to increase awareness, an Okinawa Seminar will be held in January, 1971, with two representatives from each district and an equal number of Okinawans.

Lay ministry is being stressed, and a national seminar for lay training was held recently at which laymen outnumbered clergy two to one.

SHORT NOTICES

JOURNAL OF CHRISTIAN EDUCATION. Vol 13 No 1, June 1970. Australian Teachers' Christian Fellowship, 70 pages, \$1.20. The theme of this issue — Education for Morality — makes it essential reading for every Christian who is concerned about the present dilemma of religious instruction in Australia's school systems. But it is concerned with much wider issues, issues which are currently being debated in most western societies. Is education for morality possible? Dr Kleinig gives a critique of the view of some modern philosophers that it is possible to remain neutral on moral and ethical issues and shows that at least, Christians cannot. After that as an introduction, papers follow by Peter Peters, Alan Black, Brian Hill and James Walker, all of considerable value.

ST MARK'S REVIEW. No 61, Aug. 1970. \$2 pages. \$2 yearly. This issue is devoted to World-Politics-Community. John Nurser's incisive editorial paves the way for the Hobson Memorial Lecture by Frank Engel and the three other articles that follow. That of the Deputy Premier of SA, who opposed his party's abortion Bill, highlights the dilemma of applying Christian beliefs in politics.

BIBLE PUZZLES by Irene C. Pyne, H. E. Walter, 1970 reprint. 64 pages, 3/6 (UK). SEEKING AND FINDING by Vera Peewress, H. E. Walter, 1970. 64 pages, (UK) 3/6. First book has 48 crosswords and the second has 36 quizzes. SERMONS ON UNFAMILIAR TEXTS by Dinsdale T. Young, Baker 1970 reprint. 287 pages, (US) \$2.95. These sermons of a powerful Bible expositor were printed in 1899. They are fresh and still timely. SOURCE BOOK OF POETRY FOR MINISTERS, SPEAKERS AND WRITERS by Cornelius Zylstra, Baker, 1970. Well indexed if you use this sort of thing. INSTRUCTIVE OBJECT LESSONS by Joseph A. Schofield, Baker, 1970, 143 pages, (US) \$1.50. Talks for children first published in 1942.

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Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:

PASTORAL CARE COME OF AGE, by William E. Hulme. Abingdon, 1970. 175 pages, US\$4.50. The author is well known to readers of either the Journal of Pastoral Care or Pastoral Psychology. Pastoral counselling is an area of ministry which needs special training or at least considerable skill and insight. Pastoral care is simply ministry to people and accordingly, the pastor who is worth his salt always wants to grow in this vital area of his ministry. The book will help him do just this. Practically every book in the field of pastoral care has some chaff among the wheat. This one has less than most but it needs to be read with discrimination.

LIVING STONES, by Doris M. Whitney. Henry E. Walter Ltd., 1970. 114 pages, \$1.15. The book is best suited for group use with adults. By means of group meditation, study and talk, it aims to bring home to people that the Holy Spirit guides them one by one to help build the House of God, of which believers are living stones. The 48 chapters are grouped into 12 sections. Each chapter provides suggestions for a brief order of service and also discussion questions. A useful paperback for adult groups.

THE TESTS OF FAITH, by J. A. Motyer. Inter Varsity Press pocketbook, 1970. 126 pages, 95c. Alec Motyer, one of the editors of the New Bible Commentary, gives us a valuable aid for personal or group study of the epistle of James. Genuine Christian faith is a tested faith and is an essential part of growing to Christian maturity. This is the thesis of the epistle and the little book helps us to understand it.

Rom 3:25, and hilasmos "an atoning sacrifice" in 1 John 2:1. Propitius representing God and Jesus are spelt with capitals. There are many footnotes or glosses, usually terse and to the point.

Occasionally the style is somewhat American ("Jared at 162 got Enoch"), and we are told in Acts 16:34 that the jailor was "extremely happy with all his loved ones" (and, incidentally, the "they" in the sentence should be "he").

The translation is reasonably accurate, and beyond that one's preference will probably be a matter of taste. This version has a lot to commend it.

D. W. B. Robinson.

FOUR HUNDRED YEARS OF ENGLISH EDUCATION, by W. H. G. Armistead. Cambridge, 1970. 353 pages, UK£1.

This is a balanced account of the development of the English education system since the Reformation. Much material has been condensed without oversimplifying.

The influence of religious questions on educational policy is fully recognised, including the pressure from Dissenters in the eighteenth century and Roman Catholics in recent times. Of necessity the treatment of these issues is somewhat sketchy.

For Australians, much of the discussion in later chapters is of interest only to educational theorists. The author does not moralise. We can see for ourselves the aridity of the utilitarian approach, and the new life stirring as the principles of Montessori or Dewey or Piaget gain acceptance. This book would have been of even greater value had the closing sections said more about these things.

Documentation is adequate. There is an index, but no bibliography. This (second) edition has a new chapter for the period 1964-69.

Hugh Oakes.

REVERENCE FOR LIFE, by Albert Schweitzer. Transl. Reginald H. Fuller. S.P.C.K., 1970. 153 pages, UK25s.

It is remarkable that, when so many writings of Schweitzer himself have been published, and so many books about him, this is the first publication of any of his sermons.

These too come from his very early days, as a young assistant minister and then a young Pastor, during the years 1900-1919, including some preached after his return from internment in a French internment camp.

Nobody with a knowledge of Schweitzer's theological writings would look for simple orthodox exposition in his sermons; yet they are of profound interest

R.C.'s join Tas. Council

The Roman Catholic Church in Tasmania has been admitted by a unanimous vote into membership of the Tasmanian Council of Churches which is a member of the World Council of Churches. Previously, only Protestant and Orthodox denominations had belonged to State Councils.

The decision in Tasmania has been largely influenced by the degree of co-operation encouraged by Archbishop Guildford Young of Hobart, a progressive R.C. prelate.

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Mainly About People

Rev. John P. Collas, in charge of Kangaroo Island (Adelaide) since 1966, has been appointed rector of St. Stephen's, Glenunga.

Rev. Graham A. Holley, rector of White Hills (Bendigo) has been appointed rector of Woodend and Trentham from early December.

Miss Sheila Hardy, B.A. Dip. Ed., acting headmistress of The Hermitage, Geelong, for most of 1970, has been appointed headmistress of Girton, Bendigo, from 1971.

Rev. Geoffrey Glascock, chaplain at the Royal Melbourne Institute of Technology (Melbourne) has been appointed a training officer for the Family Life Movement of Australia and will take up his appointment in Sydney early next year.

The Right Rev. Michael Yoshino, Presiding Bishop of the church in Japan and Bishop of Kobe, died after a long illness on 10 October.

Rev. Gordon Garner, lecturer in Old Testament at Ridley College, Melbourne, has been appointed Director of the Australian Institute of Archaeology in Melbourne from the end of the present academic year.

Rev. Ronald V. Ash, minister of St. Andrew's, Abbotsford (Sydney) since 1962 has been appointed Home Mission Society representative in the archdeaconries of Camden and Wollongong from 1 January next. He will live in Wollongong.

Rev. T. Eric Champion, rector of All Saints', Petersham (Sydney) since 1956, has been appointed rector of St. Hilida's, Katoomba.

Rev. Donald I. Meadows, curate of St. Philip's, Eastwood (Sydney) since 1967, has been appointed minister of St. Mark's, Pensile Hill.

Right Rev. George Luxton, Bishop of Huron, Canada, died on October 2. He preached at a General Synod in Sydney in 1966.

Rev. Malcolm R. Little, rector of New Norfolk (Tasmania) since 1965, has been appointed rector of Smithton from mid-December.

Rev. John S. Beaverstock, rector of Smithton (Tasmania) since 1967, has been appointed rector of New Norfolk from mid-December.

Rev. David W. Rien, rector of Buckland (Tasmania) since 1967, resigned this month to take up an appointment in the diocese of Canberra-Goulburn.

Men's Society President visits Tas.

Bishop Frank Hulme-Moir, National President of the Church of England Men's Society, will visit Tasmania early in November.

He is seeking the opportunity to meet as many men as possible from all the regions he will visit. He will speak at Launceston on 7th November and at Burnie the next morning.

His main southern engagement will be to preach at St. James', New Town, which is celebrating the diamond jubilee of its CEMS branch.

The annual meeting of the Society in Tasmania, held at St. Luke's, Campbell Town, elected the following officers: State lay president, Mr L. A. Wells; vice-presidents, Messrs D. Gibson (South), G. Gee (North-West); State secretary-treasurer, Mr R. Hall; Southern executive, Messrs D. Gibson, D. B. Pillinger, M. Isles; North-West executive, Messrs G. Gee, R. Cooper, E. J. Delaney, G. Green; auditor, Mr L. N. Partington.

S.A. BAN ON CLERGY WILL GO

A century-old ban on ministers of religion being members of State Parliament in South Australia may soon be removed.

The S.A. Attorney-General, Mr King, has announced that a bill to give voting rights to 18-year-olds at State elections will include a clause which deletes the existing constitutional provision excluding ministers from the legislature.

The provision maintained the British parliamentary tradition and it was included in the S.A. Constitution when early in the colony's history, a complete separation was made between Church and State.

Members of the State opposition have said that they could see no objection to removing this barrier to clergymen becoming members of the legislature.

Rev. Frank S. Neubecker, rector of Bothwell (Tasmania), has resigned and has been given a year's leave of absence from the diocese.

Rev. Samuel F. Lees, rector of St. James', South Canterbury (Sydney) since 1965, has been appointed in charge of St. Andrew's, Abbotsford.

Rev. Ronald H. Weller, vicar of Broxbourne, England, since 1963, and a former Commissioner of Labour in the Federation of Malaya, has been appointed vicar of St. Andrew's Cathedral, Singapore, and an honorary canon. He trained at Wycliffe Hall, Oxford.

Rev. Douglas W. Thomson, formerly curate of All Saints', Wickham Terrace (Brisbane), has been appointed curate of St. Matthew's, Grovely.

Rev. Ronald E. Moon, Field Officer in Christian Education (Canberra-Goulburn), has been appointed rector of Coomandura from December.

Rev. Dalba J. Primmer of St. Alban's, Lyons (Canberra-Goulburn), has been appointed rector of Holbrook from early November.

Rev. Lance A. Johnston, curate of St. John's, Young (Canberra-Goulburn) has been appointed headmaster of St. Andrew's School, Brunel (Kuching). He leaves Young on 5th November.

Rev. Alan G. Dutton, ABM secretary for the Adelaide diocese, will be inducted as rector of St. Philip's, Broadview (Adelaide) on 25th November.

Rev. Peter J. Hollingworth, curate of St. Faith's, Burwood (Melbourne), is to be in charge of St. Mark's, Fitzroy under Archdeacon Moss, from 13th November.

Rev. Clyde M. Wood, in charge of St. Philip's, Mount Waverley, has been appointed in charge of St. Alban's, Armadale and St. Martin's, Blackburn (Melbourne) under Archdeacon Moss from 4th December.

Rev. George Martin, vicar of Christ Church, Newport (Melbourne) since 1966, has been appointed chaplain to Prahran Technical College from 1st January, 1970.

Mr C. H. W. Barnes, Registrar of the diocese of Melbourne since 1959, is to retire on 30th June, 1971.

Mr W. S. Feltham, AASA, Assistant Registrar of the diocese of Melbourne for the past ten years will become Co-Registrar with Mr Barnes from 1st July.

Rev. Neville P. Anderson, PhD, ThM, Dean of students at the NSW Baptist Theological College, has been appointed principal of the Melbourne Bible Institute from January 1971.

Rev. William J. Carter, chaplain to Prince Henry's and Caulfield Hospitals since 1964, has been appointed chaplain to the Alfred Hospital (Melbourne).

Rev. F. M. Somerville has been appointed chaplain to Prince Henry's Hospital (Melbourne).

Rev. Stuart E. Blackler, vicar of All Saints', Nunawading (Melbourne) has been appointed chaplain of Melbourne Church of England Girls' Grammar School from 1 February 1971.

Rev. George O. Mullin, rector of Hamilton (Newcastle) since 1962, has been appointed rector of Cessnock from 1 October.

Rev. William H. S. Childs, rector of Cessnock (Newcastle) since 1957, has been appointed rector of Hamilton from 5 November.

Rev. John Farrant, rector of Holy Trinity, Matherwell, England, has been appointed to Lae, New Guinea.

hot line

Round-up of church press comment

When so many Australian dioceses are experiencing difficulty in balancing their budgets, a report in the Australian Baptist should give us food for thought.

The recent N.S.W. Baptist Assembly adopted a budget for 1970-71 of \$327,000. Last year it was \$275,000 but this was oversubscribed by \$14,299. What have the Baptists got that Anglicans haven't? More tithers?

In Anglican Encounter, the Bishop of Newcastle gives the startling news that he has accept-

ed invitations to preach in every church in the diocese on Sunday 25 October. Newcastle has 60 parishes and Bishop Housden is not Superman. He will do it all right. By tape recordings.

Liturgical experiment should lead to "a modern form of worship which retains all the truths expressed in our present liturgy" says the Bishop of Adelaide in the Adelaide Church Guardian. Well put!

"Our departure from the commands of Christ is the main reason for the obvious weakness and sickness of the contemporary church" says Bishop Ralph Dean in the Canadian Churchman. He calls for a return to evangelism if the church is to survive.

The Church Times reports on results of elections to the new General Synod which replaces the Church Assembly in England. It meets on 4 November with about 560 members. The "New Synod Group" put out a ticket in every diocese and its secretary claimed that its results were "encouraging." Correspondents to the paper have not complained about the tickets, although they have disagreed with N.S.G. policy. Evidently, Englishmen see nothing wrong with being asked to vote for selected candidates.

PECUSA meets at Houston

The Protestant Episcopal Church in the USA began its 63rd General Convention at Houston, Texas on October 11. It meets for two weeks.

15,000 people gathered in the Coliseum for a Holy Communion service and to present the United Thank Offering.

General Convention is the church's legislative body and meets every three years. Attending were 710 lay and clergy deputies, 155 bishops, 200 additional delegates and 400 women delegates.

The 62nd Convention at Seattle in 1966 changed its constitution to permit women as deputies, and so 29 women deputies deliberated in the House of Deputies at the Houston Convention.

The Convention had before it a number of highly contentious issues, including women priests, and the whole question of voting funds for black power groups. Bishop John E. Hines is Presiding Bishop.

Brisbane CEMS "at home"

Brisbane Church of England Men's Society held their first "At Home" at Morris House, Taringa, on Saturday, October 24.

They established Morris House a year ago for the rehabilitation of men discharged from psychiatric hospitals. Since then, 19 men have been helped to move back into society. Ten men live in the house at present.

The House is supervised by members of the Society of St. Francis. The ages of the men have varied from 16 to 52. The men have paid for their own keep and the staff encourage them to persist at their place of employment and to cultivate friendships and interests which will help them lead a normal life.

Some are on invalid pensions and work in sheltered workshops but Morris House does everything to encourage them to break the dependence which often comes from chronic illness.

William Chillingworth: I am fully assured that God does not, and therefore that men should not, require any more of any man than this: to believe the Scripture to be God's Word, to endeavour to find the true sense of it, and to live according to it.

BUILT WITH GRANITE



Holy Trinity, Glen Innes, N.S.W., which is on the northern tablelands and in the diocese of Armidale. It is built of a local granite and basalt and the nave was built in 1868.

Robin Woods Bishop of Worcester

Very Rev. Robin Woods, 56, Dean of Windsor since 1962 and younger brother of the Archbishop of Melbourne, has been appointed Bishop of Worcester.

He was archdeacon of Singapore and vicar of St. Andrew's Cathedral from 1951 to 1958 and under his vigorous leadership and warm personality, the Cathedral matured as a centre of Christian worship and witness. He was archdeacon of Sheffield (1958-62) before going to Windsor.

Frank and Robin Woods are sons of Right Rev. E. S. Woods, a former Bishop of Lichfield.

PERTH CAMPSITE NEARLY COMPLETE

A campsite in the hills at Kalamunda for the Perth CMS League of Youth is nearing completion.

Leaguers who are very active and numerous in Perth, are hoping that it will be ready for their Christmas camp.

A Perth architect designed the concrete masonry block dormitory capable of sleeping 80 people. It harmonises well with the natural setting in the bushland site, owned by the League of Youth.

Costs have been kept down to \$10,000 by subcontracting that has saved some \$5,000. It is the only Anglican campsite for the use of older young people and it should be in constant use for camps and conferences as well as by the L.O.Y.

The League sees home evangelism as well as overseas service for C.M.S. as being among its chief priorities.

HUSBAND & WIFE TEAM

Mr and Mrs Don Dawson, active workers at St. Luke's, Clovelly, N.S.W., are very much a team, both in rearing their three children and in the life of the parish.



Ann Dawson helps behind the scenes in her husband's work as Governor of the St Luke's CEMS and teaches RI in the Clovelly

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Winter Appeal closes at \$51,999

The Archbishop of Sydney's Winter Appeal closed at the all time record sum of \$51,999.

Money and gifts in kind have been distributed through the many social service agencies of the diocese to assist people in need. Audited accounts will be issued in due course. The previous record was \$27,000 in 1969.

Dr Loane has sent cheques for \$1,000 each from the appeal to the bishops of Grafton, Armidale, Bathurst and Riverina to help in the relief of distress in country areas because of the severe drought conditions.

The Archbishop was able to make these token grants to four dioceses in his province because of the unprecedented response to his appeal.