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Remarriage of Divorcees
General Synod Issue

One of the most contentious issues at the meeting of General Synod this month at Sydney Church of England Grammar School, North Sydney, is the report of the commission on marriage and divorce and the draft canon to be presented on its behalf.

The commission was unable to reach a unanimous decision. The majority favour the canon permitting remarriage of divorcees in some circumstances; the minority oppose it.

The canon provides for a matrimonial commission in each diocese (or 2 or more dioceses by agreement) consisting of the bishop or another president and two other members, with the possibility of additional consultants without votes.

Two people, one or both of whom are divorced, may apply to an incumbent, for permission for a church marriage, and the incumbent is to forward the application to the matrimonial commission, indicating whether he approves or not.

The commission will decide by majority, subject to the diocesan bishops' confirmation, and if the application is refused no reasons for refusing will be given to the incumbent concerned.

Christian Marriage

Applicants will have to satisfy the commission that the person or persons previously married sincerely regret the breaking of marriage vows made in that marriage, that both parties intend the second marriage to be a life-long union, and that they understand and endorse the Christian doctrine of marriage.

The present draft canon is seen as an attempt to achieve uniformity; at present some Australian dioceses bar remarriage completely if one party is divorced while others allow it to the innocent party in case of adultery.

The draft canon has been criticised not only by rigorists who object to remarriage after divorce in any circumstances but also by those who fear that it

will create bureaucratic bodies that will probably cause great expense.

Other draft canons permit the three dioceses in South Australia to form a province, provide a new form of declaration to be made by clergy on ordination, and (again apparently to achieve uniformity) purport to regulate the admission of non-Anglicans to Holy Communion.

The proposed new form of declaration by clergy is as follows:

"I firmly and sincerely believe the Catholic Faith and I give my assent to the doctrine of the Church of England in Australia as expressed in the Thirty-nine Articles of Religion, the Book of Common Prayer and the Ordering of Bishops, Priests and Deacons; I believe that doctrine to be agreeable to the Word of God; and in public prayer and administration of the sacraments I will use the form in the said book prescribed, and none other, except as far as I am permitted to deviate there from under section 4 of the Constitution of the Church of England in Australia."

Reports

Reports to be presented include one on church structures (at the diocesan and provincial level), and one from the Missionary and Ecumenical Council recommending, among other things, full communion with the Church of North India and the Church of Pakistan, the Church of South India, and the Mar Thoma Church.

The Liturgical Commission's Report refers to the possibility of a Book of Common Prayer to be presented to General Synod in 1977 and the difficulty of revising the Psalter.

The Report of the International Affairs Commission sug-

Gippsland favours
open table policy

Gippsland synod at its recent meeting passed a motion favouring the open communion table to active members of other denominations. Moved by Mr T. G. Littleton, the diocesan chancellor, and seconded by Archdeacon Knife, the registrar, the motion read: "That this synod, believing that

this Church should make provision to welcome Christians from other Churches at the Holy Communion, expresses the opinion that a person is eligible to be admitted to the Holy Communion—

- if he is a member of the Church of England in Australia who has been confirmed in that Church or is ready and desirous to be so confirmed;
- if he—
 - has been baptised; and
 - is a communicant member of another Church, the members of which subscribe to the doctrine of the Holy Trinity; and
 - is in good standing in his own Church;
- if he has been baptised and is included in a class of persons authorised by a rule of General Synod to be admitted to the Holy Communion; or
- if he has been baptised and is in immediate danger of death.

This synod requests its representatives at General Synod to support any canon brought forward to General Synod to give effect to this resolution."

Air pollutant

Cigarette smoking is the most deadly air pollutant of all, a veteran New Orleans surgeon told Colorado physicians. Dr Alton Ochsner charged that cigarette smoke is 100 to 1,000 times more devastating to the human lung than general air pollution and contains up to 13,000 times more carbon monoxide than industrial air we breathe.

He said, "The time is ripe for government and voluntary groups to mount a more vigorous program on all fronts to portray smoking as what it really is—a dirty, smelly, foul, chronic form of suicide." — Surgeon-General Lesse L. Steinfeld.

Education board
mounts big exhibition

The Sydney Board of Education is throwing its entire resources behind a Christian Education Exhibition to be held from May 16 to 24.

The exhibition, to be held in St. Andrew's Cathedral School's temporary accommodation at 511 Kent Street, Sydney, will include the latest educational techniques and media.

It has been the first major task of Mr Chris Dudley, the Board's Youth Education Officer.

The Board's Organising Secretary, the Rev Ray Bomford has said: "It will provide for parish Sunday School teachers, R.I. teachers, leaders, clergy and young people an 'instant-guide' to a host of new ideas, techniques and methods aimed at strengthening the effectiveness

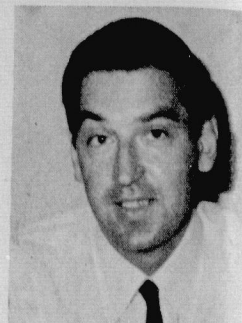
of Christian teaching in the church and elsewhere.

"The Exhibition will be of interest too to those associated with the State school system and to teachers and staff members of church and independent schools.

"There will be plenty for the ordinary church member, uncommitted to the above fields of service, to see and learn from the exhibition and its associated demonstrations and teaching sessions.

"Such special 'teach ins' will include sessions on Communication in the Seventies; Education for all the Family; Music and Craft workshops; Drama in Christian Education; some new ideas on puppets; quick sketching and art; what can be done with a creche; and many more."

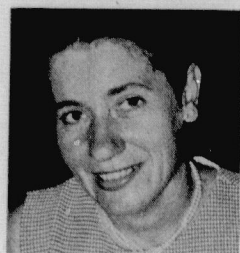
The exhibition will be open



Chris Dudley

daily from 10 a.m. to 9.30 p.m. on May 16, 17, 18, 19, 21, 22, 23 and 24.

BIBLE LADY TO KEY POST



Miss Elizabeth Goodin

For the past three years she has served as executive assistant to the Commonwealth secretary of the Bible Society in Australia, Rev J. R. Payne.

On her way to London, Miss Goodin will be visiting Bible Society headquarters in Hong Kong, Canada, and the United States.

The UBS World Service Centre is responsible for administering a budget of several million dollars annually.

Bible Society supporters in such countries as Australia, the US, Canada, and Great Britain, supply the funds, which are used to subsidise scriptures in poorer countries. In many countries scriptures are sold at only a tenth of their actual cost, because that is all the people can afford. The Bible societies pay the difference.

While Miss Goodin looks after the affairs in the World Service Centre, her partner, Mr John Dean, will be visiting Africa and Europe, assessing needs and co-ordinating activities in the various autonomous bible societies.

ST JOHN'S, MORPETH
CELEBRATES ITS 75th

St John's College and Old Johannes are arranging to celebrate the 75th anniversary of the founding of St John's as a theological college. Formerly at Armidale, it is now at Morpeth and is controlled by the diocese of Newcastle.

The Commemoration Service will be held on Wednesday, May 9, at 8 p.m. Dr Frank Woods, Archbishop of Melbourne and Primate will preach.

Bishop David Hand of New Guinea will give an address in the College library at 10 am on Thursday May 10.

The Morpeth Lecture will be given by Mr Francis James in the will be held in St Peter's, East Great Hall of the University of Newcastle at 8 p.m. on May 10. His subject will be "The theology of violence in 1973."

Shoalhaven
teach-in

An Autumn Teach-in arranged by the women of the Shoalhaven Rural Deanery in the Wollongong area was led by a strong team of well-qualified women.

It was held morning and afternoon at Christ Church, Kiama, on Monday, April 30, and drew a very good attendance. The theme was "Life that is life indeed."

The finest qualification was that all the leaders were mothers. Mrs Audrey Delbridge is a graduate in modern languages and wife of the Bishop in Wollongong. Mrs Doris Taplin is a Master of Arts of Trinity College, Dublin. Mrs Shirley Andrews was a teacher and recently served CMS in East Africa. Mrs Margaret Fuller is a trained social worker.

Mrs Andrews led the morning session devoted to "The Christian woman in our affluent and materialistic society." Mrs Taplin led the afternoon session—"Practical Christianity in the home."

Invitation
not
accepted

The diocese of Sydney has decided not to participate in an inter-faith religious service in connection with the opening of the Sydney Opera House.

The service, which was proposed to be held in the Domain, would have contributions from non-Christian religions.

In a reply to the invitation, the Diocesan Secretary, Mr Warren Gotley, wrote: "The Diocese has a principle of not sharing in religious services which are not specifically Christian services, and therefore the Standing Committee of the Diocese has resolved not to participate in this particular service."

Mainly About People

It has been announced that Dr Michael Ramsey, Archbishop of Canterbury, since 1961, will retire at the age of 70 in 1974.

Rev John D. Singleton, rector of Lang Lang (Gippsland) has been appointed rector of St John's, Yallourn from May 28.

Deaconess Margaret I. Spry, of the staff of the Mission of St James and St John, Melbourne, since 1968, has resigned and has been appointed Welfare Officer for the shire of Wodonga from the end of March last.

Rev Stuart McL. Young, vicar of Holy Trinity, Balacava (Melbourne) since 1969, has been appointed vicar of St Albans, West Coburg from May 18.

Rev David M. S. Cohen, General Secretary of the Bible Society in New Zealand, has been seconded to Africa for three years as Regional Secretary for the United Bible Societies. He is living in Nairobi, Kenya.

Rev Howard C. Ainsworth, with the Chaplaincy Department (Melbourne) since 1969, has been appointed to an ecumenical chaplaincy at Preston and District Hospital from May 6.

Rev Henry H. Kiddier, vicar of St Mark's Leopold (Melbourne) since 1968, has been appointed vicar of Holy Trinity, Bacchus Marsh from May 2.

Rev Charles T. Holloway, vicar of St Aidan's, Strathmore (Melbourne) since 1969, has been appointed to a chaplaincy with the ITIM from July 1 next.

Rev Robert G. Long, vicar of St Luke's, North Brighton (Melbourne) since 1966, has been appointed vicar of St Eamwyth's, Altona from May 31.

Rev Joseph K. R. Good, chaplain of MCEGS (Melbourne) since 1969 has been appointed chaplain of St Michael's CEGGS from April 9.

Mr Vincent Craven, after 25 years with Inter Varsity Christian Fellowship of Canada as director of Boys' Camps and General Director of Ontario Pioneer, has resigned from July next.

Rev Peter Hopkin, rector of St Jude's, Brighton (Adelaide) has exchanged parishes for a year with Rev Peter Hawker, vicar of St Botolph's, Boston, England.

Canon Reginald T. Arrantash, rector of St Mary's, Bussellton (Bunbury) since 1967, has been appointed rural dean of Blackwood.

Rev Dr John Nurser has been elected chairman of the Canberra Society for the Study of Religion and Theology, succeeding Professor P. A. Moran.

Rev Gregory M. Blackland of Sydney has been appointed commissary in Australia for Right Rev David Pytches, Bishop in Chile, Bolivia and Peru.

Rev Donald G. Anderson, locum tenens of All Saints, Matraville (Sydney) for several months, has been appointed in charge.

Rev Oswald G. Dent, rector of St Stephen's, Lidcombe (Sydney 1927-47) and who has been retired since 1951, died in Sydney on March 30.

Melbourne Referral
Centre active

In its first few months of operations, the Mission of St James and St John Referral Service is helping to meet a critical community need in Melbourne.

Rev Alan N. Appleby was licensed to the staff of the Mission of St James and St John late last year as Director of the Counselling and Referral Service for Alcoholics and Drug Dependents.

The Counselling Unit is now established in the premises of the Victorian Foundation on Alcoholism and Drug Dependence and is providing a worthwhile service for this community problem. Since the opening of the service in November up until the end of March, 174 cases have been in touch with the service. One hundred and seventeen of these presented during the January-March quarter.

Most people contacting the service are telephoning. Many others are calling in, some are writing. A few inquiries come from interstate.

In most cases of contact with

the service it is a close relative, usually the wife of the sufferer who makes the first inquiry. Almost all cases have been problems with alcohol, although the service is available to deal with problems of drug abuse.

Referrals to the unit have come from many sources—social workers, clergy, doctors and even from radio talk-back programs.

Support has been extended in many cases where there seems no likelihood in the near future of the affected person being willing to seek help. Nevertheless, referrals to treatment agencies have been made in some 55 cases.

Mr Appleby has established liaison with Alcoholics Anonymous, the Al-Anon Movement and the various treatment agencies.

"Sunday is to
Celebrate"

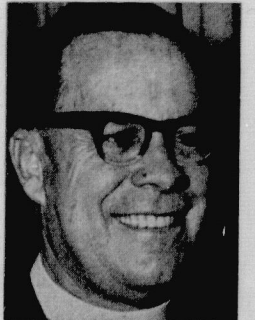
It is unusual but gratifying when religious advertising proves a prizewinner in competition with the commercial type. Such was the case with the Christian Television Association's radio spot, "Celebrate", a singing commercial.

Sponsored by and produced in co-operation with the Victorian Sunday Christian Observance Council, in an endeavour to educate the public on the value of a Christian observance of Sunday, this spot has been enthusiastically accepted and used by radio station managers. It is being broadcast over at least thirty commercial stations throughout the Commonwealth, both by those with a "pop" or a "family" audience. They say the spot fits in with the sound of their station.

In the annual competition of the Art Directors Club of Melbourne, "Celebrate" was awarded a silver medal which, in this case, is first prize. This means that amongst all the material produced for commercial advertising during 1972 there was nothing better than "Celebrate" and that, in the judges' view, the spot gave every indication of fulfilling its purpose.

That "Celebrate" has public appeal and acceptance is shown by the fact that requests have been received for copies of the music and/or words. Changing people's concepts about Sunday is not easy, but "Celebrate" is at least a step in that direction.

The Sunday Christian Observance Council comprises representatives of the major Protestant denominations. Dr E. Keith Cole, vice-principal of Ridley College, Melbourne, is giving fine leadership as its president.



Dr. Keith Cole

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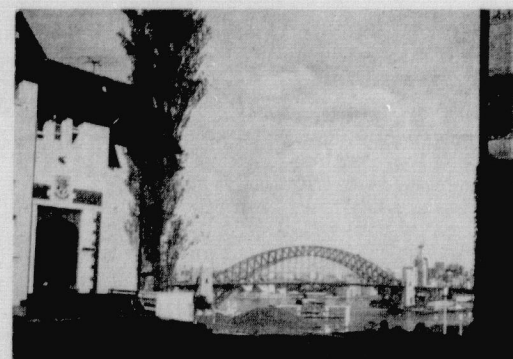
MELBOURNE, April 16. — The Executive Director of World Vision of Australia, Mr Graeme Irvine, today accused the Whitlam Government of deserting Cambodia to the Communists.

He said, "Australia is setting up an embassy in North Vietnam and offering civil aid, while an estimated 30,000 North Vietnamese regulars are invading the Khmer Republic."

Mr Irvine said, "Every Australian should be ashamed of its Government's lack of concern for Cambodia. I saw the results of North Vietnamese and Vietcong terror tactics in the villages. The country now has over 600,000 refugees as a result of the killing and intimidation of innocent women and children. Phnom Penh is ringed by 33 refugee camps."

The emergency relief aid and childcare specialists, claims people are too quick to call the Lon Nol Government corrupt. Under the circumstances, it's doing an amazing job. There is no money to pay school teachers, soldiers barely earn enough to feed their families, while government workers finish early to try to earn extra money at a second job.

Mr Irvine said, "World Vision plans to install an 'instant' hospital in a building supplied by the Cambodian Government. Australian medical teams will be sent to help staff the facility."



Sydney Harbour framed by Shore School chapel (right) and Hodges House (left). The view from the School lawn as General Synod members will see it.

gests that in view of the wishes of the Torres Strait Islanders the islands be "territorial enclaves" within Papua New Guinea's territorial waters, and while approving generally the Commonwealth Government's recog-

nition of the People's Republic of China hopes that our Government will express opposition to any attempt to conquer Taiwan by force.

Bishop Hardie to
retire in 1974

At the close of the Ballarat synod on May 1, Bishop William A. Hardie, who is 68, announced that he will retire from the see after the next session of synod which may meet in April, 1974.

Bishop Hardie has been Bishop of Ballarat since 1961 and

before that was Dean of Newcastle from 1950. He was born in Scotland and had his early education in Stirling but he finished secondary education and university in Brisbane where he was ordained.

His earlier ministry was entirely in Brisbane and he was Warden of St John's College there from 1946 to 1950. He will be 69 when he retires.

A number of contentious issues were strongly debated in synod including abortion, pornography and Federal grants to unmarried mothers.

Dr H. B. D. Vaughn, of Portland, moved that the synod recognising the sanctity of human life, oppose the concept of abortion on demand.

"No woman has the right to destroy a human being. Her right is the freedom of choice to put herself in the situation where she can become pregnant. After that the choice has been made," Dr Vaughn said.

He doubted the excuse that there was a tremendous demand for abortion.

"From evidence in England, Japan and Scandinavia where abortion is legal, it seems the facility has created the demand," Canon R. H. Pidgeon, of St

John's, Ballarat, seconded the motion which was carried with acclamation after debate.

The synod passed a motion against increased Federal aid to unmarried mothers.

Dr T. V. Walpole, of Horsham, who moved the motion, claimed an increase would leave "the field open for the professional mother, like England's professional unemployed."

Dr Walpole's grounds for opposing increased funds for unmarried mothers were that such support would:

- Fail to recognise that children's interests were best served by adoption into a whole family.
- Undermined the integrity of family life.
- Removed responsibility from parents, specially the father.
- Mr L. J. Lowery, of Horsham, who seconded the motion said the proposal was further undermining the sanctity of marriage.

He said the issue was first brought up by the Mothers' Union in Horsham.

They had been concerned that the sanctity of marriage was being continually eroded.

NEXT ISSUE

What happened
at Pentecost?

by
Basil
Williams

Moore College

Church Record

MAY 17, 1973

Why We Should Obey Our Constitution

It became obvious as long ago as the 1850s that despite the best endeavours of Bishop Broughton and his episcopal confreres the Church of England in Australia would not have either a unitary constitution without diocesan synods or the type of federal constitution in which diocesan synods were subordinated to the central synod.

The precipitating cause of this was the refusal of the British Government to permit imperial legislation which would have covered the Anglican Church in Australasia as a whole. In consequence, dioceses which wanted legislative backing for their constitutions had to approach the parliaments of the colonies in which they were situated, and they did so with varying results. The decision of Adelaide to follow the example of South Africa and New Zealand and rely on a consensual compact binding all who were regarded legally as entering into it and do without secular legislation altogether complicated the picture further.

If this had been all, the way to centralism would still have been negotiable, for what the law has scrambled it can almost always unscramble. Where there's a will there's a way. The way was blocked securely by the differences in theology and churchmanship that already existed as early as Bishop Broughton's episcopal conference in 1850, when the Evangelical Bishop Perry of Melbourne alone refused to endorse the doctrine of baptism promulgated by his brother bishops, and that were entrenched by the subsequent appointment of other Evangelical bishops, such as Frederic Barker of Sydney.

The so-called diocesanism of Australian Anglicanism before 1961 was the result not only of distance, poor communications and different constitutional bases, but more importantly of deep and fundamental differences over such radical questions as — "What is a Christian?" and "What is the Church?"

The long and intense debates in many Australian diocesan synods before the Constitution of 1961 was adopted and came into force show that these differences persisted. It was their existence, particularly as embodied in dioceses where one point of view had a marked supremacy over others, that led to the careful and detailed provisions in the Constitution safeguarding the rights of individual dioceses and their synods in important matters. This feature of our Constitution is not due to antiquarianism; it is the natural result of the divisions of the Church. No proposed Constitution that ignored these realities or failed to provide for them adequately would have gained enough support to be accepted.

All this should be so obvious as not to need saying, but there are signs of a tendency in certain ecclesiastical circles to argue or assume that, whatever the situation may have been in 1961, church members and dioceses have now grown together to such an extent that these safeguards are unnecessary, and that consequently we can begin to operate de facto on a system like that of the Protestant Episcopal Church in the United States, where the General Convention has much more power and the diocesan assemblies much less than our Constitution gives to the General Synod and the diocesan synods respectively.

It must therefore be made quite clear that the safeguards of the Constitution are as relevant in 1973 as they were in 1961, because the theological differences separating Evangelicals, Anglo-Catholics, and Liberals are as great as ever. Before the Anglican Church in Australia can scrap its carefully devised federalism for a unitary constitution it will need to display a genuine trust and confidence among these groupings, and a real readiness to accept one another's viewpoint as valid expressions of the Christian faith.

This may be impossible. We confess that we think so. However, if we are wrong time will tell, and the provisions of the Constitution for its amendment can be brought into effect. But until then it should be observed by all Anglicans from General Synod down in spirit and letter. It is better legally and ethically to continue to operate under a Constitution that reflects realities than to act unconstitutionally on the assumption that there is peace when there is no peace.

DIVORCE AND THE LAW

Senator Lionel Murphy, Australia's Attorney-General, has made proposals for radical changes in our divorce laws. The effect of these changes in law and on the institutions of marriage, family and society are examined in this article by Gerald R. Christmas, a graduate in arts and law of the University of Sydney and a member of the Standing Committee of the diocese of Sydney.

In February, 1961 the Commonwealth Matrimonial Causes Act came into effect. It replaced previous State laws which each provided different grounds for divorce.

The new Act was hailed as an enlightened and progressive reform. The Act was "founded on an awareness to preserve marriage where and so long as that is possible" and "where there has been a matrimonial offence which the other party to the marriage is not prepared to overlook or where a marriage has finally and completely broken down without practical possibility of reconciliation the Act rests on the need to provide for dissolution of the marriage with justice to all parties."

This uniform Act provides fourteen grounds for divorce including adultery, desertion, cruelty for one year, rape, frequent convictions for crime, insanity and confinement for five years and also separation for a five-year period.

Now, twelve years later the new Attorney-General, Senator Murphy, is pursuing his personal intention of introducing an amending Act to reform the divorce law to "rid it of the ecclesiastical baggage with which it has been surrounded for centuries."

He proposes that there be one ground for divorce, that is separation for one year following irrevocable breakdown of the marriage. He, therefore, wishes to remove the concept of a matrimonial offence and replace it with the fact of irrevocable breakdown. He wishes to make divorce "easier."

Divorce law

As will be seen he virtually proposes divorce by consent or unilateral repudiation, thus fundamentally striking at the essence of marriage as a personal relationship.

In this context of change, we must recall the principles against which we should assess such changes and their effects upon the community.

What is "A good divorce law?" An English Law Commission in 1967 stated that the aims of a good divorce law are "to buttress rather than undermine when regrettably a marriage had broken down to enable the empty shell to be destroyed with the maximum fairness and the minimum bitterness, distress and humiliation."

Let us now examine this statement. Firstly, the law is to buttress the stability of marriage. All would surely agree with this aim. Upon the stability of marriage rests the stability of society. "Society is built on marriage — marriage and its consequences." "Time" magazine quoted Dr Paul Popenoe, the founder of the American Institute of Family Relations, as saying "no society has ever survived after its family life deteriorated."

Alvin Toffler in his recent book "Future Shock" says, "the family has been called the giant shock absorber of society — the place to which the bruised and battered individual returns after doing battle with the world, the

one stable point in an increasingly flux-filled environment." Sir Frederick Catherwood has written that "the protection of the family as the basic unit of society is one of the great issues of our day and one in which Christians should be heavily involved."

Christian concern

The Christian viewpoint sees the family as one of the God-given "instruments to sustain this creation in spite of the destructiveness of sin." One of the other instruments for order in a disorderly world is government. It is, therefore, clear that all Christian people should be vitally concerned with such matters as divorce and marriage because in this area the institutions of both the family and of government are involved and the welfare of society as a whole is at stake.

Threats to Marriage and the Family

As we are aware there are increasing pressures in our society undermining the stability of marriage. These we list as follows:

(a) The escalating effect of divorce. Although the Christian recognises that divorce was permitted by God because of the hardness of men's hearts and has always been a part of our social experience, there has been a phenomenal increase in divorce, marital breakdown and legal separations.

In Australia one marriage in every six and in America one marriage in every four end in divorce and in the state of California the divorce rate is around 70 per cent. "The more people that are divorced, the more divorce becomes a solution to marital unhappiness."

(b) Social pressures. The affluence and mobility in society have helped to create independent attitudes and greater freedom to sever personal relationships. The pressures of living in urbanised and technological society are responsible for attitudes which tend to interfere with family relationships.

(c) Changing attitude to marriage. It is frequently affirmed today by persuasive bodies of opinion, including the mass

media, that marriage is merely a matter of private contract between two people terminable by either party at will. It is of interest to note that the definition of marriage as now contained in the Marriage Act, 1961, is "the union of a man and a woman to the exclusion of all others voluntarily entered into for life."

An article in the "Australian Humanist" has suggested that a new definition of marriage should be "the voluntary union of two adult persons under such conditions as may be mutually agreeable and until such time as the union is dissolved by unilateral desire or mutual consent." It is clear that the Christian should strongly resist any trend toward change in this direction. It is a direction which leads to a view of marriage as a means of individual gratification. Marriage becomes less a relationship and more of an opportunity for one individual to use another for his temporary pleasure.

Private morals

(d) The increasing scope of "private morality." If marriage is a matter of private agreement, then society is only concerned with it in so far as society is involved. When such matters as abortion, homosexuality and censorship are being discussed today it is repeatedly alleged that the law should not be concerned. It is said that such matters are the concern of "private morals" only. It is said "It is a private matter as to what the pregnant mother shall do with her child. It is private matter what a man reads or looks at in his home. What adult men do between themselves in private is a matter over which the law has no concern." It will surely be not long before many will also be saying "it is a private matter as to whether I live with this man or this woman and as to what is to be done with the children of our union."

It is vital that society should accept responsibility for and express concern for the individual and his private life. Lord Devlin has been the leading exponent of the view that society is held together not only by political institution but also by a "shared morality," which is to be protected.

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ted by the criminal and civil law.

It is the responsibility of the Christian to ensure that he carefully examines the increasing number of questions which are being commonly identified as questions of "private morals" and therefore as matters which should be vacated by the law and in which society has allegedly no interest. There are in fact very few patterns of moral conduct which do not in some way affect society as a whole.

Survival of society

The Christian believes that all wrong conduct affects society in some way or other. It is also clear that the whole question of the essential nature of marriage is a matter in which society is in fact vitally and fundamentally involved. It is of concern to the Christian, therefore, to argue for the maintenance and continued interest of the law in relation to marriage and divorce. The very survival of society is involved.

(e) A rejection of the Christian pattern of the family. God's pattern for the family has up to now been generally accepted in western civilisation as the traditional view. This pattern is now questioned by many including some areas of Women's Lib. The differences of function of man and woman within the family and in relation to children are now basically misunderstood or rejected by many. The authority of the home is undermined and the stability of family relationships is seriously threatened.

The role of law in preserving marriage

In what ways does the law protect marriage as an institution? It must be recognised that the law in many areas does attempt to regulate and protect the family unit, the institution of marriage and the conduct of divorce. The civil and criminal law by a host of provisions protects the family by punishing activities which would have the effect of breaking it up, for example — abduction of children and child welfare laws. The law recognises the married couple as one person and is reluctant to intervene between husband and wife e.g. one is not a compellable witness against the other. Also the law in some circumstances prevents a marriage occurring where the likelihood of a stable relationship is minimal e.g. the setting of marriageable age.

There are, however, very many limitations upon the effectiveness of the law in these matters. The law is a "blunt instrument" for the regulation of behaviour. It cannot legislate that people will act with pure motives or in a willing spirit or with positive attitudes.

There are four principal limitations on the law in seeking to enforce or control any particular type of behaviour:

(a) The law must be capable of being enforced. Offences and behaviour must be observable and capable of being detected. A man cannot be convicted for a state of mind. The law may deal with acts of adultery but it cannot control the intent.

(b) The law must have the

support of public opinion. If Parliament should enact a law prohibiting divorce for any reason then such a law is likely to be unsupported and immediately brought into disrepute.

This must be recognised by Christians in formulating attitudes to changes in law. We live in a society which is not even semi-Christian. It is a society in which Christian values are in the minority. We must recognise that we do the law a disservice by advocating a change which is demonstrably unsupported by public opinion. This is not to advocate a retreat from the field but it means that we should use every means to influence public opinion.

Evangelical Christians have a poor record for social concern and for promoting the Christian view on social issues and many have forgotten that the gospel is a complete gospel affecting the whole life of men as individuals and as social beings. This responsibility is part of our duty as "salty Christians."

(c) The law is concerned with the minima and not with the maxima. "We all recognise the gap between the moral law and the law of the land. No man regulates his conduct with the sole object of escaping punishment and every worthy society sets for its members standards which are above those of the law." The sermon on the mount cannot be adequately translated into enforceable law nor can the Tenth Commandment.

The laws of divorce were permitted by Moses and not condemned by Christ. Nevertheless, those absolute standards which forbid divorce and find it abhorrent still remain. We must recognise that what is to be enacted by law is a quite different purpose from an affirmation of Christian ideals. In dealing with the law and its reform we are concerned with Christian standards to the extent that these standards are capable of incorporation into an effective legal system.

Freedom and law

(d) Although the law aims quite properly to serve man's welfare it must not infringe unnecessarily upon his freedom. This is a sensitive area and the word "freedom" is a popular slogan. The law recognises the privacy of the family but claims a limited interest in its control because of the importance of stable family units in society. We should seek to balance individual freedom on the one hand, and the responsibility of the law in relation to the private conduct of the individual upon the other.

Relation of Marital Breakdown, Divorce and the Law

We have seen the limitations of law and the pressures within society which are producing changed attitudes to marriage. We should now examine the relation between the rate of divorce, the rate of marital breakdown and the divorce law.

First we should note two points about the increasing divorce rate:

1. An increasing divorce rate does not necessarily imply an increasing rate of marital breakdown. There are today many

married but permanently separated spouses who are not regarded as divorcees and who may be able to obtain divorce in the event of liberalisation of the law. Such people may account for a statistical increase in divorces but represent no actual increase in marital breakdowns.

2. An increasing divorce rate has marked the last ten years when there has been little or no change in the law of divorce. Hence, the divorce rate is not necessarily related to changes in law.

In what ways can we expect the law to act as an effective agent in reducing divorce rates and to encourage more stable marriages in the community?

In view of the limitations of the law as an instrument and the complex social factors involved it would seem that the imposition of stricter divorce laws will not assist to create more stable marriages.

However, the converse question must also be asked: Will more relaxed divorce laws produce less stable marriages? The answer to this question appears to be "Yes" for these reasons:

Less stability

1. A relaxation of the law implies not only approval by the State and society but active encouragement. Those who hitherto in conscience felt reluctant to take the step of divorce are now encouraged to take the step free of any hesitation.

2. The law is a restraining influence upon individuals and should reform itself only slowly, if at all, in the direction of relaxing divorce rules and then only if social pressure clearly demand the changes. It is the function of government and law to act as a brake upon the citizen's conduct.

"Without the powerful obstacle presented by the civil government to the selfish and malignant passions of man, it would be better to live among the beasts of the forest than in human society. As soon as its restraints are removed, man shows himself in his real character. When there was no King in Israel and every man did that which was right in his own eyes we see what are the dreadful consequences."

It is clear that the law may "bind" our conduct but should be very careful in what it might "loose". It should quite properly exercise a conservative role if it is to effectively and responsibly control the affairs of society.

The Effect of the Proposed "Reform"

As we have seen the basic philosophy behind the present law of divorce is that there be a guilty and innocent party. There is one ground — separation for five years with no reasonable likelihood of resuming cohabitation — which does not involve blame or guilt. The fact of separation is enough. However, the long period of separation deliberate-

rately enables it to be reasonably established that at the end of such period the marriage has irretrievably broken down. In all other cases the petitioner must allege some misbehaviour or fault which, if proved, enables divorce to be granted.

Fault system

There are some very sound reasons why the "fault system" as we know it should be retained:

1. The fault approach in a limited fashion, at least encourages married people to behave responsibly within the marriage relationship and to adhere to the vows they have undertaken. Divorce is possible only if there has been some provable violation of the marriage relationship.

2. If a person is clearly guilty of the breaking of the marriage and for the disavowal of the marriage relationship, then it is right that this fact should be noted by society. Thereby, society affirms that the guilty party has not measured up to the responsibility of marriage which is expected of him.

3. One of the aims of divorce law is to enable the empty shell of a broken marriage to be destroyed with maximum fairness and justice. In achieving this aim involving property distribution, maintenance and the custody of children it is only right that the responsibility (or lack of it!) should be taken into account.

4. In any marriage breakup there is inevitable bitterness, distress and humiliation. It is right that this should be minimised and that differences be resolved as smoothly as possible. However, the removal of guilt or innocence at law will not remove the reality of a situation which is by nature both bitter, distressing and humiliating.

5. What is the alternative to the fault approach? It is the "irretrievable breakdown — divorce by consent" approach which we will examine. It is conceded that hardship and difficulties are sometimes caused by the fault approach. However, it would appear that the fault approach is the lesser of the two evils involved.

The proposal for "reform" intended by Senator Murphy is divorce after 12 months following irretrievable breakdown. Let us examine the implications of this proposal.

How will irretrievable breakdown be proved? There are two approaches. The court may inquire into the history of the marriage and receive evidence from witnesses in the matter as to

whether the marriage has broken down. Alternatively, the court may adopt the practice in California, that is only to accept the petitioner's own statement that the marriage has failed. It is clear that this latter course would be, in fact, adopted.

The first approach involving an inquiry into the history of the marriage would be quite unworkable. "Proof of breakdown," therefore, becomes a very simple technical formality. Divorce then is virtually obtainable after a short 12-month separation period.

This short period must also become a mere formal waiting period before the court grants a divorce regardless of responsibility for the breakup of the marriage.

This responsibility may solely lie at the door of the petitioner and also may be totally one-sided. Repudiation of the marriage by one spouse against another is, therefore, legalised providing that there has been the 12 months separation period.

One even wonders what importance Senator Murphy attributes to the 12 months separation period. He virtually proposes a divorce by consent system on a similar basis to many States of the US.

Marriage and the family are seriously threatened by the Attorney-General's proposals. Marriage is encouraged to become solely a means of individual gratification and exploitation. The government is encouraging the destruction of marriage as a personal relationship.

It is not denied that the law of divorce needs reform and improvement in many ways. However, "reform," is never to be used as an excuse for the complete abdication by the government of its responsibility to protect marriage and the family and the fundamental structures and values which give cohesion to the democratic society of which we are part.

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C. R. JAMES,
Chief Executive Officer.

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Notes and Comments

New lines of foreign policy

Mr Whitlam has wide support for many of his new lines of foreign policy, particularly his determination to establish cordial relations with China.

This will put him in a strategic position to apply gentle pressure on China to disgorge some of the fruits of its earlier imperialistic policy which Mr Whitlam sees China as having discarded. China swallowed up the large country of Tibet and so far has resisted all efforts to restore freedom to its people. Thousands of its citizens are refugees in India.

As part of his new friendly relations with Yugoslavia, he can press for the removal of harsh conditions imposed on that country's Protestant Christians.

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You are needed for full-time service

Every Christian worthy of the name must at some time face whether the Lord is calling him to full-time Christian service.

We still place the mission field and the ministry as top priorities for our best men and women. But not all are called to this service and for some, there are clear indications that God is not guiding them in this direction.

In every issue of this and of every Christian newspaper, avenues of full-time service are opened up for people from every walk of life, young, older, married or single. The work of our homes for children and the aged would languish but for Christians who dedicate themselves to this fine work. The same can be said about the needs for management, secretarial and clerical skills in so many departments of Christian work.

Some of these needs seem never to be adequately met and people of deep Christian conviction are not readily available. This can only be said to our shame. Where are those nurses, teachers, kindergarteners, tradesmen, sales assistants and others who profess to love Christ with their whole life? Where are those who will gladly make sacrifices for the Lord's sake? Are we becoming the materialism of our neighbours with our tongue in cheek?

We liked the example of the Christian man recently who retired from an important position but not well-paid in a Christian organisation in one city. We thought he might have kept going for another five or ten years for he was not easy to replace. So we asked him why. He replied that he was 75 and felt fit to carry on but thought it was important that another should come up to take his place. So when did you last genuinely seek God's will about your life and the needs for full-time service at home or abroad?

Changing patterns of training

What is being hailed as a new pattern in training for the ministry is emerging in the US and the UK. The old pattern was for youths to go from school to university to theological college to the ministry. It is fast changing in those lands. It has changed much sooner in Australia.

It is far more frequent today for men to train for quite another vocation and to serve in it for some time before offering themselves for theological training. This period before beginning training for the ministry provides a maturing period when the validity of the call of God to the sacred ministry can be tested out.

It also ensures that parishes will get the ministry of men who already have behind them a helpful life experience which will contribute to their pastoral skills and understanding.

Probably most Australian theological colleges today provide for married students and some, like Moore College in Sydney, have been for many years providing married quarters.

We must leave no stone un-

The dress of clergy

"The Church Times" recently featured the sixteen years (1953-69) episcopate of Bishop Wilson at Manchester. Australians remember him as the wartime bishop of Singapore who endured torture and imprisonment with great courage.

Wilson loved ritual and dressing up on appropriate occasions although he stopped at gaiters. But otherwise, he would rather appear "of the people" rather than "separate from."

The article tells the following story: When Bishop David Porter, formerly Bishop of Aston, and Bishop Sinkov were installed as canons of the cathedral, the Lord Mayor gave a reception, and the two men walked across to it in their purple cassocks. Leonard was annoyed and said, "You look like a couple of old women."

Modern young things would have a whale of a time decorating purple or even black cassocks with all kinds of devices and emblems and would gaily walk down the streets in them. But as serious items of clerical attire for walking around in, they rate very low near the end of the twentieth century.

Most people who saw the present Archbishop of Canterbury in a purple cassock at a Bondi Beach surf carnival some years ago, pitied the poor man in the blazing sun of beach and surf. But when he added to this a swimming cap of the Bondi Surf Club, it was rather pitiful.

But it is even more incongruous to see men don the mitre as a piece of episcopal headgear. We should allow it to have its place as a heraldic device like the knight's helmet. Modern man looks faintly ridiculous in medieval headgear.

What must we do about liberation movements?

There is undeniably much oppression and injustice in this sinful world, and the Christian does wrong to feel complacent about this or to suppose he can steer clear of the struggle for justice. The important thing is for the Church and Christians to identify the true cause of oppression and to take their place in the struggle where it will count the most.

The fundamental cause of the world's ills is sin. Man is alienated from himself and his fellow man because he is alienated from God, and his first and greatest need is to get right with

God. Men who have been reconciled to God should be vitally concerned with healing man's alienation from man as well as his alienation from God.

(From "Christianity Today.")

Poker machines in A.C.T.?

The Diocese of Canberra-Goulburn has expressed its opposition to the introduction of poker machines to the ACT to the Minister for the Capital Territory, Mr Enderby.

The opinions of parochial councils in Canberra parishes is also being sought by the Bishop-in-Council.

Queensland C.P. and R.I. in Schools

The Queensland Country Party Central Council has urged that religious knowledge be added to the curriculum in state schools, on the ground that the present system is non-productive.

The new subject would be taught by all primary teachers and at an advanced level in secondary schools by specialist teachers.

The Council will try to arrange a meeting between the party's education committee, the Education Minister (Sir Alan Fletcher) and church leaders.

MR WILLIAMS SAYS...

Mr Williams says he wishes the Bible had more to say about heaven and its inhabitants.

Mohammed gave a detailed description of heaven. But the Apostle John simply said, "It doth not yet appear what we shall be" (1 John 3/2).

I might have expected John to say "It all appears very clear to me — I have had a special revelation of the ascended Jesus, you know!" But he, who was nearer to the source of eternal life than any other man, says: "It doth not yet appear what we shall be."

By Ken Roughley

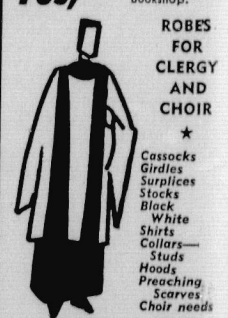
This silence is typical of the whole Bible. Often we hear it said that the evidence of the Bible is the things it tells us. That is one evidence, no doubt; but there is another — the things it doesn't tell.

There are many Christian books which mistake imaginings for realities. They publish the wishful thinking and desires of mind and heart as descriptions of heaven and its inhabitants.

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Self-imposed blindness

SIR — Your editorial (April 5) somewhat parallels the time of Nehemiah (mentioned by you) in his attempts to rebuild the walls of Jerusalem. We too have the inevitable destroyers amongst the builders, the two groups forming the professing church.

Within this world-wide conglomerate exists the true ecclesia, maintaining an insulation from the flood of delusions steadily intensifying through several decades.

This attack has inevitably produced the general apathy and resulting lack of perception as intended. Many false trends have been set up, so we have the condition reported in the same issue of the ACR by Prof. Peter Peyerhaus about the recent Bangkok affair.

This was, says the Professor, a masterpiece of manipulation and a disregard of parliamentary procedure obtained by "sensitivity training."

By such means has the church's acceptance of false doctrines been imposed and a veil been spread over the full witness of Scripture. Apostasy by persuasion. The Laodicean end-time condition of the church is shown to have seven faults including blindness, and gains no commendation at all. There is a horrible rejection. The Lord is shown to be outside the door knocking. It is written, "By their fruits you will know them."

This decay is now accepted to the point of preparing for home meetings as churches close. So has compromise with the world produced fruits. A church is ecclesia: separated from the world. By compromising with the world and socialism it obviously ceases to be separated from them. (1 John 1:15-17).

Our present time is as grim as the days of Elijah at Mt Carmel, enlarged to world proportions and must soon answer to such a challenge. The only alert for us of these climactic times are those of the prophets and our Lord himself.

Only self-imposed blindness separates us from understanding. When the seventh trumpet sounds it will be too late.

Edgar Annabel,
Cabramatta, NSW.

S.I.L. School Move

The next Summer School of the Summer Institute of Linguistics will be held at the Robert Menzies College at Macquarie University, Sydney, instead of Emmanuel College at the University of Queensland, the venue for the past 10 years.

Announcing the move, the business manager, Mr Tom Hibberd, and the Principal, Dr Bruce Hooley, spoke of the excellent relations they had enjoyed with the staff of Emmanuel College and said that they expected equally good relations with Robert Menzies College. The main reasons for moving were the more central location and the hope of co-operation with the Linguistics Department at Macquarie University.

The Summer Institute of Linguistics is a sister organisation of the Wycliffe Bible Translators and offers courses of university standard. They are quite intense, as the equivalent of a year's work is covered in 10 weeks.

A new course next summer at Robert Menzies College will be an introductory literacy course.

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An order for Baptism (1973)

SIR — Here again Sydney diocese gives official lip-service to the 1662 Prayer Book, while in practice parting far from it.

Thus the covering letter to clergy says of this Baptismal card: "It is in essence a revision of 1662, expressing in modern language the doctrinal positions of the former Service . . . trying to make explicit what is implicit in 1662."

So why change the Adult Gospel from John 3.1/8 (which 1662 emphasises as "the express words of our Saviour Christ") to Mark 1.2/10? Acts 19.1/5 shows that John's baptism was not Christian baptism, while Matt 3.14 warns that Jesus' own Baptism was of a higher order and purpose. It was, says 1662, "to sanctify the element of water to the mystical washing away of sin."

Hence 1662 provides a prayer of consecration, as for the other Sacrament, Sydney 1973 merely mentions in passing, "water set apart" (drawn from the tap?) for this purpose.

1662's long, strong, Scriptural Exhortation, ("the great necessity of this Sacrament"), also goes: "The Minister expounds the (new) Gospel as he pleases; the Sacrament becomes just 'a rite.' 1662 uses the strong words 'command' and 'blame' about the baptismal eligibility of quite unspecified infants; Sydney 1973, in Calvinist vein, limits Christ's love to 'the children of God's people.'"

In short, almost every "explicit" statement in 1662 (including that most explicit of all "this child is by baptism regenerate . . . for which let us thank God") is either cut out, or most carefully rephrased to avoid any suggestion of baptismal regeneration, or indeed of any recognisable sacramental significance whatever.

(Rev) Ralph Ogden,
North Sydney.

Information on crying rooms needed

SIR — We would be interested to learn from other parishes of the effectiveness or otherwise of crying rooms.

Any information about positioning the crying room or alternatives to such a scheme would be appreciated.

(Mrs) E. Crossfield,
Parish Council Secretary,
St Paul's Church,
18 Pritchard St.
Wentworthville, NSW.

Cliff Richard silenced?

SIR — I, along with countless other Christians, was pleased to learn of the proposed visit of Mr Cliff Richard to Australia. It is to the credit of Anglican authorities in Sydney that they played a leading part in the arrangements.

Sadly, however, the opportunities that should have been afforded Cliff Richard and David McInnes to meet and talk with Christian groups, denominational

Fed Govt's \$100,000 yearly for RC church

The Federal Government has decided to give \$100,000 each year to the Roman Catholic Church to help it provide family planning facilities.

The money will be allocated by after only general consultation with the Government.

The secretary of the church's governing council (Archbishop T. Cahill) said:

"We are very grateful for this help."

Asked if the church wanted to make family planning more widely available, he said:

"We are very appreciative of — particularly young couples — and we want to help them."

Letters

TO THE EDITOR

Letters to the editor should not exceed 300 words.

organisations and the Christian media was denied. I ask simply, how and why this situation arose?

If the Anglican Church was responsible for initial arrangements, how was it that Mr Jack Neary and his associates got in on the act?

The effect was that no one could get near the Christian pop star. Apart from the permitted scheduled program of concerts, Cliff Richard was completely cut off from those who would have benefited most by his radiant and realistic witness to Jesus Christ as the only Lord and Saviour of mankind.

What he was allowed to say was a pleasure to hear; what he was not allowed to say was an inexcusable tragedy. Some explanation is necessary.

D. W. Robertson,
Auburn, NSW.

Film cost prohibitive

SIR — Your notes and comments (March 22, 1973) refer to the decline in the use of good Christian films.

Your comments may apply to city and suburban churches but the real factor for the country and in particular the outback is the cost.

We have small groups of people scattered over hundreds of miles and it requires a number of screenings to cover the area. Usually, even at the main

centre an offering to meet expenses is insufficient and has to be made up from general funds.

When screened, the Challenge films and those from the Moody Institute of Science have a real impact and are very much appreciated. I would like to make greater use of films but the problem is financial, because of distance and small population, so, one can rarely make use of this effective luxury. Even freight can be a fairly costly item due to distance from the capital.

Many of the cheaper films are not worth screening as the presentation is outdated and has no appeal to the non-Christian public.

(Rev) Ray Neve,
BCA, Norseman, WA.

Futurism and Rome

The Roman Church has not changed — she has just changed her tactics. The Book of Revelation clearly shows that it will continue to pervert the Gospel until the Pope (the false prophet, man of sin and son of perdition) will be destroyed at the brightness of the Lord's coming. All these dialogues are only helping the Roman Catholic

Church to take control of the world and spread her false gospel.

I think dispensational futurism is responsible for just about healing the deadly wound of the Reformation and ignoring the Lord's warnings. It also takes away from the urgency of Christ's Gospel of grace until He comes, and preaches another gospel for the tribulation period.

Where is the love of God shown by us to Roman Catholics and the world at large by allowing them to go to Hell thinking they are the right and only true Church?

God gave us a wonderful opportunity here in Australia, first at the time of the Pope's visit and secondly with the eucharistic congress, to clearly speak forth the true Gospel of Christ thus showing the falseness of Roman Catholicism to all. Instead, alas, the opportunity has been missed and the harlot Church is gaining ground rapidly.

Ellen Rogers,
Mosman, N.S.W.

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Enquiry into Poverty is looking into the causes of poverty in Australia it is entirely appropriate that we should be endeavouring to relieve the effects of poverty. Gifts to the Archbishop of Sydney's Winter Appeal will be applied to relieve these effects. Help us to make Sydney a much better place — without poverty." * (Proverbs 14:31 T.E.V.)
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52,000 hear Cliff Richard

Over 52,000 heard Cliff Richard and Rev David MacInnes during their three-week gospel concert tour of Australia and 304 people went forward for counselling.

Both Cliff and Mr MacInnes also had many opportunities in press, radio and TV interviews to explain their understanding of personal Christian faith.

Mr Barry Berryman, Secretary of the national committee which organised the tour in connection with John Neary Pty. Ltd., said today: "The tour exceeded all

expectations, and we have been delighted at the large number of young people who have enquired further about the Christian Faith.

"It goes to prove that Jesus Christ has appealed to many people and that He can still meet the needs and aspirations of people today."

The tour started in Perth on April 15, with an appearance in the Supreme Court Gardens where 3,000 people heard Cliff Richard argue the Gospel.

Attendances and inquirers for the whole tour are:—

April 17, Perth Concert Hall, 4,000, Perth University, 650 (60).

April 19, Adelaide Apollo Stadium, 4,500; Adelaide University, 450 (19); April 20, Sydney Anglican Service, 12,000 (24). April 21, Katoomba Christian Convention, 1,100; Sydney Hordern Pavilion, 3,000 (30). April 22, Canberra Theatre, 850 (15). April 23, Hobart City Hall, 1,700 (55). April 25, Scot's Church, Melbourne, 1,000; Melbourne Festival Hall, 5,500 (30). April 26, Sydney University of NSW, 1,000; Sydney Hordern Pavilion, 4,500 (37). April 27, The King's School, Sydney (D. MacInnes only), 1,000. April 28, Brisbane Festival Hall, 4,500 (34). April 29, Sydney Anglican Cathedral (D. MacInnes only), 400.

Ridley's good year

Dr Leon Morris, Principal of Ridley College, has been quoted in the Melbourne diocesan magazine as saying that newcomers to the college this year are outstanding in both quality and quantity.

The number of theological students this year has risen from 21 last year to 41.

Crossword prize

A book prize for Bible Crossword No 67 has been posted to C. Ballard, Lakemba, NSW.

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Books

Major religions

WHO AM I? A book of world religions, by Martin Ballard, Hutchinson, 1971, 175 pages \$3.05 (paper), \$6.45 (cloth).

The book by the director of the Educational Publishers Council offers a survey of the six major religious faiths current today. The author does not choose sides but rather treats each religious alternative theologically and historically and displays a good sense of balance throughout.

For those people who want a reasonably short but not too superficial introduction to today's religious faiths in a very readable and amply illustrated form, Martin Ballard's book will be most welcome.

B. L. Smith.

A False antithesis

JOURNEY AWAY FROM GOD, by Robert P. Benedict, Pickering and Inglis, London, 1972, 189 pages.

Under the title on the dust cover of the book is the question "Can the story of Creation survive the theory of Evolution?" Very much of the book is taken up with the consideration of this question, and along with it the arguments for the biblical flood being a world-wide catastrophe, and the challenging of time scales and dates proposed by many scientists.

It would seem unfortunate that the writer makes such statements as "science today abhors the Christian religion—is the exact antithesis of it" (p. 159). It is right to rebuke scientists who attempt to give authoritative answers to questions that lie beyond the realm of science.

He is right to see the philosophy of evolution as opposed to Christianity, but scientists with a deep conviction concerning the authority of Scripture have taken different attitudes to the scientific theory of evolution, as is well seen in "Faith and Thought", Vol. 98, Numbers 2 and 3, 1970. (The Journal of the Victoria Institute) where also G. S. Cansdale, noted zoologist and Christian, takes an attitude different from that of this book to the flood.

Francis Foulkes.

Fine expository preaching

ROMANS, Exposition of Chapter 6, The New Man, by Dr Martyn Lloyd-Jones, Banner of Truth, London, 1972, 313 pages.

Twenty-two sermons on the 23 verses of one chapter of the Bible is solid fare, but it represents great preaching on one of the most significant passages of the New Testament for our understanding of the principles of Christian living and the way of our sanctification.

The advantage that such a book of sermons has over a normal commentary is that we see in it a preacher with a fine mind wrestling with the meaning of a passage in its every detail, and then applying it to life. The disadvantage is in the inevitable repetition of the preacher in the interest of clarity and emphasis.

Dr Lloyd-Jones stresses above everything else that Romans 6 stands firmly against any facile teaching that "what you have to do is to give up struggling, to give up fighting; you have just to hand yourself and your problem to the Lord Jesus Christ, and He will do it for you and in you." (p.164) "Let go, and let God!" is not the apostle's teaching here.

SHORT NOTICES

WISDOM FOR MODERN MAN, Proverbs and Ecclesiastes, in TEV American Bible Society, 1972, 69 pages. A very useful Bible portion with numbers of full-page illustrations.

CAN ROCK MUSIC BE SACRED? by Frank Garlock, Musical Ministries, U.S.A., 1972, 27 pages. Professor Garlock thinks it can't and he castigates evangelical churches for using the devil's instrument for reaching teenagers.

THE BIG BEAT. A rock blast by Frank Garlock, Bob Jones University Press, USA, 1971, 49 pages. Here Professor Garlock gives us a thorough and thoughtful exposition of his views on the place of music in the service of Christ. It is prefaced by a highly appropriate quotation from the great Palestinian and it sets the tone for all Garlock has to say. Palestine distinguished between music in praise of Christ and music arising from purely human passion. Those who go along with rock and those who don't should read this provocative book.

WORDS OF REVOLUTION, by Tom Skinner, Paternoster, 1972, 143 pages, \$1.30. Skinner believes only revolution can save a blighted, divided world. But the revolution must start with Christ overturning man's corrupt nature. **THROUGH THE YEAR WITH CARDINAL HEENAN,** John H. Heenan, Hodder, 1972, 255 pages, \$6.70. A thought for each day of the year but heavily loaded towards a Roman Catholic audience. **MALACHI in the Bible Probe series,** by Alan Nicholls, Anzea 1971, 40 pages. 45c. First in a new series. Relates book of Malachi to today.

Aboriginal To A.C.C. Staff

The Australian Council of Churches has appointed an Aboriginal, Mr Terrance Widders, as secretary to its Commission on Aboriginal Development.

Mr Widders, 25, is from Armidale, N.S.W. He has completed two years of a teachers' college course, and has worked with the human relations program of the University of New England.

He was also one of the group of nine Aborigines who visited China recently.

As the first full-time secretary to the Commission on Aboriginal Development, Mr Widders will have particular responsibility for a community development project to be undertaken by the Commission.

Francis Foulkes.

Key Books

ACR'S REVIEW EDITOR INTRODUCES
IMPORTANT NEW TITLES:

THE CHURCH OF ENGLAND IN CRISIS by Trevor Beeson, Davis-Poynter, London, 1973, 194 pages, UK£2.50. Trevor R. Beeson has been on the staff of St Martin-in-the-fields since 1965 and he is a writer and broadcaster who is listened to with respect in England. This work must enhance that respect. He is neither a prophet of despair nor an advocate of the demolition of the establishment. But he is impatient and at times contemptuous of the establishment's pre-occupation with central finance, structures or forms of church government. He believes that hope for the future lies in the better use of local resources which means their gathering, training and deployment. The book gives us all the facts about membership, money, relations with the State liturgical experiments, interdenominational relations. By means of it all, he shows that drastic remedies are essential to meet the current crisis. Not irrelevant to Australian conditions.

LIVING DOCTRINES OF THE NEW TESTAMENT by H. D. McDonald, Pickering and Inglis, 1971, 319 pages, UK£1.75. Dr McDonald, a lecturer at the London Bible College, has attempted to relate the theology of the New Testament to life as we experience it here and now. He does the job systematically and cogently. It makes a most helpful handbook for those who have studied the books of the New Testament, wish to see how what they have read may be systematised into a whole which might be called a biblical theology of the New Testament. The book will be a useful tool for many a Bible student and for those who will teach Bible truth with clarity.

SPEAKING FOR THE MASTER by B. B. Baxter, 1972 reprint, 134 pages, US\$2.95. This is sub-titled "A study of public speaking for Christian men." It is one of the few books on public speaking that can be recommended for reading with profit without the need for any cautions. There is not a single book published in Australia which is based on good communication theory. English publications are often worse. US and Canadian books on public speaking are either too large, too expensive or too wordy. Their theory too leaves much to be desired. This paperback from Baker Book House will prove valuable to many but it is too speaker-oriented rather than audience oriented. But most books are.

Submission on Poverty by Sydney Diocese

Sydney Diocese has released its submission to the Commonwealth Commission of Enquiry into Poverty, and called for better co-ordination of Government action and education against poverty. It says that more than 2-million Australians are living in austere circumstances, including a significant proportion of the male work force.

The Casebook on Poverty (the title of the submission) blames much poverty on high rents, poorly co-ordinated and insufficient government benefits, easy credit and inequality of opportunity.

It defines poverty as not only incomes below subsistence level, but educational and social deprivation and inequality.

The Casebook raises the question of whether individual cases are due to bad management or irresponsibility.

In his introduction to the Casebook, Archbishop M. L. Loane says that some poverty is due to the weaknesses and frailties of human nature, and says that the government cannot always be blamed for not doing more. "A lot of suffering is self-inflicted, and much caused by ignorance and incapacity," he says.

Education needed

The Archbishop describes the Casebook as "a chronicle of human wastage and hardship," and says "it leads us to recommend to the Commonwealth a systematic education program through every level of the community, as well as specific government aid to alleviate needs which have not been adequately dealt with."

The submission suggests an Australia-wide education program through counselling of aged pensioners, more accessible family planning clinics, compulsory high school studies of family budgeting and planning, more retraining for workers

made redundant, emphasis on hardships of unmarried mothers in high school sex education courses, education in use and abuse of credit, and free legal advice.

The Casebook describes the Commonwealth Government as the only body which can secure low-cost housing by purchase or reallocation of land nearer the city than the present suburban fringe, and it should also greatly increase subsidies to voluntary child-care institutions and nursing homes and personal care hostels for the aged.

The document expresses a willingness to offer Glebe lands, in Glebe and Forest Lodge, Sydney, to government or local government agencies for low-cost housing, which it says is beyond

the financial resources of the Church.

Archbishop G. Sambell, Chairman of the Anglican Social Responsibilities Commission, has said that the object of the inquiry should not be to produce a lot of specific bits and pieces about individual benefits.

"Structure of Society"

"What the Christian vocation in this business is all about is the structuring of society in such a way that underprivilege does not normally occur, and that when it does it is recognised and eliminated," he said.

"It isn't just a matter of filling the hungry with good things, but of making sure that there aren't any hungry people."

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DRAMATISED SCRIPTURE

Bible Society translators may soon be seeking advice from professional script writers in an effort to make dramatic translations of the Scriptures, suitable for radio broadcasts.

Translation consultants from the Asia/Pacific Region of the United Bible Societies met in Manila last week to discuss ways of reaching the more than one billion illiterate people in the area they represent.

The Reverend Euan Fry, translation consultant for the Bible Society in Australia, and Dr Andrew Taylor, translation consultant for Papua New Guinea and the British Solomon Islands, reported in Canberra this week that discussion at the conference centered on the possibility of "audio Bibles," written expressly for broadcasts and cassette recordings.

During discussion it was dis-

closed that a four or five dollar wind-up cassette player has nearly been perfected. With such a machine, non-readers in developing countries could become Bible students in their own homes.

Other topics of discussion included the use of scripture selections and the use of full-time indigenous translators to speed up translations.

A target of two years to complete a New Testament translation in any language was discussed by those present. This, and a target of five years for an Old Testament translation, were considered possible if two full-time indigenous translators worked on a given project.

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Mainly About People

Rev Geoffrey R. Lennox, rector of Franklin (Tasmania) since 1968, was inducted to St Matthew's, New Norfolk on April 4.

Mr Arthur Ongley, of Beecroft, NSW has been appointed assistant director of youth activities for the Campaigners for Christ. His work will be centred in Caringbah.

Mr Terry Craig, 26, a Sydney journalist, has been appointed to the staff of Sydney Diocese's Anglican Information and Public Relations Office as Information Officer, in place of Rev Alan Nichols, who is now Director of Church Information.

Miss Edith Mountain, BSc (Lond), has announced her retirement as headmistress of Melbourne Church of England Girls Grammar School, South Yarra, from the end of next year, 1974. She has held this position since 1957.

Rev Noel Delbridge, Rector of St Luke's, Mosman (Sydney) has been appointed Director of Christian Education in Melbourne Diocese since 1971.

Mrs Elizabeth Goodin, formerly executive assistant to the Rev J. R. Payne, Commonwealth Secretary of the British and Foreign Bible Society, has been appointed executive officer of the United Bible Societies world service centre, London.

Miss Jill Elliott, formerly field officer for Newcastle's diocesan Department of Christian Education, has been appointed assistant to the extension secretary of the Bible Reading Fellowship, London.

Rev L. A. Turley, who has been locum tenens of Cooma Parish (Canberra-Goulburn) since February 1, has been appointed Rector of that Parish. Mr Turley was on missionary service in New Guinea from 1968 to 1971.

Rev W. E. Thomas, curate of St Alban's, Epping, has accepted the Archbishop of Sydney's appointment to the parish of Granville.

Rev W. S. Hayward, curate in charge of St Paul's, Beffield, will be inducted as Rector of St Alban's, Five Dock, in June (both Sydney diocese).

Rev Alex R. B. Morrissey who has resigned from St Peter's, Cook's River (Sydney) from 15 July, has been appointed organiser-deputy for the southern regions of NSW by the Bible Society.

Rev Canon John F. W. Mason, precursor of St Andrew's Cathedral, Sydney, since 1971, has been appointed in charge of St John's, Mowbray from the end of May.

Rev Keith T. Percival, in charge of the district of Gurrwee (Sydney) since 1965, has been appointed rector of St Stephen's, Lidcombe.

Rev Leon J. Harris, chaplain at the Lidcombe Hospital (Sydney) since 1971, will move on May 31 and will give part-time assistance at Gurrwee in the Kila parish.

Rev Canon William D. C. Dunbar, rector of St Augustine's Hamilton (Brisbane) since 1952, retired on April 30.

Rev Jack Kruger, rector of All Saints', Chermide (Brisbane) since 1962, has been appointed rector of St Augustine's, Hamilton.

Rev Canon Michael A. Paxton-Hall, rector of St Mark's, Warwick (Brisbane) since 1968, has been appointed rector of

Christ Church, Bundaberg from the end of May.

Rev Arthur L. Gillespie, rector of Christ Church, Bundaberg (Brisbane) since 1966, has been appointed rector of All Saints', Charleville.

Rev John Hamer-Horwath, rector of St Matthew's, Drayton (Brisbane) since 1964, has resigned from June 30 and will retire to Caloundra.

Rev Thomas S. S. Brown-Beresford, rector of St Matthew's, Holland Park (Brisbane) since 1966, has resigned from the full-time ministry for health reasons.

Rev Maurice F. Collins, curate of St Peter's, Southport (Brisbane) since 1971, has been appointed vicar of All Saints', Mitchell, from June 1.

Rev Robert J. Wheeler, vicar of All Saints', Mitchell (Brisbane) since 1971, resigns from the end of May and will work in Victoria.

Rev Hugh R. Oakes, formerly Education Director in the diocese of Gippsland, resigned from January 31 last and has taken up a teaching post at Sale Technical School. He is licensed for part-time assistance at the cathedral.

Rev Allan T. Hughes, rector of Orbst (Gippsland) has been appointed rural dean of Bairnsdale.

Rev Arnold Weston, rector of Maffra (Gippsland) has been appointed rural dean of Sale.

REV. DR K. COLE TO BE N.T. COLLEGE HEAD

Rev Dr Keith Cole, Vice-Principal of Ridley College, Melbourne, has been appointed Principal of the Joint Training College in Darwin, N.T. He expects to take up his duties in August, 1973.

This college has been set up by the Anglican Diocese of the Northern Territory and the United Church in North Australia (Presbyterian, Methodist, Congregational), and will train Aboriginal leaders and mission society personnel for the Anglican and United Churches.

The training will include cultural and cross-cultural studies, staff orientation training, in-service training for European

and Aboriginal staff, Biblical and theological training for church members, leadership training, community consultations, and refresher courses. The Principal is to be the chief executive officer.

The centre will occupy nine acres opposite the new Darwin Community College.

During Dr Cole's 14 years' service with CMS in Kenya he brought into being, as Principal, St Paul's United Theological College, Limuru, which trains men for the Anglican, Methodist, Presbyterian and independent churches' ministries.

Dr Cole has become well-known also as a historian of missionary work in Arnhem Land through his six recent books. At present he is working on a sev-

enth, to be called "Totems and Tamarinds."

He is an MA, BD, of Sydney University, and a ThD of the Australian College of Theology.

From S.A.M.S. to Northbridge

The Rev Victor Roberts, General Secretary in Australia of the South American Missionary Society, since 1967, has accepted the Archbishop of Sydney's invitation to become Rector of St. Mark's, Northbridge.

Mr Roberts' resignation as General Secretary of S.A.M.S. will become effective on June 30, 1973.

During the past few years S.A.M.S. in Australia has grown most rapidly. Work has been commenced in Adelaide, Canberra, Melbourne and Perth. The work of the Society in Sydney has also expanded significantly.

Announcing his resignation Mr Roberts said:

"The last six years have been years of tremendous personal challenge and blessing, and I regard it as a great privilege to have been given this ministry. But I now believe that the time has come for someone else to lead the Society forward into further years of outreach and blessing. In S.A.M.S. we give thanks and praise to God for all that He has done, and will continue to do, to make the Name of Jesus known in South America."

Happy Easter message

"Happy Easter" was the theme of an exhibit put together by local Anglican churches at Westfield Plaza, Hornsby, NSW, from April 16-19.

At 2 pm each day, recording artist Dawn Goodfellow sang from centre stage, and during late-night shopping on Wednesday, April 18, there was entertainment and messages.

Country and western music as well as more traditional Christian music was performed.

The exhibit was a "Walk Thru Sermon" designed by artist Graham Wade and put together by parishioners of St. Stephen's, Normanhurst. The theme was "What Easter Is All About."

Ministers and church members staffed the exhibit each day to talk to people about Easter and to offer for sale Bibles in modern English.

People viewing the exhibit were invited to "talk to us about how to make it a happy Easter personally." Many did so.

W.A. CHURCH HELPS ABORIGINES

One of the most difficult things for Aborigines to obtain is employment. In the West Pilbara area of North West Australia, there are many Aborigines. The cessation of the Wittenoom Asbestos mining threw great numbers of them out of work.

While there are thousands of people employed locally because of the iron ore mining, the work required is too technical for the present ability of the Aborigines.

"With this situation the Aboriginal people of Roebourne (near Dampier) began to behave in a manner typical of any groups of people confronted with a poverty aggravated despair situation. Drunkenness and anti-social behaviour are not the prerogative of the Aboriginal people alone."

The church wanted to help. Handouts are bad. A "Goolhouse" gift shop was commenced at Dampier with the purpose of raising funds to buy equipment and to assist the Aborigines. A Land Rover, two lawn mowers, a chain-saw and other items were purchased. The church guaran-

teed work first for one day a week for the Ieramagadu gardening service.

The success story is that now work is available six days a week, if required. The Aborigines are capable of many forms of gardening, tree lopping, lawn mowing and casual labour.

The name, "Ieramagadu" came from the Aboriginal word of the Ngaluma language for Roebourne. The word is the actual name of a permanent pool which was the first water source in the area.

From "The Real Australian."

C of E expands in South Africa

huge Edendale township immediately south of Pietermaritzburg, the capital of Natal. The church, which is built to seat 300 people, has a substantial bell-tower to use the bell donated by St. Stephen's Church in Cape Town.

The minister of this church is the Rev Z. Mnyadi, who is responsible for 18 churches around Pietermaritzburg. He has a curate and a band of some 80 catechists and preachers to assist him in his work.

The ladies in uniform in the centre of the picture are members of the abathandazi, the Prayers Union, who make up the main evangelising force in each of these African churches.

On the previous day a new church 60 miles north of Durban was dedicated in the rugged African reserve country. On the 7th and 8th of February the foundation was laid for new churches at Hammersdale and Eumulamazi. Both of these are closely settled African townships where the Church of England has been at work for a number of years.

At the present time there is a real need for 17 new churches which will be built as funds permit. Incredible as it seems we are able to build these substantial churches with concrete walls and aluminium roofs for \$5,000 each.

Professor J. B. Thornton, Pro Vice Chancellor of the University of New South Wales, speaking at the installation of Dr S. Barton Babbage as Master of New College on April 28, said that student demands for fundamental changes in university life were "vehement, vociferous and extreme well argued."

Dr Babbage was formerly Dean of Sydney. He has been in the United States for the past ten years where he was President of Conwell School of Theology at Temple University in Philadelphia. In Sydney he was well known for his pungent and penetrating comments on public issues.

Professor Thornton said that university students were demanding that colleges no longer be monastic institutions. They were also demanding participation in the processes of government.

Colleges, he said, were a force for stability, for coherence, and for the maintenance of tradition. New College, imbued with the spirit of its motto, that the fear of the Lord is the beginning of wisdom, was such a force.

The choir of St Andrew's Cathedral participated in the program, and the Archbishop of Sydney, Dr Marcus L. Loane, presided.

Part of the congregation at Imbali near Pietermaritzburg after the consecration of the church building is shown in the accompanying picture. This church is one of several that the Church of England hopes to be able to build in the

hopes to be able to build in the

AUSTRALIA'S FIRST WOMAN RURAL DEAN

History was made at the Gippsland synod in Sale when the Bishop, Dr D. A. Garnsey, announced the appointment of Deaconess Nancy Drew as Rural Dean of Morwell.

This is believed to be the first time within the Anglican Church that a woman has been appointed to such a position.

Deaconess Drew is stationed at Morwell and is the Diocesan Family Welfare Officer, a position she has held for over 10 years. Before this she was minister in charge at Nowa Nowa and had the oversight of Lake Tyers Aboriginal station. Before coming to Gippsland she served on the mission field at Oenpelli, North Australia.

Miss Drew is the author of the book, "The Art of Being Single. Her appointment as rural dean is for three years.

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PENTECOST 1973 General Synod opens in Sydney

Message from the presidents of the World Council of Churches

In the Jewish tradition Pentecost is the feast of commemoration of the decisive historical moment which took place on Mt Sinai when God revealed His law and made His covenant with the people of Israel. With astonishment and gratitude, the faithful praise God for that act of grace which has given deep meaning and a clear sense of direction to their lives: "Thou who has done great things, O God, who is like Thee?" (Ps. 71:19).

Now the New Testament story of Pentecost brings the good news that God has even greater things in store for His children. People gathered from many nations to hear the apostles speaking of new deeds of God taking place among them. With amazement and perplexity they say to each other, "We hear them telling in our own tongues

the mighty works of God" (Acts 2:11).

What those works are is explained by St. Peter. They are the life, the death, the resurrection of Christ and the outpouring of the Holy Spirit. God continues and perfects His plan of Salvation. The first covenant of Mt Sinai is completed by a new covenant of which Jesus Christ is the messenger, the guarantor and the mediator. And this time the covenant has a universal dimension.

The Holy Spirit which spoke through the apostles on that day of Pentecost overcame the diversity of language and culture be-

cause it spoke of the central and fundamental things which God has done and is doing.

Must we not learn from this that in our own day we will only find true unity and transcend our division if we hold firmly to the central truths of the apostolic faith, the truths which have to do with the mighty works of God? We need not worry about the future of the church and the cause of church unity if we open our ears again and again for that pentecostal witness.

Our modern world, lacking a sense of direction and desperately seeking for the meaning of life, has the right to expect from

the Christian churches that they should speak clearly of these mighty works of God and speak of them with a common voice. It is in this setting that, as St. Peter said, young men have visions and old men dream dreams which are not illusions. For thus they reflect the plan of God Himself.

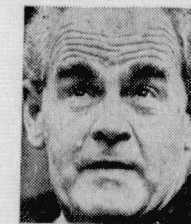
Let us pray for an outpouring of the Holy Spirit so that we may help people who suffer spiritually and materially to live hopefully, knowing that God remains faithful to His covenant with people.

The president of the World Council of Churches: Hon President: (Rev Dr) W. A. Visser 't Hooft, Geneva, Switzerland; Dr Kiyoko Takeda Cho, Tokyo, Japan; (Patriarch) German of Serbia, Belgrade, Yugoslavia; (Bishop) Hanns Lilje, Hanover, Germany; (Rev Dr) Ernest A. Payne, Pitsford, England; (Rev Dr) John C. Smith, New York, USA; (Bishop) A. H. Zulu, Esh-owe, South Africa.

The General Synod of the Church of England in Australia opened in Sydney on May 20, with Evening Prayer in St. Andrew's Cathedral at which the special preacher was Bishop John Howe, Secretary-General of the Anglican Consultative Council.

Sessions of the synod are being held as this issue goes to press in the Assembly Hall at Shore School, North Sydney.

Twenty-five diocesan bishops and 215 ministers and lay representatives are attending. As they come from all parts of Australia and from New Guinea, the diocese of Sydney as host has



Bishop Howe

arranged accommodation in private homes for all who needed it.

Much of the organising work has fallen on the shoulders of Mr John Denton, Registrar of Sydney diocese, who is also Primate's Registrar.

Presiding at General Synod is the Primate, Dr Frank Woods, Archbishop of Melbourne.

Next Issue:

GENERAL SYNOD REPORTS

ANZEA SU Conference hears of moves into Burma, Thailand, Korea

New opportunities, including an opening into Burma, a new indigenous committee in Thailand and a similar committee in Korea

were announced at the three-day meeting of the Regional Council of the Scripture Union held in Taipei 18-21 April.

It was the 17th ANZEA (Australia, New Zealand, East Asia) Council meeting and Mr Alan Kerr of Melbourne presided. Other Australian delegates included David Claydon, John Robinson, Bill Andersen and Alethea Clezy.

A remarkable spirit of love and patience prevailed as the council faced many difficulties, including those in Vietnam and the Philippines.

In the three new countries, the heads of the major denominations and Bible Society secretaries are taking active roles in the working committees.

Following the council meeting, a conference attended by 88 delegates from 17 Asian-Pacific countries followed. The conference was held at Wan Li, near Taipei, the capital of Taiwan. It met 23-28 April.



The 40-voice Taiwan Theological College Choir conducted by Lin Chia Chen sings at a welcome to the ANZEA SU delegates.

Diocesan accountant retires

Mr Russell Hale, 66, accountant at Melbourne's Diocesan Registry, retired at the end of April after 52 years' service with the diocese.

He started as an office boy, in short pants and cap, in October, 1920, and was appointed accountant in 1944.

Mr Hale has worked with five archbishops and five registrars.

And he has watched the city grow.

More Anglican Unity in South America

The first steps to form a new regional council of all Anglican dioceses in South America were taken by a meeting of 23 delegates from each of the seven Anglican dioceses on the continent, as well as the independent Episcopal Church of Brazil, at Lima, Peru, last month.

The new Council, to be called the Consejo Anglicano Sudamericano, will, if its draft constitution is accepted by the dioceses, provide facilities for joint consultation and planning, elect South American representatives to the Anglican Consultative Council, ratify the appointment of bishops elected to dioceses and

approve the creation of new dioceses.

Many delegates said that where conditions in each country are favorable, the name "Episcopal" should be used to designate the church, in preference to "Anglican." This, delegates said, will help to clarify the identity of the church on the continent. To retain ties with the Anglican Communion, they agreed to keep "anglican" in the title of the consultative council.

Observers and consultants from Canada, the United States, England and Australia, in addition to observers from Roman Catholic and Pentecostal churches, participated in the meeting.

The Brazilian church, which received its independence from the Episcopal Church in the

United States in 1965, will consider joining CASA as a full member or as an observer. The decision will have to be considered at the church's next meeting.

The meeting also agreed that each diocese should try to implement the indigenisation of churches, and saw this as the achievement of self-determination in leadership, government and finance.

The meeting was initiated by Bishop John Howe, secretary-general of the Anglican Consultative Council, after consulting some dioceses and missionary agencies and finding that they had the same problems and hopes.

The Bishop said he believed that the Anglican Church had a role in Latin America—but it is for the church within the area

to decide what that role is and not for the people outside."

Anglican Church membership is small, numbering about 26,500 communicants in the 10 countries of South America.

All the dioceses except for the Brazilian church are linked with different overseas organisations, which together contribute over \$850,000 yearly in both money and manpower, said Bishop Howe.

The eight-day consultation brought together a wide diversity of long-established traditions, ranging from conservative Evangelical to Anglo-Catholic, and delegates included national and missionary bishops, other clergy, evangelists and lay delegates working in secular jobs.

The largest missionary body active is the South American

Missionary Society, which was established 130 years ago and is contributing about \$337,000 in manpower and money this year, mostly to support its workers and programmes in northern Argentina, Chile, Bolivia and Peru.

The Australian branch of the South American Missionary Society concentrates its mission efforts on a smaller scale in South Argentina and Chile, and the Church Missionary Society of Australia has eight workers in Peru and Bolivia.

The Episcopal Church in the United States provides financial support of \$548,000 for the dioceses of Ecuador, Colombia, Argentina and Brazil, while Canadian Anglican church support goes to support work in Venezuela, Argentina, Paraguay, Chile, Bolivia and Peru.