









# Notes and Comments

## CHURCHLY ACTIVITY

A couple of times lately we've inwardly whooped when reading something that we've been saying for a long time. "The Report of the C. of E. Liturgical Commission Concerning the Calendar of Lessons" has this to say: "Today, in fact, no attempt is made in many parishes to hold services on Red Letter days, and the pastor in the twentieth century must be content if he can effectually proclaim the duty of worship on Sunday and a few other major festivals." It's a rather grudging admission that we cannot ask church members to be the church in the world and at the same time press them to centre their lives around churchly activities. We suspect that in most places where people are so pressed, they come largely out of loyalty to the clergyman.

Reviews of "Catholic Anglicans Today" have generally been unfavourable. However, David Edwards in "View Review" found it full of quiet assurance. I especially enjoyed his opening gambit: "Catholic means universal. But which universe? The universe of Anglo-Catholicism, a congregationalist sect with a thin veneer of episcopacy, which suddenly originated in Oxford in the 1830s and, after seeming to dominate the Church of England, a century later declined with the rapidity of its rise?" The bit about congregationalism confirms what the principal of a Congregational Theological College said as we bemoaned the decline of congregationalism. He said, with a twinkle, "Ah yes, but we are so glad that you Anglicans have revived the principle!"

Roland Allen's work is still exercising a fascination for many Christians. You remember his "Missionary Methods: Ours or St. Paul's?" He pops up again in "Reform of the Ministry," edited by David M. Paton. We're excited to learn that Allen wondered whether the ordained

ministry should be, for the most part, voluntary and self-supporting.

We can discern the day not far distant when parishes simply won't be able to pay for the luxury of a full-time clergyman. He also asks whether the Eucharist is meaningful only when it is celebrated in small or domestic groups? Wasn't the domestic grouping one of the patterns of New Testament ministry? Aren't our faces turned against it because clergy are responsible to maintain the parochial structure and bring the people to church? Shouldn't all Christians be going out to others?

A snippet from the eminently quotable John Taylor of C.M.S. sums up much of what we've said. "All that I have seen of evangelistic vitality and the lack of it leads me to pray that whatever structures of mission arise in the future, they will be allowed to follow the principle of Christian private enterprise, rather than official church control."

## MISSIONARY CONTROL

Figures published elsewhere in this issue showing support given to C.M.S. by the six Australian States give rise to a number of important questions.

Why is it that Western Australia, with a vastly greater Anglican population than either S.A. or Tasmania, has only been able to send out two C.M.S. missionaries in six years?

A second question is related to the first. Is it coincidental that Tasmania and W.A., the only two States to insist on unifying and centralising missionary activities in their areas, are at the lower end of the scale? Tasmania has its Overseas Department and W.A. has its Provincial Missionary Council. In the other States, C.M.S. has its own secretariat.

We do not profess to know the answers, but it could well be that as in the case of other parts of the Anglican communion where unified and centralised control of missionary representation has been tried, it has succeeded in all cases we know of in inhibiting missionary interest.

It would help to have the case put to show that it is not true in Australia. Until the missionary councils in Tasmania and W.A. prove otherwise, many who are devoted to the great mission-

ary task of the church and who are warm supporters of C.M.S., will continue to wonder why they were set up in the first place.

## USING LAYMEN

While some Australian dioceses are reporting a reduction in the number of licensed lay readers who probably don't amount to 2,000 altogether, our smaller sister church in the U.S.A. reports 17,000 last year.

P.E.C.U.S.A. reports that the number reflects "the growing importance of supplemental lay ministries in the life of the church." "Lay readers have been called upon to handle an increasing share of pastoral functions and responsibilities that were once the exclusive business of professionally trained clergy" it goes on.

To catch up with the Protestant Episcopal Church, we need to recruit another 30,000 lay readers here in Australia. That's a really worthwhile task.

## TICKETS

Federal elections are fresh enough in our memories to enable us to realise that all except the most rugged individualists are glad enough to use the how-to-vote directions put out by the various parties. In fact, they become essential in elections for the Senate, unless we are determined to join the donkey vote.

And nobody complains to the Press that the issue of tickets prevents Christians seeking God's guidance in constant prayer.

We were amused to find someone pulling out this old chestnut about a ticket that was allegedly circulated at the recent Melbourne synod. He admitted that choosing 72 candidates out of 120 offering for Provincial and General Synods was not easy.

Then he said that a ticket saved some members the trouble of thinking and praying. It is a strange and un-Christian sentiment and does little justice to the writer's own thoughtfulness but says a lot about his emotions.

Suggestions on how to vote have been part of our way of life for centuries. It would be a very foolish man who would hope that his prayers would help him in detail which 72 out of 120 people he should vote for. Duplicated or printed materials about various candidates have been circulated to synod members in all the larger synods of this and every other country for generations. And Anglicans are not alone in this.

It would be a very brave man who would suggest that each individual in the 700-member synods of Sydney and Melbourne, for example, should be sufficiently informed on all candidates to be able to make an unguided choice. A prayerful choice in such circumstances must mean more than this.

## LET'S SAY "NO"

For the sake of the whole Australian community, the voters in the N.S.W. Sunday hotel trading referendum on November 29 should vote a resounding "no."

The liquor interests have mounted a well-timed campaign over the mass media which indicates their great financial resources. They alone have anything to gain from a "yes" vote in the referendum. The citizens in general would be the losers. Some of the worst features of Australian life have been markedly absent on Sundays. Something of the restfulness and peace of the Lord's Day still remains. Hotel orphans and widows have seen something of their fathers and husbands on Sundays. The liquor interests want to change all this.

The brewery and hotel interests are advertising that a "yes" vote is not a vote for Sunday trading but a vote for freedom of choice. These cynical people do not like freedom of choice. The whole system of tied hotels and brewery monopolies denies freedom of choice. The freedom they are concerned with is the freedom to make larger profits from the indulgence of a seven-day-a-week appetite.

If N.S.W. succumbs to the liquor interests in this referendum, it will not be long before they press governments in other states for the same concession. We hope that every Christian will vote "no," encourage others to vote "no" and pray and work for a "no" victory.

# Dcnss. Alfred General Synod

PRESS REPORTS of General Synod commented adversely on the infinitesimal female representation and the lack of any contribution by deaconesses to the debate on the canon

# Q'land liquor law changes

In his election campaign speeches earlier this year, the Queensland Premier (Mr J. Bjelke-Petersen) had stated that he would lift restrictions on restaurant liquor licences (so long as they met certain standards set by the licensing board) and that he would also grant licences to motels. The Premier, who is himself a teetotaler, has been quite explicit in his pre-election assurances that there would be no extension of the present bona fide traveller Sunday trading law.

The liquor industry has been anxious to remove this restriction and on October 29 the Government announced its intention to extend Sunday trading despite the pre-election assurances. Church leaders have forwarded a lettergram to all cabinet members and also to M.P.s living in the Brisbane metropolitan area. The lettergram was drafted from Archbishop Strong's policy statement on Sunday drinking, and was signed by him and the heads of the Churches.

State Cabinet met on November 10 to consider the proposed changes, and is to make a recommendation to the joint government parties on November 12.

# Court action on re-union

London (EPS).—The British Methodist Conference's vote last July to enter the first stage of union with the Church of England (Anglican) will be challenged in the High Court here.

Solicitors acting for the Voice of Methodism Association, an organisation long opposed to the plan for union, said a summons was issued in the High Court September 9 against the Methodist Conference president, the Rev. Brian O'Gorman, and its secretary, the Rev. Eric Baker. The association seeks a Court ruling that the July decision favourable to union was beyond the Conference's power. It also asked for a Court-directed referendum on the issue among all Methodists in Britain.

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# elected to

constituting their Order in the Australian Church.

Melbourne synodsmen have heeded this complaint and have elected Deaconess Elizabeth Alfred as a lay representative of Melbourne in the next General Synod. Her election as a "lay" representative highlights the anomalous status of deaconesses in the Church. However, if they are not to be accorded the status of clergy they cannot be denied that of laity. Moreover the English canon is explicit—"... deaconesses may accept membership of any lay assembly of the Church of England without prejudice to the standing of their order."

Deaconess Alfred is at present Chaplain of the Women's Hospital and was formerly Principal of the Deaconess House, Melbourne.

# Australian C.M.S. support

FIGURES showing support for the Church Missionary Society in the six Australian States are published in the current issue of "C.M.S. News." The figures are for the six years 1963-69 and they show in order, the number of missionaries sent from each State, the percentage of missionaries sent and the percentage of the Federal budget contributed by each State.

The figures in this order for each State are: N.S.W. 114, 63 per cent, 52.76 p.c.; Vic. 35, 19 p.c., 31.54 p.c.; S.A. 12, 7 p.c., 6.01 p.c.; Qld. 10, 5.5 p.c., 4.66 p.c.; Tas. 8, 4.5 p.c., 3.06 p.c.; W.A. 2, 1 p.c., 1.97 p.c.

The comment is made that N.S.W. provides only 52.76 p.c. of the Federal budget when 63 p.c. of the Federal missionaries come from that State.

# BLUE GUM LODGE

THE BISHOP in Parramatta, the Rt. Rev. H. G. S. Begbie, recently unveiled a foundation plaque for Blue Gum Lodge, the first step of a \$150,000 project of the Sydney Youth Department. The original Blue Gum Lodge at Springwood was destroyed in bush fires which swept the Blue Mountains in November last year. About 200 people attended the ceremony and took part in a service led by the Youth Director, Rev. James Doust, and Rev. R. H. Goodhead (a member of the Youth Council). Those present included the Mayor of the City of the Blue Mountains, Alderman E. Leslie, and Mr H. G. Coates, M.L.A. for Blue Mountains.

# Our obligation

At the Summer Institute of Linguistics at Brisbane early this year was Rev. David Thompson, an A.B.M. missionary chaplain to aboriginals at the Lockhart River Community.

This morning in the College chapel, the students were addressed by Rev. Frank Roberts, an aboriginal evangelist working with A.B.M. — a man of quite definite evangelical convictions.

Mr Roberts warned that "black power" ideals could well be adopted by the disillusioned aboriginal young people, just as Communist cells are already being formed amongst them. He stressed the urgent obligation of Christians to take to aboriginals the transforming gospel of Christ.

**H. Higginson,**  
Moore College,  
Newtown, N.S.W.

# Pray in Advent

Now is the time for local congregations, ministers' fraternals, inter-church councils and groups to plan to share together in Advent in intercessory prayer for people of all nations.

On the first or second Sunday in Advent, congregations could meet together at 5.30 p.m. till 6.15 p.m. before evening services or afterwards at 8.30 p.m. till 9 p.m. Light refreshments could be provided.

Prayer is basic in the world mission and service of the churches.

Inter-Church Aid provides an order of service for congregations to use in Advent.

**Robert Sprackett,**  
Executive Secretary,  
N.S.W. State Council of A.C.C.

# Non-supplier

The anonymous writer of your "Notes and Comments" may feel assured that there is not the remotest likelihood of the Bush Church Aid Society becoming "a mere supplier of money to hard-pressed dioceses." To do this it would have to abandon its traditional policy of sending men and women as missionaries of the Gospel to remote Australia—nothing could be further from the mind of the Society.

The Townsville Conference to which he refers resulted in five specific requests for B.C.A. missionaries. Not one request was made to the Society for a mere hand-out of money. We will be taking up some of these opportunities almost immediately.

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**F. M. WILDASH**  
Organising Secretary

# Letters to the Editor

## Prayer for dead

Though not every word of the Homilies need be taken as authoritatively binding on Anglicans, it should be remembered that Article 35 commends their doctrine as godly and wholesome. The Homily on Prayer, to which your correspondents from St.

## CORRESPONDENTS NOTE

Letters should not exceed 300 words — shorter ones get priority. A recent letter was over 3000 words and several were over 1000. They have been severely cut.

Francis' College, Brisbane, refer in their letter supporting prayer for the dead, condemn this practice on two related though not identical grounds — first, justification by faith alone, which implies that everyone dies in a state either of salvation or of condemnation (that is, beyond either the need or the reach of prayer), and second, the fact that Scripture does not support the doctrine of purgatory, which is clearly intended in the context of the Homily to include any kind of purification or further spiritual progress after death.

This may explain the omission of any explicit condemnation of prayer for the dead from the 1571 version of the Articles. Article 11 teaches justification by faith alone and Article 22 in its final form condemns purgatory, and a particular reference to prayer for the dead could have seemed redundant.

I suggest that this is at least as good a theory as that of your correspondents, since it is impossible to reach consistent conclusions by arguing, as they do, from omissions from the successive versions of the Articles. For example, earlier versions condemned the doctrines that the resurrection is already past, that on the death of the body the soul sleeps or dies until the last day, and that everyone will finally be saved. These condemnations were later omitted, but that does not mean that the Convocations and/or Queen Elizabeth I changed their minds about the doctrines concerned.

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

## Prayer for dead

May I make the following comments on the letter from the students of St. Francis' College?

The reference from 2 Timothy 1:18 can hardly be classed more than an expression of earnest desire on the part of St. Paul that the kind act of Onesiphorus towards himself may be remembered on Judgment Day. As, however, many expositors do not conclude that Onesiphorus was in fact dead—I understand the Fathers, Theodoret (393-458) and Chrysostom (347-407) considered Onesiphorus was with Paul at the time (the students can check their library)—and considerable support exists for the feeling expressed in our Homilies "neither let us dream any more that the souls of the dead are anything at all helped by our prayers," in the interests of Common Prayer may God grant our worship to be free from such contentious issues.

My suggestion is that with which the Homily concludes, that we get on with the job of praying for all those for whom we are commanded to pray. I personally have a hard enough job praying for the living who need prayer support than opening up the infinite realm of those who have died!

(Rev.) Ted Watkins,  
Norwood, S.A.

## Prayer for dead

The St. Francis' students inform us that the Homilies are not a basis for doctrine. I find this difficult to believe, since Article 35 declares them to "contain a godly and wholesome doctrine necessary for the times" and further requires them to be "read in churches by the minister diligently and distinctly, that they may be understood of the people."

I would also say to Ann Devereux, that in God's mercy the "drunk" has more chance of redemption than thousands in our Church today.

(Miss) W. Terry,  
Hawthorne, Q.

refugee camps. Why do you turn a blind eye on them, and seem only worried about the aggressor?

It is your responsibility as an editor of a Christian paper to search for the truth, and present the true facts to your readers and let them make their own judgment. In this way you will help those battling for Christ in their work to ease the sufferings of the refugees among whom they work. The comments you made will cause a great setback to Christianity.

May I suggest that you read the statement entitled "Consultation on the Palestine Refugee Problem," made by the member churches of the World Council of Churches at their meeting in Cyprus on October 4, 1969. This is obtainable from the Inter Church Aid Dept. of the Australian Council of Churches. I am sure that after reading it you will change your policy about the Palestine problem.

**J. Gordon Boutagy,**  
Mosman, N.S.W.

## Total ignorance

Your comments on holy war (A.C.R., Oct. 30th) reveal total ignorance on your part of the Palestine tragedy.

Comments as yours, do not help the servants of Christ that are battling for the souls of men in the refugee camps of the Palestinians, but rather cause a serious setback in their work. I wish you would show your comments to any one missionary in the area, and see what he tells you.

You seem to be too much concerned with statements made about the destruction of the so-called Israel; but you and many other church leaders have never shown the least concern about the injustice inflicted on the Palestinian people, and the destruction of their identity. These people had been driven out of their homes and for 21 years have been living in agony in

## Clarification

In your report on Sydney synod (A.C.R. 31.10.69) you refer to the Wollongong and Parramatta areas and state, "By ordinance St. Michael's Wollongong and St. John's Parramatta... are to be provisional cathedrals of the two areas which will become separate dioceses within the next decade."

Unqualified statements such as this are making a full and proper understanding of the situation unnecessarily difficult for everybody concerned. It must be clearly borne in mind that in the case of Wollongong ten years is a target date by which a new diocese may be established. It may be longer, it may be shorter, and furthermore at some time during the 10 years, or at the

(Continued on page 6)

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## LETTERS

(Continued from page 5)

end of 10 years, it may be clear that some alternative scheme will be preferable, such as regional administration without actual separation into a new diocese.

In the case of the Western part of the diocese it is equally important that the alternative be kept in view, especially as no possible date has been envisaged. But the options are clear, either separation of a new diocese OR an area of delegated responsibility and local administration but still part of Sydney diocese. A great deal of misunderstanding will be avoided if these alternatives are kept clearly in mind.

(Dr.) Allan M. Bryson, Sydney.

## Pentridge Christmas

A feature of the Christmas season at Pentridge has been the parcels given to the men who live in there. The chaplains of the past have been able to do this because of the generosity of people who have financially supported them.

May 1, for my first Christmas at Pentridge, ask your readers for their financial support again this year so that I can once more offer to the Anglican men in Pentridge a parcel on behalf of the Church.

These parcels mean a lot to the men, but particularly to those who have few to remember them at this time.

Join with us in making this offering possible within the walls.

**Charles Bailey, Staff Chaplain, H.M. Pentridge Prison, Coburg, 3058, Vic.**

## Healing

Like Rev. P. Hobson (ACR 13 Nov.) I agree that the Bible's authoritative for Christians. But I must disagree that we can therefore expect, as implied, healing of sickness in this life.

The error, I believe, in his letter is to attach all the benefits of salvation (a better phrase than 'total victory') to life on earth. Scripture does not promise healing to the people of God on earth. Healing, physical death and the presence of sin will be done away with in heaven, not on earth (Revelation 21).

St. Paul's experience was that God said "no" to his prayer for healing (2 Cor. 12). God may graciously heal in response to prayer but he may in love say "wait for your full salvation in heaven." We cannot say God's will is for healing here and now in every case.

To suggest to people otherwise may add spiritual anguish to unrelieved physical suffering as well as for example, "Is my faith defective?"

(Rev.) D. W. Holland, Yagoonna, N.S.W.

## Synodswomen by 1972

Women are expected to be eligible for election to the next Sydney synod in 1972.

Synod expressed the view in 1968 that they should be and asked the Standing Committee to prepare an ordinance to make that possible. An ordinance was not brought before synod this year, as had been expected.

The Standing Committee reported that a committee of Provincial Synod was preparing such an ordinance, which would go before that synod and the synod of every diocese in the Province of New South Wales in the next 12 months. It was confidently expected that all the synods would agree to the proposal. After that the N.S.W. Parliament would be asked to pass amending legislation.

For that reason the Standing Committee suggested that the matter should be stood over for a year, especially as, apart from casual vacancies, no further elections will be held until 1972.

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# Tas. premier in synod

**TASMANIA'S** Premier, Hon. W. A. Bethune, was present as a synod member during the session of synod which began in Hobart on 10 November. In his presidential address, Bishop Davies said:

While referring to the House of Laity, I feel sure that all members of synod would wish me to convey our warmest congratulations to one of our own number, the Hon. W. A. Bethune, who since we last met has been elected to the high and responsible office of Premier of Tasmania.

Mr Bethune has been a member of synod and a lay reader

for the past twenty-four years. He is the son of a rector and a member of a well known Tasmanian family whose record of service to the diocese extends over many years.

It is a source of great satisfaction to note that in spite of the very heavy demands of the Parliament around the corner he is able to spare some time to be with us in the Parliament of the Church.

The Bishop also spoke of his hopes that a Trade and Industry Mission might be set up in Tasmania. He said:

We should remind ourselves that the church and its members must live and bear witness in the world as it really is. This means recognising the realities of an urbanized, industrialized, technological society. It means coming to grips with the problems, needs and attitudes of those who belong to it. The Inter-Church Trade and Industry Mission does not see its role as that of merely supplying chaplains for industry. It is an attempt by the church to fill a vacuum in important and significant areas of human endeavour.

This outreach is meant to enable the faith and actions of Christians to be more effective in places where they work.

Let us not overlook the fact that man at his work is in an ecumenical situation and therefore nothing less than an ecumenical ministry is adequate for this task. I do hope that synod gives full support to the proposal to set up an Inter-Church Trade and Industry Mission in Tasmania because I believe that in the process of change which is going on around us, God is creating new conditions and new opportunities. In response to the Holy Spirit and in obedience to the gospel the church must organise itself for the mission in the contemporary world.

He said that in the light of the urgency of the task many people ask why there should be the delay of special training for it. He quoted the words Dr. Chalmers of Scotland, when asked why his men, who had offered for missionary service, did not go straight out to the work rather than wasting time in further studies. Chalmers said, "Two wooden went out to their work. One felt it a waste of time sharpening his axe before going out, and thus toiled all day with a blunt axe. The other spent half an hour at the beginning of the day putting the best edge possible on his axe, and then went to work. Which man's work for the day would be better?"

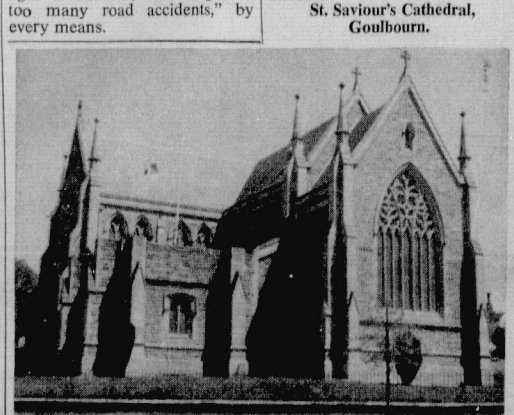
Professor Brown illustrated from what the "sharpening of the axe" might mean for the missionary candidate, the preparation to communicate the gospel of life in the way that people of another culture, of another religious background, might understand and grasp.

Those in training at St. Andrew's had displays of the work in the different fields to which they are preparing to go, North Australia, Peru, Tanzania, Kenya, and S.E. Asia. Nine C.M.S. candidates have already left St. Andrew's this year for their work (in Iran, Tanzania and N. Australia). Twenty more hope to leave at the end of this present term. This is the sixth year of the work of St. Andrew's Hall in training missionary candidates for the C.M.S. of Australia and New Zealand.

**FRENCH ALCOHOL BAN** France on July 8, banned the sale of alcoholic drinks in motorway bars throughout the country. The Equipment Minister, Mr Albin Chalandon, reversing an earlier decision authorising the sale of light beers in the five bars at present open on French motorways, said he intended to fight alcoholism, "the origin of too many road accidents," by every means.

**St. Saviour's Cathedral, Goulbourn.**

Since the first bells were cast at the Whitechapel Bell Foundry in 1570 a world-wide reputation for craftsmanship has been established. Advice and estimates will be gladly given to those considering the installation or restoration of Church Bells.



# Books

**THE DEAD SEA SCROLLS AND THE BIBLE** (Revised Edition) by Charles F. Pfeiffer, Baker Book House, 1969, pp. 152, \$2.95 (U.S.).

**BABYLON AND THE BIBLE** by Gerald A. Larue, Baker Book House, 1969, pp. 86, \$1.95 (U.S.).

These volumes are in the Baker series designed to provide archaeological background for general readers of the Bible.

Dr Pfeiffer has, in his enlarged volume on the Scrolls, provided a sound and readable survey of this increasingly complex subject. A balanced, though conservative, approach treats problems positively and fairly. This book is commended as an excellent introduction and guide to the non-specialist.

Larue presents a broad and generally satisfactory review of Babylonian history and culture from about 3000 B.C. to A.D. 363, with more detailed treatment of selected topics, such as law and Nebuchadnezzar's city. Brevity sometimes tends to be misleading and some errors occur (e.g. Nabonidus for Nabopolassar pp. 51, 60) but, in general, the volume should prove useful.

Gordon Garner.

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# THE AUSTRALIAN CHURCH RECORD

Christmas Issue

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## CHRISTMAS OVER BETHLEHEM



## Mass move to Rome denied

AFTER ABOUT FIFTY clergy members of the Society of the Holy Cross, and English Anglo-Catholic society had had a private meeting with Cardinal Heenan, Roman Catholic Archbishop of Westminster, it was alleged that they had been putting out feelers about mass secession to Rome.

Reports were published in London daily papers that feelers were put out to the Cardinal, suggesting that if the Anglican-Methodist unity scheme rejected by the Convocations in July were resurrected with the aim of getting approval for it by the new General Synod, some 300 members of the Society of the Holy Cross might join the Roman Catholic Church by setting up a "uniate" church. Such a church, while recognising the papal supremacy, would be self-governing.

Rev. Alfred Simmons, master of the S.H.C., hotly denied the reports of what was a private meeting with the Cardinal over tea and biscuits. Cardinal Heenan had talked to the members who had wanted to meet him for some time. The occasion was taken, he said, to express their desire for a better understanding with Rome.

Mr Simmons admitted that the idea of a uniate church had certainly been considered by the society. "The responsibility for whatever steps we take in future must rest with those who resurrect the Anglican-Methodist scheme in its present form," he said. He admitted that a uniate church had been discussed, but he felt it would be improper to give the Cardinal's comments without his permission.

One delegate present said that the Cardinal had been "slightly icy" about the question of a uniate church.

Another member of the group said that the visit to the Cardinal was "definitely ill-considered and unhelpful at the present time."

Mr Simmons said that a Holy Cross Trust was planned to accumulate capital and property for the work of the society. One London newspaper said that the society was preparing to undertake "a vigorous legal and parliamentary battle to win a fair share of the Church of England buildings and endowments if a secession crisis is forced on it."

Reports of the meeting with the Cardinal and of the plan to set up a trust fund were carried in the "Sunday Telegraph," the "Daily Telegraph," the "Church Times" and the "English Churchman," all of London.

## PERTH SYNOD BUSINESS

PERTH SYNOD responded warmly to the leadership of its new president, Most Rev. Geoffrey T. Sambell, when it met in November.

Synod had little legislation before it but a highlight was a vigorous debate on religious instruction in secondary schools. The Diocesan Board of Religious Education brought forward three motions aimed at improving the quality of R.I. Another motion asked for support for the Board's experimental scheme for R.I. in metropolitan high schools. Although all four motions passed, Rev. David Collier said that the new scheme was fundamentally inept, despite its good intentions.

Mr Collier said that under the new scheme, children would be taught by Education Department

teachers who had no specialised knowledge of theology.

The teachers would have only a few days special training for the new Christian education course and would not be sufficiently qualified.

The course was to be optional for second-year and third-year high school students.

On the first night, Rev. Geoffrey Hayles moved a motion directed at removing some of the abuses of indiscriminate baptism. It caused a vigorous debate but at 10.30 a.m. synod decided to move on to the next business. Archdeacon Holland gave a most informative talk on the subject of the Liturgical Commission and commended the "Australia 1969" service of Holy Communion for experimental use.

Christmas greetings  
TO all our readers in Australia, New Guinea and overseas, the Board and staff of the Australian Church Record send greetings and best wishes for a happy and holy Christmas and New Year.

Our next issue will be on January 8.

## THE MURRAY CHOOSES Bp. PORTER

ROBERT GEORGE PORTER, O.B.E., Assistant Bishop of Ballarat since 1967, has been elected first bishop of the new diocese of The Murray, South Australia.



Bishop Robert Porter

Bishop Porter is 45 and was born at Hurstville, N.S.W., and educated at Canterbury High School, St. John's College, Morpeth and Moore College. Before ordination he served in the Signal Corps of the 2nd A.I.F. and was ordained for Ballarat diocese. He served in New Guinea 1950-57 and was awarded the O.B.E. for rescue work after the Mt. Lamington volcanic eruption in 1951.

He married in 1954 and has two daughters. His recreations are gardening and reading.

The new diocese was seeking a convinced Anglo-Catholic and cesan administration.

they got one in Bishop Porter. He is a most friendly man with very considerable pastoral gifts and ten years' experience in diocesan administration.

## From England, Africa, Jerusalem & Australia

A special Christmas greeting to our readers is sent from Dr Michael Ramsay, Archbishop of Canterbury, Dr George Appleton, Archbishop in Jerusalem, Alfred Stanway, Bishop of Central Tanganyika and Dr Philip Strong, Archbishop of Brisbane and Primate of Australia:

I send my Christmas greetings to all those who read these words, having the most happy memories of my visit to Australia in 1965. May Christmas bring to you all the deep realisation of the joy of the Incarnation. It should be the mark of Christians to face realistically all the world's troubles and be ready to feel them and to be hurt by them as we try to serve our fellows. At the same time it is for Christians with their sensitivity turned not only toward man, but also toward God to bring into life's conflicts that deep joy whose source is in heaven. So may the scene at Bethlehem with the angels praising God in heaven and the shepherds spreading the good news on earth be re-enacted in our own lives.

MICHAEL CANTAURO

My wife and I send warmest greetings for Christmas to our fellow-members in the Australian Church. On Christmas Eve we shall be worshipping in the Church of the Nativity at Bethlehem and shall remember you with affection and gratitude. Please continue to pray that Jerusalem may have the true Christmas peace.

GEORGE APPLETON, ARCHBISHOP IN JERUSALEM

Last year I was privileged to arrive in Australia a day or so before Christmas. It was a strange feeling, the joy of being in your homeland and the knowledge that you really belong to Africa. However, the year from Africa, I can send our greetings to you all, especially to thank those who by gifts enable us to be here, and who by prayer call God's blessing down upon our work.

ALFRED, CENTRAL TANGANYIKA

In wishing all readers a holy and happy Christmas, I pray in the words of the Christmas Day Collect "That we may daily be renewed by the Holy Spirit."

Christ's birth brought new life to the world and to all mankind. Christmas is the festival of newness of life — God became man and dwelt among us. He became man at the first Christmas but He is still dwelling among us and imparting to all who unite themselves with Him, newness of life.

PHILIP, BRISBANE

## Mainly About People

Rev. James R. Craigie, rector of St. John's, Mundubbera (Brisbane), since 1967 has been appointed chaplain to the Royal Brisbane Hospital from early December.

Rev. John J. Turner, curate of St. Paul's, Chatswood (Sydney) since 1968, has been appointed curate in charge of the new provisional district of Mowbray, which includes the former Mowbray Chapel and St. John's, Lane Cove, both former branch churches of Chatswood. He begins on 1 December.

Rev. John R. Livingston, curate of All Saints, Hunter's Hill (Sydney) since 1965, has been appointed to the charge of St. Alban's, Rosby Hill.

Rev. Charles J. Letts, in charge of St. Thomas', South Granville (Sydney) since 1962, has been appointed curate of St. Luke's, Liverpool from 9 February.

Rev. Raymond J. Barham, rector of St. Paul's, Cobby (Sydney), has been appointed rector of Christ Church, Longford (Tasmania) from 7 January.

Rev. James A. Pettigrew, curate of St. Luke's, Liverpool (Sydney) since 1968, has been appointed curate of St. Jude's, Randwick from 1 February.

Rev. David Cohen, Bible Society secretary, Mauritius, has been appointed deputy secretary of the Society in New Zealand from January.



Rev. David Cohen

Rev. John Van Emmerik of C.M.S., Kenya, is home on furlough in Tasmania where he will do deputisation work for six months.

Rev. Eric L. Phillips, rector of Cygnet (Tasmania) since 1966, has had to resign because of ill-health.

Rev. Maxwell L. Hughes, rector of Longford (Tasmania) since 1965, retired from the active ministry at the end of this year.

Rev. Thomas C. Milton, rector of King Island (Tasmania) since March 1969, has been appointed lecturer in Old Testament and Church History at the Queensland Bible Institute.

Rev. Barry N. Martin, chaplain in the Melbourne Diocesan Centre and incumbent of St. Mary's North Melbourne since 1964, has been appointed Personal and Examining Chaplain to the Archbishop of Melbourne. He is a graduate of Ridley College and the University of Melbourne.

Rev. Anastasius H. Pappas, minister of St. Philip's, West Heidelberg (Melbourne) since 1965, has been appointed rector of Mansfield (Wangaratta) from 29 January.

Rev. Ormonde W. Birch who has lived in retirement since 1959, died in Melbourne on 30 October. He was ordained in Tasmania in 1906.

Rev. W. G. H. Willis, a chaplain in the British Army since 1949, has been appointed to the team ministry for the parishes of Ulverstone, Castra and Penguin (Tasmania). He is living in the Ulverstone rectory.

Mr J. Wesley Barker, organist of St. Matthew's, Marrville (Adelaide), resigned from the end of October and has accepted a fellowship at Otago University, New Zealand. He is finishing a Ph. D. thesis in music at the Adelaide University, based on the works of Max Reger. Mr Ian Gray, formerly assistant organist at Holy Trinity, Adelaide, has been appointed in his place.

Rev. Richard D. Danton-Fear has been appointed acting archdeacon of The Murray (Adelaide) from 2 October.

Rev. Stuart M. Smith, rector of St. John's, Coromandel Valley (Adelaide) has accepted the incumbency of the new parish of Belair separated from Coromandel Valley and was instituted on 20 October.

Rev. Keith S. Chittleborough has resigned from the parish of Millicent (Adelaide) from 18 January to become Subwarden of St. Barnabas' Theological College in succession to Rev. R. S. Houghton whose five-year appointment expires on 31 December.

Rev. Septimus M. Bramsen, rector of Christ Church, Mount Barker (Adelaide), has been appointed rural dean of Strathalbyn from 25 October.

Rev. Canon Norman W. McDonald, rector of St. John's, Bairnsdale (Tasmania), has been appointed archdeacon of North Gippsland.

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## hot line

Round-up of church press comment

THE WILLOCHIRAN in its report on the diocesan synod, comments on the presentation of a television set to Bishop Tom and Mrs Jones on their retirement from the diocese. It says that the set was to belong to Mrs Jones and the aerial to the Bishop. What can be made of that? They have retired to Plympton, a pleasant Adelaide suburb. See announces a special session of Melbourne's synod beginning February 27. It will consider reports from a committee appointed in 1967 on clergy tenure, group ministries, lay participation, episcopal care, diocesan administration and the stipendiary system. Melbourne may introduce a seven-year tenure system like that adopted recently in Grafton.

Rev. William D. Singleton, rector of Calcairn-Henty (Riverina) has announced his retirement.

Rev. Alan C. Clarke, rector of Genman (Riverina), has been appointed vicar of St. Matthias', Richmond (Melbourne).

Rev. Alfred G. Costelloe, rector of Ulverstone and archdeacon of Darwin (Tasmania) since 1967, has been appointed rector of Carrick and archdeacon of Launceston and Darwin.

Rev. Henry A. Jerrim, rector of St. John's, Launceston (Tasmania) since 1967, has been appointed rector of St. John's Hobart and archdeacon of Hobart.

Rev. Ian J. B. Macdonald, archdeacon of Hobart (Tasmania) since 1960, will retire in April next.

Rev. Nat L. Sommers, in charge of Ross (Tasmania) since 1964, has been appointed rector of Outland from 20 November.

Mrs F. W. Cheshire of Melbourne, Australian chairman of the Girls' Friendly Society, has been commissioned as World Chairman of the Society. She plans to hold a world conference of G.F.S. in Melbourne in 1972.

Rev. Leon Marshall-Wood, vicar of St. Mark's, Fitzroy (Melbourne) since 1965, has been appointed vicar of St. Luke's Yarraville from December 5.

Miss Blanche Lindsay, organising secretary of the N.S.W. branch of the Nurses' Christian Fellowship for many years, has resigned from the end of January. Miss Lindsay is also vice-president of the Nurses' Christian Fellowship International.

Canadian Churchman is depressing reading this month — deficits, failure of their Indian policy, sackings, General Synod's funeral suggested, etc. Committee for a new hymnal is more optimistic but what is there to sing about?

The Primate points out in Brisbane's Church Chronicle that "Despite the new popularity of Mission, there has been a falling off of commitment and missionary outreach, the preach-

ing of salvation, the proclamation of Christ as Saviour and Lord." Surely he knows that "mission," a word which has become part of the ecumenical jargon sponsored by the W.C.C., hasn't the remotest connection with the fundamental Christian truths that he is so rightly concerned with?

The Methodist reports the appointment of Rev. Alan Walker as president and Rev. Edgar A. Bennett as secretary of the N.S.W. Conference. Both are sons of former presidents and both are old Fortians and M.A.s of Sydney University.

The Witness (Wangaratta) draws attention to the focus on the party leaders at the recent Federal elections and the dangers of authoritarianism under a system which allows this kind of focus.

The English Churchman comments on the Bishop of London's recent words about the "eucharist." Dr Stockwood gives prime importance in the Holy Communion to the element of "thanksgiving," which is what "eucharist" means. It then correctly points out that Cranmer's liturgy gives pride of place to "robust biblical emphasis and stress on the finality of the

work of Christ." "Eucharist" is a feeble and emasculated term to use for the Lord's Supper.

A correspondent in Tasmania's Church News says that he is sick and tired of hearing about Series II being the way to liturgical renewal. We think it's wishful thinking too. A bit like the Bishop of North Queensland saying in Northern Churchman that his own diocese's "A Liturgy in Modern English" "is receiving popular support all over Australia." Funny thing is we'd never heard of it until he mentioned it.

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## Progress in Bunbury

CHURCH SCHOOLS are to be established in the diocese of Bunbury and the Diocesan Trustees are to make land available for the purpose. A Schools' Provisional Council for the diocese is to be incorporated and will accept full financial responsibility for the new schools.

The munificent J. L. Walker bequest has enabled the diocese to pay off the debt on St. Boniface's Cathedral, which was built in 1962. Over \$157,000 is now invested in shops, shares and mortgages and the endowment income will mean that the Cathedral can be adequately cared for in perpetuity.

## S.A. parliament service

On the day following the Commonwealth elections 30 members of the South Australian Parliament with their wives attended a parliamentary service at Holy Trinity Church, North Terrace, Adelaide.

Representing both Houses and both parties they joined with the congregation in a special prayer asking for guidance and blessing for all the Australian Parliamentarians.

The Governor, Sir James Har-



The Archbishop of Sydney preaches at the parliamentary service at Holy Trinity, Adelaide.

## BIBLE CROSSWORD No. 8

We will give a book prize for the two nearest entries to Bible Crossword No. 8, which should reach this office not later than December 8. All answers come from the Revised Standard Version of the Bible.

ACROSS

1. But the — feared God, and did not do as the king of Egypt commanded them, but let the male children live (8) Ex 1:17

5. I know how to be —, and I know how to abound (6) Pph 4:12

9. If any one is preaching to you a — to that which you received, let him be accursed (6,8) Gal 1:9

11. But when the disciples saw him walking on the sea, they were — (9) Mt 14:26

12. And — they eternal life, and they shall never perish (1,4) Jn 10:28

13. Have you come out as against a —, with swords and clubs to capture me? (6) Mk 14:48

14. It is an easy thing for the shadow to — ten steps; rather let the shadow go back ten steps (8) 2 Ki 20:10

16. Esther said, 'A foe and enemy!' This wicked Haman! — Then Haman was — before the king (2,6) Est 7:6

18. Joseph died, being a hundred and ten years old; and they embalmed him, and he was put in a — in Egypt (6) Gen 50:26

21. Jehoiah grew old and full of days, and died; he was a hundred and thirty years — his death (3,2) 2 Ch 24:15

22. I say I will — the palm — and lay hold of its branches (5,4) Sol 7:8

24. The end of all — —; therefore keep safe and sober for your prayers (6, 2, 4) 1 Pe 4:7

25. As soon as its branch becomes tender and

DOWNS

1. He went and dwelt in a city called Nazareth that what was spoken by the prophets — be fulfilled (5) Mt 2:23

2. They sold their possessions and goods and — to all, as any had need (11,4) Ac 2:45

3. He casts forth his — — morsels; who can stand before his cold?