

ARCHBISHOPS OBJECT TO ABORTION BILL

STATEMENT CALLS FOR TWO AMENDMENTS

ANGLICAN NEWS SERVICE

London, May 29

The Archbishops of Canterbury and York have stated that their should be one and only one lawful ground for abortion.

They were commenting on the Medical Termination of Pregnancy Bill, now before Parliament, which will reach the crucial Third Reading in the House of Commons on Friday, June 2.

The statement by the two Primate together with the Bishops of London and Durham was made in a letter published in "The Times" on Wednesday, May 24.

The ground for termination of pregnancy was "that a continuance of the foetus to the stage of development may be shown to conflict with another right — the right of the mother to life and health, both mental and physical."

"While the plea that the risk of the birth of a deformed child should be a ground for abortion cannot fail to evoke compassion, we would wish cases of this kind to be dealt with within the category of risk to the mother," the letter stated.

The letter emphasised the sanctity of the human foetus, but suggested that, if additional amendments were incorporated into the Bill, it could become a "reform of the law."

The four bishops agreed that the Bill, as it now stands "contains some considerable provisions," in the disappearance of some of the grounds for abortion included in other Bills; in the provision requiring the

consent of two registered medical practitioners, and recognised hospitals and in the conscience clause which states that no doctor can be required to perform an abortion to which he has a conscientious objection.

However, the Bishops are calling for changes in two "very unsatisfactory provisions" in the Bill.

The first is the clause which requires the doctor to state a prognosis of the patient's health and in relation to the patient herself, but even as an extension of the patient.

The bishops regard this alteration as unjustified.

Secondly, they object to the clause in the Bill dealing with the foetus in defective or deformed form.

RISK DEFECTIVE

This clause centres the decision of whether or not to perform an abortion on the foetus in isolation and further makes the decision depend, not upon the actual diagnosis of deformity or defect, but upon the statistical risk.

"It is this follows," the letter states, "not only that in order to destroy one defective foetus there is the risk of destroying healthy foetuses as well, but also that the decision would be made without diagnosis of the particular foetus, and indeed without any particular diagnosis at all."

"We think this is too large an invasion of the principle of the value of life to be justified, and we urge drivers to the view that the case of the risk to the mother is a more serious one in terms of the risk to the mother, and a more serious one in terms of the risk to the mother."

the mother and the foetus in this way being treated together.

If amendments are made to meet these two objections, the Archbishops and the Bishops are ready to welcome the passage of the Bill.

Without them, they stated, the Bill would certainly meet opposition from those who, like themselves, value the principles involved.

BISHOP CRITICISES M.R.I. RESPONSE IN AUSTRALIA

The Bishop of Newcastle, the Right Reverend J. A. Housden, criticised Australian action in obedience to M.R.I., when he delivered the presidential address to Synod on Sunday, May 28.

The Bishop referred to two resolutions which were passed at the implementation of M.R.I.

"The first," he said, "was that we had jumped almost immediately to the study of the fulfilling of specific projects overseas before we had really looked at our own national Church."

"Our own resources are so unevenly distributed, as for example between the Diocese of Sydney with nearly 400 clergy and the Diocese of Kalgoorlie with five."

"The material resources are correspondingly disproportionate, yet there is no official way for one diocese to help another."

The Bishop pointed out that the same concept, however, had been accepted by the whole Church. This was the provision of a bishop for the Northern Territory, to which the Diocese of Newcastle was making a contribution.

"The second criticism one may offer to M.R.I. is that it works and causes its mission-ary challenge without full reference to and co-operation with existing missionary agencies such as A.B.M. and C.M.S."

"These agencies have accepted and sent forth missionaries to various fields; they are our prime responsibility."

The Bishop said that the formation of the Missionary and Ecumenical Council, which included representatives from the major missionary agencies, would, he believed, overcome this difficulty as well as promoting greater co-operation between all agencies.

The Bishop went on to discuss surgical changes, the dilemma facing the Church in dealing with the question of marriage, new movements within the Church and the war in Viet Nam.

On the topic of liturgical revision the Bishop said that there were advantages and disadvantages in the Australian method of revision, which was one of almost universal experimentation.

Congregations from varying communities would have an opportunity of expressing their reaction, but on the other hand, he said, it might be difficult to restore order again out of the apparent chaos of the experimental period.

Speaking of the problem of marriage and divorce the Bishop said:

"The Church in England and the Church in Canada have both pressed for a complete revision on divorce laws in the substitution of marriage breakdown for the existing grounds, while providing marriage assistance before declaring the marriage null and void. I believe that there is a new approach which both the Church and State may find acceptable."

The Bishop went on to report on movement within the diocese.

He reported that the Reverend Ken Child, Industrial Chaplain in Sydney, had stimulated in Newcastle a group of laymen and clergy to study at first hand the association between the churches and modern industry, with a view to assisting people caught up in the industrial complex. This was being approached on an ecumenical basis, but the initiative sprang from Anglican sources.

He also reported a revival of interest in Sunday schools, youth leadership, teaching of religion in public schools, and in parochial missions.

The Bishop concluded his address by commenting on the war in Viet Nam, saying that the best, and most positive contribution the Christian could make was that of continuously urging the government to engage in the putting out of peace letters, and to respond to overtures from opposing forces, to refrain from indiscriminate bombing, and from taking steps towards further escalation.



PREVIOUS APPEALS

Gifts to the series of Appeals presently being conducted by the Church of England Information Trust have now reached a total of \$206.

Each gift has been individually acknowledged, and details will be published next week.

MR MACLAURIN RETURNS

The Head of the Department of Semitic Studies in the University of Sydney, Mr. E. C. B. MacLaurin, returned to Sydney last Tuesday after a year's sabbatical leave.

Mr. MacLaurin is a member of the Council of Trustees of the Church of England Information Trust, and a Sydney synodman.

He has lectured and undertaken research during the last year in Thailand, Russia, Germany, England and South Africa, and spent some time in the Middle East, more especially the Holy Land, during his tour.

He told THE ANGLICAN at Sydney Airport that he was convinced from what he had seen and heard that there is a more seriously role as an evangelist, and that there was an urgent need for us to develop the teaching of Oriental Languages and History.

Mr. MacLaurin saw much of the life of the Orthodox Church in Soviet Central Asia, where he attended celebrations of the Divine Liturgy, weddings and baptisms. He has agreed to write an account of his impressions of religion in Russia for THE ANGLICAN.

M.U. ANNIVERSARY

The M.U. Branch at S. Martin's, Campbelltown in the Diocese of Adelaide has just celebrated its 70th anniversary. A special party at the celebration luncheon was Mrs. Clark, aged 91, who was an early member of the Union for the first 24 years of the branch's existence.

"Next week" THE ANGLICAN will publish the text of a sermon delivered by the Chairman of the Australian Broadcasting Commission, Dr. J. H. Darling to the eight confederal members of the Union for the field of Education, held in Hobart in May.

NEW LEADER FOR LADS

ANGLICAN NEWS SERVICE

London, May 29

A new director of training, Mr. Ken Mathers, has been appointed by the Church Lads Brigade as a result of the Bishop of Exeter's recent report on the Brigade.

Mr. Mathers, who is 38 and is married with three children, has a wide knowledge of the youth service and has been regional training officer for the National Association of Youth Clubs in Scotland and subsequently director of Queen's University Centre Association in Belfast.

He has recently carried out an extensive study tour of the land, where he was given an opportunity to view at close quarters one of the most progressive youth services in Europe.

"WAR REQUIEM" AT COVENTRY

ANGLICAN NEWS SERVICE

London, May 29

Benjamin Britten's War Requiem, commissioned for the consecration of Coventry Cathedral in 1962, will again be heard there on Friday, June 2 and Saturday, June 3.

The cause of international reconciliation and the meeting, which is central to the ministry of the new Coventry Cathedral, is enshrined in the War Requiem, the score of which is imbued with these words by Wilfred Owen:

"...and subject it was, and the pity of War. The poetry is in the war. All a poet can do is to warn."

EXPO—NEW GUINEA TO OPEN SOON

FROM A CORRESPONDENT

Melbourne, May 29
Opinions of Liberal, Footscray, on Tuesday, May 29.

A lively discussion is expected when the varied Labour, Church and the academic community are brought together for a symposium on New Guinea at All Saints' Church, June 6.

The symposium is one of the events being held during "Expo-67" between June 4 and 12 at All Saints' Church, Melbourne.

The Archbishop of Melbourne, the Most Reverend Frank Wood, will chair the symposium. Other participants will be Mr. Max Fox, Liberal M.H.R. for the West, and Mr. Gordon Bryant, Labour M.H.R. for Will. Also an author on New Guinea; Miss Vivienne Kinnear, author of "47 years as a missionary teacher in New Guinea"; and Mr. Harri Warmenboven, who worked in Dutch New Guinea before the Indonesian Revolution.

Focus point of the "Expo" will be an exhibition depicting New Guinea as it is today, emphasising the contrast between its culture and the many difficulties accompanying its emergence as a nation.

NG. SERVICE

The Archbishop will perform in an opening ceremony on June 4, in the presence of civic representatives, district parliamentarians, representatives of the armed forces, district churches and other organisations interested in New Guinea affairs.

The exhibition will remain open daily from 11 a.m. to 9 p.m. until June 12. It will be at the Mount Langington Disaster, Archdeacon R. G. Porter, who was awarded the O.B.E. for his efforts during rescue operations, will speak at the beginning of "Expo—New Guinea" on Sunday 4.

Archdeacon Porter is a board member of the Australian Board of Missions, which is responsible for supplying manpower and finance in New Guinea.

An unusual approach will be introduced on Sunday, June 11, when the weekly parish Ecumenist will be celebrated in a new way that is being pioneered in New Zealand, with appropriate music.

A screening of specially chosen films and slides dealing with various aspects of New Guinea life and affairs will take place on Friday, June 9.

"OPERATION ONSLOW" IS SUCCESSFUL

CLERGY BEAT THE RAIN

FROM OUR OWN CORRESPONDENT

Geraldton, May 29

A conference of the priests of the Diocese of North West Australia was held during the week following Whitsunday, at Onslow, a small town of about 300 people.

Attending the conference were the Bishop and rectors of all the parishes in the diocese.

Also attending were the assistant clergy at the cathedral and Fort Hedland, and the principal of the Forrest River Mission, Mr Dick Jessup.

They had travelled a total of 15,900 road miles and 3,500 air miles to be present, so it was no more pleasure junk.

No sooner had the south-bound clergy reached home than the roads were closed due to rain.

The town of Onslow has been repeatedly hit by some of the worst cyclones ever experienced in the history of the North West.

The conference was held in the C.W.A. Cottage at Onslow, and one of the priests, the Reverend Bernard Buckton, of the Murchison parish, was the cook.

So efficient was he, that some of the brethren were certain that even the Dean had put on some of his best cooking.

Everyone took turns in the household chores, an "evening" being for the breakfast.

The local people were most helpful in providing bedding, utensils, and food, and the general friendliness of the Onslowites added much to the enjoyment of the week.

DIFFERENT RITES

Services were held in the little church of St. Nicholas, which has weathered every cyclone since its erection in 1927.

Each day the Holy Communion was celebrated according to a different rite: the African Liturgy, and the Anglican, the English, and the Mozambique Liturgy of the Australian Church.

The latter was for the first time that the service has been used, and as far as we know, the only Province of Western Australia, and three modern hymns were sung lastly by the large congregation present.

The conference was delightfully informal, as things can be in the North West, and the discussions were very worthwhile.

Subjects dealt with included the problems of Infant Baptism and Confirmation, the overall pattern of ministry within the diocese, Diocesan Stewardship, Worship and Prayer Book revision, Forrest River Mission and its future well being, the

TRIBUTES

He paid tribute to the brethren who had cooked for the conference, and to considerable difficulties while building was in progress and equipment was gradually moved from the old to the new kitchens.

He also spoke of the way in which the House had carried on the accounts, and of the very cramped and awkward circumstances after the old rectory building had been demolished last November.

He thanked the family at St. Michael's House for the task of adjusting to the magnificent new buildings, and using them worthily.

Supplementary ministry of worker-priests and deacons, and many other matters of import.

Bible Studies were led by the Reverend Brian Viney of Derby, and these set the tone of each day's discussions in that they served to remind the brethren that their ministry was that of Christ Himself.

The vastness of this large diocese (700,000 square miles) has shrunk considerably in the minds of the clergy after their time together and their sharing of problems all have to face.

Guests inspect the spacious new rectory at St. Michael's House, Crafers. The new building was dedicated by the Bishop of Adelaide, Dr. T. T. Reed, on Saturday, May 26.

BISHOP DEDICATES A NEW BLOCK AT S. MICHAEL'S

FROM A CORRESPONDENT

Crafers, May 29

Speaking at the dedication of the new rectory and kitchen at St. Michael's House, Crafers, Saturday, May 20, Father John Lewis (prior of St. Michael's and Australian provincial of S.S.M.) spoke of four things which the dedication meant for members of the House.

It was first, Father John said, a time of deep gratitude to the many people who had helped with the dedication.

It was a great joy to the House that the new rectory was able to be present for the first time.

Then it was a time of sincere gratitude to the many people who had helped with the dedication.

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"In this," Father John said, "we have recently been helped by one of the Pastoralist brothers to see more clearly how the preparation of food must be regarded as a dignified and enjoyable as well as a necessary part of Christian service."

"The rectory, too," he went on, "is a most important place in a religious community, and it is here that the family act to gether as equal members of the community, as brothers in a Christian fellowship."

More than three hundred guests, together with members of the House, crowded into the new building which was dedicated by the Bishop of Adelaide, Dr. T. T. Reed.

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ORDINATION IN ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, May 29

On Sunday, June 25, in St. Peter's Cathedral, Adelaide, the Bishop of Adelaide, the Right Reverend T. T. Reed, will ordain Mr. Rufus Duffield to the diaconate.

After his ordination Mr. Duffield will be licensed as Assistant Curate to the Reverend T. G. Drought, who is priest-in-charge of Lockleys and Kidman Park.

Mr. Duffield completed two years at St. Barnabas' Theological College at the end of 1966, and gained the Th.L. diploma with second-class honours.

He had been senior student of the college in 1965.

His ordination to the diaconate was deferred from February to June 1967, in order to allow him to study at Moore Theological College, Sydney, for a B.D. of London University.

Mr. Duffield will be presented to the Bishop for ordination by the Archbishop of Adelaide, the Ven. Archbishop John Peacock.

The preacher will be the Reverend S. M. Smith, Rector of Comondali Ward.

YOUNG PEOPLE ATTEND B.C.A. RALLY

BY A STAFF CORRESPONDENT

The surprising thing about the Bush Church Aid Society rally last Friday, May 26, was that more than half the 350 people who attended it in the Sydney Chapter House were teenagers or in their early twenties.

Most missionary and other societies in the Church tend to find like many parishes, that their supporters are gradually growing older.

The B.C.A. has somehow hit upon a secret recipe for enhancing the support and enthusiasm of the young.

The star turn at the rally was of course the Bishop of North West Australia, the Right Reverend John Peacock.

As a reactor was so much in evidence that the Archbishop of Sydney, the Most Reverend M. L. Loebe, got a stitch from laughing.

Earlier, Bishop Wirt had preached in St. Andrew's Cathedral.

He spoke on both occasions of the growing problem of Christian witness in the North West, particularly in the fast-growing new industrial areas.

His diocese, he told the young people in the Chapter House, presented them with a special challenge to new life.

New developments in agriculture and new processes for extracting mineral deposits on a vast scale, were worth doing in themselves.

As far as the men and women of the world were concerned, however, life was incomplete unless that work was

related to humanity as a whole, and to God, he said.

It was announced at the rally that the Federal Secretary, Canon C. W. Rich, would be going on four months' sick leave, part of which he will spend as a fact-finding tour overseas.

The Reverend L. J. Wiggins will act as Canon Rich's place meanwhile.

FORMER DEAN INDUCED

The Reverend William Baddeley, formerly Dean of Brisbane, was inducted to his new parish of St. James', Piccadilly in Brisbane of Kensington in Friday, May 19.

St. James' Church, built by Sir Christopher Veron in 1684, was severely damaged by enemy action in 1942.

The main building was magnificently restored in 1952, but the tower and steeple are in a bad state.

War damage claims despite storm and apply to the steeple but not the tower, he said.

The new rector's income will be the lowest he has ever had, some £26,500 towards his restoration.

CONFRATERNITY MEETS

On Corpus Christi Day, May 25, a Solemn Eucharist was celebrated in Holy Trinity Church, Fortitude Valley, Brisbane, for associates of the Confraternity of the Blessed Sacrament.

The Bishop Co-adjutor of Brisbane, the Right Reverend John Hudson, was celebrant, and the Precursor of St. John's the Evangelist, the Reverend T. L. Burrell, preached the sermon.

The preacher took note of the eucharistic sacrifice, and showed the use of the prophesy of Malachi 1:11 in the eucharistic doctrine.

With special emphasis on the writings of St. Irenaeus (who was instructed by St. Polycarp who himself knew John the Apostle), he demonstrated that there is a Catholic doctrine of the eucharistic sacrifice which is essential doctrine.

Medieval corruptions and reformation mis-understandings are seen in new light by modern research, so much so that the Latin Mass conference in 1958 averred that controversy on the matter which had resulted.

At the annual meeting which followed the eucharist, a sum of money was voted from general funds for the Reverend D. Anderson of Palm Hills, who was seeking assistance to provide his church with a tabernacle.

On June 8, at 7.30 p.m. also Holy Trinity, Fortitude Valley, members of the Confraternity of the Blessed Sacrament, will be followed by a convention in the parish hall.

The speaker at the convention will be the Reverend T. E. Peacock, who will take for his subject, "The Eucharist and the Eucharistic Liturgy and Sacrament."

GUEST HOUSE PLAN FOR ADDICTS

ANGELICAN SOCIETY, London, May 29

The cure and aftercare of women alcoholics has for a long time been the concern of the Anglican Society, a branch house of the Anglican Community of St. Mary the Virgin, London.

The society, which is based near Egham, Surrey, has for some time been recently launched an appeal to build a new guest house for former patients of the society.

This will enable it to expand its work and to provide a service which is recognised to be an important part of its work.

The vulnerability of the extra-addict is well known, and the former patient can find herself very lonely making a new start and new friends.

About £30,000 will probably be needed to adapt and add to the Tudor hall at Thorpe.

In 1966 the community received 200 applications and admitted 80 patients; 88 were discharged and the average number in the house throughout the year was 49.

"FICTITIOUS SAINTS" CALLED FOR REMOVAL

ANGLICAN NEWS SERVICE, London, May 29

A call for the removal from the canon of St. James' of the names of fictitious saints is made by a Roman Catholic writer in "New Christian", published on April 20.

The writer, Mr. Lancelot Catterick, editor-in-chief of "New Christian", says that the "existence" draws attention to the "existence" in the calendar of the canon of St. James'.

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ARCHDEACON TO BE DEAN

ANGELICAN NEWS SERVICE, Cardiff, May 29

The Venerable W. J. Jacob, Archbishop of Cardiff, has been appointed Dean of Brecon, Brecon and Vicar of Brecon.

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NEW TIME FOR "FRONTIER"

The A.B.C.'s weekly review of religious television will be moved to a new time in some of the stations.

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TV COUNCIL GROWS

Synod of the Diocese of Bathurst emphasized its confidence in television as a medium for the Church's message at its meeting in Bathurst this week.

A sum of \$75,000 was allocated for the work of the Council of Television at the meeting.

A report considered by Synod revealed a tremendous expansion in television participation in this field of mass media.

When Bathurst Diocese set up its TV Council in 1962 it had no full-time director and no equipment.

In five years the work has grown so that there is now a full-time director and no equipment.

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LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy...

BAPTISM REVISION

MARKS OF HASTE

To THE EDITOR OF THE AMERICAN Six—Like many others, I have been awaiting the revision of the Baptism Service with considerable eagerness.

Perhaps like many others I am deeply disappointed with the result. I will leave any criticisms of a theological nature to more qualified persons.

My concern with it is quite simply as a parish pastor. I am looking for a revision which will be practical, clear, well worded, concise, positive, and have the hallmark of English style.

The present offer is exposed to criticism on each of these counts. Firstly, it is impractical.

The rubrics are defective. They do not provide for the infant to be filled with fresh water—not any other water.

They require the baptismal party to gather at the font. It is often better that the early part of the service take place elsewhere.

There is no instruction that the priest should take the child into his arms. If that is taken of course implied, there is no requirement that the infant should be baptized.

If, in plain the service there be no psalm or hymn—and I do know instances where the competition from the candidate—there has made the situation worse—we are committed to read three Bible Lessons one after the other.

How then could any suggestion by a reviser with limited experience be so successful?

The choice of the O.T. Lesson, which has no alternative, is surely capable of being bettered, if we have to have one.

Jeremiah 31:23 would be more attractive to me—but neither is satisfactory.

It may be said that the service is right in assuming that it should not take place without extensive preparation of parents and god-parents (incidentally, why is the word "sponsor" regarded as defunct?).

These days of TV has other associations. "God-parent" conveys its own distinctive meaning and draws together the concepts of religion and the family. This makes it a far happier term.

But, even if such careful preparation is assumed, there is still a good principle for the minister to be as self-conscious as possible.

After all, all other people besides those who have been carefully trained, will be present on most occasions.

As a last, the supreme illustration of the service's impracticality, let us turn to the Naming and Baptism itself. Here, the priest not only says: Name this child.

How then does he learn the child's name at this point? Secondly, a baptismal formula of 82 words (1928) is repeated one or no less than 197. This is hardly biblical.

Even if it is assumed that we must never baptize more than one child at a time, this is too long (algebra).

Moreover, it must for practical reasons (since he has the child in his arms) be learnt by heart by the priest.

Once again, it is too long. I will make another comment on this formula below.

Secondly, it is unclear and ill-winded. The verbosity of the service is almost unbecomable. Consider the prayer at the font.

The concept that the "old sin" is buried in the waters of baptism, moves from the symbolism of the former service to a crude literalism.

CHANGE FOR THE WORSE

TO THE EDITOR OF THE AMERICAN

Sir—Thank you for publishing the letter of Mr Allen G. James in your issue of May 11.

I agree with him; we could indeed end in a real schism!—Anyone indulging in the catholic tradition of Anglicanism, and observing this performance of "A Modern Liturgy", must have experienced much that our forebears had first witnessed through the efforts of Cranmer in the reign of Edward VI.

Their first reactions were: "Is this a game?" Then there was no period of experimentation.

They had no choice but to accept the strange service. The new Liturgy was first witnessed through of hired foreign troops.

Armed might is no longer intimidating. The movement of liturgical uniformity, but the aim of the Anglican and the Catholic Mass.

Some of our Anglican and Catholic Masses have given their very life's blood for the cause of the Christian worship.

Some of our priests, such as the Australian Fr. Torres, went to jail, suffered deprivation, scorn, defilement and even martyrdom at the hands of bigots who would destroy the cause of the Christian worship.

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PARISH HOLDS SEMINAR

ON ADVERTISING

FROM A CORRESPONDENT

Brishane, May 29 The St. James' Church, Adelaide, in the Diocese of Adelaide.

The seminar was arranged by the local branch of the Mothers' Union.

Members of the panel were the Advertising Manager of TVQ Channel 0, Mr Ron Archer, the Manager of radio station 4BH, Mr Norman Llewellyn; and Mr Geoffrey Turner, Director of O'Brien Publications (Queensland) Pty Ltd and an executive member of the Australian Association of Advertising Agencies.

The chairman was the Rector, the Rev. Mr. J. L. G. HULL.

Beechworth, Vic.

(The Reverend) J. L. G. HULL.

Beechworth, Vic.

I'D LIKE TO KNOW

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

When we accept the Lord Jesus Christ...

When we accept the Lord Jesus Christ we are bound in the fire, but if our works are durable, like gold, silver and jewels, we shall not suffer loss, but receive the reward which He has prepared for us.

For the Christian living in a suffer loss, but if he has built upon the foundation only truth, transitory things. "Yet he will escape with his life, as one might from a fire."

May I say, however, it is not for us to judge who are of the elect, and who are not. The Archbishop of Canterbury some years ago said "we are to be judged when he said he expects to meet many atheists in heaven. They may have rejected an inadequate view of Christ presented to them in their earth, but which did not respond to situations where love was the only answer."

Christ, as Canon Phillips said in his "King of Truth" have seen nothing in life to disturb his faith that when a man has been given the gift of compassion, he is responding to God whatever he thinks or says."

The best of judgment or comfort or palatable offer. "With this fear of the Lord be it said, 'I believe in the love of God. Even the waiting in Christ until that great day comes. Whether "sleep" is intended, or is an under-act of the Aposyphs that "the righteous shall come from sleep" and "then shall all those who sleep during their hope in Him rise."

If it indeed be sleep, nothing can be said to believe in the love of God. Even the waiting in Christ until that great day comes. Whether "sleep" is intended, or is an under-act of the Aposyphs that "the righteous shall come from sleep" and "then shall all those who sleep during their hope in Him rise."

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STUDENT AGENTS

ATTACKED

ECUMENICAL PRESS SERVICE

Pretoria, May 29 The Student Christian Association (S.C.A.) of South Africa is the latest religious organization to incur the displeasure of a Dutch Reformed Church here.

The Synod of the Nederduitsch Hervormde Kerk received reports highly critical of the S.C.A. member organization.

Incidentally, by far the greatest majority of the S.C.A. members are Afrikaners (South African of Dutch ancestry) and most are members of the Nederduitsch Hervormde Kerk (N.H.K.), largest of the Reformed Church.

The report condemned the S.C.A. because of its "ecumenical and non-associational character" and because it encourages "the use of money" for its members a substitute for their own contributions.

It was also accused because both Protestants and Roman Catholics have been "attracted to the S.C.A." and because it encourages "the use of money" for its members a substitute for their own contributions.

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CHANGING AND RISING AGAIN

This report on the life of the Church in the Diocese of Tasmania is based on the doctrinal theory of management, which is the organisational counterpart of the Body of Christ.

The character of renewal in a system is, in theological terms, the dying and rising again. It is through a power which works within to transform the system at the very centre of being; and provision is made in organisation for this kind of transformation to take place.

The Christian message relevant to the fire is also life from the dead — the hope of resurrection for those who perished, the renewal of faith in those who survived, the new life which communities found in the face of common disaster, the hope that the blackened landscape would become green once more — all these things being the work of the God who brings life from the dead.

This can also be the experience of the Church. What was lost in a dramatic way in the cataclysmic event is the common way in the continuing life of the Church.

Hence the programme of restoration after the fire is essentially of the same character as the normal priding policy based on Church life; only one policy is necessary to cover both areas.

Not only would it be false to divide action in one area from that in the other, but the great promise found in the traumatic experience might be lost to the Church.

ONE PURPOSE

The nature of purpose in a system is also significant.

In a system there is one common purpose to which the whole body is committed. In the case of the Church it is sometimes expressed in the phrase "spreading the love of God." It cannot be expressed in precise quantitative terms.

Certain suggestions have been made as to what might be objectives such as providing relief to the ministry, restoring buildings, which are not separate, independent purposes; and an attempt is made here to relate them to each other, and in so doing they become modified.

Further, these objectives are related to the one purpose for which the Church exists, and again they have to be reshaped in the light of this ultimate perspective.

Why, for instance, restore a

FELLOWSHIP TO OPEN NEW HOME

ANGLICAN NEWS SERVICE
London, May 29

The opening at Putney in a few weeks' time of a new home for homeless teenage boys was announced by Mr Peter Simpson, chairman of the Fellowship of S. Christopher, at the Fellowship's annual meeting on May 19.

The Fellowship already owns four homes of this kind, with 120 beds in 120 boys, but these are not sufficient to meet the requests made for its rise and every year about 500 boys have to be turned away.

The opening of the Putney home, the first since a four-year development programme was designed to double the number of places for boys and to modernise the existing homes to £250,000, and during the first year more than £700,000 has been spent, thus enabling the Fellowship to modernise one house and start a new one.

The Fellowship of S. Christopher is an Anglican foundation, but it imposes no conditions of any sort on boys who enter its homes and it is willing to cooperate with all people who wish to assist in solving the problem of teenage homelessness.

building when it is no longer relevant to the Church's purpose?

Why isolate the distribution of relief from the ultimate concern for all men?

Why insist that a system is its capacity to adapt to changing circumstances, while still retaining its essential coherent character?

The Church is always adapting (or should be); this is the essence of the doctrine of redemption through incarnation.

The topic of the tragedy of the fire, there is virtue in the situation in that the process of adaptability has been facilitated.

Some of the resources of the Church which had been sunk in the permanent and fixed form have been transformed into liquid resources which can now be used in a way that is relevant to a changing world.

Note is made later in this report of some important aspects of the rebuilding policy based on this fact.

The essence of the appropriate financial policy is that the funds are within the one unifying budget which allows for flexibility in the use of resources.

In contrast with this, there has been some tendency for donors to earmark gifts — in one case, a gift was made for the re-building of a particular building in the course of the general building strategy.

The common practice of a church elsewhere also affected a church in the stricken area, the parish of Sandford, affected by the use of resources and to inappropriate developments in various aspects of church life.

"The terms of mutual responsibility and interdependence are common to the nature of a system, but the method of financing is different. It has been widely developed under its auspices (and a change is being copied here) is based on the human relations theory of management, which on many counts falls short of the standards of the systemic theory.

The former depends on voluntary goodwill; the latter on common commitment to a cause.

A fourth aspect of systemic life is cohesiveness. The theological doctrine is the unity of the Church.

The fires have engendered a deep-seated bond between people in many places as well as within the diocese, and this can add great strength in the life of the Church.

There is a unity of spirit and action in response to the common challenge and disaster.

This has implications for the forthcoming Diocesan development programme. It has also brought harmony to communities which have been divided between families, between centres, and between social classes.

The same feature can also be seen in ventures on an ecclesiastical basis.

In some districts the losses through the fire are less than the losses which will be endured as a result of the coming winter. The continuing dry season has had a very serious effect on the orchards and pastoral industries.

Parish finances will suffer accordingly, but not solely because of the fire.

DEPOPULATION

There are changes in the apple industry on a long-term basis which are likely to have serious repercussions on the life of the parishes and church in some areas of the diocese, and Dio-

cesan policy will have to be re-examined.

One of the problems will be the depopulation of some areas, but a more significant development is the spread of urban influences into what was once a rural area.

This development stretches right across parish boundaries and so renders the structure of church life somewhat irrelevant to the changing situation.

There appears to be need for new strategy within the whole socio-economic region centred in Hobart (within which the archdiocese is roughly centred).

This is an abbreviated text of an administrative report to the Bishop of Tasmania on the life of the Church in that diocese following the February bush-fires.

It was prepared for the Bishop by the Reverend P. F. Rudolph, Consultant in Ecclesiastical Administration, of Canberra.

It was given as a contribution to the Bishop's appeal.

It has been understood from the outset that a certain part of the Bishop's Fire Relief Fund would be used for meeting the needs of the diocese.

It has also been recognised that this should mainly be done in those cases where there was still hardship after the resources of the Bishop's Fund had been used.

The difficulty in considering the need for the fund is that the need is that as yet it is still uncertain how much might be rendered to people from these public sources; in some cases the uncertainty has been such as to prompt people to leave the situation altogether.

Nevertheless, from a survey of the affected parishes, it is possible to form some idea of the extent to which the Church might provide relief in this way. It is noteworthy, however, that the amount of relief is not necessarily related to the degree of devastation.

The parish of a hard-hit parish of Cygnet-Channel may be less than anticipated because of the fact that the Protestant away, on the other hand, the parish of Sandford, affected in some areas, may need considerable help, while the parish of the fire who had occupied cottages in the Lauderdale and Cromwell areas.

The parish of Kingston was also severely affected, and it appears that there will be need for substantial assistance in this area. There are likely to be cases of hardship in all the affected parishes, but it seems that the problem may be more urgent in the three parishes mentioned here.

To some extent, this work of the Church is also exceptional thing in relation to a pressing need; but in another sense, it is an expression of the normal ministry of the Church.

PRIEST'S PART

The priest's part can do some of the work in the normal course of his visiting; in these circumstances he has also particular opportunity of strengthening the community, which has borne a very considerable share of the work; the priest can minister to social workers and through them to those in need.

In fact, the physical and mental and spiritual difficulties.

Many of the most generous work was done in the time of crisis; the need now is for the continuing pastoral ministry and tirelessly towards those who are suffering through the fire.

There is a problem beyond that of providing resources for the relief of the needs and the relating of that ministry to normal pastoral care.

The provision for the ordinary ministry is in jeopardy in some cases where the loss of property and of livelihood by the parishioners has caused them to move away altogether, or to be

placed in such financial straits as to prevent their continuing their normal contributions to the Church.

At the time of the crisis in this fire, the Diocese guaranteed the incomes for a wide area surtors whose livelihood appeared to be in jeopardy.

Such a policy would not have been necessary had not the present policy of remuneration been in force whereby a minister is paid locally and it stipend related to a particular geographical place, certain physical buildings, and local qualities.

Had the policy of payment by the Diocese been in use, no clergyman would have been placed in an invidious position by the fire; and some evidence is given of how that the localised method of remuneration will have an unfortunate effect on the parish priests, the councils and vestries, and on the laity.

RECONSTRUCTION

Beyond the relieving of the needy, beyond the normal ministering to individuals and congregations, there is a further area of action to be pursued in the parish, that of re-creating community life.

Such a ministry is derived from the theology of Church and society. On the one hand, there are several alternative points of view on this subject.

On the one hand, there is the common Roman Catholic attitude alongside the society alongside the society, which is also the attitude of the new society can be created regardless of the existing one.

On the other hand, there is the view that the society is not necessarily related to activity around certain churches in the parish, but that it is a social movement regardless of the distance it may have to travel.

On the other hand, there is the view that the society is to draw people out of the existing social structure of society of fellowship of the Church.

NEW CENTRES

The new fellowship stands over against the world. From this attitude is derived the policy of ministry which is common to the Protestant churches, namely, that of gathering the people around the preacher wherever he may be.

The stance which the Church of England adopts on the issue of Church and society is that of the Church as a transforming and transforming influence in the community, it is the responsibility of the Church to be lifted up into the Kingdom of God.

In order to accomplish this, the Church needs to enter into each society at every level in order that the transforming influence might be maintained.

The number of Anglican churches in Tasmania which were destroyed by the bush-fires is a measure of the stake that the Church in England has in this society.

In order to understand what might be done in this area of reconstruction, the situation can be considered in those communities where our churches have no centre.

There are a number of centres in which the Church still stands but other community facilities have been destroyed.

The continuing a wonderful opportunity in some areas in contributing to the re-creating of certain communities.

Plans are afoot in some parts of the country to create and comprising a store, post office, pre-school block, tavern, and hall.

Church halls burnt down in some cases where new centres, thus contributing to the re-creating of the local society.

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A THIRD EDITION of the Report of the Prayer Book Commission, complete with the draft forms of revised Services and the new Services, is now to be reprinted in view of the heavy demand. It will be available during this month.

Orders for this complete book should be placed NOW.

The following revised Forms of Service have now been printed, and are being distributed. Further orders will be handled strictly in order of receipt.

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The following are printing and will be available this week:

Baptism of Infants 8 6c
The Marriage Service 12 9c
Burial of the Dead 12 9c
Baptism of Infants (New Service) 8 6c

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