

ORTHODOX UNHAPPY AT ANGLICAN MOVES

The Church and the churches, the Communion of Saints, the Veneration of the Mother of God, and Eucharist and Ministry were subjects dealt with by three sub-commissions at a meeting of the Commission for Anglican/Orthodox Joint Doctrinal Discussions, held in Corpus Christi College, Cambridge, England, from July 25 to August 1.

The sub-commissions continued — the same method of work — which they had developed in the period after the first full Commission meeting in Oxford in 1973. Points of agreement and disagreement were clarified. The Sub-Commissions reported on the course of their discussions to date and suggested future lines of work.

In the full Commission two points were raised, first the problem of the ordination of women, secondly the question of the Filioque Clause in the Creed. Concerning the first question, the members of the Commission were provided with information about the situation in the different Churches of the Anglican Communion.

The Orthodox members realised with regret the great proportions the matter of the ordination of women has assumed in the Anglican

Communion, it being no longer simply a question for discussion but an actual event in the life of some of the Anglican Churches. In view of the events which have taken place, the Orthodox members ask themselves how it will be possible to continue the dialogue, and what meaning the dialogue will have in these circumstances. The Anglican members believe that in the present situation the dialogue is more important and necessary than ever.

In these circumstances the Orthodox members agreed to a meeting to be held before the Lambeth Conference in 1978, in order, by expounding the Orthodox position, to enable their Anglican brethren to come to what, in their view, would be a proper appreciation of the subject. For the Orthodox the future of the dialogue will depend on the resolutions of the Lambeth Conference. CEN



Bishop Robert Runcie and Archbishop Athenagoras, Co-Chairmen of the Commission.

MEETING OF AUSTRALIAN CHURCH WOMEN IN PERTH

Seventy women from all over Australia attended the biennial National Committee Meeting of Australian Church Women, held in Perth from July 26 to 29, 1977.

The opening Worship Service was prepared by the National President, Rev Dorothy Wacker, of Adelaide, on the theme "Break Down the Walls". This concept was developed and expanded through all the policy-making groups, daily Bible Study and by the panels of speakers at evening sessions.

The necessity to Look Through the Walls and find the neighbours was exemplified in the address given by Mrs Maisie McKenzie from the Northern Territory. Taking the miracle of Jesus curing the leper, the ostracism, abandonment and rejection suffered were seen as walls which cut this poor man off from any relationship with his fellowmen, any hope of entering into community with them. But Jesus broke through those walls and restored him to health, new life and liberation.

The closing address was given by the new National President, Mrs Wyn Dougherty. Theirs was the responsibility to bring to fruition the resolutions taken and achieve the accomplishments of new directions, thereby ensuring the realisation of the aims for which Australian Church Women was founded — Unity among Christian women of all denominations to worship, study and serve together across all boundaries, and so enter into "the freedom of the sons of God".

At the final ceremony on Friday, the retiring Working Committee from Perth handed over responsibility to the new Working Committee which now comes to Sydney. Eight members of the Sydney Committee were present: Mrs W. Dougherty, President; Mrs W. Dougherty, President, including Miss D. M. Mitchell, the Secretary, Head Deaconess M. Andrews, Vice-President and Mrs J. Curtin — "Women at work" editor — Mrs M. Stanhope, Convener of the Fellowship of the Least Coin, and Mrs Brigadier E. Baker, Liaison Officer with NSW State Unit of ACW.

Having breached the walls, the responsibility now was to share the faith we professed by examining what we shared. Whether we shared and how we shared.

The final exercise was to Jump Over the Walls created by tyranny, hate, fear, jealousy, hostility and oppression and fulfil their destiny as Christians to Renew the Earth and promote peace, reconciliation and brotherhood in the world.

TEAMS TO HELP NEEDY

The South Coast Director of the Anglican Home Mission Society in NSW, Mr Eric Felgate, has called on Wollongong citizens to volunteer as members of Follow-up Teams to assist people in need in the region.

At the moment, the HMS does as much follow-up as possible but manpower and resources are stretched to the limit.

In the last four months 205 new clients have called on HMS for help; on top of the 410 needy people and families already being assisted.

"It is physically impossible for us to follow-up many of these cases," Mr Felgate said. "We are looking for people who will be willing to offer their service to form Follow-up Teams."

He said that a special training course would be instituted and that further information could be given if prospective volunteers phoned Wollongong 29 7911.

Mr Felgate said there was also a desperate need for a Youth Worker to work in Housing Commission areas and a New Areas Worker to assist fast-growth centres such as Ruse/Airids and Kentlyn, but lack of funds prevented HMS moving into these areas.

"There is a great need in our region for a Halfway House and Treatment Centre for psychologically affected, drug dependent or alcohol affected persons," said Mr Felgate.

Accommodation is presently supplied to transient men/families through a local guest house financed by the Archbishop's Winter Appeal.

"How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorn, and fools take knowledge?" (Prov 1:22).

"... the call — 'How long?' is to an instant conversion; not the consideration or resolution of the morrow, but to the decision of today. Delay is mockery of God."

— Charles Bridges

Message from wife of Georgi Vins

Nadezhda Vins, wife of Georgi Vins, has recorded a brief message to English Christians which has just reached Keston College. It confirms news of Georgi Vins' critical state of health. The message, which was recorded in English, is transcribed in full below. One or two inaudible or unclear words and phrases have been indicated:

"Dear English friends, brothers and sisters of Christ. My husband, Georgi Vins, is in prison now. He has been suffering in the labour camp of cold Yakutia (... inaudible ...). His only guilt is to be believing in the living God, to be a Christian. He preached Jesus Christ as the Saviour of the sinners. That's why he was severely sentenced."

"I saw him in May. He was in very weak health. We had two hours conversation. My husband told me that he was taken to the prison hospital in February. He had a very high temperature, and his face was swollen and he complained that he couldn't open his eyes. In the hospital they gave him 70 injections of penicillin, three blood transfusions."

"In the hospital he met a prisoner from his labour camp who had a sickness with the same symptoms. That prisoner told my husband that he had found half a glass of mercury in his bed."

From this Georgi concluded that they both had the same origin of their illness, that they were poisoned with the fumes of mercury. That prisoner disappeared from the labour camp.

"Georgi described everything in his letter in April, but the authority of the camp did not send the letter to the family. He also wrote a letter to our Government to investigate this matter. Now we still don't know his state of health. I sent letters and telegrams to our city (?unclear) government and to the camp authorities but without reply."

"I ask all of you, dear friends, to support us in your prayers, go on praying and writing your petitions to our government for my husband's release. Please remember our persecuted brethren in your prayers. Our greetings to you, and the grace and peace of Our Lord Jesus Christ. God bless you, my dear friends."

Elections to Australian College of Theology

The Registrar of the Australian College of Theology, Dr Stuart Barton Babbage, announced that as a result of a Postal Ballot, the following members of the College have been elected to serve as members of the Council of the College during the forthcoming quadrennium:

The Right Reverend N. J. Chynoweth; The Reverend Canon J. N. Falkingham; and The Right Reverend N. McN. Thomas.

The Scholars in Theology have also been elected the following three Scholars of Theology to serve on the Council of the College: The Reverend A. M. Blanch; The Reverend Doctor K. Cole; and The Reverend Doctor J. W. Wilson.

At the forthcoming meeting of General Synod further vacancies on the Council will be filled. The Constitution provides for the election at each ordinary session of Synod of eight Bishops (who need not be Diocesan Bishops) to be elected by the House of Bishops, five priests to be



Dr Barton Babbage

MAINLY ABOUT PEOPLE

KENYA
Rev C. Dundon in Kenya has been appointed by his colleagues to the position of Head of the Department of Biblical Studies at St Paul's College in Limuru.

BRISBANE
Rev M. Collins, of All Saints', East Malvern from pointed to the parochial district of Carina on June 3.

SYDNEY
Rev L. K. Bennett, Rector of St Mark's, Avalon with Palm Beach has accepted the position of Chaplain of Trinity Grammar School from next year.

REV A. F. DONOHOO, has been appointed Acting Rector of St Michael's, Surry Hills in addition to his present position as Rector of All Souls', Leichhardt.

GIPPSLAND
Very Rev R. Elliot, Dean of St Paul's Cathedral, Sale has resigned to become Rector of St Paul's, Bendigo effective from early December.

Better abolish pulpits than fill them with men who have no experimental knowledge of what they teach. — C. H. Spurgeon

MELBOURNE
Rev S. Cherry, Vicar of Christ Church, Berwick has been appointed Vicar of All Saints', East Melvern from October 3.

REV J. ST. Q. HOWELLS, Vicar of St Matthew's, Cheltenham, has been appointed Vicar of All Saints', Geelong from September 8.

REV D. POPE, has been appointed Vicar of St Peter's, Brighton.

REV P. ROBINSON, Assistant at St Andrew's, Lutwyche was appointed Minister-in-Charge at St Anne's, Nanango on June 9.

REV W. BUTCHER, Assistant at Inverell has been appointed Minister-in-Charge at Surat, July 19.

REV L. CAREY, Assistant at St Steven's, Coorparoo has been appointed Rector of Mary Valley.

REV B. SLIGO, Assistant at St Matthew's Drayton has been appointed Assistant at St Mark's, Warwick.

REV R. MARSH, Assistant St Matthew's, Sherwood, has been appointed Assistant at St Andrew's, Lutwyche.

REV C. COMPTON, has resigned as Rector of St David's, Chelmer.

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CHURCH RECORD

WOMEN'S ORDINATION — SYNOD SEES NO BAR

By Michael Charles of the Anglican Information Office

The idea of ordaining women as priests of the Anglican Church in Australia has taken a giant stride towards becoming an accomplished fact.

General Synod, the church's chief legislative body, this week clearly supported the concept of ordaining women as priests, and also concentrating them as bishops.

But it will be more than four years — possibly a lot longer — before the Anglican Church in this country actually takes this step, overturning centuries of tradition.

In the next four years, before the next session of GS in 1981, each diocese in Australia will be asked to study the report on the issue by the church's doctrine Commission. Each diocesan synod will be called on to vote on the issue in principle.

The church's Canon Law Commission has also been asked to investigate the steps which have to be taken before the principle becomes part of the church's constitution, allowing ordination of women to take place.

Strong opposition to the ordination of women in one or two dioceses, particularly Sydney, may result in the blocking of legislation to allow it at future sessions of General Synod. This could prevent any change from the present position for many years.

The main resolution on this question which GS adopted this week was: "That this General Synod, having taken note of the

pastoral urgency in the church about elucidating the role of women within the church."

The central problem was not about the question of ordination. "What does arise is that, under the guidance of the Holy Spirit, there are many women who are yearning for a fuller realisation of the role which they are being called to play."

This involved the part they played in various areas. Sometimes it involved their role in the home, sometimes in the church and in synods.

"To these people, ordination is no more than the tip of the iceberg. The question is that their ministry is not accepted, because not every ministry is open to them."

"The Ministry of the church is in practice closed to them and therefore they are not able to exercise to the full those gifts God has given to them."

Bishop Thomas said that there were many ministries, all reflected in the priesthood of Christ himself, but he also pointed out that the human priesthood (of the church) was "the focal point in our response to God in many ways."

In framing the report presented to GS, other

DEAN CALLS FOR CHURCH-GOVT CO-OPERATION IN EDUCATION

Speaking at the Education Week Service in Sydney Square at lunch-time on Wednesday, 17th August, the Dean of Sydney, the Very Reverend Lance Shilton said:

"Most parents are prepared to leave the solemn responsibility of the education of their children to the experts."

"The unusual concept of secular education has been debated from the earliest days of the Colony. The non-religious and sometimes anti-Christian philosophy behind our Government Educational Institutions is a complete enigma."

"How can any person receive a good balanced education when the spiritual is almost completely cut out, or added on as an irrelevant, incidental extra by someone

outside the Education Department. "Today many children and young people in the community are desperately in need of knowledge about the Christian faith and its relevance to everyday life."

"I would like to see a more determined effort by the Education Department and the Churches acting together to find a more effective way of teaching the basic essentials of the Christian faith to primary and secondary students. Good education surely must also include education about the good."



Dean Shilton

THE CHURCH RECORD WENT TO PRESS AS THE GENERAL SYNOD GOT UNDER WAY A FULL REPORT WILL APPEAR IN THE NEXT ISSUE



Pictured left to right are: Tina Yapp, President of St Mark's Christian Fellowship; John Lynch, President of the EU, and Cecily Williams, mission prayer secretary; talking with Kevin Giles the Anglican Chaplain. St Mark's Chapel is in the background.

Preparations underway for New England mission

St Mark's Christian Fellowship and the Evangelical Union of the University of New England, Armidale are jointly organising a University Mission. It will be held for the week, Sunday 25th September to Sunday, 2nd October.

The missionaries are the Rev David Hewetson a former CMS missionary and now rector of Turramurra, the Rev Reg Piper who was the first president of the Australian National University EU and is now rector of Kiama and Peter Campbell the well known pastoral folk singer and

guitarist. Christians' work on the Armidale Campus is well established and the three groups, the EU, the St Mark's Christian Fellowship and the Catholic Students Group all work together harmoniously. The Catholic students have joined the Committee organising the

mission. St Mark's Christian Fellowship is based on the committed membership of St Mark's University Chapel. The Chapel is always well attended and the students are encouraged to participate in decision making, helping lead the services, with music and in the preaching ministry.

MOORE COLLEGE LIBRARY

ON OTHER PAGES

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- Acting Primate's address to Synod — Pages 3, 4 and 5.
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NOTES & COMMENTS

Values for our children

What values are being inculcated in our children by our schools? Who has the responsibility in this area?

Some year nine students were recently given essays on topics such as "which contraceptive would you use?" At another school the topic was "If you were raped, or raped someone, how would you feel during the act?"

Parents were rightly upset with this. They have also been upset with areas of primary school moral education courses.

Most Christian parents believe that certain things should only be raised within the family. Children develop at different speeds and, because of their varied backgrounds, they should face sensitive topics in their own time.

Indeed, some topics are dangerous unless handled properly. Sexes and sexual relationships are two topics that tend to raise pupil curiosity if banded about the classroom.

The Bible makes it clear that the prime responsibility for the child's development lies with the parents. They must answer to God for the stewardship of their children.

So it is the community, not the teachers and educators, which should determine the purpose of the school. This will express itself politically from Parliament, down to parents informing other parents of school issues.

It would be wrong to imply that there is something wrong with the teaching system as a whole. The majority of teachers try hard to respect the integrity of their pupils. And those responsible for the curriculum appear to have the child's best interest at heart. But the parent-community pre-eminence in schooling must be enforced!

The church also must accept its responsibility in this area. After all, education is all about growth and maturity in people and this is just what Christianity is. Full maturity concerned with helping people change towards the measure of the fullness of Christ.

Secondly, Christian teachers and educators have a trust to keep. Their expertise is a gift from God and must be used for the sake of the whole church.

But, need the most important thing be said? We are talking to their children about their experiences. What happens in school will naturally be shared each day. It will be enriched as God intended and parents will be warned of unwanted classroom activity. Intimate knowledge of the child's day will also allow the parents to acknowledge and support desirable school learning.

Christian parent concern will inform and encourage a balanced community responsible for the school.

NEW CONFIDENCE IN EVANGELISM — CMS REPORT

The past four years had seen an upsurge of confidence in the worldwide task of the Christian church, says the Federal Secretary of the Church Missionary Society of Australia, the Rev Maurice S. Betteridge.

In a report to the General Synod of the Anglican Church of Australia, meeting this week, he says renewed optimism with which the worldwide Christian church was facing its task of evangelism had developed in spite of uncertainties and political tensions which brought the temptation to lose heart or to substitute socio-political objectives of the nations for the demands of the Gospel.

For the Western missionary in a developing country there was a constant problem to be overcome as a result of the contrast between wealthy Christian Christendom and the rest of the world.

The Rev Maurice Betteridge says that, in the eyes of Christian observers in the developing world the credibility of the Western churches is to be measured by their attitude towards their material possessions. This constitutes a direct challenge, not only to preach the Gospel, but to live according to it.

"Partnership means the sharing of common aims and purposes: it is the way of co-operation and consultation. It involves the creative acceptance of differences of approach, to serve a common end."

"It is not just a matter of expediency, but a recognition that in Christ we need each other. It accepts that diversity is a God-given fact of life."

Partnership would also call for the acceptance that churches in other lands would not always have the same priorities. The term implied a new experience of trust and confidence between the churches of different lands, something deeper than the sharing of material resources, to witness to

THE PAIN-PUZZLE

"If he's as good as they say," said the lady behind the counter, pointing upwards, "why is the world like it is?"

While I waited for my coffee I had been giving her a bit of a nudge towards the local church, when she let me have this, her major piece of defence. There being no short answer, I mumbled something ineffective and backed off with my coffee.

How, in thirty seconds could I show that short and simple answers to the problem of suffering are equally useless whether offered for or against the goodness of God?

SOLUTION WITHOUT ANSWERS

A good God running a bad world is a big problem to a lot of people. I think it is one of the major obstacles to belief and certainly one of the most difficult to answer.

Some conclude that God is not all powerful, others that he is not all loving; most that he is probably not there at all. Believers rush in to defend him and sometimes do more harm than good. For what both sides easily forget is that for the world's major mystery there will be no slick answers either way.

Indeed the real solution may contain no actual quid pro quo "answers" at all. In his commentary on the Suffering Servant in the book of Isaiah George Adam Smith wrote

"All along the history of the world the Sufferer has been the astonishment and stumbling-block of humanity. The barbarian gets rid of him; he is the first difficulty with which every young literature wrestles; to the end he remains a problem of philosophy and the sore test of faith."

away with simple answers from which ever angle!

EVILS AND SMILES

Certainly not opposed to theodicies (look that up in your favourite dictionary!). On closer examination evils often turn out to be hidden blessings. Of them, indeed, for a man of faith to conclude that good hidden even in any adversity and that "behind every door of providence he hides a smiling face."

This is, of course, an act of faith, but no less legitimate than the conclusion that there is nothing but evil in all world's troubles. Pastorally one often (but not always) finds that sufferers are humbled by their experiences and sometimes brought to God; the problem is often in the mind of the onlooker rather than the sufferer.

There were more opportunities for missionaries than there were suitable people coming forward to fill them. Only once in the past four years had the Society been able to recruit its target of 20 people per year. This was a matter of real concern.

A survey had shown that in the Australian church overseas missions were respected, but were not considered vital. There was a general lack of commitment to overseas mission by the "man in the pew". Whether or not this was an accurate reflection of attitudes, it showed that the Society could not be complacent.

As for the task of the local church. Rather, the European missionary in places like Africa had a role of encouragement, training and support.

He quotes the words of a missionary in Africa who points out that the European can also aid the local church to be more outward looking, "bringing the outside world and the worldwide church into focus".

Mr Betteridge says CMS recognised that the day of the "mission field" was over, that today it dealt with churches overseas as partners.

Partnership means the sharing of common aims and purposes: it is the way of co-operation and consultation. It involves the creative acceptance of differences of approach, to serve a common end.

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Rev Maurice Betteridge, Federal Secretary of CMS

ON & OFF THE RECORD

By David Hewetson

THE EASY CHAIR

But the smartest argument in the world is only a "straw in the wind". "Close" could never be close enough, and the gap between the theory and the whole truth will always be so wide as to make the best theory untrustworthy.

*Oh in the pleasant summer years,
Reading the tales of days bygone,
I have mused on the story of human tears,
All that man unto man has done:
Massacre, torture, and black despair;
Reading it all in my easy chair.*

It was the problem of pain that drove the Buddha to look for a way of escape. And he felt he had it by denying the reality of (suffering) selfhood.

Faced with the world's agonies the Muslim bows his head in submission to the inflexible, unquestionable (and predictable) will of Allah.

For the Christian the problem is also acute, and though he may get more signposts than the others it always leaves him in the realm of mystery.

One thing he can point to, however, is that symbol of pain and anguish which is right at the heart of his belief. He can remind himself (and others) that the central clue to life's meaning is found at the foot of the cross that his glorified Lord wears still in heaven the marks that forever declare that God and pain are no strangers to each other.

THE CROSS-CLUE

The cross has no slick answers inscribed on its rough surface, but it points clearly and deliberately to the fact that God is to be found right at the centre of the world's greatest mystery.

In his superb commentary on the book of Job, Dr Frank Anderson has put it so well: "All the 'meanings' of suffering converge on Christ. He entered a domain of suffering reserved for Him alone. No man can bear the sin of another but Jesus carried the sins of all."

"As the Substitute for all sinners His sufferings were penal, a bearing of the death penalty for sin. They were also a full and authentic sharing of our human condition with a love that gave itself completely into the furnace of affliction."

"That the Lord Himself has embraced and absorbed the undeserved consequence of all evil is the final answer to Job and to all the Jobs of humanity."

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to be held at BIBLE SOCIETY AUDITORIUM 93 BATHURST STREET, SYDNEY on Friday, 30th September, 1977 at 1.30 pm

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ACTING PRIMATE'S PRESIDENTIAL ADDRESS

"Brethren in the House of Bishops, the House of Clergy, and the House of Laity.

"I have the great honour of bidding you welcome to the Fifth Ordinary Session of the General Synod of the Church of England in Australia.

"And in particular, I am glad to offer a very warm welcome to our distinguished visitor, the Right Reverend and Right Honourable Lord Ramsey of Canterbury, who most generously made time available to come and preach at the Service in the Cathedral recently.

"It is appropriate that we should pay tribute today to the Most Reverend Sir Frank Woods who was until so recently Archbishop of Melbourne and Primate of the Church of England in Australia. He came to this country in 1957 and occupied his See for almost twenty years.

"He was the first Archbishop of Melbourne to hold office as Primate and he presided over General Synod in that capacity four years

ago. He soon became widely known in almost every Diocese of the Church of England in Australia and was deeply concerned with its welfare in the changing circumstances of our modern society. He knew a host of church people outside his own Diocese and always took a special pastoral interest in his fellow Diocesan Bishops, travelling long distances to visit them when they were ill and helping them with sympathetic understanding in their immediate problems.

He represented the Australian Church on numerous occasions at the highest level overseas and had world-wide contacts with other leading members of the Anglican Communion.

"There have been certain changes in the structure of the Church of England in Australia and in the composition of General Synod since 1973.

"The Diocese of New Guinea has now become a separate entity. The Diocese of Kalgoorlie has been amalgamated with that of Perth, and the Diocese of St Arnaud with that of Bendigo. There are now therefore 24 Diocesan units in our Church. No less than ten Diocesan Bishops who were members of General Synod four years ago have since retired. I will list their names in connection with the Province in which they served.

"The Province of Victoria has lost Archbishop Sir Frank Woods from

welcome and congratulations. "It is with great regret I must also record the retirement of the Right Reverend Ian Shevill as Bishop of Newcastle as from September 30th, 1977. We are all aware of the prolonged illness which has compelled him to take this step in the long-term interests of the Diocese and we will

wish to express our prayerful good wishes to him and Mrs Shevill for the future.

"This Session of General Synod may prove to be the most critical and significant ever to have been held in Australia. This is largely, but not only, because of the Draft Bill for a Canon to approve an Australian Prayer Book. The idea for revision of the Prayer Book was brought before the First Session of General Synod after the present Constitution came into force.

"This has been steadily pursued by the Liturgical Commission throughout the ensuing years, and there have been candid reports to each Session of General Synod.

"An article by the Rev J. R. W. Stott on The Local Church as a Worshipping

This is an edited report of the presidential address given by the acting primate, Archbishop Sir Marcus Loane, KBE, to the General Synod of Australia.

Community makes the following claim: 'It is perfectly possible', he wrote, 'to compose liturgy in good modern English which is not prosaic, pedantic or pedestrian. The overriding principle is that our God is the living God. Although He works in the past, He lives in the present. He is our Contemporary'.

"The Liturgical Commission has not only sought to bear this principle in mind, but has always striven to work within the slightly more narrow guidelines which were laid down at the first conference of the Prayer Book Commission which preceded the Liturgical

Commission. "The membership of that Commission has changed from time to time; the first Chairman was Bishop R. G. Arthur of Grafton; he was followed by Bishop John Grindrod of Rockhampton who is still the Chairman; the only persons who have served from the beginning are Bishop D. W. B. Robinson, Bishop A. C. Holland and

their work. "There are three main factors to bear in mind. "The first is the text of the Book itself. It has been a cause for major concern to work out the best and fairest method for securing a consensus of opinion and agreement about the text. Various elements must be taken into account, such as the necessity to provide copies of the Book in draft form, the cost of printing and publication, and the extreme difficulty of debate in detail.

"The Liturgical Commission and the Production Committee have worked with the closest mutual understanding in the strong hope that the book now before Synod will prove acceptable. It would be virtually impossible for the Synod to discuss the text line by line or word by word as was done in the case of the draft Constitution. The sheer length of the Book, apart from textual, or doctrinal, or liturgical questions, would rule out such an idea. Extensive amendment of the text at this stage would be very awkward, very costly, and doubtful in wisdom.

"But that does not mean that there can be no amendment at all. One would like to think that Synod would adopt a procedure similar to that which now prevails in the General Synod of the Church of England.

"There could be four years of further delay; there might be an even more complicated situation in trying to co-ordinate reports from twenty-four Diocesan Synods; and there would be serious financial loss in connection with the initial printing.

"The Liturgical Commission and the Production Committee have tried to take into account all aspects of this question with a view to arriving at the best

specified period of its assent of dissent, together with any report or recommendations which it might think fit.

"If every diocesan synod reports its assent, the President shall so declare and the canon shall come into effect. Otherwise the reports and recommendations shall be presented to General Synod and the provisional canon will be treated as a bill for a further second reading and committee stage. It is not hard to see how grave the disadvantages of such a procedure in this case could be.

"This would mean that Synod would decline to discuss a proposal for amendment unless a substantial proportion of Synod members thinks a debate on the question desirable. The great value of that rule is that it prevents a lot of time-consuming discussion on matters which are never likely to win general approval. If this idea were to

commend itself to this Synod, it would be necessary to determine by resolution what would constitute a substantial proportion of members.

"I would like to express my own confidence that the discussion of this Canon will be on the highest level of serious and dignified debate with a view to as nearly a unanimous vote as possible.

"The next factor is the way in which the Draft Bill will be treated. By the very nature of the proposed Canon, it has to be dealt with as a Special Bill unless a specified majority of Synod members agrees to treat it as an Ordinary Bill.

"If it were dealt with as a Special Bill, no finality could be achieved in the life-time of this Synod. It would have to be sent to the Synod of each diocese for its consideration; and each diocesan synod would be required to advise the President within a



Archbishop Sir Marcus Loane

truly democratic spirit, but it calls for mutual tolerance and trust on the highest level. May it be so for the sake of unity in our Church!

"The third factor to bear in mind is that an Australian Prayer Book can not impair the authority of the 1662 Book of Common Prayer with the Thirty-Nine Articles as the standard of doctrine and worship.

"This authority is entrenched in the Constitution and can not be ignored as long as that Section of the Constitution remains in force. Clergy are still obliged to use this Book 'and none other' except in so far as deviations have been approved in the manner prescribed.

"An Australian Prayer Book will be alternative order available for use by a minister at his discretion except in so far as Diocesan regulations may restrict its availability by requiring some form of parochial consent.

But no Diocesan should restrict a minister's right to use the 1662 Prayer Book at

any time at his own discretion.

"The real danger in this situation is that the Book of Common Prayer will become less and less known.

"A new generation will grow up and will lack any direct knowledge of its forms of worship. It will be of primary importance in my judgment that the Service of Morning or Evening prayer and of the Holy Communion in the 1662 Prayer Book should remain in use on a regular basis.

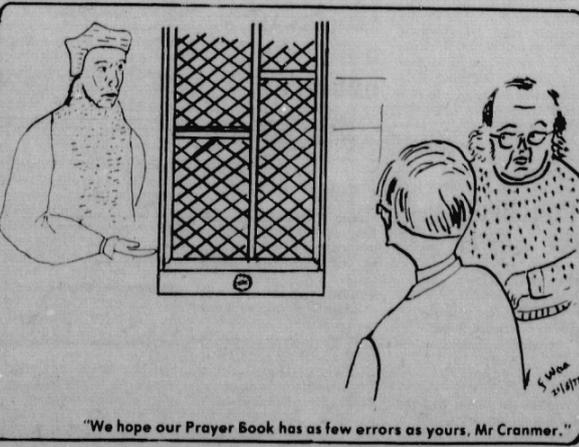
"One of the more remarkable features of this Prayer Book has been its durable character for more than three hundred years. This is partly owing to the rhythm and cadence of its style, the structure and balance of its prayer; it owes more still to the sober doctrine which underlies the reverence and dignity of its forms of worship.

"But because it affects the good order and government of the Church, it will be referred to each Diocese in the normal manner for acceptance or otherwise where that Diocese is concerned. This procedure should protect the interests and convictions of all in a

way forward. They are firmly convinced that it will be in the optimum interest of the whole Church that it should be treated as an Ordinary Bill.

"Therefore the Bishop of Canberra and Goulburn has given notice of a motion that it should proceed as an Ordinary Bill. He will draw attention to that notice of motion in his Second Reading speech, and will move it after the final committee report has been received and before the Third Reading. If the Bill is then passed as an Ordinary Bill, it will become a Canon of the Church of England in Australia.

"But because it affects the good order and government of the Church, it will be referred to each Diocese in the normal manner for acceptance or otherwise where that Diocese is concerned. This procedure should protect the interests and convictions of all in a



"We hope our Prayer Book has as few errors as yours, Mr Cranmer."

ARCHBISHOP'S CALL FOR MORE CONCERTED EVANGELISM

• From page 3

"Will An Australian Prayer Book be seen to have the same durable qualities? Time and use will tell the story. But one may hope that the Liturgical Commission will be reappointed with a clear brief to keep this Book under constant review."

"Experience may show the need for revision in ten or twelve years time; meanwhile by the grace of God may the church go forward with good hope and patience until Common Prayer is restored to our congregations."

Australian Church circles.

"It begins with a reference to the Report on the Ministry of Women which was submitted to General Synod in 1973 and notes that the majority of those who drew up that Report saw no theological objection to the ordination of women to the priesthood."

"That was an attitude which in my judgment simply begged the question; I for one believe that there are serious theological issues yet to be resolved."

"The whole question is rooted in theology, and ought to be examined accordingly."



Women's ordination —
"The whole question is rooted in theology, and ought to be examined accordingly."

"The Commission on Doctrine has submitted A Report on The Ministry of Women together with an Addendum which is in effect a contrary opinion by one member of the Commission."

"The Commission on Ministry has also included a chapter on The Ministry of Women in its Report; it is framed in an eirenic and persuasive spirit. It is not for me to enter into any discussion or assessment of either Report in detail, but there are some objective principles to which I wish to draw attention."

"A Report on the Ministry of Women is a serious and dignified document; it is certainly the outstanding discussion of these issues to have appeared as yet in

ought to be examined accordingly. This is why I think the present Report is so much superior to its various forerunners. It states the two aspects with which it deals in paragraph 6: 'one is the proper concern to ensure that the teaching and practice of this Church are consonant with the teaching of Scripture.'

"The other is the fear ... which was reflected in the 1973 General Resolution ... that the admission of women to the ordained ministry might be contrary to a divinely ordered headship of men over women, particularly within the life of the family. It then proceeds to discuss in detail the doctrine of headship and other related questions and it

concludes that 'The theological objections which have been raised do not constitute a barrier to the ordination of women to the priesthood.'

"The question is therefore seen as one that is rooted in theology, and the conclusion claims in effect that the ordination of women is consonant with sound New Testament doctrinal teaching."

"If that point of view were adopted by the General Synod, other steps would still be necessary before Bishops could proceed with the

on the Pauline statement: I would have you know that the head of every man is Christ; and the head of the church is the man; and the head of Christ is God (1 Cor 11:3). I will add my own brief comments to the Addendum.

"As God is the head of Christ, so Christ is the head of man; and as Christ is the head of man, so man is the head of woman. It may not be easy to know all that headship implies in any of these three relationships; but is clear that the Godhead is the fountain of authority and the pattern of relationship for all others."

"In the economy of the Triune Godhead, the three Persons are equal in essence, in status, in glory; yet there is a sense in which the Son is subordinate to the Father of Whom He was begotten and the Holy Spirit to the Father and the Son by whom He was sent."

"Therefore equality is not inconsistent with headship in the pattern of the Godhead, nor does headship detract from the values of true equality between the three

"It is not equality. They were equal in spiritual value and status, but not in social standing and function. Then what did St Paul claim?"

"The whole emphasis is on unity; they were ONE in virtue of their union with Christ Jesus. Basic texts such as these must be rightly interpreted if a sound and sober theology is to lie at the heart of our understanding of the issues which the ordination of women must entail."

"I now turn to something of a totally different character: that is the need for a strong and vigorous spirit of evangelism in the church for the world today. What would really happen, we are inclined to ask, if we were to engage in real evangelism today?"

"We are almost tempted to think that the Gospel has somehow begun to diminish in power. It seems in vain to hope that it will change men's lives and turn the world upside down as it did in the first Christian century. As a result, whether or not we admit the fact, we tend to

new in this experience; it runs true to human ways of thinking down the ages."

"No less a man than St Paul had felt the force of this emphatic utterance: Be not thou therefore ashamed of the testimony of our Lord, nor of me, his prisoner (2 Tim 1:8)."

"Such words were drawn from the fullness of long experience; they reflect the conflict which he had been compelled to wage in his own soul. Perhaps that conflict had become acute at the time when he was planning his first visit to the imperial city of Rome."

"Nowhere in the world would he find it so easy to be ashamed of the Gospel as in that huge metropolis. Never would he confront people people so hard to wean from the secular interests of heredity and environment."

"Therefore he braced himself like a soldier for the battle and his courage rose with the thought that he was the trusted servant of God."

"The Gospel is God's good news for the ordinary man and woman."



Persons.

"This should be a warning against any simplistic quotation of that other Pauline saying: 'There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus' (Gal 3:28). What is claimed for Jew and Greek is claimed for bond and free; and what is claimed for bond and free is claimed for male and female. What is that claim?"

become ashamed of the Gospel. "We are embarrassed in the presence of others; we remain silent when we ought to speak; we keep our faith to ourselves."

"No doubt this is why so many attempts have been made to tone down the message of the Gospel; to make it less decisive or less dogmatic; or to make it conform to our way of thinking. But there is nothing

And the ring of victory punctuates his words: 'I am NOT ashamed of the Gospel: it is the power of God for salvation to everyone who has faith' (Rom 1:16 R.S.V.).

"But what is the Gospel? It is God's great good news; good news for the ordinary man and woman. It tells how the Son of God came into the world to die on the cross and

• To page 5

Dick Sheppard — anti-establishment?

"Dick Sheppard," a biography by Carolyn Scott Hodder and Stoughton 253 pp, \$14.95

A good book for a man to read who is thinking of leaving the ministry; Dick Sheppard (1880-1937) was often on the verge of resigning, but never did. He was against the establishment, but was honoured by it.

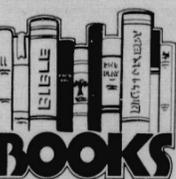
Perhaps one of the most popular preachers London has ever known, particularly during his ministry at St Martin-in-the-Fields, yet always dogged by the sense of failure; by no means an evangelical at times he scarcely knew what he believed. Yet this biography reveals his great secret — he had a tremendous love for Jesus Christ and for people.

Without agreeing with all his views one must be thankful that the Church of England was big enough to contain him. When he died over 100,000 people filed past his coffin.

Carolyn Scott records it all for us "warts and all". Dick Sheppard pioneered church broadcasting and popular religious journalism. He was a prolific letter writer. His social work was outstanding.

He was a church reformer, being one of the founders of the "Life and Liberty" movement. In 1920 Electoral Rolls were formed in every parish in England and many other aims have since been achieved.

Liturgically Dick Sheppard loved the Holy Communion service and was one of the first to introduce popular services for the people. He ministered in both the East and West Ends of London and held short tenures of the



Deanery of Canterbury and a Canon at St Paul's, where he died.

Always his chronic asthma hampered him and caused him to move to lighter spheres.

His experiences in the Great War caused him to become an ardent pacifist. Single-handed he managed to get a proposed hall at the Albert Hall changed into a Remembrance Service which is still an annual event today.

His circle of friends was remarkably wide. His family suffered from his constant activities and ill health, finally his wife left him for one of his friends. A thoroughly fascinating book which deserves a wider circle of readers in paperback!

Harry Birch

Touched by the power of Jesus

"In My Father's House" by Corrie ten Boom Hodder & Stoughton Australia \$2.45

Corrie ten Boom has the magical ability of telling a good story. Here she tells of

her early life and of her early life and of the people who made up her family. The three-storey building called the Beje and here her father worked as a watchmaker at the same time sharing his life and the riches of Jesus with all with whom he came in contact.

The Beje was always filled with people — an aunt who came for six weeks and stayed for forty years, unwanted foster children, displaced refugees, and hunted Jews.

Many were the people who were helped by Corrie's family.

Many were the people who came to know Jesus Christ through this contact.

If you would like a simple, easy to read story to fill in a couple of hours, if you would like to read of lives touched by the power of and lived in the victory of Jesus, then this book is for you.

Joyce Humphreys

Origins of university unions

"Whatever Happened to the Jesus Lane Lot?" by Oliver Barclay IVP Paperback, 176pp (English price 95p)

The "Jesus Lane Lot" were the Christian students of Cambridge University who in the nineteenth century started the Jesus Lane Sunday School for the children of a poor region of the town.

These students were the fore-runners of CICCUC, the Cambridge Inter-Collegiate Christian Union, founded in 1877. Oliver Barclay, one of its past presidents, has written a fascinating history

of the Union to mark its centenary.

This Cambridge movement is not merely significant to those who attended that University and who became Christians or were built up in their faith through the witness of CICCUC; it gave rise to the whole Inter-Varsity Fellowship and Evangelical Union movement in universities and colleges world-wide.

The impetus for the founding of such groups in Australia came from Dr Howard Guinness, a CICCUC man who came here in 1929, and stayed for good — in more ways than one!

The ebb and flow of trends within and on the fringe of the Union is fascinating. There was the rise and relative decline of the Student Christian Movement, at its inception so full of missionary zeal, but with the seeds of liberalism in it contributing to the eventual deep split between it and the evangelical Christian Unions. There was Buchman and Moral Re-Armament.

And there is the constant tension, often healthy, between steadiness and conservatism and a suspect enthusiasm such as that which led to the original founding of the Union, with such "excesses" as a Daily Prayer Meeting.

Barclay asks what is the "golden thread" providing continuity and consistency in the CICCUC, keeping it alive and true to the gospel, and concludes that it has been the members' constant exposure to a "barrage of biblical teaching and applications."

Lesley Hicks

Calvinism is only another name for consistent supernaturalism in religion.

— B. B. Warfield

• From page 4

rise from the tomb for us men and for our salvation.

"He was as it were the divinely appointed instrument in a mighty rescue operation. But it is a strange fact that men hardly ever recognise the truth at its point of greatest personal relevance. They may be lonely; they be troubled; they may be aimless."

"The know that that is so within themselves; but what they do not know or can not see is that they are under divine judgment because of sin. But the Gospel goes to heart of the matter; it tells of God's method for the recovery of the sinner."

"It meets men where they are at the lowest level of need, and it deals them as those who are lost because they are guilty. Then it shows them how the Son of God seeks to take them by the hand and lift them up out of the mud and mire."

"He will do for them what they could never do for themselves and will plant their feet on a rock which can not be shaken. He will bury their sins in the depths of the sea, and when they are buried there by the hand of God, they will never be washed up on the shore."

"St Paul had made this great discovery through grace of God in his own experience; it was something that filled him with endless awe and wonder. Therefore writing in sin-sodden Corinth to the church in the yet more sin-sodden city of Rome, he dared to take his stand with his back to the wall and tell the world what it was all about."

"He had no confidence in himself at all, but he had supreme confidence in God as he made this declaration: I am not ashamed of the Gospel: for it is the power of the Lord God Almighty for the salvation of every man or woman who will only believe."

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WHAT A WORLD!

by Lesley Hicks

THE SPIRIT OF TRUTH, UNITY AND CONCORD

The very first article I wrote in this series, published back on January 20, was a plea for mutual love and openness between Christians who classify themselves as "charismatic" and those who do not.

It drew a certain amount of flack in letters from some who saw the whole movement of what is called the charismatic renewal to be a threat, plus a letter or two in its defence. Therefore it is with some trepidation as well as exhilaration that I return to the subject. Recent reading, events and experiences compel me to do so.

I have been re-reading with appreciation and profit John Stott's "Baptism and Fullness — the Work of the Holy Spirit today". This is the 1975 revision and expansion of his smaller book "The Baptism and Fullness of the Holy Spirit" published in 1964.

In his introduction, Stott corrects the false rumour circulated by some that he had changed his theological position regarding the baptism of the Holy Spirit since writing the first book. At the same time he confesses to some immaturity in having been too negative towards the charismatic movement and too reluctant to meet its leaders and talk with them.

He stresses the great diversity within the movement; the flexibility among many of its leaders as they still seek to clarify their experience theologically; and the fact that it is often impossible, and perhaps unhelpful, to classify people neatly as "charismatic" or "non-charismatic". (I, for one, refuse to be put into either box!)

Stott emphasises the need

truly converted, regenerated, born again into the kingdom of God. The eighth chapter of Romans is a key one — eg, verse 9 "Anyone who does not have the Spirit of Christ does not belong to him."

The biblical picture seems to be of "one baptism, many fillings" rather than the two-stage conversion followed by "baptism" favoured by traditional pentecostal theology. One does not now find many in the charismatic movement who insist that the gift of tongues or glossolalia is indispensable evidence of being baptised in the Spirit. Such a view is certainly not supportable from scripture. I do accept that this can be a genuine gift from God to some of His people today — a prayer language which is a source of deep blessing to them.

Stott warns of the non-Christian or even demonic occurrence of this phenomenon, but does not deny its validity. He mentions that the spiritual "high" described as a "baptism" experience subsequent to conversion in the lives of nominal, liberal or Catholic Christians, may well be an actual conversion for some who previously had no personal relationship with Christ or experience of real forgiveness.

Basically, I accept the "non-pentecostal" position so clearly expounded from scripture by Stott, that the baptism or initiation experience in the Holy Spirit occurs when any person is

But how much we all need to be continually refreshed and renewed by the Holy Spirit! There can come to us new experiences of great variety, because God is a God of surprises. We do not need to categorise them as "charismatic" and take a "have-nots" stance towards the "have-nots", but just to keep on hungering and thirsting for righteousness and praising God for the way He deals with each one of us in our uniqueness.

One thing that delights me is to see that God is giving such a special new experience to some who are by no means those I would expect to respond to the Spirit in an emotional way. People who have always been cool and detached, or down-to-earth and practical in the expression of their Christian walk — Marthas rather than Marys — I have found transformed with a new joy, balancing out their continued practical loving service with a new delight in prayer and witnessing and learning afresh from the word of God.

I have seen evidence of the Spirit's revitalising power both in those whose walk with God has been steady and faithful over the years, and in others whose lives have seemed so miserably defeated that one could have questioned whether they knew the Lord at all.

I wonder how our average rector, suitably wary of division or emotional extremism, would feel if it came to his knowledge that his steadiest, most reliable and godly church warden had recently begun to indulge a private penchant for praying in tongues, and had begun to attend as an extra an inter-denominational group in which he found a quality of fellowship missing from his own church? Would he feel hurt, or threatened — or thankful?

I come back to my plea for openness and love. The Holy Spirit is described in the old Prayer Book as the Spirit of truth, unity and concord.

May this be true of His presence in our parishes today. We have nothing to fear, and much to gain, from recognising and encouraging His new and exciting work in our midst.

Some more recommended books, some of which I mentioned in my January article:

Stott: Baptism and Fullness.

Green: I Believe in the Holy Spirit.

Schaeffer: The Church at the End of the Twentieth Century; True Spirituality; and The New Super-Spirituality.

Marsh: Something More (especially the last chapter "The Helper").

Gillquist: Let's Quit Fighting about the Holy Spirit.

HMS to close Carinya Hostel

The Home Mission Society Council has decided to close Carinya Hostel for girls, Hurstville, from the end of September.

The decision has been caused by a number of factors — the financial situation facing the Society, the property itself which is not particularly suitable for girls, hostel work, and a complete change of staff which will occur at the end of September.

However, the HMS Council has requested its Welfare Committee to consider all aspects of this particular activity with a view to determining ways and means of continuing the

work in another form.

Commenting on the decision, the General Secretary of HMS, Archdeacon R. G. Fillingham, said "It is, of course, disappointing to make an announcement like this when so many parishes and individuals and, in particular members of the Carinya Hostel Auxiliary, have done so much. However, I am confident that a way will be found to continue this important work among troubled girls."

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YOUTH WORKERS

Scripture Union in Western Australia wants to appoint two persons to its full-time staff early in 1978, who will work together as a team and be responsible for the movement's Christian ministries to youth and youth workers. These ministries are conducted under the names of Frontier Youth Services and Inter School Christian Fellowship.

The appointees will be based in Perth and spend most of their time in the metropolitan area. Applications are called for the two positions from persons with experience in some of the following areas of work:—

- Youth worker training
- Creating/collecting resources and information
- Youth outreach/evangelism
- Christian camping
- Christian witness in high schools

Interested persons should apply in writing giving personal details, qualifications and experience to:

THE GENERAL SECRETARY
SCRIPTURE UNION OF WESTERN AUSTRALIA
9 ALVAN STREET, MTLAWLEY
WESTERN AUSTRALIA, 6050

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Word and Life

by Dr D. B. KNOX

In Remembrance of Him

The Lord's Supper is a Church service which Christians have celebrated from New Testament times. It has had several names such as The Holy Communion, The Mass, or The Eucharist, as well as the term which the Apostle Paul used, namely The Lord's Supper, or in modern English the Lord's Dinner.

The service was inaugurated by Jesus the night before His crucifixion and He dedicated that its purpose was the remembrance of Him. Through the centuries Christians have drifted away from this purpose in some quarters. There are two common errors in the understanding of the meaning of the Lord's Supper.

The first is thinking that by it we offer to God a sacrifice for the forgiveness of our sins. But the fact is that Christ has already made on Calvary the one and only sacrifice needed.

He died on Calvary in obedience to the will of God and bore our sins to the extent even of experiencing separation from His Heavenly Father on account of our sins.

That work of Christ's was perfect and is complete.

The Resurrection proves that. It is unthinkable that we should add to it by offering Christ again or by adding our own merits or

the merits of the Saints to His merits. On the contrary God offers us Salvation freely for Christ's sake. It is our part to accept, and to do the will of God in loving and thankful response for our forgiveness.

The other great error is to believe that the bread and wine is somehow related to Christ's presence. Different views are taken; some Christians think that the bread and wine cease to be and in their place the body and blood of Christ is present.

This is called transubstantiation. Others believe that Christ's human body is present along with the bread and wine, and there are further variations of the same concept, all of which associate Christ's presence with the bread and the wine.

But our Lord's human presence is in heaven at God's right hand; and His divine presence is everywhere, upholding all things by the word of His power; and His personal presence is in the heart of

the believer through the Holy Spirit, according to His promise "I will not leave you comfortless, I will come to you" (John 14).

It is a very grave error to think that the eternal Son of God who became man and died for us at Calvary and rose again and ascended to His Father's right hand becomes present in His human body at the words of the Priest at the Lord's Supper.

It is impossible to have true spiritual fellowship with Jesus when we are believing this. For how can we have fellowship with what looks like bread and wine. We may have a mystical feeling, but this is not the personal fellowship of which the Bible speaks and which Christians experience.

However the truth is that the bread and the wine never change their nature, though they change their significance. In the context of the Lord's Supper they become signs, visible words as it were, which speak to us about Christ's death for our forgiveness.

They are not signs of Christ's presence, but signs of His death on Calvary so many centuries ago, the benefits of which we enjoy at the present moment through the experience for forgiveness and fellowship with Him — a fellowship which will have no ending.

What then are we to say is the meaning of the Lord's Supper? It is a



remembrance of Jesus' death for us or that is what the bread and wine stand for, and it is impossible for true Christians to remember Jesus, that is, without our minds rising to His presence and speaking to Him and Him speaking to us.

No more wonderful way of occupying our time can be thought of than having fellowship with Jesus, and it is impossible for spiritually minded persons to remember Him without this fellowship ensuing.

This is what happens in the Lord's Supper, for the bread and the wine have been given to us by Jesus as a very concrete way of bringing Him and His love for us to our remembrance in order that we might have fellowship with Him. Moreover this remembering is in the context of fellowship with one another.

We are all there together in Church remembering Jesus, so we deepen our fellowship as Christians with each other and at the same time we draw closer to our saviour through this meal which He has given us for His remembrance.



AN INNOCENT AT LARGE

by DONALD HOWARD



renditions of old hymns, and the Australian Inland Missionary spoke on the prodigal son.

I saw misty eyes on some tough old cattle fingers that night. I wonder whether the parable would have the same effect today?

THE GREATER THE DISTANCE from civilisation, the more versatile padres had to be. Tooth-pulling, first aid and minor ops were all in their line.

On the whole they had better luck than a couple of us one night.

An aboriginal stockman was thrown from his horse just after dark and broke his leg. For years I'd lugged a St John's Ambulance book in my sprog, and now came the big moment.

Holding the pages near the carbide lamp, I dictated directions while mate strapped the leg, using the sound leg as a "splint".

There we were, lone figures under the tropical sky, fully conscious of our roles in this human drama.

Its climax came when I saw that he had the legs mixed up; all bandages had to be undone and the work repeated on the other leg, to the bewilderment of our patient.

Fortunately, the knots were well tied. On the flight to Wyndham, the terrified fellow tried to undo them and jump through the door. But he stayed neatly trussed and returned to tell the story.

A METHODIST MINISTER, the Rev "Bluey" Noble, once called at an isolated station where the main house had

iron walls, spinifex roof and cow dung floor (don't be upset, it makes a very good floor surface).

Bush furniture was of simple design with greenhedge covering on chairs and beds; rooms were few and amenities almost non-existent.

It was the sort of home which many knew, and this one fitted the norm of having so many youngsters that it resembled a rabbit warren at sunset.

During his first meal, Mr Noble listened as the concerned parents confessed that their children had never been "branded". He had a few days to spare, so was able to outline the gospel and the significance of baptism.

"Well padre," the stockman said, "the missus and I haven't been branded either." So, without any frills, the whole family was baptised before neighbours who had travelled for a couple of days in order to be there.

THE YEARS WENT BY, and a bush padre on deputation in the south was one night approached by a tough-looking fellow who asked if he knew anyone called "Bluey" Noble. He did. Would he take a message to him? Certainly.

So the questioner gave his name and added: "Just tell him that the brand still sticks."

Who would expect an Aussie outstation to provide a setting for the perseverance of the saints?

Fortunately, some men had the vision and the faith to believe that with God such things are possible.

Christians aid Viet refugees

Refugees who have come to Australia have made rapid progress in learning English and finding jobs. There have been those with special difficulties, such as families who have small children and no father.

As the refugees have left the Commonwealth Hostels and moved into the community they have been visited by Social Workers employed by the various voluntary agencies, such as Anglican Immigration Office and St Vincent de Paul. The Dept of Social Security co-ordinate this work.

The problem now is that each agency has so many on their lists that they are unable to give each family the attention they would like to. Ideally, neighbours, local churches and community groups could follow up just one family and help with English, transport or rent (where necessary) or just in getting to know the

community's ability to absorb them.

A group aiming to help in this way in Sydney is the recently formed Indo-Chinese Refugee Association. ICRA's already exist in Adelaide, Melbourne and Canberra.

Their aim is "to promote the integration of refugees into the community and to give sponsorship support where necessary."

ICRA will be able to bring together those in need and those offering assistance, eg household items, taking people on outings, "adopting" a refugee family in the community or a hostel or visiting the sick.

ICRA's first public meeting will be held on Monday, September 19 at 8.15 at the Sir John Clancy auditorium in the University of NSW. (Plenty of parking, enter by High St gate.) The Hon Michael Mackellar (Minister for Immigration and Ethnic Affairs) will be addressing this meeting as well as Dr R. Mann of Melbourne ICRA and a spokesman from the Federal Opposition.

The programme will include dancing and singing by the Cambodian, Laos and Vietnamese Associations. Brochures will be available at the meeting for people to fill in if they would like to offer assistance, eg secretarial help or any practical help.

PEOPLE LISTENED TO READATHON

One of the people involved in the recent SU Bible Readathon in Sydney Square said: "Why don't we do it again?"

But why? — Because people heard the Word of God, and its impact hit them. Many simply passed by, but others stopped to listen, some of whom came again and again. Bibles were distributed to those keen to read it for themselves, and evangelistic literature handed out. People came to ask those involved what it was all about — and worthwhile discussions ensued. A Workman said: "What Union do you represent then?" What an opportunity! He accepted literature.

The stalwart individuals who read the Bible through the night hours, had a good opportunity to talk to many. Some nights, several passers-by enquired, and remained an hour or more. One man missed the last train home as a result, and stayed talking with Christians till 5 am!

A young sailor from Perth, just arrived in Sydney, spent most of Sunday afternoon hanging around the Readathon area, and was engaged in conversation a number of times. He didn't know much about the Bible but asked lots of questions that showed that a new world was opening up for him. He was invited home by one of the SU workers, stayed for a meal, and then went to church with him. He stayed for fellowship and had a great time — and came back the following week.

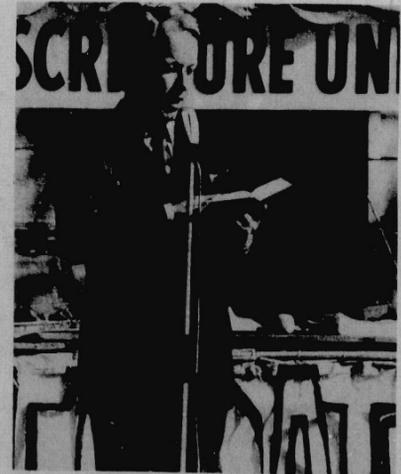
A little man, standing with his head bent, obviously listening with concentration, was offered literature which he accepted. "Tell me," he asked "What is that

gentleman reading?" "He is reading from the book of Isaiah in the Bible!" one worker replied.

"It is beautiful!" he said, "beautiful and so true too! Where can I buy a copy of this book?" She brought him a TEV Bible and showed him. He bought it and said "Now show me where he was reading", which she did and marked the place.

Later in the day he was seen again, listening with the same concentration to a reading in St Luke's Gospel.

Why not do it again?



Mr Ridley Smith commenced the SU Readathon in Sydney Square with the Gospel of St Matthew Chapter 1. Over 300 other readers were to follow throughout the following 150 hours, 24 hours a day, until 7 pm Sunday evening, July 10th. Photo: Ramon Williams.

WHAT!

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THE BISHOP SPEAKS OUT

... on Denominations in the Church



Bishop Short

"The emergence in June of the Uniting Church of Australia created a new interest in efforts on the part of some to bring together the various Christian denominations.

"Probably because of this interest the TV Current Affairs programme recently looked at moves that have taken place between Anglicans and Roman Catholics.

"Let us first realise that it is not necessarily wrong for a number of denominations to exist within the Christian Church. Historically, some denominations have grown out of disputes between Christians. Others, however, have arisen from the very fact of the national, geographical and cultural barriers that place people in certain groupings.

"On the positive side, the different denominations provide for a variety of approaches in worship and Church practice. They therefore meet the need for people to express their faith in a variety of ways. The only limiting factor here is that our worship and practice must always conform to the character of God as He has shown it to us. It must not in any way oppose this.

"This wrong aspect denominational structures becomes clear when they actually separate Christian from Christian. That kind of barrier ought to be removed.

"The coming together of denominations, however, can only be on the basis of truth. This truth is in the Bible and lasting organic union can only take place when Christians acknowledge its full and final authority. Meanwhile, there are no personal barriers between Christians who individually have acknowledged the authority of the Bible and the Lordship of Jesus Christ, who is the central figure of that book."

DEAN'S CALL ON EDUCATION

• From page 1

"More parents today are turning to independent Church Schools because they want to teach the four 'Rs' — Reading, Writing, Arithmetic and Religion.

"When teachers whether in a Government or Church School have a high sense of vocation, that is, teaching for the child's sake and not their own, they will be prepared to persevere through difficulties to negotiate rather than to go on strike, to take a personal interest in each child, to encourage contact with parents and to realise their accountability to the taxpayer, the Department, the parents, the child and to God.

"What greater inspiration could a teacher have than that given by the greatest teacher of all times, Jesus Christ Himself.

"My advice to all who teach is to read the New Testament very carefully. Study the method, the motivation and the message of Jesus Christ.

"My advice to all pupils is to go to the best teacher alive today, Jesus Christ. Learn from His guidance. Follow His example. Accept Him into your life as your friend and Saviour."

Taking part in the Service were the Katoomba High School Band, Abbotsleigh School in Dramatic Bible Readings and the Choirs of St Andrew's and St Mary's Cathedral. Mr Arthur Buchan, Deputy Director General of Education represented the Minister for Education.

Baptists make grant for USSR work
The Baptist World Alliance has designated \$28,800 of its Relief Fund for Interchurch Aid for Theological Education to a project in the Soviet Union. The amount has been reserved for an institution of theological training in the USSR, to be paid to the All-Union Council of Evangelical Christians and Baptists promptly upon request after the necessary permissions are obtained from the authorities for the opening of such an institution.

Dr Robert Denny, the General secretary of the Baptist World Alliance, explained, at their council meeting in Miami, Florida, this month, that in the past there have been two attempts to start a Seminary in Russia in which more than £39,000 had been expended. In 1922-3 a sum of £25,600 was spent on the establishment of a seminary at Leningrad (then St Petersburg).

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MAINLY ABOUT PEOPLE

KENYA RECIEVES AID FROM WORLD VISION AND CMS

A CMS missionary is heading an exciting development aid programme in western Kenya.

SYDNEY Rev B. A. Woolcott, Curate-in-charge St Paul's Bedford has been appointed rector at Sutton Forest.

Rev Canon V. R. Cole, rector St Mary's has been appointed rector of Forresterville.

MELBOURNE Rev Dr J. Wilson, has resigned from the position of Assistant Curate at St Hillary's Kew as from 14th August, 1977 to continue as Lecturer in Old Testament, Ridley College.

Rev J. Humphrey, has been appointed to Parish of St Stephen's, Richmond. Induction by Bishop Dann at 8 pm on Wednesday, 23rd November, 1977.

Rev C.H. Pilkington, has resigned from Parish of Mount Dandenong as from 31st January, 1978.

Rev J. O. Were, has resigned from the Parish of St Paul's, Gisborne as from 30th November, 1978.

Ven S.C. Moss, has accepted the position of Acting Archdeacon of Box Hill as from 1st September, 1977.

ARMIDALE Rev B. A. Lancaster, Vicar of Guyra is to become Vicar of Inverell as from the end of October, 1977. He succeeds the Rev C. R. Evans, retired.

MAX WARREN DIES

Dr Max Warren, widely regarded as one of the outstanding missionary statesmen of this century, died in hospital at Eastbourne on Tuesday night aged 73.

Dr Warren was general secretary of the Church Missionary Society from 1942-63 and Canon and Sub-dean of Westminster Abbey from 1963-73.

He held honorary doctorates at Toronto, Tokyo, Glasgow, Sierra Leone, and Huron universities.

Ted Alexander and his wife Wendy, who come from Britain, are helping to open up a new life for 5000 people in the village of Khasoko, about 240 miles from Nairobi.

Ted, who is also an agriculturalist, is fighting a killer which plagues the region, claiming the lives of two out of every five children under the age of six — malnutrition.

Two thousand Australians, members of the World Vision Aid Team, are joining this Anglican project, called the Christian Rural Service.

The aim of the World Vision Aid Team is to sponsor self-help projects throughout the Third World. In the last year it has raised over \$400,000.

One of the main problems in Khasoko, is that the small farms are not very productive. Ted Alexander will introduce methods that will change this.

SYNOD DECIDES ON WOMEN

From page 1

reports on the issue by churches in the Anglican Communion had been taken into account. All of them had shown a similar attitude on the matter to that of the Australian commission.

The Bishop added however that the Australian group had paid greater attention to exegetical questions of scripture than any other part of the Anglican Communion.

The resolution which the Synod adopted is an amendment to the original motion which Bishop Thomas put before the House, replacing the words "there are no fundamental theological objections to..." with the words "theological objections which have been raised do not constitute a barrier to..."

Archbishop Loane said in his address that the Commission's report on the ministry of women was "the outstanding discussion on these issues to have appeared in Australian Church circles."

He believed, however, that the wording of the Commission's conclusion,

contained in the original motion, "simply begged the question."

The report claimed in effect that the ordination of women was consonant with sound New Testament doctrinal teaching.

Archbishop Loane said GS ought not to lightly pass over the Minority Report of the Commission, by the one dissenting member, The Rev Canon D.B. Knox (Sydney).

The heart of Dr Knox's report, he suggested, was that "God's word makes clear that in creating humanity God gave a headship to man which he did not give to woman."

Miss I. Jeffreys, the South Australian laywoman who supported Bishop Thomas' motion, said it was not her calling to be the first woman priest, but many other women did feel that this was their calling.

One of five women members of the GS (there are 200 male representatives), she said people who believed priests should be male because Christ was male should also believe that priests should be Jewish, and celibate.

It was not intended that women would in any way displace men from their priestly function, but a partnership with men was sought.

In the church context the relationship between men and women was of brothers and sisters, not as in the marriage relationship.

"Men and women need each other. Each have gifts which can be shared in partnership."

"We need everybody's contribution, freely given in the service of God as He calls us."

Dr A. Bryson, a layman of Sydney diocese, proposed an amendment to the motion to delay make a decision on the issue at this stage, "re-appointing the Commission to continue its study of the ministry of women in its widest implications with a view to bringing its conclusions to the next General Synod, and any further recommendations."

He believed that there were theological obstacles on the question of ordaining women which had yet to be sorted out.

Rev R. E. Lamb, Rector of the Sydney parish of Caringbah, put forward the amendment, which was finally adopted.

He said that to say there were "no theological objections" was not an accurate reflection of the Commission's report; neither was it true of scripture.

WCC UNDER FIRE AGAIN

Criticism of the views and condemnation of the actions of the World Council of Churches is made this week in a 100-page paperback The Fraudulent Gospel: Politics and the World Council of Churches by Bernard Smith, national secretary of the Christian Affirmation Campaign.

BIBLES TO UGANDA

Bishop Festo Kivengere, in exile from Uganda, visited the Bible Society in London last Friday to hear about a massive appeal aimed at sending 150,000 Good News Bibles to schools in Uganda.

Bishop Kivengere thanked Tom Houston, executive director of the society, who organised the appeal in England and Wales. The Bible Societies in Sweden, Canada, West Germany and Switzerland have pledged 37 per cent of the total.

The appeal was launched on July 11 and already £75,000 has been received in this country including a £900 gift from one Surrey church and 50p from a young girl who offered "half a Bible".

"It is an incredible response," said Mr Houston, "but it shows how Christians in this country are ready to meet needs in trouble-spots such as Uganda once they are aware of the opportunities which are there."

Bishop Kivengere commented: "This project is right in line with the vision of the late Archbishop Janani Luwum for the Church of Uganda's centenary year. It was his great burden to see it as a celebration of the Scriptures, the living word and the living Church." CEN



Tom Houston, left with Bishop Festo Kivengere

FAM JOINS ANTI-CASINO CAMPAIGN

The Family Action Movement, which outpolled all other minor parties in the last NSW Senate elections in December, 1975, supports the stand taken by the NSW Council of Churches in opposing the legalisation of gambling casinos.

FAM is urging its supporters to sign the petition prepared by the Council of Churches and to lobby the members of State Parliament who are presently considering the casino issue.

FAM urges Premier Wran to honour his pre-election promise not to legalise gambling casinos and to take immediate action to close the existing illegal casinos. Such casinos operate in direct contravention of the Gambling and Betting Act and are being exempted from the require-

ments of fire safety regulations.

FAM believes that New South Wales, with an annual gambling turnover of \$4000 million, already has more than sufficient gambling outlets. Gambling in general and casinos in particular are based on greed and foster an undesirable "something for nothing" mentality.

Casinos, where the stakes are relatively high, are a particularly pernicious form of gambling and their legalisation can only result in the



Mr Neville Wran

WORLD VISION TO SUPPORT ANGOLAN REFUGEES IN NAMIBIA

World Vision has decided to give \$39,000 worth of emergency relief to Angolan refugees currently living in Namibia.

A survey team has just returned from southern Africa, where it was found that these refugees are in serious need. The survey team was extremely critical of the lack of outside help and of the apartheid policy of the South African Government.

Harold Henderson, the executive director of World Vision of Australia, said, "It seems that the rest of the world has turned its back on these people, simply because they are living in an area administered by the Government of South Africa."

"Their plight is a tragic example of what happens when political situations take precedence over the needs of people."

"World Vision has appealed to the United Nations High Commissioner for Refugees to seek some kind of humane settlement for these people, without regard to the politics of the situation."

"It's time," said Mr Henderson, "that the rest of the world began thinking of these refugees as human beings. They are in Namibia instead of somewhere else purely by an accident of geography."

World Vision funds will be used to buy tents for 250 families and blankets for 1500 people. Some of the money will also be used to help university students among the refugees, so that they can continue their education by correspondence.

"The forcible separation of people of different races, and the so-called contract labour, which separates men working in mines from their families for six months at a time, is anti-social, anti-family, sub-human and sub-Christian."

"They are another shame-

ful example of sacrificing people and family life for the sake of political and economic consideration," concluded the World Vision leader.

DONATIONS

We acknowledge the following for their donations, received up to August 17, 1977:

Dr A. E. Vaughan, Berowra Heights; Dr R. K. James Oatley; H. Clerckeko, Sans Souci; D. H. Porter, Sans Souci; F. G. Michael, Cairns, Qld; R. Palfield, Sealforth; G. L. Lowe, East Roseville; J. Turner, Lane Cove; L. B. Worthington, Condobolin; J. L. Dooly, Brookvale; R. Newland, Briar Hill.

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Mr Harold Henderson



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GENERAL SYNOD TAKES IMPORTANT DECISIONS

The General Synod of Australia ended after only four days having made some important decisions which will affect the life of the Church of England for years to come.

The most important was that to accept, with only minor amendments, the Draft Australian Prayer Book. This was done by an almost unanimous vote.

It now goes to Diocesan Synods for discussion on whether and how it will be used in the individual dioceses.

Synod passed a number of Canons. These included a number of machinery bills, such as on amending the Clergy Provident Fund Canon. Synod also passed a Canon creating the machinery for the formation and administration of

missionary dioceses in Australia. A Canon was passed regularising the practice of parents being godparents to their own children.

It also passed a Canon making it possible for a Diocese to relieve a minister of his obligation to use a

surplice in certain cases. This was passed after a resolution from the Synod of the Diocese of Sydney in 1973 requesting the Standing Committee of that Diocese to promote such a Canon.

General Synod re-appointed the Commission on Doctrine and the Commission on Ministry to continue in their roles of research and consultation into matters

consider the desirability of preparing legislation to implement this view.

General Synod enthusiastically accepted an expansion of the Church's national office by the appointment of a first full-time General Secretary.

Synod then immediately authorised the appointment of Mr John G. Denton, the present part-time Secretary, to the new position. Details are to be worked out by Standing Committee. It is expected that the appointment will become effective on

CMS MEETS ITS BUDGET — NEEDS 20% MORE IN 1978

The Federal Council of CMS, at its meeting in Sydney in August gave thanks for the full provision for its 1976-1977 commitments, by an income which exceeded \$900,000.

The Budget for 1977-78 was then considered and a figure accepted which calls for an Australian target of \$1,093,600 — an increase of 20 per cent.

The Federal Secretary, the Reverend M. S. Betheridge comments:

"Factors which are significant in this increase are:

"Inflation — The cost of living in countries where our missionaries serve is constantly rising — in some areas dramatically. For example the price of rice, the staple food, has increased for than four-fold in some countries."

"Within Australia a most careful watch is kept on the costs of home administration and missionary education but inevitably these essential services are more costly year by year. Missionary allowances are regularly revised and the cost of housing, travel, and other expenses involved in their work are constantly rising."

"Travel costs to enable regular Leave and Home Service in this country as well as the allowances necessary while at home are other factors which increase all the time."

"Devaluation of the Dollar — In our Society, with missionaries working in 11 overseas countries, exchange fluctuations have a significant effect on our finances. The November 1976, devaluation had a partial effect on the 1976-77 figures but 1977-78 will feel the full 12 months' impact."

"The average estimated increase in budget figures for money remitted overseas is 14 per cent."

"Each State is responsible for its own branch budget. The major portion of that budget is that State's share of the Federal budget."

"The State budget must also cover the recruitment of new missionaries, the care of missionaries on leave, missionary education and pray information for members and parishes as well as the raising of funds for the Society."

"The Federal budget which is provided by the States, meets the costs of missionaries serving overseas. For example the figure for

Tanzania is over \$200,000 and for Indonesia \$100,000.

"An important part of the Federal budget is allocated to scholarships for national church leaders either to study overseas or to come to Australia for further study, as well as grants to Theological Colleges and Bible Schools."

"The Federal budget also provides for the training of CMS missionaries at St Andrew's Hall, the CMS Federal Training College in Melbourne."

"There are many reasons why missionaries are serving for shorter periods overseas these days — notably because of the problems of education for their children."

"This means that there is a more rapid turnover of staff and CMS needs to be recruiting an average of 20 new missionaries a year."

"Churches overseas still welcome missionaries and we have many requests for those who will come and serve within the fellowship of an overseas church in the task of training and encouragement in evangelism and social concern."

"Missionaries are still wanted but they must be highly skilled and well qualified if they are to gain work permits to enter many countries. They go at the invitation of the local church and because the local church wants them."

"Commitment to CMS is commitment to world mission and to the church around the world — to stand alongside fellow Christians in Kenya, Tanzania, Pakistan, India, Nepal, Malaysia, Indonesia, Hong Kong, Japan, Peru and North America."

"Commitment to CMS is commitment to support just under 150 missionaries on both long and short term service but our informed prayers through the thoughtful reading of CMS literature."

"Commitment to CMS is commitment to pray that God will raise up 20 new missionaries each year for service with the church overseas."

"And commitment in faith to work for a budget of \$1,093,600 in the current CMS financial year 1977/78."

AUSTRALIAN CHURCH RECORD, SEPTEMBER 15, 1977 — 1



Protesters outside St Andrew's Cathedral after the General Synod Service at which Lord Ramsey was the preacher. The protest was organised by women members of the Sydney Parish of St George's, Paddington.

ON OTHER PAGES

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