



Mainly About People

Captain John Dewdney, who has been responsible for editorial and publication work for the Church Army in England since 1954, has been appointed Dominion Director of the Church Army in New Zealand. He succeeds Captain Swift who has been appointed director in Australia. Captain Dewdney will take up his post in Auckland early in 1969.

Dr W. E. Shewell-Cooper, World Clans' Chief of the Campaigners, an Anglican youth movement will visit Australia this month while on a world tour. In Tasmania he will meet a Campaign Chief who hopes to become Hon. Organiser for Australia and he will preach in St. Andrew's Cathedral, Sydney. His wife, who accompanies him, is an Australian.

Rev. William H. Ostling, rector of St. Barnabas', Roseville East (Sydney) since 1962, has been appointed chaplain of the Royal North Shore Hospital as from April 1, 1969, when the Rev. Charles M. Kemmis resigns after nine years' service.

Rev. Keith Gowen, rector of St. Mary's (Sydney) since 1962, has been appointed rector of St. Luke's, Miranda.

Rev. Harry E. Cole, formerly rector of Bridgewater (Bendigo), has been inducted to the parish of Eimoro.

Rev. Canon Leonard C. Bailey, rector of Hillston (Riverina), has been appointed rector of Corowa.

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ANNIVERSARY ON GOLDFIELDS

NORSEMAN is the site of one of the richest reefs of gold in the Southern Hemisphere.

It is far to the south of Kalgoorlie, in which diocese it lies, and is at the end of the long journey across the Nullarbor Plain.

On 30th October, Holy Trinity, Norseman will be 70 years old. When the church was erected, a drink of water cost twopence and a pint, a shilling. An early rector travelled to Eucla for a wedding by boat, dray, horse and foot. Now, Norseman is the gateway to the west and is the main stopping

place for all East-West traffic across the Australian continent. Eucla, which is 450 miles away, is still in the parish and so is Grass Patch (80 miles south) and Widgiemooltha (56 miles north).

Canon Bill Rich is travelling a few thousand miles to get there for the 70th anniversary service on Sunday, 20th October — all the way from Sydney. Bishop Rosier is coming the few hundred miles from Perth to preach on the same day. You expect this kind of thing in a Bush Church Aid Society parish.

(Rev. Blair Grace and Family, Norseman and view of the town).



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PRAYERS FOR REFORMATION SUNDAY

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

Eternal Father, we give you thanks and praise for all the generations of the faithful, who, having served you here, are now with you in glory; and we beseech you, enable us so to follow them in all godly living and faithful service, that hereafter we may with them behold your face, and in heavenly places be one with them for ever; through Jesus Christ our Lord, Amen.

O Almighty God, who rules in the affairs of men and gives power to whomsoever you will; we give you high praise and hearty thanks for those leaders in church and State by whose devotion and sacrifice the Reformation of the church was established; grant that there may never be wanting a supply of people who with purity of faith and singleness of heart will so devote themselves to your Eternal Truth that they may prosper the cause of your gospel, and by their example and witness win others to that cause, for the blessing of all mankind; through Jesus Christ our Lord, Amen.

The Rev. A. T. E. Dalling, rector of St. James', Wickham (Newcastle), has been appointed a chaplain to the Mission for Seamen, Melbourne.

Rev. Raymond W. Gregory, chaplain of Brighton Grammar School since 1967, has been appointed dean of Trinity College, Melbourne, from February 1 next.

Deaconess M. I. Spry has been appointed to the Mission of St. James' and St. John, Melbourne, from October 1st.

Miss Joy Wedge, formerly of C.M.S., West Pakistan, has been appointed to the staff of St. Andrew's Hall, Melbourne, the C.M.S. federal training college. She takes up her appointment in January next.

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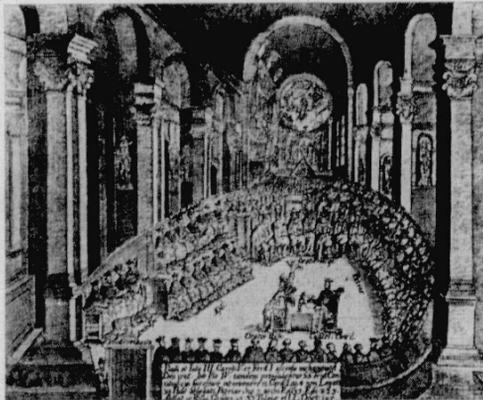
WOLLONGONG CLERGY

Clergy of the rural deanery of Wollongong, N.S.W., met for two days at Gilbulla, Menangle, on 1st and 2nd October.

Two studies in practical aspects of the parish ministry were taken by Rev. Owen Dykes, of Turramurra, Dr Peter Martin, of Gladesville Psychiatric Hospital, spoke on "The Dying Soul of Twentieth Century Man," giving insight into the role of Christianity and psychiatry as they both seek to bring men fulfilment.

Widely differing opinions were revealed during a forum on the problems of the re-marriage of divorced people.

THE COUNCIL OF TRENT



A session of the Council of Trent from a contemporary engraving. Some of our Thirty Nine Articles were formulated as a direct reply to some of the unscriptural decrees of this Council.

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THE AUSTRALIAN CHURCH RECORD

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TWO NEW DIOCESES FROM SYDNEY

BOTH Wollongong and Parramatta areas are to become separate dioceses from Sydney by resolutions passed at the Synod held 14th to 18th October. St. Michael's, Wollongong, is to be the cathedral of the diocese of Wollongong which will come into being within ten years.

Meanwhile, a coadjutor-bishop will be appointed to live in the area and a committee will be set up to plan a diocesan structure.

The new diocese will include parishes in the rural deaneries of Wollongong, Berrima, the parts of Liverpool rural deanery covering the parishes of Camden, Campbelltown, Cobbity and Denham Court and Engadine from the rural deanery of Sutherland.

The proposed diocese to include Parramatta and the western parts of Sydney diocese to Lithgow and Wallerawang includes large new centres of population like Mount Druitt and Penrith.

Both Parramatta and Penrith were discussed as possible see cities. Acting upon problems raised in the Archbishop's charge, synod agreed to investigate the proposal and the appointment of a coadjutor-bishop to live in the Parramatta area to foster the proposed diocese. It may include substantial parts of the rural deaneries of Parramatta, Liverpool and the Hawkesbury and the rural deaneries of Prospect and the Blue Mountains.

DEACONESS HOUSE

The Archbishop's charge also called for a closer integration of Deaconess House with synod and for much more support for the work of Moore Theological College.

This third session of the 34th synod of the diocese was a most happy one, without a single note of bitterness, with much good humour and the debates were often of a high order.

Many controversial issues were introduced and it was interesting to see that they were never decided on party lines.

Perhaps the most controversial was the motion to permit women to become members of synod. It was debated at length and in some cases, with more heat than light. But it got through by 31 votes. It means that Sydney may have women in synod by 1972.

The motion to limit tenure of clergy to seven years with permissible extensions to ten years introduced by Dr Neville Babage aroused no violent objections but was not voted on. More may be heard of it next synod. A motion that the diocese observe

Sunday, November 24, is to be observed as a day of prayer and giving for foreign missions throughout the diocese of Adelaide.

serve the last Sunday in October each year as Reformation Sunday passed unanimously.

A resolution brought forward by Mr Stacy Atkin called for an ordinance to set up a Sickness and Accident Benefit Fund for parish clergy.

Another resolution brought forward by Rev. John Reid and Canon Donald Robinson, set up a committee to inquire into the question of authorising lay people to assist in the administration of the Holy Communion.

LIQUOR

Mr B. Ballantine and Mr Lindsay Johnstone had a motion passed deploring the N.S.W. Government's proposal to extend liquor trading hours in N.S.W. to include Sundays.

The parishes of Stanmore and Enmore were united and the districts of Blakehurst, Newport Padstow and The Oaks were made provisional parishes, entitling them to synod representation. With members of synod now numbering over 600, the synod still has to wait years before the creation of new dioceses eases the accommodation problem. Fortunately, 600 members have never been present at any session.

Other resolutions dealt with St. Andrew's Cathedral centenary, Cathedral site development, Glebe developments, theological training, university halls of residence, social welfare work, re-orientation services, the mentally ill, the need for Biblical preaching, adult education, religious instruction in state schools, the Uppasala Assembly, training of laity, social service pensions, immigration, work among overseas students, and the work of the Department of Evangelism.

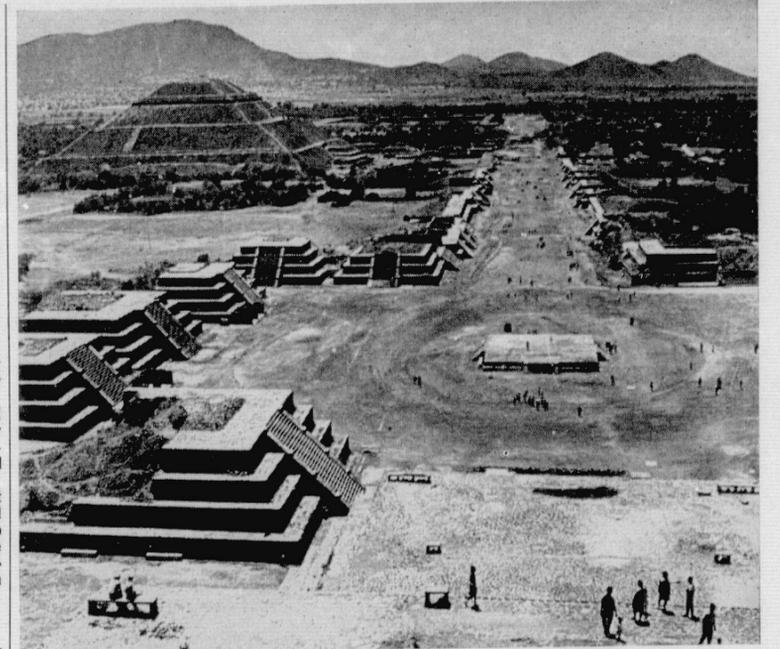
The synod sermon was preached by Right Rev. K. W. Howell, Bishop of Chile, Bolivia and Peru. The missionary hour was divided between A.B.M., C.M.S. and the New Areas Committee work.

U.S.-CANADA BISHOPS MEET

AUGUSTA (Georgia). — Bishops of the Anglican communion in the U.S. and in Canada held their first joint meeting on October 20-24.

Some 35 to 40 bishops from Canada met with the House of Bishops of the Episcopal Church in St. Paul's Church here.

Agenda items included assessment of the 10th Lambeth Conference of Anglican Bishops which met in London in August, and of the Fourth Assembly of



The famous Pyramid of the Sun, sixth century B.C. remains of the Aztec or an earlier civilisation near Mexico City, venue of the XIXth Olympics.

N.Z. POLICY CHANGE

(Christchurch, New Zealand) — Following criticism from the Rev. Ronald M. O'Grady, 38, assistant general secretary of the New Zealand National Council of Churches, the New Zealand Government has rescinded its decision to withdraw contributions to the United Nations refugee aid programs, it was announced here.

Editorial writers of leading national newspapers took the government to task following Mr O'Grady's disclosure. It is understood the government decided to withdraw contributions to the program owing to New Zealand's economic condition.

In announcing the decision to continue supporting the aid program following the editorial outburst, a government statement said "the steady improvement in the country's balance of payments" made the decision possible.

LINK WITH EARLY TASMANIA

St. Matthew's Church, Rokeby, recently celebrated its 125th anniversary. Planned during the rectorship of the famous galloping parson, Rev. Bobbie Knopwood, he did not live to see it dedicated by Bishop Nixon in 1843.

Archdeacon Thomas Hobbes Scott chaired the public meeting called to decide on building the church. He was then archdeacon of N.S.W. Archdeacon Hutchins laid the foundation-stone in 1840.

It was designed by convict architect, James Blackburn, and was built of local stone. It is gothic perpendicular in design with a square tower and it links with founders and pioneers of the colony of Van Dieman's Land, as it then was called. Knopwood was the first chaplain to the colony, accompanying Lieutenant-Governor David Collins in 1803. He was rector of



Archbishop Loane and Bishop Hulme Moir at the opening of the new Australian headquarters for the Church Army at Belrose, N.S.W.

MODERN THEOLOGIANS

---2. DIETRICH BONHOEFFER

THE second in a series of articles by Rev. Owen Thomas, M. A., B. D., giving a brief introduction to some modern theologians.

Dietch Bonhoeffer was born in Breslau in 1906. He was the son of a University professor, who was a leading authority on psychiatry and neurology. His parents were people of fine character and liberal outlook, who understood and valued culture and all other things that matter in life. Dietrich had a twin sister as well as three brothers and three other sisters. The family moved to Berlin in 1912, where the Christian humanitarian and liberal outlook of his childhood home that had determined his life from the beginning was greatly stimulated.

At the age of fourteen, Bonhoeffer determined to become a theologian, and three years later he entered Tubingen University, where he came under the influence of von Harnack, Seeberg, Lietzmann and others. He was also greatly influenced at this stage by Karl Barth.

In 1930, at the age of only 24, he became a lecturer of Systematic Theology at the University of Berlin. He also lectured for a short time at the Union Theological Seminary in New York.

REALIST

Bonhoeffer was a great realist. He was one of the few who quickly understood, even before Hitler came to power, that National Socialism was a brutal attempt to make history without God and to found it on the strength of man alone. Therefore in 1933 he abandoned his academic career because many of his colleagues in the German Universities were endeavouring to come to some compromise with National Socialism, and left Germany for London, where he ministered to two congregations.

For the rest of his short life Bonhoeffer continually advocated two things:

1. That the true nature of Hitler and his regime was essentially evil and anti-Christian; and

2. That the only hope for the Christian churches was to cease citing their old credal statements and seek for reunion.

The ecumenical movement seemed to him to offer the only way of re-uniting the various members of the Body of Christ, and this explains why Bonhoeffer considered it the duty of the churches to listen anew to the message of the Bible and to put themselves in the context of the whole church.

Showing tremendous courage, Bonhoeffer returned to Germany in 1935. He was forbidden by the Gestapo to enter Berlin, so he went to Pomerania to direct an illegal Church Training College.

The aim of this college was to teach clergy and others how a Christian life should be lived in a spirit of genuine brotherhood. It was closed by the Gestapo in 1940.

When war seemed inevitable, Bonhoeffer's friends wanted him to leave Germany again to save his life, and in 1939 some of his American colleagues actually succeeded. But he soon realised that his heart was with his oppressed and persecuted fellow-Christians in Germany. Shortly before leaving America, he wrote to his friend Reinhold Niebuhr:

PRISON

"I shall have no right to participate in the reconciliation of Christian life in Germany after the war if I do not share the trials of this time with my people."

— a decision which is essentially the same as that of our Lord Jesus when he faced the prospect of death on the cross.

After spending three years in the work of the Confessional Church, Bonhoeffer

was arrested by the Gestapo on April 5, 1943.

In various prisons and concentration camps, he greatly inspired those with whom he came in contact (prisoners and warders alike) by his indomitable courage and his complete unselfishness. Some of the guards became so attached to him that they smuggled some of his papers and poems out of the prisons; the world owes these guards a tremendous debt of gratitude, because today we free people can read Bonhoeffer's writings and feel his own spirit as well as the Spirit of the Risen Lord moving in them.

All the time he was in prison, he ministered to both warders and prisoners. On April 9, 1945, upon a special order issued by Himmler, Dietrich Bonhoeffer was executed. A few days later the concentration camp was liberated by the allies.

The guiding force in Bonhoeffer's life was his complete faith and love of God. He had a wonderful ability to differentiate what was essential in the life of man from what was not. He stressed that it was not enough to seek the virtues for their own sake and patiently suffer for them; we have to do so in loyal obedience to Christ, who is the source of all virtue.

Further, it is the same call of God which also obliges us to make use of freedom with a deep sense of responsibility. It is not enough to preach, teach and write about Christianity — the disciple of Christ must constantly be prepared to act and to sacrifice himself for his Lord and his fellow men. He considered self-righteousness and complacency, ambition and vanity, to be the deadliest of sins.

HUMANISM

Dr Liebholz holds that Bonhoeffer stood for what is called "Christian Humanism." To Bonhoeffer, Christianity is not the concern of the believing, pious soul who shuts himself up and keeps himself within the bounds of the sacramental sphere.

Rather, the Church as the Body of Christ can only be the visible church at work in the world.

It is only by being ready for martyrdom and death that the Christian can learn faith. He saw God Himself as suffering through Christ in this world, and so the grace of God can only be thought of as "costly grace."

Although a brilliant scholar, Bonhoeffer's faith and writings were essentially simple. They were based firmly on the Bible, and he constantly opposed any liberal and secular attempt to "adapt" Biblical teachings to the particular self-interest of the reader.

His life clearly demonstrated that he was prepared to lose his earthly existence in order to gain "the pearl of great price": God's gift of eternal life. One can almost hear him shouting defiance to all totalitarian oppression: "What shall it profit a man if he gain the whole world and lose his own soul?"

SOME WORKS BY DIETRICH BONHOEFFER:

1. "The Cost of Discipleship."
2. "Ethics."
3. "Letters and Papers in Prison."

EDITORIAL

WHERE TO NOW?

Evangelicals in Perth diocese have formed a diocesan fellowship with a very simple doctrinal basis. It is "the acceptance of the divine inspiration, final authority and sufficiency of the Holy Scriptures in all matters of faith and in principles of worship and conduct." It is a firm and sound basis for fellowship. Like the Keele statement, it makes the Bible the starting point.

The note of certainty which has always marked evangelicals, and which often annoys others, comes from the authority which it gives to the Word of God alone. Pusey set similar guide-lines for the Anglo-Catholic movement and this is why Evangelicals and Anglo-Catholics in the Church of England today often find themselves standing together, as shown on a number of issues at the recent Lambeth Conference.

Those who refuse the Bible its pre-eminent place, have found themselves involved in frequent shifts and changes. Classical Modernism declined in strength after 1930. The Modern Churchman's Union went out of existence this year. Neo-orthodoxy under Barth sounded the death-knell of Modernism and became a popular theological cult for about twenty years.

The existential theology of Bultmann was the successor to Barthianism. It demythologised the supernatural, threw overboard the whole idea of God and left us with a vague religious humanism. The tide is already running against this "new" theology.

It played but a small part at Uppsala and none at all at Lambeth. If neo-orthodoxy lasted twenty years, existentialist theology will run its course in less. Some other theological fad will certainly arise to take its place but its life-span will also be predictably short.

It is becoming obvious that in the Church of England at least, we are back to where we were historically before the advent of Schleiermacher and the Modernists. We have the Evangelicals, heirs of the Reformed tradition, and the Anglo-Catholics, heirs of Newman and Pusey.

It is high time that these two schools of thought got together on the firm biblical basis which they accept in common. We have not got much time in which to do it. The present tensions between the two are being used by the many who are uncommitted to either party, to lead the church to a weak, liberal theological position in the fond hope that the truth lies somewhere in the middle. It will be a position of compromise, uncertainty and a fertile ground for further divisions and secessions.

There are encouraging signs in Australia, as elsewhere, that the two parties can get together. Theological conferences at the college level have been set up and there are more frequent exchanges between our Anglican colleges. At one Jesuit training college in Australia, they are studying Calvin's doctrine of grace and to their surprise, are finding little in it that they cannot accept. Anglican students would come out better equipped if they had a first-hand acquaintance with some writings of the Reformers.

If Anglo-Catholics and Evangelicals do not try harder to understand each other and try to move ahead from the common ground which they share, we will be hurried into re-union schemes with all the anxieties of having to stand together when it is too late.

Anglo-Catholics do not stand for excess of ritual or fussiness in church ornaments. Evangelicals do not stand for opposition to excess ritual or of beauty and order in worship. They take their stand on the Bible. They value the believer's personal relationship with Christ. They both teach the need for personal holiness. They share a deep concern for evangelism at home and abroad.

They should come together to confer seriously on the basis of what they hold in common concerning the authority of Scripture and explore together the inferences they respectively draw from this. This is not denying that their differences are important, even vital. As the newspaper of evangelical opinion in Australia, we would be the last to deny it.

But the shifting sands of modern theology challenge these two historic groups to offer together to an uncertain world, the sure hope of salvation in Christ which they profess.

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FORUM ON ABORTION

A forum to discuss the problems of ABORTION was held recently at Holy Trinity Church of England, Adelaide. In considering possible legal reform, the following views were presented on:

1. The Christian position.
2. The existing legal position.
3. Liberalisation of the law.

THE EXISTING LEGAL SITUATION:

The relevant Statute is the "Offences against the Person Act" of 1861. The interpretation of this law rests largely on the case of Rex versus Bourne, which case was not tested on appeal, although it is generally accepted as defining the limits of lawful medical practice. Reliance on the Bourne judgment permits abortion on the grounds that the life or health of the mother is threatened, not as a medical fact, but merely as an honest opinion.

Today there is no single condition in which anybody would say it is mandatory to terminate pregnancy to save the life of the mother and certainly it is arguable whether it is necessary to terminate pregnancy to preserve the health of the mother. Psychiatric opinion is divided, but many are of the opinion that there are no mandatory psychiatric grounds for abortion. Consideration is often given to the question of possible suicide if abortion is refused, but the evidence is that attempts are rarely made following refusal. More pertinent psychiatric considerations are:

- (1) The mother's inability to cope with additional family responsibilities;
- (2) The possible psychiatric harm to a baby who is born unwanted, particularly in cases of rape.

It was the opinion presented in the report by the Royal College of Obstetricians and Gynaecologists, published in the British Medical Journal, April 2, 1966, that from the medical point of view, the position was entirely satisfactory prior to changes in legislation, but that the legal situation was not clear.

Concern was expressed for the apparent rise in the abortion rate, but the members of the Forum were unanimous in rejecting suggestions that the existing law should be liberalised to include abortion on socio-economic grounds alone. The following reasons were put forward:

- (1) The logical outcome of a liberalisation of the law is that abortion on demand should be permitted. At present, no single country practises this. In Russia where this was practised, it had to be stopped because of the great demand on medical personnel and because of the drop in population growth which was dangerous to the country's stability.

(2) The evidence from some countries in which the abortion laws have been liberalised to permit socio-economic abortion is strongly suggestive that there has been a concomitant increase in illegal abortion.

(3) In countries where abortion has been liberalised, this is associated with a high rate of repeat abortions.

(4) The risk of death in aborting a pregnancy at present appears to be up to three times greater than that associated with normal childbirth.

(5) Medical evidence suggests that the supposed number of illegal abortions is grossly exaggerated. If figures quoted were true, it would appear that illegal abortion was approximately ten times safer than abortion carried out by responsible medical people in hospital.

(6) Medical and nursing staff must retain their freedom of action, and should not be coerced by the terms of their employment into taking part in terminating a pregnancy if they have ethical objections.

THE CHRISTIAN POSITION: From the earliest days of Christianity, abortion was equated with murder on the basis that life exists from the moment of conception. The civil Roman law regarded the embryo as part of the mother and allowed abortion on the basis that the human person begins existence at birth. Christianity and Judaism both

rejected this view and thus restored the concept of the sanctity of human life. Abortion may therefore be considered when the termination of a pregnancy is the means to save another life.

The Roman Catholic and Protestant positions as expressed were in essential agreement in advocating great caution in relation to abortion. It was asserted that the function of the church in this regard is to instruct its members and in this way to influence society. It is recognised that we do not have a Christian society, but it is the duty of the church to stand for what it believes to be the truth.

On his return from Lambeth, the Archbishop of Perth announced that the titles "Your Grace" and "My Lord" were to be dropped in his diocese. He has asked that he be called "Archbishop Appleton" or "Archbishop." A similar form should be used for the bishops of his diocese.

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QUIET: A PROBLEM

"And when it was day he departed and went into a lonely place. And the people sought him, and would have kept him from leaving them." Luke 4:42.

The Bible tells us to "study to be quiet." But how?

1. **The lonely place.** Our Lord made a deliberate decision to get away from people, pressures, the

anxieties and burdens of daily life. This is one example of many in the gospels. How could He give out without the regular time of replenishment spent with His Father, self-examination and a renewal of the Holy Spirit's power? He found no other way. Can you or I? Unless we spent time alone with God, we will find ourselves wrung out, drained of spiritual resources.

2. **The constant demands.** People mattered most to our Saviour. For them He came and for them He died. He alone could bring them pardon and salvation. For them He was to shed His precious blood. That's how much they counted. But He, our sovereign Lord, was also man, and as man, He knew He had limitations and needs which must be satisfied.

Some Christians drive themselves too far and doing so, they call it love, self-sacrifice. It seems from this verse that our Lord would call it a deficiency in self-understanding, an inability to function as a child of God within healthy limits.

3. **A wrong dependency.** The people would have kept Him. They needed His presence, His help, His support. In this case, He simply refused it. He could not have functioned usefully otherwise. Can you?

We do not read that he had a guilty conscience about refusing them. He would have been immature if He had. There are dangers in believing that our Master requires us to try to meet all demands that people make of us. What we have in His service is in earthen vessels. They can break. He commands the servant to be as his master—not greater.

In heeding His example here, we may seem to let some people or some cause down. But it is better to be replenished for further use than to be drained and broken, scarcely fit for Christian service.

When Lt.-Col. Iwai of the Japanese Imperial Army was stationed in the Philippines during World War II he behaved like the Christian gentleman he was. In spite of occupation restrictions he sought out the local church, entered quietly as a worshipper and made the acquaintance of the pastor. A warm friendship developed between them.

When Lt.-Col. Iwai's love and concern for the Filipinos led him to learn the local language Tagalog and soon he was preaching sermons and teaching Sunday School. He helped provide Bibles for the little church.

His fellowship meant a tremendous amount to the pastor. When the Lt.-Col. returned to Japan, the pastor hung his picture on the wall and under it he wrote a caption, "Jesus said, 'Behold, I say unto you, I have not found so great faith, no, not in Israel.'"

When Kyoshi called at the old pastor's home there on the wall was the photo. The Filipino was the photo of their friendship and rejoiced as Kyoshi told him how his father had become a pastor and also two of his brothers. His youngest brother was still a student—Mitsuru!

St. Michael, the plane used in the far western parts of Rockhampton diocese, is able to fly again.

Over \$3,100 has been given, including one donation of \$1,000 from Melbourne, to completely overhaul the engine. Bishop Donald Shearman often uses the plane to visit the remoter parts of his Queensland diocese.

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Australian Church Record, October 31, 1968

FAITH ALERT

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Notes and Comments

PUBLIC EDUCATION

The crisis which all our State education systems are experiencing was underlined by the N.S.W. teachers' strike on 1st October. In our view, a situation which might have been averted has been made worse since 1964 by governments giving millions of dollars to non-State schools. Two-thirds of this aid has gone to Roman Catholic schools for it was they who originated the State aid agitation.

Queensland is to hand out \$1.7 million in such aid this financial year. N.S.W. will give over \$2 million. Victoria is out to catch the R.C. vote in the same way. The Federal Government, which started this prodigal disbursement of the taxpayers' money, has already handed out \$13 million and will give nearly \$8 million in the next three years.

Mr Cutler, Education Minister for N.S.W., has said that he needs \$4.2 million a year extra for his schools. Yet half of this he gives to the non-State schools purely for political expediency. His reasoning is hard to follow. It is not hard to understand the growing disaffection of the teachers as they see the consequent deterioration of their own conditions.

The State aid chickens are just beginning to come home to roost.

ROTTEN APPLE

Things are in a bad state in the Apple Isle. Tasmanian Government finances must have hit rock bottom for its Labour Premier to have dreamed up the Wrest Point Gambling Casino. A few smart entrepreneurs will profit by it and everybody else except the Government will lose.

The Government hopes to gain by the influx of tourists to Hobart which aspires to become the Monte Carlo of Australia. All protests from the constituency have been shrugged off. These entrepreneurs are really smart. This calls for a warm, personal letter from our Tasmanian readers to their members of Parliament. Do it now.

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HERESY TRIAL

The well-known R.C. Reformer, Dominican Father Edward Schillebeeckx, is to stand trial for doctrinal error. A Belgian who teaches at the University of Nijmegen, Father Schillebeeckx has had a big influence on the reform movement in Dutch Catholicism. It was reported that he recently declined to be associated with the encyclical on birth control and that this has finally brought a trial of error into action.

PUBLIC RELATIONS

Not all are good at it, Sydney has a department handling it very efficiently. The dioceses of North Queensland, Brisbane, Bathurst, Canberra-Goulburn and sometimes Perth keep the church Press supplied particularly at synod time. Most other dioceses have to be asked each year and some, predictably, don't reply to letters.

There are obvious excuses for dioceses which are only just waking up to the importance of P.R. and good relations with the Press and other media.

But very much more could be expected from the organisers of the World Council of Churches Assembly at Uppsala and from Lambeth. The Australian Council of Churches sent reams of press hand-outs before the event but not a line and not a picture of it once it began.

Yet the October issue of the A.C.C. "In Unity" solemnly informed us about several Australians who travelled all that way to handle press relations.

Lambeth was worse. Not a line or a picture came from its secretariat either before or after. The British High Commission

released an article and a few pictures to us, saying what was going to happen about two weeks after it had happened. For pictures and information, in both instances, we had to write overseas and speak to people after they came back. The editor's life is not a happy one.

SOCIAL ACTION

Melbourne has a Social Questions Committee set up by synod and it has been a very active body for many years. This makes it difficult to understand the need for the recently formed Anglican Committee for Social Action, whose moving spirit and secretary is Rev. Philip Newman, curate of All Saints', St. Kilda. The chairman is Archdeacon Graham. Most of its members are clergy.

Mr Newman worked for a time in Harlem, New York. He is said to have been impressed by the involvement of the U.S. Episcopal Church in social issues and he would like to see the Australian Church likewise involved.

So far, this action committee has involved itself, according to correspondence in "The Age," with the defence of Mr David Pope, a former Anglican vicar who was a confessed agnostic and who resigned his orders to attempt to enter Federal Labour politics. It has also joined in a forum on abortion.

Many Melbourne Anglicans are disturbed by this committee and are wondering whether the clerical cobbler should not be sticking to their last. Does "Action" mean more protest marches, draft-card burning, anti-Vietnam activities and similar action of which we have had a surfeit?

THEY SAY

As the Reverend John Stott of All Souls' Langham Place has said "the Rector must minister to the congregation and the congregation to the parish." This doesn't mean that the Rector will not see anyone outside the congregation—nor does it mean that he will always be the best equipped to handle every situation in the congregation.

—Rev. Fred Ingolsby, Claremont, Tas.

So that perennial Christian heresy rears its dangerous head again: do just what you like, but remember to repent afterwards.

—David Coomes in "The Christian."

We cannot expect politicians to bring up hot potatoes shortly before an election when their heads will be on the block.

—A speaker at Sydney synod.

One sad result was that at the end we had too much to get through and when a resolution came forward to recommend the abolition of the required assent of the clergy to the thirty-nine articles I was one of only 27 who voted against it! I felt com-

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pelled to do this because such an important matter was settled in twenty minutes flat, and although personally I am sure this assent should not be demanded it was too important a subject to be dismissed quite so lightly.

Bishop McCall of Wangaratta, Vic.

Many of the theological articles appearing in newspapers today are about one thing only—the being of God—and are by-passing the bread and butter facts of Christianity.

—Rev. Colin Cohn, St. Luke's, Vermont, Vic.

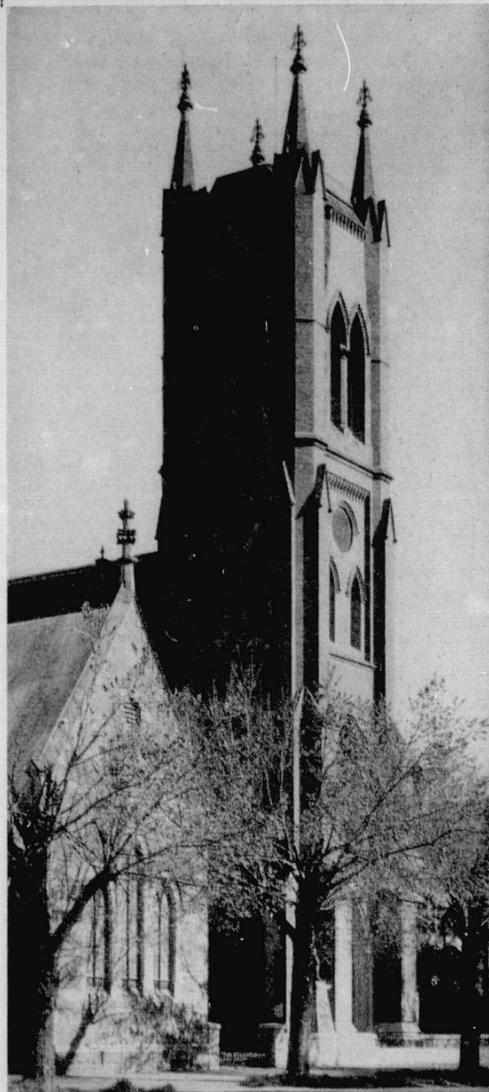
There are 12,000 overseas students currently studying in Australian universities and colleges. The number of high school students, nursing trainees and students doing secretarial courses will bring the number close to 15,000. Only a small portion of them attend churches and fewer still are committed Christians.

—Dr Bill Lim, University of N.S.W.

The Church of England has begun to lose its unique character in the larger concept of the Anglican Communion; and the Anglican Communion is being increasingly geared for closer inter-church relations on an ecumenical basis. It seems unlikely that another Lambeth Conference will be held on the old pattern; it is not at all clear that another Lambeth Conference will be held at all.

—Archbishop Marcus Loane of Sydney.

BENDIGO CENTENARY



● St. Paul's, Bendigo, Victoria.

The parish church of St. Paul, Bendigo, celebrates its centenary on November 12 next. The impressive tower was built in 1872.

In 1873 a set of eight bells was brought out from England in the famous clipper, Cutty Sark. The bells arrived only 14 days

before Easter and the ringers had but three days to practise. They were rung with muffled tongues on Good Friday. Since then, the bells were returned to England for recasting in 1963 and reinstalled in 1964. The present rector is Canon David I. M. Anthony.

Armidade Diocesan Centenary

Grafton and Armidade were formed into a diocese in 1869. Armidade was separated from Grafton in 1914. Thus, Armidade celebrates its centenary next year.

Centenary celebrations will begin with synod in February and will last for 32 weeks, ending in November. A Centenary Thanksgiving Fund is to be set

up as the major project for the centenary, with a target of one million cents (\$10,000).

Parishes are being given a proportion of this sum to contribute and the Fund will be given away outside the diocese to those missionary areas needing help with special developments.

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Letters to the Editor

Mr Cranmer refuted

It appears that Reverend H. R. Smith and Mr Thomas Cranmer in their letters, first define the word "priest" with their own theological prejudices giving it a medieval connotation, then reject such ideas in the light of sixteenth century theology and then proceed to clothe the word "priest" as found in the formularies of the Church of England with their own presuppositions.

Surely what we should be doing is not interpreting the word "priest" in the prayer book in the light of our own insight into the nature of priesthood but interpreting the nature of priesthood by what is done in the public liturgy as set forth in the Book of Common Prayer.

The term "priest" in the Church of England and in the whole Christian ministry can only be theologically justified and understood if it is used in its proper liturgical setting. Its character is determined by the function which the liturgy gives it. For as the liturgy is nothing more or less than the proclamation of the Gospel—that is the confrontation of God in Christ with His holy people, through word and sacrament, so is the Christian ministry nothing more nor less than the activity of Christ proclaiming and reconciling the world to Himself. Jesus preached, taught and exercised a priestly ministry.

EUCCHARISTIC

Today the Church in response to her Lord's command also preaches, teaches and exercises a priestly ministry. This she does by setting before the people the whole redemptive work of Jesus, and this is what the Church of England does when she celebrates her eucharistic liturgy following in the ancient tradition of the Church, (1 Cor. 11.26.)

It is thus ridiculous to say that the Christian ministry has no priestly character, since this is a denial of the present activity of Christ in the world. Furthermore it is foolish to reject a doctrine on the argument that it has undergone a corrupt interpretation.

The Church in the sixteenth century was very conscious of the fact that eucharistic doctrine and priesthood had undergone sub-Christian development, but it was in no way the policy of the Church of England to abolish such beliefs but to reform them. Article 31 can in no way be quoted to attack priesthood or a belief in eucharistic sacrifice, but is directed against gross medieval distortions of those doctrines. (No one today believes that the slaying of the victim is an essential element in the doctrine of eucharistic sacrifice.) The response of the English archbishops to Pope Leo XIII regarding Anglican orders also demonstrated the English Church's belief in eucharistic sacrifice as taught throughout all the ages of the Church.

It is also unreasonable to reject the doctrines of Christian

priesthood and sacrifice on an argument that Christ is the only priest and Calvary the only sacrifice and that nothing which a priest does on earth can be of any spiritual value.

For such a view not only indicates a distorted late medieval view of priesthood is held but also on the basis of this argument which seeks to maintain the mediatorial integrity of Jesus we might also say that teaching and preaching characteristics of the Christian ministry are also intrusions upon the prerogatives of Christ.

Surely no Evangelical believes that he robs Christ of effecting redemption when he preaches the gospel, why then should it be said that the Catholic robs Christ of His priestly work when he exercises his priestly ministry within the eucharistic liturgy. I suggest that the real trouble with people who reject the doctrines of priesthood and sacrifice in the Church is that they fail to see these doctrines within their liturgical setting. They will still persist in defining priest and sacrifice in the context of sixteenth century controversy, a position which no Anglican or hold today.

Finally I would like to comment on the statement that the terms "Priest" and "Minister" are interchangeable in the Book of Common Prayer. This is not so. For whenever a sacramental act occurs in the Prayer Book only the appropriate minister is allowed to perform it. The word "Minister" is a collected noun and in the context of the Book of Common Prayer it refers to either a bishop, priest or deacon. It is a liturgical name and was taken from the Sarum missal. To imply that the word minister is nothing more than a preacher would be a grave distortion of the facts and would receive no support from any competent liturgical scholar.

Frank Harris, St. Francis' College, Milton, Qld.

Charles and Oliver

Cromwell's complex and contradictory character is not so easily unravelled as Archdeacon Daunton-Fear implies (Oct. 17). *Oliver's younger contemporary, the very anti-Stuart, anti-Papal Bishop Burnet (Hist. of My Own Times), says: "Enthusiast and dissembler were so equally mixed in him, it was never easy to tell which was the prevailing character . . . in general a lover of justice and virtue, he fell at times into the vilest falsehood and cruelty."

Compare Churchill (English-Speaking People): "Cromwell's smoky soul . . . crafty and ruthless as occasion claimed, was yet always that of a reluctant and apologetic Dictator."

Burnet is a hard critic of Charles too, yet categorically asserts the King's "firm aversion to Popery." His death was due to Cromwell and Ireton, "whereas all the Presbyterians were fasting and praying for the King's preservation," as Churchill puts it: "Charles adhered unwaveringly to the Prayer Book and Episcopacy, with which he believed Christianity was interwoven. Though he cannot be claimed as a defender of English liberties in life, nor wholly of the English Church, nonetheless he died for them, and by his death preserved them to our own day."

In the sense that he could have saved both life and crown by repudiating Anglicanism on Cromwell's terms, he was a martyr, as the commemorative Ser-

vice, appended for 200 years to the 1662 Book by due authority of Crown, Convocation and Parliament, so warmly asserted. Charles sought and received Holy Communion the day he died, using the Prayer Book it was Oliver who forbade the use of that Book at the dead King's funeral.

To quote Churchill again: "We must not be led by Victorian writers to hold Cromwell's triumph as a kind of victory for democracy and the Parliamentary system over Divine Right." It was an army coup . . . "the triumph of 20,000 resolute, ruthless, disciplined military fanatics over all that England has ever willed or ever wished . . . the autocracy of the sword."

Indeed, Oliver's rejoinder to the friend who said, "Nine out of ten Englishmen are against you," is a classic text for today's ideological dictators: "Yes! But if I disarm the nine, and put a sword in the hand of the tenth, that should do the business!"

(the Rev.) RALPH OGDEN, Concord, N.S.W.

Ministry of women

May I refer again to your comments on the ordination of women and to my letter of September 19?

Not all Anglicans accept non-episcopal Protestant ministries as essentially the same as our own. This is why not all Anglicans are willing to enter into full, unrestricted communion with the Church of South India (some of whose ministers are not episcopally ordained), and why they insist on including in reunion schemes whenever they can ceremonies which are at least capable of being interpreted as re-ordination services (e.g. the current Anglican-Methodist scheme in England).

Evangelicals, for theological reasons which seem cogent to them, are unable to agree with this standpoint. This is why they, on their side, would like immediate, unrestricted communion with the Church of South India, and a reunion scheme with the English Methodists which does not give the impression or even make it possible for anyone to argue that either Anglicans or Methodists are being ordained.

For it is a theological fundamental of Evangelicalism that the ministries of orthodox non-episcopal Protestant churches are in all essentials as close to the New Testament ministry of presbyters as in the Anglican ministry.

Let me say, explicitly this time, that this is what makes it so important for Evangelicals that some women belonging to such churches have allegedly been called by God to the full ministry of those churches—in other words, to a ministry which we believe on solidly based theological grounds to be essentially one with our own.

Unless it should turn out that

in fact none of these women (including the few acting as pastors of congregations as well as those in specialist ministries were really called by God to the work they have done and are doing, we are, it seems, compelled to believe that God is showing us that what He said in the New Testament about the place of women (and as Evangelicals, we believe that He said it), whatever it does mean, does not mean that women are thereby rendered ineligible for the three-fold Anglican ministry in the twentieth century.

(Rev.) G. S. Clarke, Regent's Park, N.S.W.

Anglo-Catholics and Evangelicals

We must not forget that the Anglican Church is also Catholic and Reformed, and that Anglo-Catholics and evangelicals have much in common.

We should work for unity among Anglicans and not lean too much towards the heretical and schismatic groups and modernist sects outside the Church, who have lost the blessings of the essential and divine historic ministry of bishop, priest and deacon and consequently valid sacraments. John L. Whitham, Ethelton, S.A.

No censorship

That you should publish such a letter ("Palestine Tragedy," "Church Record," September 3, 1968) is to me indicative of a naive and primitive brand of Christianity—totally irrelevant for the world today. The writer of this letter (M. Weiss, Form V, Mentone High School, Vic.) calls himself "a keen student of history"—perhaps his keenness prevented him from getting at the facts. He speaks of Herod as a Jew—untrue; he says "fanatic Jews ordered" Pontius Pilate to execute Jesus—untrue; the Romans were "ordained" by no one, especially Jews; also, the writer of the letter says that the Jews had "everything going for them" after World War II—again untrue. Not to mention that six million of their people had just been exterminated, the Jews had to fight a guerilla war to get the British out of Palestine, and fight the Arabs in 1948 to hold on to Israel.

As for Jews following a "greedy and bloodthirsty" policy today, this kind of propaganda is as phoney (and immature, if not irrational) as the "Confessions of the Elders of Zion." This type of anti-Semitic trash—cloaked in a religious sheepskin—is an insult to any Christian's intelligence. After years of persecution of Jews by Christians, instead of trying to justify our racism, European Christians should seek forgiveness, not only from Jews, but from all the other races we have tried to exterminate or enslave (e.g. American Indians, Australian Aborigines, South-west African Negroes).

In the Dark Ages or Nazi Germany, Mr Weiss' letter may have been welcomed. To see it in your paper, however, is to me evidence of a not uncommon evangelical intolerance, sustained by ignorance, and a fear of

Christianity's claim to "Perfect Freedom," especially in the sphere of thought, when it concerns the search for truth.

I am, however, reminded of the story of a man who came out of a church and began to beat up a Jew—when asked why, he replied that they had killed Jesus. When told that this took place 2,000 years ago, the man replied that he had just heard about it.

Mr Weiss, grow up! "Church Record," don't publish immature, inaccurate information like Mr Weiss' letter. For while I'm sure the Dark Ages point of view would go down well with many evangelicals, no real Christian can come to God, while bearing a grudge against his Jewish brother.

D. Petrosian.

Women's ministry

Should a woman look to the building of "other" houses when her own is in want? Should a woman turn to other children, giving them warmth, understanding and love, when her own are going without these vital needs? Should a woman seek to serve other women's husbands in churches when her own is outside of Christ's fellowship?

What does God mean when He says: "Every wise woman buildeth her house?" Someone said the backbone of the nation is the family unit. Isn't the woman the backbone of the family?

Does the woman "house-builder" away from her house think God will unify and bless her house, husband, children and self by using her chosen part by God—this way?

Which house is hers? (Mrs) M Metcalfe, Regent's Park, N.S.W.

Parish history

In August 1969, Christ Church, North Sydney, will celebrate the centenary of the laying of its foundation stone. In preparation for this event, we are anxious to compile a list of the names and addresses of former parishioners. The writer will be glad to hear from any who would care to communicate with him.

We are also seeking to compile a brief history of the Parish, and would welcome information which would be useful for this purpose, especially of events prior to 1924. Copies of parish papers from these early times would be carefully copied and returned to those prepared to lend them for our inspection.

Yours faithfully, (Canon) Boyce R. Horsley, North Sydney.

Bread and cheese

I urge Anglicans to sponsor community bread and cheese luncheons (or teas) late November or early December to publicise the Million Dollar 1960 Inter-Church Aid program and Christmas Bowl Appeal.

Further information regarding a program, catering, etc., is available from the Australian Council of Churches, N.S.W. State Council, 511 Kent Street, Sydney, or telephone 26-3789.

Robert Sprackett, Executive Secretary

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MEETINGS

CLERGY Wives Meeting. An invitation is extended to the Clergy Wives to attend a luncheon at Bishopscourt on Friday, 1st November, 1968, commencing at 11.30 a.m. Mrs. Loane will be speaking about her recent travel overseas. R.S.V.P., Mrs. Bernice Walsh, 74-5574.

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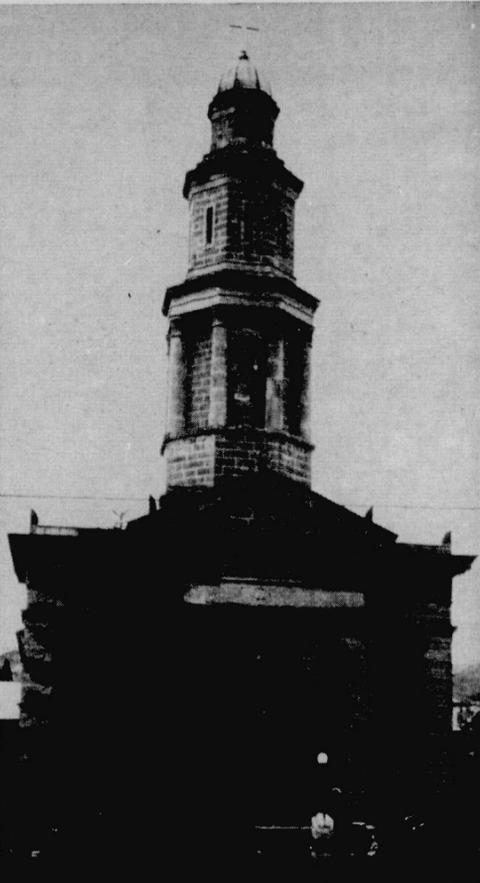
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GOING West? Holy Trinity Norseman, Western Australia Services, 8 a.m. Holy Communion, 7.30 p.m. Evening Prayer. Call in and meet the Rector and his wife on your way through. The Rev. Blair Grace.



● St. George's, Battery Point, Hobart. Over 130 years old and one of Tasmania's oldest churches, St. George's has always had a strong evangelical tradition. The present rector is Rev. Alfred G. Reynolds.

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DONATIONS RECEIVED FROM 27/9/1968 to 27/10/1968.

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PERTH FELLOWSHIP

Evangelical clergy in Perth diocese have formed the Perth Diocesan Evangelical Fellowship. Membership is open to clergy but interested lay men and women are always welcomed.

The last meeting enjoyed a Bible reading given by Mr Norman Burns, formerly of the Dohnavur Fellowship, India. A report was given on the meeting of C.M.S. Federal Council.

Officers are: Rev. Bryan Hall, Chairman; Rev. Geoff. Hayles, Secretary and Treasurer; R. Hobby and B. Wrightson, Committee Members.

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Books

EUCCHARISTIC THEOLOGY THEN AND NOW. S.P.C.K., 1968, pp. 116, 19/6 (U.K.).

There are 7 essays in this 9th volume of Theological Collections.

R. E. Clements writes on "The Meaning of Ritual Acts in Israelite Religion," but this is misleading without a corresponding study of how the New Testament deals with such acts. Austin Farrer has an interesting study on "The Eucharist in I Corinthians." Professor G. H. Lampe on "The Eucharist in the Thought of the Early Church," Professor C. W. Dugmore on "The Eucharist in the Reformation Era," Dr A. Haldin of Uppsala on "The Eucharist" in the "Theology of the Nineteenth Century," John Wilkinson on "Liturgy in the Twentieth Century," and C. B. Naylor on "Eucharistic Theology Today."

This is a stimulating collection, but lacking in a good critique from the reformed point of view. It would have been at least interesting if Wilkinson had included "A Modern Liturgy" in his analysis. His statement that "the two latest Anglican rites for experimental use are those for Wales (1966) and England (1967)" ignores the Australian service published in 1966.

D. W. B. Robinson

EPISTLES OF JAMES AND JOHN (NEW INTERNATIONAL COMMENTARY ON THE N.T.), by Alexander Ross, Marshall, Morgan and Scott, 1954 pp 247.

This is a valuable commentary for the expository preacher. Its most notable feature is its rich profusion of quotations reaching from Demosthenes to Tennyson, pride of place being given to the reformers, and to scholars' era. Illuminating footnotes refer to the Greek Text.

Andrew Dauntton-Fear.

A PRACTICAL LIST OF GREEK WORD ROOTS, by Thomas Rogers Abingdon Press, U.S.A., 1968, pp. 30, 96c.

Along with the 133 roots this contains Greek and English derivatives—even "psychedelic"! Most of the English derivatives will "be of some help in assisting the memory" of Greek students. A worthwhile booklet for English students, too.

E. G. Mortley.

ALCOHOL AND THE SCRIPTURES, by Edith A. Kerr. The Presbyterian Bookroom, Melbourne, 1968, pp. 44, 35c.

Miss Edith Kerr, of Melbourne, has written a most informative little book of 44 pages dealing with the perennial question of what the Bible says about intoxicating drink.

Times without number people ask all manner of questions about the Wedding Feast at Cana in Galilee, Paul's advice to Timothy, the various Old Testament words for intoxicants. All this and much more is dealt with very ably in Miss Kerr's well written and well-documented book.

Those interested can obtain a copy of "Alcohol and the Scriptures," by Edith Kerr from the New South Wales Temperance Alliance, 140 Elizabeth Street, Sydney. 35 cents plus 5 cents postage.

B. G. Judd.

SOLOMON ISLAND CHRISTIANITY, by A. R. Tippett. Lutterworth Press, London 1967, pp. 388 (paperback edition) 30/-.

The story of two big missions and the reflections on their growth, lead into the problems of today. The Methodist Mission and the Anglican Mission in the Solomon Islands are looked at in detail. The writer knows animism in general and sees the particular beliefs of the Solomon Islanders in relation to Christian teaching and living. The nature of "cargo cult" outbreaks in these islands is described.

The crisis of today is centred in the villages rather than in the new towns. Government wins poor acceptance of the developments it advocates. Missions have done so much for the people that they are reluctant to do things for themselves.

The two churches have thousands of members who must be brought to understand that they live in a day of spiritual encounter. Religion, whether pagan or Christian, has to prove its relevance in the island world of today.

Professor Tippett served as a Methodist missionary in the Pacific for 20 years.

Frank W. Coaldrake.

THE MARRIAGE CLIMATE: A Book of Home Dynamics, by Ernest Mayfield Ligon and Leona Jones Smith; Bethany Press, St. Louis, Missouri, Second Printing, 1965, pp. 240, \$4.75 (U.S.).

Written as a result of seven years' research this book is set out somewhat unusually.

The purpose of the authors is practical and to gain full value the reader must study the "dynamics" or "unseen forces" which the authors claim to have discovered as a result of research and which they say are the "key secrets of successful homes" and he must apply these to his own situation with diligent self awareness.

However, even a lighter reading will be rewarding and will help spouses the better to understand themselves and each other and thus help to create the kind of "climate" which turns "a home into a family."

Gordon Beatty.

BLACK AND FREE, by Tom Skinner. Zondervan Press, pp 154 Price \$2.95.

Highly topical, this book provides valuable fresh insights into the U.S.A.'s racial problems. The Negro author—one-time Harlem gang leader, now a conservative evangelist with nation-wide radio, TV, crusade and campus ministry—has the conviction of broad, personal experience. Should dispense and challenge all Christians.

Leila White.

EMPTY TOMB OR EMPTY FAITH! by R. J. Nicholson, Auckland, G. W. Moore 1968, 60 pages.

It is refreshing to find this able and spirited reply to Professor Geering from the pen of an Anglican vicar in New Zealand, with a foreword by the Bishop of Nelson.

The Presbyterian principal is firmly put in his place, i.e., Mr Nicholson relates the debate to other currents of thought in theology, and he takes up the main points of Geering's position as they have stuck in the public's mind. He deals also with Geering's recent book "God in the New World."

The author has considerable experience in journalism, and his booklet deserves a wide circulation.

D. W. B. Robinson.

THE NEW LONDON COMMENTARY ON THE NEW TESTAMENT.

In 1950 the late Professor N. B. Stonehouse, of Westminster Seminary, Philadelphia, began his work as general Editor of a new series of commentaries published in America at **The New International Commentary on the New Testament** and in Great Britain as **The New London Commentary**. Since Professor Stonehouse's death, Professor F. F. Bruce, of Manchester, has become general Editor.

The series has proved very successful, and can be confidently recommended not only to students and ministers, but to anyone who wants a detailed commentary which combines evangelical theology with sound scholarship. Its exposition is on the English text, but there are good critical notes on the Greek text as well.

Among the earlier volumes now appearing in fresh editions are those of the South African J. N. Geldenhuys on **Luke** (685 pages, 35/), F. F. Bruce on **Acts** (554 pages, 35/), the Dutchman H. N. Ridderbos on **Galatians** (228 pages, 25/) and the South African J. J. Mueller (200 pages, 30/) on **Philippians**. The last named is thin compared with the others, and Bruce on **Acts** is a notable work of scholarship.

More recent volumes include the Scots-American John Murray's now completed work on **Romans** (1967, 734 pages 57/6). This is a solid piece of work somewhat in the Hodge tradition, and worthy to stand alongside it. F. F. Bruce on **Hebrews** is another first-class commentary (1965, 509 pages, 35/). Philip E. Hughes' commentary on **II Corinthians** (1962, 544 pages, 30/) earned him a Th.D. of the Australian College of Theology. Even a busy Rector might set himself the task of working steadily through one of these commentaries over a period of time, and using it as a basis for preaching. He might start with Galatians if timid, or Hebrews if more bold.

D. W. B. Robinson.

A SELECT LITURGICAL LEXICON, by J. G. Davis. Lutterworth, 1965, pp. 146, 15/- (U.K.).

THE WORSHIP OF THE REFORMED CHURCH, by John M. Buckley. Lutterworth, 1966, pp. 132, 16/- (U.K.).

These volumes are Nos. 14 and 15 in the series **Ecumenical Studies in Worship**. The former is a useful handbook, containing over 800 concise entries, from "Aaronic Blessing," "Abolutions" and "Absolution" to "Yew Sunday," "Zeon" and "Zore." It seems to be unusually accurate, and covers Reformed as well as Roman and Orthodox terms. The value is enhanced by references to important articles and books.

Two errors may be noted: The "North side position" is wrongly called "North end position," with a consequent misinterpretation of history in the entry; and it is not observed, under "Offertory," that in the Prayer Book, as in the Sarum use, this term means the sentence of scripture said or sung at the receiving of alms and oblations. (G. D. Kilpatrick's short glossary at the end of his **Re-making the Liturgy** is sometimes more accurate than Davies). Oddly, neither "rite" nor "ceremony" is included.

Professor Barkley, of the Presbyterian College at Belfast, gives a valuable history and description of the Sunday worship, and sacramental forms, used by the Continental and English speaking churches of the Calvinistic tradition. It is surprising to find that certain Presbyterian traditions are less Reformed than the

Anglican. It is a pity that Barkley's assessment of the B.C.P. seems to be formed by Gregory Dix. He asserts, for instance, that some of the alterations in the 1552 book "were towards Zwinglianism, and so were as offensive to a Calvinist as to a Romanist." Barkley is naive in discussing the "real presence" and misses the point of much of the controversy. Nevertheless his book is historically valuable, and fills a need.

D. W. B. Robinson

INTRODUCTION TO THE NEW TESTAMENT, by L. S. Marxsen. Translated by G. Buswell. Blackwell, Oxford, 1968, pp. 284.

This is a translation of the 3rd edition of a well-known introduction by the Professor of New Testament Theology at Munster/Westphalia. Each chapter has a select bibliography, which, in this edition, has English books and articles added. (Many of these additions are by conservative scholars and represent a very different approach to that of Marxsen. One wonders who is responsible.)

The interest of this book lies in its attempt to grapple with the theological implications of the author's critical presuppositions. Its sub-title is "An Approach to its Problems," and the key is in the short chapter "The Theological Approach to New Testament Introduction."

The purpose of such "introduction" is to help us to achieve a historical understanding of the various "proclamations" of the first century witness to Jesus. These are not (in Marxsen's view) proclamations to us in the way that they were to the first recipients. It is the Christ behind the N.T. who speaks to us, and we must evaluate the historical character of each document.

This is not a book for the general reader, who will be confused by it. But it will stimulate the scholar and pose critical questions which demand a response. The position taken by the author is typically Germanic, and excessively sceptical, for instance in its evaluation of the historical character of Acts.

D. W. B. Robinson

SOURCES FOR CHANGE, by Herbert T. Neve & Werner Krusche. World Council of Churches, pp. 128, \$1.95.

This is a careful analysis of the parish structure and its limitations and weaknesses. We are reminded that in the pre-Reformation Church, missionary activity was carried on by the monks, not the local congregation.

The modern congregation by its very organisation, is seen to be more concerned with its own survival than God's mission.

Emphasis is placed upon the mission of God to the world—not primarily to the Church. If the Church wants to serve God's mission then it must be dynamic and not static.

K. R. Le Huray.

FREE AND EQUAL, by O. F. Nolde. World Council of Churches, pp. 88, \$1.20.

Described as "a personal account of Christian involvement in seeking acceptance for international standards of human rights" this is one of three booklets reviewed that were published by the W.C.C. in connection with the Assembly at Uppsala.

Each of them indicates a much wider understanding of Christian responsibility than one generally finds in Australia.

The author is no fond idealist. He has had to struggle against political opposition and ecclesiastical apathy. What he has done is to help formulate principles which form a working basis for religious and political freedom.

K. R. Le Huray.

SHORT NOTICES

THOUGHTS ON RELIGIOUS EXPERIENCE by Archibald Alexander. Banner of Truth Trust, 338 pp. 21/ (U.K.). Reprint after 100 years of a Princeton professor's classic. A great book on nature of religious experience. **THUS SHALT THOU SERVE** (pp. 158 \$1.25), and **THESE ARE THE GARMENTS** (pp. 169 \$1.25) by C. W. Stemmig, Henry Walter. Interesting studies of the priestly garments and the tabernacle services with modern applications. **ADULT DEVOTIONS** by Wallace Friday. Abingdon, pp. 144, \$1.25 (U.S.). Excellent for devotional services. **THE PRAYER LIFE** by Andrew Murray. Oilphants, pp. 128, 6/ (U.K.) Classic talks on prayer. **CAMBRIDGE HYMNAL, Words only**, pp. 122, 4/ (U.K.). Words edition of hymnal previously reviewed. **GOD'S WAY OF PEACE** by Horatia Bonar Evangelical Press, pp. 106, 4/6 (U.K.). Reprint shows real way of peace for modern man.

ST. MARK'S REVIEW. No. 53, August 1968, pp. 32, 40c. This issue only average. **INTERCHANGE.** Vol. 1 No. 3, pp. 188, 65c. I.V.F. graduates come to grips with six current issues. Highly recommended. **AUSTRALIAN CHRISTMAS PLAYS AND SKETCHES.** Clifford Press, pp. 44, 55c. Eight presentations from kindergarten to teens. Good material. **HOW TO LEAD INFORMAL SINGING** by Robert O. Hoeffel. Abingdon, pp. 111, \$1.40. A handbook for group leaders which speaks for itself. **TUDOR ENGLAND 1485-1603** Cambridge Bibliographical Handbook, pp. 115, 25s. (U.K.) Excellent for sources of Tudor period but some traps for the unwary. **THE MIDDLE EAST CRISIS** by Glubb Pasha. Hodder, pp. 48, 3/6 (U.K.). Sir John Glubb tries hard to be objective about Jordan and Israel. **INSCAPE** by Ross Snyder. Abingdon, pp. 94, \$2.35. Discouraging personhood in the marriage relationship. Not everyone's cup of

THE AUSTRALIAN CHURCH RECORD

No. 1426—November 14, 1968

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Printed by John Fairfax and Sons Ltd., Broadway, Sydney.

Price 10 cents

Mainly About People

Rev Richard A. Kernbone, curate of All Saints', Moree (Armidale), has been appointed to the charge of Tings.

Right Rev George Quartermann, bishop of North West Texas, accompanied by Rev Jack Washington, rector of Lubbock, will visit the diocese of Willochra in May next.

Mr Ronald O. Davies, rector of Belmont (Perth), has been appointed rector of Beaufield from 1 November.

Rev Peter J. Mold, curate of Scarborough (Perth), has been appointed to the staff of St. George's Cathedral, Perth.

Ven. Basil Temengong, archdeacon of Kuching, Sarawak, has been appointed bishop of Kuching in succession to Right Rev Nicholas Allanby, who resigns on 31 October. The new bishop is a Dayak and is 50 years old.

Rev Stephen Freshwater, warden and chaplain of St. Oswald's House, Brisbane, has been appointed chaplain of the Actors' Church Union, for Brisbane.

Mr Kevin Hanson, who trained at Ridley College, Melbourne, was made deacon at All Saints', Moree (Armidale) on October 21.

Rev Canon Douglas R. Stewart, rector of Golie (Ballarat), has been appointed rural dean of Camperdown from October 7.

Rev Brian J. Thewlis, vicar of St. George's, Reservoir since 1961, has been appointed vicar of St. Paul's, Malvern-Caulfield (Melbourne) from November 4.

Rev John N. Macmillan, vicar of Christ Church, Lancelfield (Melbourne) since 1964, has been appointed vicar of St. George's, Reservoir from November 26.

The Rev Canon Gordon Smees, rector of Holy Trinity, Orange (Bathurst), since 1952, has announced his resignation. He intends to devote himself to the teaching of music.

Rev Dr E. Keith Cole, Vice-Principal of Ridley College, Melbourne, has been appointed secretary of the recently formed Australian and New Zealand Association of Theological Schools.

A.E.F.V.

The Anglican Evangelical Fellowship of Victoria is an active fellowship of church people throughout the State with numbers of clergy, men and women in its ranks.

An evangelical witness is maintained through the Toorak Convention, youth rallies and leadership training.

Its Executive Committee is: Dr L. L. Morris (President), G. Pearson (Chairman), R. Collier (Secretary), J. Bishop (Treasurer), J. Alder, Dr G. Bearham, W. Bedford, Dr E. K. Cole, K. Curnow, G. Foster, Mrs T. Freeman, A. Kerr, W. Lloyd, W. Morris, T. Morgan, Mrs L. L. Morris, Dr J. Pilbrow and R. Sunderland.

Rev. Robert Collie of 321 Canterbury Road, Forest Hill, Victoria, 3131, would gladly send information about the Fellowship to Victorian evangelicals who are not already members.

OXFORD FIND

A column of what is believed to have been the original Greyfriars church in Oxford—built in 1244—has been unearthed by archaeologists in Oxford. It was found fifteen feet under the present ground level. Excavations will be carried on later this year, and it is thought to be possible that the grave of the great Roger Bacon might be discovered.

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A round-up of church press comment at home and abroad.

The Christian features the spiritual impact of the Leighton Ford Greater Edmondton Crusade in Canada. The largest percentage of those attending were under 25. John Guest, a folk singer from Liverpool, England, who is also an Anglican clergyman, helped communicate the gospel by means of folk rock. It also gives prominence to the critical reaction of five of the six Soviet member churches of W.C.C. against the council's statement on the Soviet invasion of Czechoslovakia. Southern Cross in an article by Dr Bill Lim, poses very nicely the problems faced by overseas students in adapting themselves to Australian churches. A columnist offers a free share in Sydney's Opera House to anyone who can help him with a stock exchange investment problem.

Anglican Encounter (Newcastle) has a very long letter from Rev. David Thompson, headed "A Spanner in the White Elephant," which is unsparing of cherished schemes of parish fund-raising. Mr Thompson proves a capable mechanic.

The Methodist has a very full coverage arranged by the Rev. Dick Udy on problems which Australia must face concerning our Aborigines. The Australian Baptist draws attention to problems facing their South Australian Union, where fixed term pastorates are giving way to an indefinite period of ministry. Interesting to those like Sydney who are thinking of limiting clergy tenure. Their editorial baulks at the acceptance of women as ministers.

The Northern Churchman has a letter from its Bishop Shevill from Yugoslavia who was on his way to see the Patriarch in Istanbul and quotes at some length, our own recent editorial statements on Lambeth and its sick decision on assent to the Thirty-nine Articles.

New Life breaks the story of the murder of two missionaries in West Irian. Both worked for the R.B.M.U. and one was an Australian, Mr Stan Dale. Its editorial "In defence of fundamentalists," refers to the very valuable four volumes titled "The Fundamentals," put out by the Bible Institute of Los Angeles in 1917. They state quite adequately the fundamentalist position today. They should be reprinted.

The English Churchman, in a report on the Oxford Conference of Evangelical Churchmen, remarks that the proposed Service of Reconciliation (Anglican-Methodist), divides Christians into first class (those who have episcopal ordination) and second class. It also tells of the Bishop in Rangoon who was not allowed to leave Burma to go to Lambeth. The front page deals with Dr Alan Richardson's doctrine of work in which he says that "the Bible knows no instance of a man's being called to an earthly profession or trade by God." Provocative.

Church & People (N.Z.) quotes statistics showing that Anglicans are 33.7% of the population, with Presbyterians next. The editorial touches a sore spot when it shows that the Anglican percentage is declining. It also says that the statistics are no indication of denominational strength. Lenore Harty, a senior lecturer in English at Otago University, concludes her article on the "Language of the Liturgy." She has an appreciation of Cranmer's liturgy and language which she says she cannot have for the New Zealand liturgy. What's more, she shows why in clear terms. She shows how Cranmer's hard work, liturgical scholarship and skill with language, kept his liturgy alive for 400 years. The N.Z. liturgy, according to her, breaks the simplest rules of composition. Should be required reading everywhere.

Australian Presbyterian Life exhorts Australia, because of its situation in Asia and the Pacific, not to rely on a foreign policy of power or the inevitability of war. It shows the dangers but not the alternatives.

The editorial of the Church Times draws attention to the general questioning of authority in the Roman Church implicit in the published protests of 55 priests and later of 76 laymen against the encyclical on con-

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BISHOP OF WILLOCHRA HONOURED

At the Willochra synod, the Hon. R. A. Geddes presented Bishop Tom Jones with an inscribed wristlet watch to mark the tenth anniversary of his episcopate.

Synod rejected the canon of General Synod to change the name of the Church to "The Anglican Church of Australia." It was felt that the trouble and expense involved in the change did not warrant it. The Long Service Leave canon was passed, despite some strong clergy opposition. A motion was passed giving equality of stipend (\$2,600) to rectors, priests-in-charge and mission district chaplains. Deacons and assistant priests were also placed on equality at \$2,200.

Church News (Tasmania) decries the approach of the gambling casino which the State Government is soon to be forced on its reluctant citizenry.

POWER TO MOVE CLERGY

As from next April, bishops in the Church in Wales will be given the power to move a clergyman or to retire him, and also to prescribe the benefice in which a newly ordained curate is to serve.

This is provided for under the terms of the "Bill for the Better Distribution and Use of Clerical Manpower," which received its third reading during the meeting of the Governing Body of the Church in Wales at Llandrindod Wells, Radnorshire. The Bill will come into effect on April 1, 1969.

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"COALS OF FIRE"

ONLY the Bishop of North West Australia, the Right Rev. Howell Witt, will know why we called this article "Coals of Fire." He wrote the article for us. We chose the title. But all our readers will enjoy his racy description of the exciting developments in his diocese. They present a challenge to the whole Australian church.

I recently read what one might call an Australian version of Mrs Alexander's hymn for children; you know the one—"All things bright and beautiful". It contains verses like:—"The nardoo on the ghilgais, The good drought breaking rains That bring the bogan lilies To gladden all the plains."

Such an attempt to make even the well-known hymns "relevant" should gladden the heart of a bush bishop like the drought breaking rains and the bogan lilies on the plain. But so far as this bush bishop is concerned it's come too late. Not a word about iron ore; no mention of the new towns with their air conditioning and first-class amenities; and what rhymes with "harbour", "port development" or "Japanese seamen"?

At the moment I'm half-way through a three week swing of

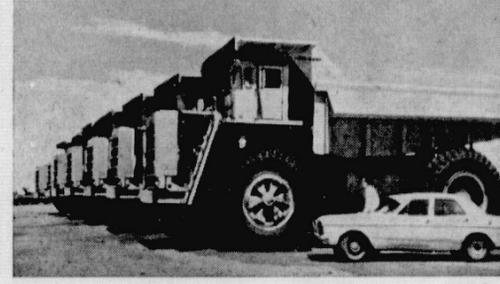
the new iron ore developments of the North-West and the question of the nardoo on the ghilgais hasn't been raised once, nor, surprisingly enough for a bush diocese, has the problem of drought.

But I have met two representatives of the Missions to Seamen and the British Sailors' Society who came from London to Port Hedland to seek sites for a Seafarers' Club to minister to a port that in a few years' time will be exporting more tonnage than any other Australian port and which will present to the church one of the greatest missionary opportunities we have had since this country was founded.

And I've dedicated the church centre at Mt. Tom Price which, please God, will set a new pattern for church buildings, not only in the company towns that are springing up in this diocese, but in other new towns as well.

speaks of the population of the Pilbara in the 1980s as being round the quarter of a million mark (and it was only in the high hundreds when I came) we aren't smirk any more. After all, there are already plans on the drawing board for another town which is going to grow faster than Port Hedland, and that area which had but one priest in it when I came less than three years ago, now, thanks to the Bush Church Aid Society has three. And we're still in the early stages.

The day before yesterday I called at a sheep station. Shearing was just over and the wool was moving out. An obvious topic of discussion. But the station owner dismissed it in two sentences. But for the next hour



Rev. Len Greenhall (6ft 3in) is dwarfed by the 100-ton Dart trucks used at Mt. Tom Price.

we looked at his "rocks." I've got a bit of one at my side as I write. It contains, so he tells me (and four companies have been to his station to check up) not only nickel but other things as well. Nearby I had lunch in a bush pub where for the last four visits I have usually been 50 per cent of the custom (the Rev. Bernard Buckland has been the other 50 per cent). Not any more; drillers, geologists, prospectors, helicopter pilots, mining company managers have transformed the place; and not one of them would know a bogan lily if it was

served up to them with salad dressing. What do we need most? Surprisingly enough it is someone who needn't go to these areas of development and exploration at all. So many of the decisions that affect us are made in Perth and we are crying out for a good administrator. A priest who can deal with the company head offices and government departments, who can keep pace with the planning and the prospects and let the bishop deal with his clergy and his people. Any offers? Knowledge of bogan lilies not essential.

INESCAPABLE FACT

To come back to this area of the North West after a year's absence and an overseas trip is to be brought face to face with one inescapable fact. And that is that the prophecies of what could be done and of what was going to be done were not bold enough.

Towns that were supposed to have sixty or seventy houses by 1969 now have got double that number by 1968; mines that were supposed to produce x million tons of ore a year are producing 2x; companies that were going into stage 2 by 1970 are geared to it now. So that when the minister for the North West



Bishop Howell Witt.

SYNOD ROUND-UP

GRAFTON: Proposals for retirement villages in the northern and southern areas of the diocese were agreed to in principle at the recent synod of the diocese of Grafton. They may be located at Mullumbimby and Port Macquarie.

Meeting for the first time at Port Macquarie, most of the delegates stayed in the many motels in this lovely coastal resort town. The Bishop's charge emphasised the barriers which separate Australia from its Asian neighbours and the steps which must be taken to ensure that we share our many advantages with the multitudes who know little else about us, except that we have a large, wealthy continent.

The Long Service Leave canon of General Synod was accepted in principle and the canon changing the name of our church was passed.

Bishop-in-Council presented proposals for a complete revision of the Parochial Ordinance. These will be introduced to the first session of the next synod which meets next year. Facilities of the Port Macquarie parish proved to be most adequate and the weather by the sea was appreciated by all.

RIVERINA: In his address to synod, Bishop John Grindrod said: "The recognition that God is sovereign and in new situations may do new things as He summons us on to the adventurous task of being fellow-workers with Him, is as necessary in approaching the issues of the ministry as it is in facing His summons to unity."

The Long Service Leave canon, previously assented to, was rescinded in favour of investigating a scheme of its own which may prove more workable.

Synod ratified an ordinance of the Diocesan Council setting up its own superannuation scheme by means of group assurance with a leading life assurance company.

PERTH: Unlike Melbourne, Perth synod have many bills before it. One that did not pass was to implement the General Synod canon on assistant bishops. Like Sydney a year ago, synod felt that its own statute covered the matter adequately.

Bishop Rosier's motion on re-union sparked off a memorable debate. His long motion had a very lengthy preamble about the basis for re-union negotiations which included "All the ministry of the different branches of the church is acknowledged as the ministry of Christ." Clergy dominated the debate and the only layman to take part was opposed to it. Eventually, Bishop Rosier was given leave to withdraw the motion.

The Archbishop had invited the heads of ten churches to attend. The Roman Catholic Bishop Caputrin, the Most Rev. M. Keon, was the only one to speak to the synod.

He commended the Bible Weeks held last year and urged that they be revived as "the Bible is the strong arm of God and we will be drawn closer to each other as we are prepared to share together in the study of its message."

MELBOURNE: Melbourne synod marked the tenth year of Archbishop Woods by unveiling a portrait of the Archbishop by William Dargie, noted Australian portrait painter. It hangs in the Chapter House and a second portrait is to be given to the Archbishop.

can Committee for Social Action came in for much debate when one of its sponsors, Archdeacon Graham, introduced a motion to commend its aims. The group had been asked to reconsider its name. The Social Questions Committee did not have it all its own way when it proposed that legislation on abortion be liberalised. The Archbishop surprised by moving an amendment, but it was defeated.

Rev. Tom Morgan moved a motion calling for proper government financing of its own schools. It was a courageous move but predictably it started a lengthy debate on State aid.

Only one bill was before Synod, one introduced by Rev. Gordon Apsley providing for an age limit of 72 for election and appointment to office by Synod and the Council of the diocese. It was passed.

The Archbishop's charge mentioned that A.B.M., C.M.S. and Home Missions are making a combined approach to parishes to bring before them the needs of the whole mission of the church. Full-time chaplains have been appointed to the Royal Melbourne Institute of Technology and the Swinburne Technical College.

ARCHBISHOP'S CHEQUE

The Archbishop of Sydney has sent a cheque for \$500 to the Mayor of Wollongong's Bush Fire Appeal. Following the disastrous bushfires in the Wollongong, Blue Mountains and other areas of the diocese, the Archbishop asked all churches of the diocese to take up retiring offer-tories to help establish a fund to help the many victims.