

## Mainly About People

**MALAYSIA**  
Bishop Chhoa of Sabah has appointed Miss Sylvia Jeannes of Brisbane as assistant Chaplain to the Epiphany Mission District for the initial period of one year. Miss Jeannes is a CMS missionary serving as a teacher at Tongud, East Malaysia. She comes from Queensland and has served in Malaysia since 1967.

**MELBOURNE**  
Dr Judy Bean, at present lecturing at Monash University in geology, will be leaving for Indonesia at the beginning of next year.

Barbara Spring from Victoria will be returning home in December for furlough, from Mwanza Bible School in Tanzania.

The Rev J. R. Young,

from "On Leave" to full-time residential locum tenens (20th September, 1974) at Burwood East, Church of the Ascension.

The Rev P. B. Moore who was ordained to the priesthood last month is engaged in a part-time ministry at Doveton, St Laurence's.

The Rev G. R. Evans is to be moved from priest-in-charge, St Mary's, Warburton, to incumbency St Edward's, Blackburn South.

The Rev J. F. Hamon, due to arrive from England, January 1975, is to be appointed to St Bartholomew's, Ferntree Gully.

**SYDNEY**  
The Rev Eric Mortley who retires next year will be succeeded at All Saints Wol-

lahra by the Rev Ralph Fraser. Mr Mortley has been rector since 1964. Mr Fraser was the first Protestant chaplain to serve in a Roman Catholic Hospital when he commenced duty at St Vincent's and Lewisham Hospitals in 1968. Prior to that he had been rector at Moss Vale.

Chester Hills' new rector, the Rev Denis Robinson, has been curate at All Saints, Hunter's Hill, since 1973. Following his ordination in 1970 he served a curacy at Holy Trinity, Kingsford.

The second appointment to chaplains in the Army in recent weeks is that of the Rev Peter Dagaard, curate at All Saints, Nowra, since 1972. His first appointment is to Townsville.

The death occurred last week of Canon Maurice Gillespie, formerly rector of St Paul's Canterbury and Rural Dean of Marrickville. He was ordained in 1938 and served as an AIF chaplain

## Adelaide's Archbishop Reed into retirement

during World War II. Following an incumbency at St David's, Arncliffe, from 1947 to 1965, he accepted the parish where he served until shortly before his death. He is survived by Mrs Gillespie and two daughters.



Miss Margaret Rook, of the general synod office, Sydney, who next January leaves for service with CMS in Tanzania.

Archbishop and Mrs Reed have received good wishes from a wide circle upon the archbishop's retirement from Adelaide.

They had occupied Bishop's Court for seventeen years.

The chancellor (Judge Bleby) said in the "Church Guardian" that the archbishop was a man of great scholarly attainments.

"Like the tent-maker of Tarsus," said the judge, "he can claim, and we can glory in the fact, that he is a 'citizen of no mean city'."

"Born in one of our suburbs, and educated in South Australia, he has (apart from three brief periods) spent all his working life in this state.

"A Master of Arts and Doctor of Letters, both of which distinctions he earned the hard way, and Doctor of Theology — (I am not quite sure how he came by that one) — Dr Reed is an author, a writer of sonnets and a painter of landscapes.

"In the belief, no doubt, that some day someone will produce a companion volume to 'Hymns A & M' (to be called, perhaps, 'Hymns N to Z') he has also written a hymn or two, and some carols.

"He can, and does, produce appropriate rhymes for all occasions, some more ribald than others, and at the drop of a hat he can generate a superb example of that most satisfying of all poetic art forms, the limerick.

"He is a great lover of books. "Those who have sat under his chairmanship appreciate his clear-thinking, forward-looking genius for administration."

Mrs Reed was born and brought up in the Renmark district.

She attended St Peter's Collegiate Girls' School as a boarder, and was head prefect in her final year.

On leaving school she trained at the Royal Adelaide Children's Hospital where she was a silver medalist and a relieving sister.

Before her marriage Mrs Reed was a keen horsewoman and golfer. She was married to the Reverend T. T. Reed in 1932. They have two daughters

and seven grandchildren.

For more than forty years Mrs Reed has taken a full part in the life of the Church.

In parishes she helped in many parish groups and activities.

This leadership has increased in scope during the past seventeen years, since Dr Reed's appointment as Bishop and then Archbishop of Adelaide.

In that time Mrs Reed has held many offices, including the Chairmanship of the Girls' Friendly Society for five years; President of the Women's Auxiliary of the Australian Board of Missions in this Diocese and a member of the Board for six years; President of the Mothers' Union in the Diocese of Adelaide from 1958 to 1967; Australian President of the Mothers' Union from 1959 to 1966 (in the latter year she went to England to a consultative capacity to the Central Council of the Mothers' Union); Delegate to the National Council of Women for several years; President of the House of Mercy; President of the Orphan Home, Mitcham; the Foundation Committee of St Ann's College; Vice-President of the Save the Children Fund; Patroness of the Boys' Home, Walkerville, and St Peter's College Mission Guild.

The quality of the family life of Bishop's Court has been an encouragement to the families of both the clergy and laity of the diocese.

### Bishop Witt praises BCA

• From page 4

their minds, had they... "been fortunate enough, as the Administrator and I were a month ago, to attend a meeting at Darwin called by the National Home Mission Fund for the bishops of the three missionary dioceses.

"There we were, the Archbishop of Perth (chairman of the Fund), the Rev Theo Hayman (its secretary), and the Bishops of North West Australia, Northern Territory and Carpentaria.

"The task was to survey the needs of the missionary dioceses to see how best the Australian Church can assist us to meet them and to advance the cause of the Kingdom of God in the north of the continent."

"I am certain that this was one great step towards the realisation in fact of a truly national church.

"The old cry of neglect gets fainter and fainter."

• Of the Perth Diocese Bishop Witt said:

"I believe that we are most fortunate in our archbishop; that in him we have one of the statesmen and leaders of the Australian Church..."

He referred to the representation of various sectors of the Perth Diocese at the synod and added:

"I believe we are most fortunate in this regard that the archbishop sees it right that the expertise that he has gathered around him should be confined not simply to the Diocese of Perth but also to the whole province.

"I believe we would be foolish if we were to ignore the expert advice that is being offered.

"And I hope that you will agree with me that the one occasion when these people should, as it were, offer their wares, or better still their ministry, is at a time when the larger part of the diocese comes together to consider its work and its mission."

The Australian

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## Bishop Robinson speaks up to retain Confirmation

It was essential that the Church of England retain confirmation, Bishop Donald Robinson of Parramatta said last week.

The bishop, who is a member of the Liturgical Commission of the General Synod, was commenting on recommendations that confirmation be eliminated.

He said confirmation was "one of the best things" in the church today.

Moves to drop the service often arose from a misunderstanding of its true character.

Anglican confirmation had nothing in common with that of the Roman Catholic Church.

"Roman Catholics have no

laying-on of hands and no confession of faith," said Bishop Robinson, "yet these are the two essentials in our mission on Baptism, Confirmation and the Problem of Nominal Membership in the church earlier this year recom-

### Brisbane move to end the rite

ceremony.

"The confession of faith is backed-up with prayer — that's what the laying on of hands is all about."

Brisbane's Synod Com-

mended to the synod that "confirmation, as we know it today, should cease."

Then last month an American Episcopalian diocesan conference recommended dropping the word "confirmation" from their religious vocabulary.

Bishop Robinson said moves to drop confirmation appeared to be of recent origin.

They had arisen through discussion on possible changes in church practice.

Those favouring such change seemed anxious to restore the laying-on of hands which in early centuries appeared to have been associated with baptism.

"The laying-on of hands in confirmation has an entirely different purpose," he said.

"To reintroduce something not used for four centuries, to replace an excellent pastoral rite, is in my opinion not warranted.

"Our present confirmation service combines a confession of faith at a responsible age with the prayer of the bishop at a time when it is capable of being appreciated by the person concerned."

The Brisbane report recommended "That the laying-on of hands, and such other of the ancient ceremonies thought desirable, be linked with the customary baptismal ceremonies in a unified rite, at whatever stage of life baptism takes place."

Post offices in NSW include Cammeray, Neutral Bay, Alexandria, Gosford and other suburbs.

Telephone services are also said to be used to pro-



Abel Morgan, Australia's first Aboriginal student to attend the Evangelism International course in Singapore, is farewelled at Sydney's Kingsford Smith Airport by the vice-president of the Aborigines Inland Mission, Mr Derek Mullins. Also present is Mr George Smith, vice-president of the Church Guidance Committee, of which Pastor Morgan is Liaison Officer — Worldwide Photos.

## PORNOGRAPHY ON INCREASE, SAYS FESTIVAL OF LIGHT

The Festival of Light has received complaints from numerous Sydney and Melbourne residents that they have received unsolicited pornographic catalogues in their letter boxes.

The catalogues contained hard-core pornographic "Deep Throat" type photographs themselves and advertise similar magazines, books and films.

Post Office boxes are claimed to be used to receive orders for pornography and to distribute it throughout Australia.

Post offices in NSW include Cammeray, Neutral Bay, Alexandria, Gosford and other suburbs.

Telephone services are also said to be used to pro-

motage pornography, particularly prostitution.

The Director of the Festival of Light, the Rev Fred Nile, said: "We call on the Post-Master General (Senator Bishop) to take immediate action to stop the postal services such as post office boxes, mailing services, registered newspapers and telephones from being used to promote pornography which is destructive to family life of the Australian community."

Mr Nile said: "We also call for action by the Attorney-General under the Trade Practices Bill 1973 — Consumer Protection — Unsolicited goods — against these unsolicited pornographic catalogues."

### Inside this issue

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## SCHOOLS' \$7.5m DEBTS

• From page 1

Apart from this, in normal circumstances, it functions without reference to synod or standing committee.

In August 1971, standing committee received a letter from the chairman of the council which stated its desire "to develop and extend both the Darlinghurst and Cremorne Schools."

On August 3, 1972, a conference took place between the finance committee of standing committee and representatives of the council.

### Bishop Delbridge to Gippsland

• From page 1

"I look forward to meeting members of this 'mother diocese' in the General Synod.

"I believe the Church of England in Australia can grow in unity."

He said there was a great need to stand by the fundamental truths of the Gospel. Bishop Delbridge is 57, married, and has one son and three daughters.

He studied for the Anglican ministry at Moore College, Sydney, where he obtained his Th L in 1940.

He was ordained deacon in 1940 and priest in 1941.

He served his first curacy at St James, Croydon, later at St Andrew's Summer Hill in the Archdiocese of Sydney.

Before becoming rector of North Terrace in the Diocese of Adelaide in 1952 he was Chaplain for Youth Work in Sydney.

He returned to that diocese in 1957 to become rector of St Matthew's, Manly.

This meeting was arranged as it had come to the notice of the Finance Committee of Standing Committee that the Council had borrowed large sums of money without first seeking the approval of Standing Committee.

The representatives of the council gave assurances to the Finance Committee that, in substance, there was no need for concern.

This position was unaltered at the beginning of this year as far as standing committee was concerned.

However, on March 28,

1974, the chairman of the council informed me that the auditors had prepared the balance sheet for the year ended December 31, 1972, but were unwilling to sign it unless the council were to pass certain resolutions.

The chairman thought that the council would have to decline to pass such resolutions.

As a result, he and the executive officer of the council had at once begun to carry out an investigation.

It soon appeared that a sum in excess of \$100,000 could not be accounted for.

This led to the immediate resignation of the honorary treasurer who was also the solicitor for the council, and the matter was reported to the Law Society.

On June 19, I was advised of the probable intention of the council to close the school at Moss Vale as from the end of this year.

This was subsequently confirmed at a special meeting of the council.

### Synod's 'earnest desire for strong and stable future'

As Archbishop of Sydney, I hold a nominal position as president of the council.

This has always been a titular office. I do not attend meetings of the council, nor do I receive minutes of council meetings.

However, in view of these developments, on June 19, I took the unusual step of writing to the chairman of the council.

I said that the misuse of funds and the closure of the school at Moss Vale, added to the problems inherent in the current economic climate, forced me to the conclusion that there was an urgent need for an independent inquiry into the council's financial situation.

The executive committee of the council concurred with this statement.

I then appointed a panel of inquiry, consisting of Mr A. E. Davis, the honorary secretary of the King's School and formerly the senior partner in Henry Davis, York & Co; Mr J. M. Dixon, the chairman of Shore, and formerly a director and deputy general manager of the Colonial Sugar Refining Co; Mr W. J. Pickard, the bursar of the King's School; and Mr R. H. Y. Lambert.

This panel undertook as far as possible a thorough examination of the commitments of the Council, and submitted a written report

to me on August 14.

This report stated that the position was so complex, both legally and financially, that in its opinion a Committee of Management should be appointed to control all financial operations of the council, and that other steps should be taken to ensure as far as possible the continuance of the schools.

A special meeting of standing committee was held two days later, on August 16, to receive this report and to act on its recommendations.

As a result, a committee of management was appointed, consisting of Archdeacon E. D. Cameron (chairman), Messrs J. M. Dixon, S. Atkin, N. Malone, and G. R. Christmas, and an ordinance was passed to give this committee special powers.

The committee of management immediately resolved to seek the help of Messrs Allen, Allen and Hensley on all legal issues and of Price Waterhouse & Co, in unravelling the financial problems.

Price Waterhouse & Co, were not able to submit a complete statement until Thursday, October 3.

This showed that the total liabilities of the Council now amount to \$7.5m.

A special meeting of standing committee was held on Friday, October 11 to receive the report and confirm the decisions of the committee of management.

The position as disclosed is one of enormous complexity, and it will take many months before the problems are resolved.

It is believed that the schools have a continuing future though not necessarily in their present form.

Certain reorganisation will be essential.

Standing committee was informed that the total accumulated trade debts amount to \$312,000.

It was resolved to authorise an immediate advance from the Finance and Loans Board to discharge these debts and to instruct the finance committee to recommend a programme of repayment from sources which will not affect parochial assessments or deprive parishes of prospective assistance.

The committee of management will furnish standing committee with a monthly report and will take all appropriate measures to ensure the continuance of Christian education through these schools.

### Pentecostal viewpoints

• From page 6

Jesus commanded His disciples:

"Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost..." Matt 28:19.

"Ordinary" Christian baptism is therefore the baptism of the Father, it is the baptism of Christ, and it is the baptism of the Holy Spirit.

In proposing another baptism and another experience, Pentecostalism goes beyond the gospel of Christ and confesses that neither Christ nor His justification is a complete gift of the Father.

— Reprinted (with some alteration) from "Present Truth".

committee to recommend a programme of repayment from sources which will not affect parochial assessments or deprive parishes of prospective assistance.

The committee of management will furnish standing committee with a monthly report and will take all appropriate measures to ensure the continuance of Christian education through these schools.

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## EDITORIAL Sunday Trading — the phoney arguments

Two months ago the "Church Record" reported on the rumours that the NSW State Government was planning to introduce Sunday trading in the hotels. As everybody now knows, these rumours have been shown to be accurate.

The NSW State Government intentions fly in the face of a referendum result that decisively rejected Sunday trading. Mr Maddison, the Minister of Justice, says that public opinion has now changed. He cites public opinion polls taken over two years ago as proof.

But what do they prove? Recently the Federal Government held a number of referendums all of which failed — but opinion polls taken a month or so before the referendums indicated massive support for them. Clearly such polls are very unreliable as guides to the public's real feelings.

To ask a person what he wants in an isolated and artificial situation, without the benefit of public debate

and knowing that his reply is of purely academic interest, is a very poor way to elicit a true idea of public opinion.

Mr Maddison has asserted that now the 18 to 20-year-olds can vote, they would tip the scales in favour of Sunday trading. He says the young voters are more enlightened than the older voters.

It seems he equates enlightenment with what conforms to his own view. Anyway, if he is so confident about their view, why does he not give them the opportunity to say so in a referendum so that the rest of us can be as sure as he is?

The State Labor Party, though ideologically more favourably disposed to Sunday trading, has acted with considerable responsibility in pressing for a select committee to enquire into the effect of Sunday trading before any changes are made.

They at least support the proposition that the peoples' wishes ought to decide the issue until strong and

compelling reasons are presented to justify change.

It is said that Sir Robert Askin who, way back in 1965, campaigned on a strongly moralistic platform, is ending his record term not only as the most unpopular premier in Australia (if you believe the public opinion polls that Mr Maddison is so fond of), but also as the man who instituted a fundamental social change, against the declared wishes of the majority and then ran out leaving his successor free from the political odium — clever but not very decent.

The whole question is a matter for prayer on the part of those who value family life and the special place of Sunday in our community. Every concerned person should take the opportunity of conveying personally to his local member of parliament his objection — and people in other states not yet subject to this threat ought to be vigilant that vested or sectional interests do not impose their wishes on the people.

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## Notes and Comments

### Substitute for Gospel

Christian radicalism is the latest fad. The Gospel is being described as a call to right human wrongs and injustices.

There are a great many injustices in human society. There always have been since the day when sin entered the world, making men and women selfish and cruel to one another.

Some of the cruelest injustices at present attract little attention. For example, the unjust and cruel imprisonment of people in Soviet Russia, where fathers of families are torn away and given long sentences simply because they are witnessing to Jesus.

Month by month news comes out of Soviet Russia of new injustices perpetrated there, but the news is received in silence.

Some of the injustices being campaigned against by Christians these days are phoney. They are not real injustices at all.

For example, there is nothing inherently wrong or unjust in inequality of wealth or inequality of voting power.

Christians are not called upon to correct these things as part of their gospel mission.

What is wrong and what must be resisted by Christians is when these inequalities of wealth, political power and economic power are used to inflict injustices on others by preventing them living truly human lives.

Christians should be alert to all real injustice and be eager to remove it but even so such action is not of the essence of the gospel and must not be substituted for it.

Jesus Himself refused to become arbiter to alleviate what was felt as an injustice

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### Inroads by Humanism

The inroads of humanistic philosophy into our political life are starkly revealed in the recent issue of the "Australian Humanist".

Senator James McClelland in an address to the annual general meeting of the NSW society said:

"I would be no more in favour of banning Evening Meditation or Bible Readings than Number 96 or The Box, although I believe their appeal is basically to intellects of similarly stunted growth."

"But I do believe that it is about time organisations like the Humanist Society got a foot in the door, and that this monopoly of the transcendentalists in the ethical field should be broken."

He also said, "By way of encouragement . . . when the new Senate was sworn in . . . 16 out of 29 Labor Senators took the affirmation rather than the oath. And one, a woman (Senator Kathy Martin from Queensland), broke the ice as far as the Liberals are concerned, and maybe that heralds a little more enlightenment on the conservative side of politics."

### Press costs spiralling

Throughout September Melbourne church circles were agog with rumours about the imminent closure of "Church Scene" a fortnightly founded three years ago but known to be in very hot water.

The credit squeeze accentuated its problems of securing sufficient advertising and throughout this year expensive efforts were made to get a share of the limited advertising away from the established Church of England journals.

When falling circulation and rising printing and postage costs are added, a stage is reached where the spectre of debt which sank the "Anglican" a few years ago rears its ugly head.

However the crisis has been staved off with ABM help and support made possible by the closure of the much-too-large "ABM Review". Its supporters have been diverted towards "Church Scene".

Sydney's diocesan "Southern Cross" as announced in a report to synod, had to have accumulated debts of over \$9000 written off. It has a vestigial circulation but it has become a luxury which Sydney synod has decided it can afford, whatever its losses.

The ACR is grateful for the continued prayers and loyalty of its many readers. These are difficult days for all religious newspapers but we will remain viable because our cause is that of Christ and his glorious gospel.

## 'Jesus taught that worry is really distrust in God'

The aspirin-age, so they call it.

Probably they are right for Australians are said to be one of the biggest APC consumers in the world.

Every minute of the day we swallow millions of tablets and powders to relieve feelings of anxiety, tension, headaches and psychosomatic pains.

We dose ourselves up to avoid worry, dread and inward, mental pain.

Now let's not kid ourselves. Even some of the greatest saints experienced tension and anxiety.

Let's consider David for a moment.

Here is an outgoing, extroverted character who, on the surface of things, appears to be on top of the world.

He is strong, successful, a big-wheel. And he had faith in God.

But underneath this guy's skin there were moments of real doubt and despair.

In Psalm 55 he laments, "I am overcome by my trouble . . . my heart is in anguish within me . . . Fear and trembling come upon me, and horror overwhelms me."

"I would fly away and be at rest . . . housewife like Hannah also knew personal anxiety."

In her prayer to God we hear of a soul suffering "great anxiety and vexation" (1 Sam 1:16).

Daniel also knew of perplexity. (Daniel 7:15).

Many a man of God knows what crushing anxiety is all about.

It causes many a person to drop their bundle and feel helpless and weak.

It manifests itself in sweating palms, confusion of mind, palpitation of heart, headaches, backaches, and so on.

But wait a minute. Don't despair! Your answer to those unpleasant feelings is found in God.

Counseling a group of anxiety-ridden Christians under Roman persecution, Peter says "Cast all your anxieties on him, for he cares about you." (1 Pet 5:7).

Paul encouraged the Philippian Christians to "Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving, let your requests be made known to God." (Phil 4:6).

That is wise advice from

some people who knew what it was like to be under the hammer of all kinds of pressures.

Perhaps the best way to deal with anxiety is to see it as Jesus did.

He radically exposed it for what it is. Sin. He asked people of His day to consider God who is able to sustain, equip, provide and care.

Like David, we would all like to run away from our anxieties and be at rest.

But as David well knew,

In the Sermon on the Mount (Matthew 6), Jesus taught that worry is really distrust in God.

That position is understandable in an unbeliever who doesn't know God or whose God makes big demands upon men for salvation.

Our God is not like that. He is a loving God who cares more about us than the birds of the air or the flowers of the field. And if God looks after them, how much more will He care for us?

Jesus reveals to us a God of love, a Father-God.

## A MINISTER'S REFLECTIONS

even in lonely places they soon catch up with us.

As David was to learn by revelation and experience, the antidote to anxiety and worry is trust in God.

That's what Jesus Christ expounded to an anxiety-ridden society in the first century.

And to go through life crawling on our knees with all kinds of worries and perhaps losing health and vitality over them, is to distrust in Him who loves and cares for us.

— JOHN GELDING

## Moves to retire bishops at 65 fail

Moves to reduce the statutory retirement age for any future bishop from 70 to 65 years were defeated in the recent Ballarat synod.

A bill to amend the Bishop's Superannuation Act failed on the first reading on a show of hands in the house of the clergy.

Voting was 21 to 16 against the bill proceeding.

The bill was designed to provide a nexus between the retiring age of any future bishop and ministers.

The retiring age for ministers was reduced on Monday to 65.

During the debate, Bishop Hardie said that his "draconian cutting short" of the tenure of priests and bishops

was against the ruling principles and fundamental constitution of the church. He believed the legislation might well be rendered invalid.

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— Ken Roughley.

## 'No lack of social concern' in Australian church, says English cleric

Large-scale evangelistic programmes impressed the Rev John Stott on his visit to Australia this year.

Mr Stott said this in a recent article in the "English Churchman".

"The proposed 'Encounter 75' is modelled partly on America's 'Key 73'," he said.

Mr Stott also described his meetings to clergy on evangelism in the local church.

These were in response to invitations from the archbishops of Perth and Brisbane.

He said: "At the residential Sydney clergy school I was asked to give some biblical expositions."

"On the whole, I found all these men in good heart. The Sydney Diocese is well-known for its evangelical commitment, and I count a number of its clergy among my friends."

"But the other dioceses are not evangelical and I was unsure what kind of reception I would be given."

"I need have had no anxiety, however. I found them without exception friendly, open and questioning. Indeed, many seem anxious to lead their churches into a deeper penetration of the secular community for Christ, and to preach sermons which are at once biblical and contemporary."

"My whole visit was built around a threefold invitation from Archbishop Marcus Loane."

"The first (already mentioned) was to speak at his clergy school, and the second to preach in the annual Universities' Service held in St

Andrews Cathedral, Sydney, at the end of April.

"Sydney now has three universities, and it was impressive to see the Cathedral packed with a largely academic congregation, including the three Chancellors and Vice-Chancellors and the Governor of the State."

"My topic was the paradox of man (his littleness, greatness and fallenness), specially in relation to education."

"Archbishop Loane's third invitation was to speak at the annual Diocesan Festival, which is also the annual meeting of the Home Mission Society."

"2500 people crowded into the Town Hall, and an excellent audio-visual presentation depicted the diverse work of the Society, including nursing homes, a home for deprived boys, another for unmarried mothers, a counselling service and the care of the elderly."

"The Mowll Memorial Villages are another example of Christian caring: seven retirement villages with every conceivable facility for the elderly, and each a very happy community."

"Evangelical Anglicans have often — and justly — been criticised for a lack of social concern; but such a criticism could never be levelled at the Sydney Diocese."

"Although Sydney is the only Australian Diocese which is predominantly evangelical, and evangeli-

cals are somewhat scattered elsewhere, yet (because of the size of Sydney) approximately half the Church of England in Australia is evangelical."

"In August 1971 an historic National Evangelical Anglican Congress was

## Evangelistic programmes impressed the Rev John Stott

held in Melbourne, attended by 550 delegates.

"It is felt by many to have been as much a turning-point as was the British equivalent at Keele in 1967."

"The old conservatism began to give place to a fresh biblical radicalism. The evangelical contribution to the wider life of the Church has been more relevant, which has led in its turn to a greater receptivity on the part of others."

"There are at present Evangelical Anglican Fellowships in West and South Australia, Victoria, Sydney and Queensland, and these five are linked to the Evan-

gelical Fellowship in the Anglican Communion.

"There is a resolve that these fellowships will help to promote a continuing debate of current issues."

fluence on liturgical reform. 'Australia 73' is arguably even more acceptable than our 'Series Three', and their 'Sunday Services Revised' provides a 'translation' into contemporary English of the 1662 services of Holy Communion, Morning and Evening Prayer, and of the Litany.

"I heard Bishop Alfred Stanway express his conviction, on returning to Australia from many years in Africa, that it was 'absolute nonsense to continue using 1662' since this book was 'antiquated and unrelated to life'."

"I experienced the inevitable culture shock on leaving Australia for Asia."

"Although the Philippines and Taiwan are very different from each other in many ways (not least because the Philippines is still under martial law), there are perhaps sufficient similarities for me to write about them together."

"Manila and Taipei are both burgeoning modern cities, with much commercial prosperity, new building and swirling traffic."

"My visits were sponsored by the Inter-Varsity Christian Fellowship of the Philippines and the Campus Evangelical Fellowship of Taiwan, which are both member movements of the International Fellowship of Evangelical Students."

## BP CHANDU RAY FOR KATOOMBA CONVENTION

Bishop Chandu Ray will speak at the Katoomba Convention being held from December 26 to 30.

Converted and baptised in 1939 he immediately began his theological studies at Bishop's College Calcutta, being ordained deacon in 1942.

His first area of work was in the Karachi and Sindh areas of Pakistan, until he joined the Bible Society in 1947.

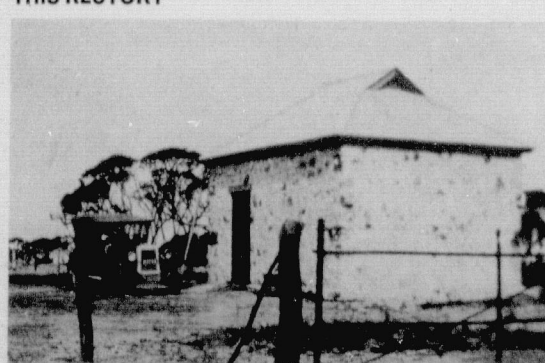
Major interest at this time were translation of scriptures into Sindhi and publication of a Bible in Tibetan.

Consecrated assistant bishop of Lahore in 1957 and Bishop of Karachi in 1963 Chandu Ray now occupies the position of Executive Director of COFAE (Co-ordinating Office for Asian Evangelism).

— JOHN MURRAY.

## THE BUSH CHURCH AID SOCIETY ASKS HELP FOR THE DIOCESE OF NTH WEST AUSTRALIA

### THIS RECTORY



was built in a Diocese when early in its history BCA was asked to provide a clergyman. It cost £42

### THIS RECTORY



is a building "allocated" to the church in a mining "company town" in the North West — the cost? About \$42,000

### HERE'S THE STORY

The Diocese of North West Australia is one of the three missionary Dioceses in the north of our continent for which a substantial appeal will need to be made in the next couple of years to have the normal facilities of a Diocese.

There are 13 parishes in the Diocese of the North West of which only 3 are self-supporting. The Bush Church Aid Society feeds in \$38,500 a year to maintain a ministry in another 8 parishes and in Diocesan administration.

Debts on 4 Rectories and on 2 small pieces of land amount to \$82,000. With the rate of interest currently being charged, repayments towards the reduction of debts become almost impossible.

It's basic, but it must be repeated, that the first necessity for any settled ministry in a place is somewhere for the clergyman to live. Many of the Bush Church Aid Society men have started in a caravan — not the ideal place to have a family or to interview folk. Most of the mining towns have no church, eg the Duke of Edinburgh read the lesson from the dock of the Newman Courthouse, but a house for the Rector is essential. In mining towns the church must accept the house allocated to it and pay for it.

What about parishioners? They are doing what they can — otherwise the debts would be even greater than they are! The factor that is defeating them is that the population in the towns is constantly changing.

\* The Reverend Ken Hagan has given up trying to keep a full church committee — no sooner is one elected than several people go off somewhere else.

\* At the recent Diocesan Synod the Bishop explained that at the previous Synod four laymen had been elected to represent the north of the Diocese on standing committee. One of them attended one meeting, all four of them had moved away inside three months.

\* The Reverend Reg Clark runs a kiosk at the open-air theatre only because of the Rectory debt. This is "manned" by church people despite what is on the screen (and that very often grieves Reg). A person on the roster moves — who fills in? Reg himself — if he's not somewhere else in his very large parish.

These are the kind of difficulties that the parishes face. Mr Stan Hummerston, the Registrar of the Diocese, states that the Diocese is little further forward financially than it was seven years ago. Parishes need stewardship programmes every year. THE DESIRE TO DO BETTER IS THERE BUT THE POPULATION KEEPS CHANGING.

To help in this losing battle the Bush Church Aid Society appeals to you to give towards a \$40,000 RECTORY APPEAL.

Please send your donation in an envelope marked "Rectory Appeal" to the Bush Church Aid Society, 135 Bathurst Street, Sydney, 2000.



# 'Ethos of Anglicanism shaped by Book of Common Prayer'

One of the distinctive characteristics and glories of the Anglican Church is its tradition of liturgical worship.

The ethos of Anglicanism has probably been shaped more by the Book of Common Prayer than by any other single element, despite the fact that most Anglican churches around the world have had their own version of the Prayer Book, and even within any one diocese it has been used with many variations.

We have now had about a decade of ordered liturgical experiment in this country.

I say "ordered", though some might feel that the present variety of use reflects more of disorder than order.

It is true that so far as the rite for the Eucharist is concerned, four main forms are now in use in this diocese.

The great majority of our parishes are using with the Bishop's permission, one or other of the new rites, Australia 73 or English Series 3.

The English Series 2 rite is being phased out, though it is still used in two or three parishes, and a small group have not budged from the Prayer Book (or a local variation thereof).

In this reprint of part of Bishop Rayner's recent Synod address, he gives his views on the current stage of Liturgical reform in Australia.

While I know that many people deplore this variety of use, and some would like no departure at all from the 1662 Prayer Book, I must affirm my conviction that the liturgical movement has done immensely more good than harm and that our present variety is not nearly as chaotic as may superficially appear.

Indeed what strikes me is that after a period when Anglican rites around the world diverged considerably, we

**'Ready for period of liturgical stability by 1977'**

appear to be seeing a coming together again.

I do not think we should rule out the possibility of yet seeing the emergence of a rite widely accepted throughout the Anglican Communion.

While I rejoice at the work done by our Australian Liturgical Commission and at the thinking and growing together which that work has involved for the varied schools of thought in our Church, I do not regard it as necessarily important for us finally to have an Australian liturgy.

If we could come to a common liturgy for our world-wide Communion, or indeed for other church as well, that would be splendid; and if Australia had made some real contribution to it, all the better.

Thirdly, while some of us clergy become very concerned at the theological and liturgical precision of new rites — and rightly so, because only the best is good enough for the worship of God, and people probably learn more theology from their liturgies than from credal formulations or sermons — we should remember that what makes most impact on the laity is not the words employed, but the way the liturgy is done.

The parishes where renewal of worship and life has occurred through liturgical reform are parishes where there has been real thought and imagination about the way in which the liturgy is presented.

New wine cannot be put into old bottles, and a modern rite loses much of its impact if celebrated in the way we used to celebrate a typical Anglican 1662 monologue or with the stiff ceremonial of the Latin Mass.

Of course, there is danger here. The characteristic danger is that we reduce the Holy Communion to nothing more than a chummy fellowship tea.

Our goal should be to express the dignity and mystery of the Eucharist combined with the sense of corporateness and joy, the spontaneity and reasonable informality, which the modern rites demand.

We Anglicans have been too stiff about our worship for a long time.

I do not want at this stage to pass definitive judgment on the modern liturgies, but to make some general comments arising from our years of liturgical experiment.

The first is that I think we may take it as certain that some form of liturgy in modern English is here to stay.

That is not to say that the old Prayer Book will cease to be used.

I envisage that it will always continue to be an option in our Church.

Nor do I imply that we have yet found the best form of modern liturgical language.

I do suggest, however, that in 10 years time most of you who still find it hard to address God as "You" will look back on the old language as strangely remote.

Secondly, I believe that after 1977, when it is anticipated that the experimental rites will be presented to General Synod in revised and reasonably definitive form, we should have a breathing space for a time.

In a world that changes as rapidly as ours, I cannot see a future liturgy lasting unchanged for centuries as it has in the past.

Yet it is disconcerting and unhelpful to be in a perpetual state of experiment.

We must reckon with the fact that many congregations are becoming tired of constant change, and people are unwilling to throw themselves into a new rite and accept it unreservedly if they expect it to be replaced by another in a short time.

By 1977 we shall be ready for a period of liturgical stability.

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Bishop Rayner

Fourthly, we need to give more attention than many of us do to the hymns we use in worship, not only their music, but also their words.

The words of many hymns in our hymn books, including some old favourites, are feeble, mawkish and theologically questionable.

By the same token, some of the modern songs of religious sentiment are more suitable to singing around the campfire than in association with liturgical worship. Perhaps the new Australian Hymn Book, when it appears in several years, will help to supply a serious need.

Finally, let me plead that we keep liturgical renewal in proper perspective. It is not essentially a matter of changing words or forms.

It is a matter of making the worship of the Church a

**Danger 'is that we may reduce communion to a cup of tea'**

more authentic expression of the praise and thanksgiving, the penitence and love, the intercession and self-oblation of the people of God.

Liturgy is important. But it is not in itself the basic thing.

The basic things are faith, and love, and the genuine desire to live the Christian life to the full.

Liturgical reform will not of itself fill our churches or solve our problems.

There are other, and in some cases deeper, issues that keep people outside the life and fellowship of the Church.

Liturgy is to be taken seriously, but not to the exclusion of other things even more crucial if the world is to be won for Christ.

All we have or hold between our birth and death is clear gain and mere gift. God might choose whether he would allow us anything or not, and when he has given he may take back again, and none of us has cause to say anything but what Job did: "Naked came I into the world, and naked shall I return: the Lord hath taken away; blessed be the name of the Lord" (Job 1:21). All we have, our food and raiment, is only lent to us. We are only tenants at will, and therefore, seeing we deserve nothing, we should be content with, and thankful for, anything (1 Timothy 6:7, 8).

RALPH VENNING.

## LAUSANNE CONGRESS TO BE CONTINUED IN 'COMMITTEE' FORM SAYS BISHOP A. DAIN

Forty-eight Christian leaders are to serve on an international Continuation Committee of the recent International Congress on World Evangelisation.

The Congress was held in Lausanne, Switzerland, 16-25 July, 1974.

Names of the initial 46 persons invited to serve have been released by the Congress Executive Chairman, Bishop A. Jack Dain, of Sydney.

Bishop Dain stated: "This Continuation Committee will follow the precedent set by the Lausanne Congress and have a majority of Third World members."

He said: "Invitations to serve on this committee were issued by the Lausanne Congress Planning Committee following its final meeting, held in Honolulu last week."

Bishop Dain said the convening chairman would be Dr Billy Graham.

He said: "The make-up of the committee has been determined by geographical quotas, plus co-opted specialists."

Representation will be: Africa 5; Central West Asia 5; East Asia 5; Europe 8; Latin America 5; Middle East 1; North America 9; Oceania 1.

In addition, there will be eight co-opted members, plus the convening chairman.

An additional two persons will be nominated when the Continuation Committee meets in January.

One will be nominated from Latin America and one as a co-opted member representing youth.

The first meeting of the Continuation Committee will be held in Mexico City

January 20-24, 1975.

Bishop Dain announced that Mr Paul E. Little, who was programme director for the Lausanne Congress, had accepted a three-month appointment as Executive Secretary.

Little would work closely with Bishop Dain in preparing the agenda and working papers for the January meeting.

Speaking about the size and make-up of the Continuation Committee, Bishop Dain said: "The Congress Planning Committee has wrestled with the need for adequate representation geographically as well as functionally and denominationally."

"We found it impossible to achieve the desired balance, while keeping the size of the committee down to 30 as was originally agreed in Lausanne."

"Therefore," he said, "we decided to increase the size of the committee to a total membership of 48."

"Of the 46 already named 38 were nominated in a series of meetings of regional groups held during the Lausanne Congress."

The decision to appoint a Continuation Committee was made following a survey of participants at the Lausanne Congress.

Towards the close of the Congress Bishop Dain disclosed that "86 per cent of the participants who responded indicated a desire for some form of post-Congress fellowship, and 79 per cent indicated a firm approval to the question concerning the appointment of a Continuation Committee."

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C. R. JAMES  
Chief Executive Officer

A CHRISTIAN CHALLENGE IN DARWIN

Gateway Stewards Pty Ltd is the parent company of an unusual group of Darwin based firms. The main object being to disburse profits in the Lord's work. A further aim is to provide a venue for the employment and training of Aborigines.

The use of the word Stewards in the parent company was not chosen lightly, the staff we hope to employ will not only receive attractive wages and conditions, but will also have many opportunities to be stewards for Jesus Christ in the Northern Territory.

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The Manager, Gateway Stewards Pty Ltd  
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## Justifying by Jesus

Sir,  
How do the religious education proposals of tax-supported religious teachers fit in with Jesus's behaviour when on earth.

Neither Jesus nor any of his apostles or disciples sought or accepted any tax money or any other form of direct or indirect coerced support for themselves or for the religion they propagated.

How can these proponents of the scheme who claim to be Christian justify using tax supported religious teachers to put the Christian position? When in fact part of their salaries will be paid out of revenue obtained from taxes on alcohol, and fines from prostitution and other wrong doings.

Benjamin Franklin was right when he wrote — when a religion is good — it will support itself and when it cannot support itself and God does not care to support it, so that the professors are obliged to call for help of the civil power, it is the sign ... of its being a bad one.

R. V. CHILD,  
United Protestant Alliance,  
Carlton South, Vic.

## Living by the Word

Sir,

The Rev John Gelding (see your issue of October) was quite right when he said that the feeling of sinfulness is one of the biggest problems of life.

Perhaps it was lack of space that kept him from being more positive on this important issue which troubles many Christians today.

Although agreeing with most of what he said, the following two things really concern me!

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• He said that when we have asked forgiveness "Some of these uncomfortable feelings may not be due to sin".

They certainly are not. Romans 8:1 shows us there is no condemnation to those who are in Christ.

Surely if sin has been confessed and it has been forgiven and cleansed, any feeling of guilt that I may have is from the accuser of the brethren and is to be resisted in faith and in the power of the Word. People need to be taught to use the Word of God more in this area.

They need to study what God says and get hold of the glorious fact that by using the Word against Satan the assurance comes that our sin and our past has been coped with once and for all at the Cross.

Indeed we are told not only has God forgotten our sin, but that He will remember it no more.

• Secondly Mr Gelding emphasised the fact that we can have pseudo guilt feelings because of parents and because of others expecting too much of us.

This makes us feel guilty and conscious of failure.

I quote, "When you begin to develop a more wholesome concept of self the feelings of guilt disappear."

I realise that Mr Gelding is looking at the problem from a particular counselling angle and I realise that there is no simplistic pat answer to this problem.

However, could I plead that we urge people to become more God-orientated in this problem majoring on what God can do for us.

Let us not teach people to seek a good concept of themselves, but seek from the Word the concept that God has of them and their individual lives.

The wholesome concept of self comes from understanding God's dealings with us.

JEAN RADDON.

# Letters

TO THE EDITOR

## Christians need not be ashamed

Sir,  
In your editorial of September 19, you state that "evangelicals ought not to feel more culpable than other Christians in this regard," referring, of course, to the poverty of the world.

There is a definite attempt these days to make the evangelical Christian ashamed. He is supposed to be ashamed for the colonial "brutality" of the past; the fact that a third of the world's population is starving; that the western world has more than its share of this world's wealth and goods, and most of all, for being white-skinned. To listen to some apologists he should be creeping around expressing sorrow for taking up space on the face of the earth. Paul in his letter to the Colossians advises the Christian how to react to these people.

I have just returned from a tour of India, Thailand and Nepal and the number of western missionaries we met amazed me.

In Bangkok the good ship "Logos" was doing its witnessing, and at the Christian church there I looked around during the service and noted the keen Christians from Canada, New Zealand, the United States of America and United Kingdom as well as from Australia.

Here they were, gathered from all corners of this earth working and witnessing for Christ Jesus and one was reminded of Paul's statement to King Agrippa, "I was not disobedient to the heavenly vision."

How does she best fit into the diocesan system — trained and productive worker, parish girl-friday, or general misfit?

We suggest it's time for honest thought and a diocesan

Nor is the true church of our Lord. Admittedly we have little of which to boast, but on the other hand, if we commence apologising we show little respect for those of us who have gone forth unto the heathen 'in His Name'.

WAL LARSEN,  
Bright, Vic.

## Women in the Church

Sir,  
We wish to endorse Dr R. Whithcombe's recent plea for an exploration of how best to use women's gifts in the church.

For too long the Sydney Diocese has trained young women theologically without a clear definition of possible roles in the Church, and without goals of appropriate uses of gifts and training.

What is needed is an emphasis on what women can do rather than what they cannot do — with a training scheme to fit!

Does anyone in this Diocese have an unclouded idea of what the trained woman church worker should be doing?

Is there a possibility that in the future the girl will fit the girl rather than the girl be trimmed to suit the only kind of job available?

What is a deaconess anyway? What should she be doing?

How does she best fit into the diocesan system — trained and productive worker, parish girl-friday, or general misfit?

We suggest it's time for honest thought and a diocesan



san commission on the role of the woman church worker.

MARGARET RODGERS  
and  
JEANETTE LAWRENCE  
Glebe, NSW.

## R.I. in Tasmania

Sir,  
The article ACR 17/10 captioned "Religious Studies in Tasmanian schools may be discontinued" gave a false picture of the situation in this State. The article was based on one which appeared in the Launceston "Examiner" newspaper, which misrepresented the views of a small but very vocal lobby opposed to religion being taught in State schools.

The legality of the course currently being planned has been clarified. There is no reason to believe the curriculum is in any danger of being scrapped. It represents current Education Dept policy.

There are those in the Christian church in Tasmania who voice misgivings about Christian content in the curriculum. Sister Valerie Burns, the curriculum officer employed by the Education Dept to produce the syllabus, has asked that critics wait until more of the course is available. Many here expressed satisfaction at the greater Biblical content in the upper primary syllabus.

The group referred to in ACR & "Examiner" articles

are completely opposed to religion in State Schools. Their opposition to Christianity in particular is vehement. One disquieting aspect of the tactics they employ is that the two main meetings they have held have been "invitation only" meetings which have then issued "public concern" statements.

The situation in Tasmania regarding Religious Education is touchy, but it is certainly not as drastic as suggested in your report.

(Sgd) RON BUCKLAND,  
(General Secretary),  
Hobart.

Letters to the editor should not exceed 300 words.

## Modern Martyrs

Slaughter and torture are the lot of many believers in the African Republic of Chad.

"New Life" describes an evangelist being sewn into a skin tom-tom for over a fortnight before he died. Another pastor had all his fingers broken before joining others in the stocks.

One of the main problems is the presidential policy of reintroducing tribal initiation rites. Christians who objected to these pagan ceremonies had their churches closed. Missionaries were expelled and thirteen pastors and leaders disappeared to almost certain execution.

This is not ancient history, it is going on NOW. We should uphold these brethren in prayer and examine our own selves lest we succumb to the sloth which can cause spiritual shipwreck.

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# Student radicalism: Christian response

Those who were students in the late 'sixties and early 'seventies are very familiar with the term 'student radicals'.

This radicalism, while bearing some similarity to student revolutionary movements elsewhere, had the marks of immaturity and superficiality.

Its sole basis seemed to be the anti-war movement.

Because of conscription, a great many students jumped onto the radical bandwagon.

Their commitment to radicalism as such, was superficial and at times the egalitarianism of many of the so-called radicals could be questioned since it did not extend beyond the one issue into all aspects of living.

If the trends recorded recently by National U continue — and keen observers say that they will — our campuses will very shortly see a new wave of student activism.

There are already signs of it, with extended demonstrations recently at Melbourne University, Royal Melbourne Institute of Technology and recent confrontations between students and administration at UNSW, Flinders University, ANU and Macquarie University.

Several members of the Evangelical Union at Macquarie University, Sydney, were involved in the recent student unrest there. They represent some of the many Christian students involved in campus politics around Australia.

Mr John Martin, a staff worker with the Australian Fellowship of Evangelical Students, is editor of "POLIS", a bulletin produced by AFES for people concerned about Christian student involvement in SRCs and Student Unions, has prepared the following comments about student radicalism and Christian response.

Unlike the activism of Anti-Vietnam days, the recent potential of the new radicals seems to be of a more far-reaching kind, with a stronger and better thought out ideological base, and a great many more potential issues.

The coming together of the New Radicals by the close liaison of environmentalist, Gay Lib, Feminist and Educational reform groups must mean ultimately a widespread questioning of universities and colleges as places of privilege and supporters of the political and economic status quo, and an attack directed against the institutions as such.

How is the Christian to react to prospects like this? Initially we would probably respond with feelings of fright. Radical students themselves will expect us to act as

part of the conservative voice. This in fact may be necessary for a great many of us but before we commit ourselves, several important considerations must be undertaken.

It is important that we be friendly and in meaningful dialogue with campus radicals. We must talk with them, we must listen to them. We must be prepared to benefit from the many worthwhile things they have to say.

The Australian Fellowship of Evangelical Students is an affiliation of evangelical unions and Christian fellowships on more than 70 tertiary campuses. Encouraging students to relate their faith to their academic studies and to communicate the relevance of this to their fellow students are the key concerns of these student societies.

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## MOTHERS' UNION IS OUT OF BEER

But there is no need for panic!

Beer is a parish in East Devon, England, where the vicar, the Rev Norman Smith, is closing his Mothers' Union branch because he believes that the national organisation has become too "permissive."

He is replacing it with a Women's Fellowship group open to all women, married or single, who are communicant members of the Church.

The London "Church Times" report says that his wife is "anxious to go back to the simple ways she knew and loved in her father's parish many years ago," when the sole purpose of the Mothers' Union was "to provide for the spiritual and social needs of the Church's women."

Mr Smith added: "The old Mothers' Union has fallen under the spell of centralisation, it has grown too big and has lost the freedom it once enjoyed."

"Increasing financial demands, with threats of more to come, have made meetings burdensome and the joy has gone out of them."

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## BOOKS

### Two books on renewal

"The Evangelical Renaissance"  
by Donald G. Bloesch  
Hodder & Stoughton, 1974  
170pp. \$1.80 pb.

"The Second Coming of the Church"  
by John Killinger  
Abingdon, 1974  
112pp. \$3.55

These two books approach the question of Christian renewal from almost opposite viewpoints: one looks at the past, the other at the future.

Dr Killinger, a professor of preaching, speculates, with a radicalism which at times seems too loosely attached to either theology or reality, on what the church and theological training might be like some decades hence.

This is interesting, and at times challenging, but like all science fiction needs to be

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received with a "wait and see" attitude.

Dr Bloesch's study, on the other hand, is a solid and balanced presentation of the present-day upsurge of evangelicalism, firmly set in its historical and theological perspectives.

The author looks at present trends, however, not only in relation to their sources in puritanism and pietism, but also in their interconnections with neo orthodoxy.

His survey of the doctrinal and cultural characteristics of conservative Christianity and his constructive criticisms of present trends should help evangelicals to understand themselves and their role more adequately and should also be a valuable means of presenting evangelical religion to others.

— Neil Macintosh.

## Before Society was 'permissive'

"For Goodness' Sake"  
by Edith P. Meyer  
176pp. \$4.95 (US)  
(Abingdon) 1973

This autobiography is a well-written account of a life lived in a Methodist parsonage in New England. The life-style with its typical strictness and wholehearted devotion has a great deal to be said for it when one is aware of the permissiveness of our day and age. As a 'light' book it deserves to be read widely and it makes a contribution to the social and church history records of the US. The discerning reader will learn some worthwhile lessons from the patiently true descriptions in the story. The book covers infancy to maturity.

Geoffrey Hayles.

## To fast or not to fast

"Fasting"  
by David R. Smith  
127 pp. Hodder & Stoughton, 1974

Price not supplied.  
This moderate treatment of a largely neglected discipline, sets out to deal with the subject from a theological and practical viewpoint. It seeks to show its practical spiritual value, in promoting a more effective prayer life and mortification of the flesh, as well as warning of the latent dangers of ritualism and externalism in its practice.

Smith concludes, "Neither fasting nor feasting should be exalted — or forgotten". It is a challenging book, worth pondering in our largely undisciplined and hedonistic age.

Geoffrey Hayles.

Tony Lamb.

## Scripture Union appointments in Pacific area

The work of Scripture Union in the Pacific has been strengthened by the recent

appointment of national staff-workers in Papua New Guinea and Fiji.

The Rev John Kadiba, a minister of the United Church and a graduate of the University of Papua New Guinea, who has been closely associated with SU development in his own country, has been seconded by the United Church to work with Scripture Union and the Tertiary Student Christian Fellowship during 1975.

Mr Ross Aisake, a social worker and until recently, Secretary to the Fiji National Youth Council, has taken up full-time work with the movement in Suva.

Ross, a Methodist lay preacher, has been involved with SU camps and children's missions since his high school days.

The Secretary to the ANZEA Regional Council, Mr John Robinson, who is responsible for co-ordinating SU work in the Pacific area, commented: "The encouraging point is the way in which the SU councils in both Fiji and Papua New Guinea have taken the initiative and accepted the responsibility for these two key appointments."

"In both cases, this is a step of faith and practical evidence of real development for which we thank God."

Mr Robinson also reported that Miss Ruth Wu, a Christian Education graduate from Taiwan Theological Seminary had joined the staff in Taipei as the first full-time children's worker with Scripture Union in Taiwan.

## EPISCOPALIANS CONSIDER DROPPING CONFIRMATION

AMARILLO, Tex — Episcopalians who have been studying revision of their prayerbook met here and voted to recommend dropping the word "confirmation" from their religious vocabulary.

Meeting at the Conference Centre of the Episcopal Diocese of Northwest Texas, 119 representatives of 65 of the church's 93 domestic dioceses spent five days exchanging opinions of revised and authorised services they have been using on a trial basis.

After four days of discussion and ranking of priorities, the conference produced resolutions against use of the confirmation service in the present official prayerbook. The Book of Common Prayer in its 1928 edition, and in favour of the rite of Christian initiation published last year, "The Laying-On of Hands by the Bishop with the Affirmation of Baptismal Vows".

Resolutions of the annual liturgical chairman's conference can be only "recommendations" to the commission assigned to revise the prayerbook, but the Church's Standing Liturgical Commission has already indicated agreement with the rationale behind the resolution on Christian initiation.



Miss Judith Peterkin, a nursing sister from Western Australia, has returned to Argentina to undertake a medical education programme among the Anglican Indian nurses.

She previously spent three and a half years as a nurse in a remote Indian village in the Diocese of North Argentina — La Paz.

Judy has just completed a most extensive deputisation tour which began in March this year in Sydney Diocese.

She has spoken to a wide variety of church groups in other Dioceses since March, including Canberra-Goulburn, Tasmania, Perth, North West Australia, Bunbury, Adelaide and Melbourne.

A Valetictory service was held for Judy in St George the Martyr's Cathedral in Perth on September 29 when a large congregation heard her give a brief testimony during the service.

Miss Peterkin's Sydney Valetictory service was held in St Martin's, Killara, on Wednesday, November 6.

At the request of the Rt Rev Patrick she is returning to help prepare Indian nurses for their medical exams.

It is thus hoped that gradually Anglican Indian nurses may be able to take over from missionary nurses in order that the latter may be free to undertake work in other needy areas.

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## Church Record

No 1576

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NOVEMBER 28, 1974

Mainly  
About People

Mrs Margaret Douglas, BA, the first mistress-in-charge of the new secondary department of St Luke's School, Dee Why. She is at present on the staff of Queenwood School and served previously on the staff of St Catherine's and Abbotsleigh Schools.

## ADELAIDE

Rev R. O. Herde, Rector of St Mary Magdalene's, Adelaide, has resigned from 3rd January, 1975. He is to enter St Michael's House, Crafer.

Rev R. F. Ayles, Minister in Charge at St Augustine's of Canterbury, Para Hills, has resigned effective 1st February, 1975.

Rev E. J. Waterhouse of the parish of Gawler has been appointed Rector of St Margaret's, Woodville, from 31st January, 1975.

Rev R. Dedman, Rector of Milloo, died suddenly of a heart attack on September 25.

## MURRAY

Mr W. R. F. Parsons, AASA, has been appointed Registrar of the Diocese to succeed the Ven I. J. Scott.

## BRISBANE

Miss Jennifer Reeves has been appointed Headmistress of St Hilda's School, Southport. She replaces Miss Helen Granowski, who resigned at the end of August. Miss Reeves has been Deputy Headmistress for two years.

## NORTH QUEENSLAND

Rev R. F. Ayles, formerly of St Augustine of Canterbury, Para Hills, South Australia, has been appointed to the parish of Cloncurry from early 1975.

## MELBOURNE

Rev P. P. Kan, Minister in Charge at St John's Sorrento since February, 1971, has been appointed Vicar of the Church of the Ascension, Burwood East, from early 1975.

Rev D. A. Ganly has been appointed Superintendent Geelong Station of the Missions to Seamen from 1st December, 1974.

Rev J. W. Stewart, Assistant Curate, Holy Trinity, Surrey Hills, has been appointed Assistant Curate in the parish of Swan Hill, Diocese of St Arnaud.

Rev D. E. W. Green, formerly of St Wilfred's, Mount Duneed, died 28th

October, 1974. He retired in 1971.

Rev D. B. Warner, Leader of St Kilda-Prahran team parish, has resigned, effective January 31st, 1975.

## SYDNEY

Rev Rod Harding, Curate St Matthew's Manly to be curate of Christ Church, Gladstone.

Rev John Peterson, Curate Christ Church, Gladstone, to be Curate Holy Trinity, Adelaide.

Rev Michael Bennett, Curate St Ives has been appointed Rector of St Mark's, Yagoona.

Rev David Firmage, from Norfolk Island, has been appointed Curate in Charge St Mark's, Berowra, from January, 1975.

Rev Graham Simpson, Curate Roseville East to be Curate at St Philip's, Eastwood.

Rev John Brook, CMS Indonesia to be Rector St George's, Hurstville.

Rev E. S. Jones, Assistant Minister in parish of St Arnaud's since 1971 has been appointed Assistant Minister at Christ Church, St Laurence, from January, 1975.

Following the retirement from Chaplaincies in the Citizen Military Forces of Revs R. F. Gray, F. J. Rice and G. B. Gerber, of Sydney, Rev K. J. Heuston, of the Diocese of Newcastle, and Rev N. Smith, of the Diocese of Canberra-Goulburn, the Revs B. C. Siversen and K. A. Tutt, of Sydney, and Rev N. J. Schofield, of the Diocese of Newcastle, have been appointed as Chaplains in the Citizen Military Forces.

## PERTH

There will be an ordination in the cathedral on Sunday, December 1, for deacons at present involved in the Wollaston Intern Course. Following the ordination, they will become curates in the parishes mentioned:

The Rev David Atkinson, Esperance; The Rev Bruce Byfield, Darwin; The Rev Desmond Co., Carlisle; The Rev Peter Gibbons, Kalamunda; The Rev Paul Gill, Applecross; The Rev David Meier, Midland.

The Rev Leon Cohen has resigned as chaplain of St Mary's School as from the end of third term.

The Rev Harry Sumpton has resigned as rector of Gingen as from the end of December, because of failing vision.

Bishop Macdonald is the acting archdeacon of the Rural Deanery of Swan.

The Rev Robert Hanson and the Rev John Hewitson will be commissioned as Associates in the Spearwood-Willagee Group Ministry on Sunday, December 8. The service will be held at the Hilton Park Church Centre.

The Rev Ron Pearce will be commissioned as Rector of Wembley Downs on Thursday, November 28, at 8 pm.

# World Bible Societies' record \$US11 m budget ... but devaluation takes \$65,000 off Australian effort

A record World Service Budget of almost \$US11 million was accepted by the Executive Committee of the United Bible Societies at its recent meeting in Warsaw, Poland, the Commonwealth Secretary of the Bible Society in Australia (the Reverend James Payne) said this month.

But before the meeting ended, news of the Australian currency devaluation jolted the committee.

Said Mr Payne, who is Vice-Chairman of the Committee, "The 12 per cent devaluation meant the \$US15,000 promised in faith by the Australian society was worth about \$US65,000 less when converted from Australian to American currency."

Eighty-four Bible Societies and associate societies asked the UBS for more than \$US14 million to help in the translation, production and distribution of Scriptures in hundreds of languages.

The 16-member societies of the UBS which finance the World Service Budget were able to pledge no more than \$US10.9 million (before the Australian currency devaluation news).

This was an increase over the 1974 budget of 9.3 per cent.

Most of the money is given to the Bible Societies by individual donors and a small percentage by the Christian churches.

The American Bible Society will finance almost half the total.

The other big supporting societies are the British and Foreign Bible Society, the Canadian Bible Society, the German Bible Society, the Bible Society in Australia and the Netherlands Bible Society.

Almost three-quarters of the 1975 budget will be spent in Africa (24.4 per cent) Asia (24.3) and Latin America (23.4), and 11.5 per cent in Eastern and Southern Europe.

The rest (16.6) will be used

## Vatican Synod of Bishops meeting

One of the many disappointing results of the Second Vatican Council has been the Synod of Bishops, whose fourth meeting has just begun in Rome.

The intention was that representatives of national episcopal conferences throughout the world would meet periodically to reach conclusions on major topics of concern for the Roman Catholic Church.

The "original sin" of the synod was that it was given only advisory powers.

This was a departure from the clear intention of the Vatican II bishops.

They felt the Synod should reflect the collegiality of the bishops with the pope, and the fact that the whole college, including the pope, shared full and supreme power over the whole Roman Catholic Church.

In their view, the synod should have been given legislative powers.

By confining it to an advisory role, Pope Paul effectively depreciated its value so that it has become of little consequence, paying lip-service only to the collegiality principle and having no impact on the vast majority of ordinary Roman Catholics.

—DESMOND FISHER, in "Church Times".

## INVITATION TO BIBLE TEACHER

The Australian Council of the Africa Evangelical Fellowship has extended an invitation to the Rev David Evans to visit Australia during 1975.

He is expected to be in Australia from about the beginning of April to June and will be available for deputations and a Bible teaching ministry.

Mr Evans is a British missionary with the AEF and has been serving in Africa for 25 years.

For some time he was the Executive Director of the AEF in the General Headquarters (which has now been phased out in order to set up an international headquarters in London).

His Australian itinerary is now being drawn up and information on his movements and appointments can be obtained from the AEF office, PO Box 135, Mittagong, NSW, 2575.

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