

# MAINLY ABOUT PEOPLE

## SYDNEY

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

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

## MELBOURNE

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

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

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

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

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

## ARMIDALE

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

## MAX WARREN DIES

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

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

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

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## KENYA RECIEVES AID FROM WORLD VISION AND CMS

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

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

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

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

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

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

## SYNOD DECIDES ON WOMEN

• From page 1

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

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

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

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

He believed, however, that the wording of the Commission's conclusion, "It was not intended that women would in any way displace men from their priestly function, but a partnership with men was sought."

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

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

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

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

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

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

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

Oxen, found in large numbers in the district, can play a much more valuable part in cultivation. The project aims to train the local farmer how to work the oxen with a simple command instead of hours of whipping. Various implements will be introduced to till the soil.

According to Ted Alexander a couple of oxen and the right implements can bring about a revolution to farming at Khasoko.

Along with this training, the Christian Rural Service will enrich the people's stable diet of flour and millet, by adding new crops such as beans, maize, potatoes and other root and leaf vegetables.

In the same area of Kenya, the World Vision Aid Team is supporting the Anglican and Catholic Churches in another self-help aid programme at Kapenguria, which also involves oxen farming.

Mr Smith deals with what he calls "the World Council's infatuation with revolutionary politics." Mr Smith purports to show that the World Council's conduct in international affairs is consistently anti-Western and pro-Soviet: he believes the WCC has given Marxist politics a Christian justification by popularising the idea of "secular ecumenism", an idea which enables the WCC "to break free from the restraints of a specifically Christian identity and advance into a strange no-man's-land, a region of relativity where all faiths, ideologies and cultures are equal and where the uniqueness of Christ's revelation vanishes..."

He adds: "Today, in an age which is seeing the de-Christianising of Western societies, the WCC appears to have united with the forces of modern atheism in demanding that Christianity renounces all its historic claims and embraces a voluntary anonymity."

Mr Smith says that the WCC appears to regard historic Christianity as "an obstacle to a united humanity," and that if it wishes to survive "it must abandon any claim of uniqueness." "For some Christians," Mr Smith claims "this sufficient proof that the WCC is Anti-Christ." CEN

## WCC UNDER FIRE AGAIN

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

## BIBLES TO UGANDA

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

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

The appeal was launched on July 11 and already £75,000 has been received in this country including a £900 gift from one Surrey church and 50p from a young girl who offered "half a Bible". "It is an incredible response," said Mr Houston, "but it shows how Christians in this country are ready to meet needs in trouble-spots such as Uganda once they are aware of the opportunities which are there."

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



Tom Houston, left with Bishop Festo Kivengere

## FAM JOINS ANTI-CASINO CAMPAIGN

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

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

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

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

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

Mr Neville Wran

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

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

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

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

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

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

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

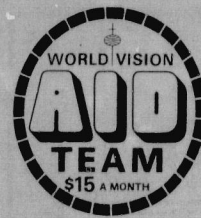
"The forcible separation of people of different races, and the so-called contract labour, which separates men working in mines from their families for six months at a time, is anti-social, anti-family, sub-human and sub-Christian."

"They are another shame-

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

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

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# GENERAL SYNOD TAKES IMPORTANT DECISIONS

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

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

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

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

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

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

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

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

consider the desirability of preparing legislation to implement this view.

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

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

## CMS MEETS ITS BUDGET — NEEDS 20% MORE IN 1978

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

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

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

"Factors which are significant in this increase are:

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

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

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

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

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

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

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

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

Tanzania is over \$200,000 and for Indonesia \$100,000. "An important part of the Federal budget is allocated to scholarships for national church leaders either to study overseas or to come to Australia for further study, as well as grants to Theological Colleges and Bible Schools."

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

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

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

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

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

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

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

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

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

AUSTRALIAN CHURCH RECORD, SEPTEMBER 15, 1977 — 1



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

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## NOTES & COMMENTS

### Lord's Prayer preserved

The Lord's Prayer escaped by a narrow squeak at the General Synod of the Church of England in Australia last week. A little while ago an ecumenical gathering in Melbourne had decided that the translation "save us in the time of trouble" should be substituted for "lead us not into temptation", and the General Synod agreed that this should be the form of the Lord's Prayer printed in the services of the new Prayer Book. It is of course an eminently suitable prayer to pray.

Unfortunately it is not the prayer that Jesus taught us to pray. His prayer is more profound. It is based on the full revelation of God in the Old Testament. There we learn that God is sovereign even over Satan and his temptations. It is a matter of great importance that we should direct our prayers to our sovereign Father for protection from every sort of evil, in particular, from the snares of the Devil.

Fortunately for the reputation of the Church of England in Australia, the General Synod had second thoughts so that on the following day it restored the original line "lead us not into temptation", but only by the narrowest margin.

The episode is an illustration of a common attitude amongst Christians, namely, not to submit to the plain word of God, but to improve it — to be better than the Bible. There is no doubt that the words "lead us not into temptation" are an exact and accurate translation of what Jesus said, but many do not like what he said. If we reject the plain teaching of Scripture because of our own predilections, we will never wrestle with it so as to arrive at its true meaning.

### Decision on women

The modern social conscience has triumphed at the General Synod of the Anglican Church in Australia, which decided that the theological objections to the ordination of women are not a barrier to ordination. For a Christian who sees ordination as the recognition of a God-given ministry, the statement of the General Synod that theological objections are not a barrier to action is extraordinary.

In discharging the ministry of God, God's mind must be followed if any blessing is to be expected. The New Testament statements about women ministering in the Church are abundant and clear. What their meaning and application in today's culture should be is a subject that deserves careful investigation and reflection. It ought not to be brushed aside.

In the Synod debate it became plain that a root problem is failure to understand what ordination is. In the New Testament ordination is the recognition of a ministry that God has conferred, but in the modern church ordination is the entry to a career of ministry.

Women rightly think that all careers should be open to them as to men. Careers require job satisfaction, adequate remuneration, superannuation and such like, with an orderly process of advancement.

However, Christian ministry is not a career. "Ministry" is a synonym for "slavery", and it is a contradiction to talk about a slave career. The exemplar minister is Christ. His life cannot be described as a career!

We hope that the Doctrine Commission, to which the question of ordination has been referred, will be able to unravel satisfactorily the basic concept of ministry (which God gives according to His will) from the career of a church official which nowadays predominates and in which women are naturally anxious to participate equally with men.

### Give congregations a say

The decision of the General Synod to open up the way for the ordination of women makes it a matter of very great importance that the spiritual principle of the New Testament, that congregations should have authority over the ministry that is exercised in their midst, should be fully restored.

At present too many congregations have to accept the minister that they are given without a real say in choosing that minister, and all have to put up with the ministry they happen to have, for it is almost impossible for a congregation to obtain the removal of a minister in whom they have lost confidence.

If congregations are restored their rightful powers with regard to the ministry exercised in their midst, the ordination of women will present no problems to a spiritually minded congregation. If, however, ministers continue to be imposed on congregations, as at present, then the result will be that if a minister not called by God is imposed on a spiritually minded congregation, the congregation will scatter and its members join other congregations where God's word is honoured.

Of course, dead congregations, kept in being by the denominational connection, will continue to be dead and will not worry whether the ministry conforms to the word of God or not.

#### Anglican Hymn Book

This true to Scripture hymn book is already being widely used to enhance worship in Anglican Churches in Australia. A new Silver Jubilee music edition has just been published. Further details and prices from CMS and Christian bookshops or from the publishers Vine Books Ltd, 7 Wine Office Court, London, England.



## ON & OFF THE RECORD

By David Hewetson

### LOVE and Love

One of the partners in a much-publicised show-biz romance was being interviewed on TV. "Do you think that this time you have found eternal love?" "Oh, yes, I think so," she replied, "at least for the time being." Today I heard that this temporary-eternal alliance had come unstuck.

The whole world looks for love. We die for lack of it. People are destroying themselves on substitutes for it. Yet hope springs eternal. They turn undaunted from lover to lover, always with the hope that this time it will be the real thing — eternal love! — at least for the time being.

#### LOVE IN THE MINT

It may have been the crazy notions of love current at the time that was partly responsible for the New Testament writers' cautious choice of words. They could not escape love nor the task of writing about it. They had been loved into life like Sleeping Beauty.

Their major responsibility was to love neighbours for no other reason than they were there. The very essence of the new Christian communities was mutual loving. But with a word so devalued how could they say it properly?

It is well known that they virtually re-minted a Greek word to carry their meaning. The noun *agape* hardly occurs in secular Greek, and even then it is "cool and colourless" (Blacklock). It gives a certain weight by being used in the Septuagint, but for New Testament scribes it is deeply marked with the sign of the cross.

It speaks of that utter selflessness that gives itself away for the sake of others. It was learned from the Crucified and infused into human lives by the gift of His spirit. God is that kind of love, says John Boldly.

He is so inextricably involved in it that he and it are inseparable. To God, therefore, the gift of His only-begotten was in character. And the self-giving of Jesus at the cross was also in character, a true revelation of what He is even when translated into human terms.

#### BROKEN RESERVOIRS

It is for this kind of loving that the poor old world aches and yearns. It is for the lack of it that men perish in the arid deserts of love substitutes.

Yet part of the mystery of iniquity must surely be that in rejecting Love men have become incapable of seeing it as it really is. They turn from the living waters to drink at broken and leaky reservoirs. And they turn again and again, for such loving as the world offers can assuage a deep hunger for love only for a moment. So said Jesus to the woman who came daily to the well not only for physical water but also in her own disordered domestic arrangements.

The wonderful thing about divine love is that it has a remarkable ability to breathe life into all other kinds of loving. The Greeks had four words for it, and in his book "The Four Loves" C. S. Lewis gives a remarkable analysis of the strengths and weaknesses, the beauty and the terror, of the love relationships into which human beings are drawn.

#### Love, Love, Love and LOVE

Family love, the source of so much happiness in human life, can so easily become akin to hate when it pretends to be a god and turns into a demon. It can take people for granted, be incredibly rude or jealous and cruel.

It can only be safe, said Jesus, when it ceases to be His rival and when He exercises its crushing dominions. Friendship, too, is a great love, capable of bringing with it unbelievable happiness. But the common ground on which it operates does not necessarily have to be good.

It can spawn the "rat pack" that is dedicated to its own exclusiveness, merciless on all who do not belong. For friendship, says Lewis, Christ alone must call the feast and invite the guests; He alone must preside at the table. For friendship, too, needs redemption.

Being "in love" carries manifold delights. It is the Bible's analogy to God's relationship with His people. But without Him in control, like the other loves, it is capable of demonic behaviour.

"We did it all for love," says the man who abandons his wife and family or who contrives at the murder of his rival. And a world drenched in erotic sentiment looks on and sagely nods his head in agreement.

"What the world needs now is love, sweet love." Yes, but without LOVE Himself its various other loves have as much futures as that poor show-biz romance.

## The Scriptures speak today...

by Canon John Chapman

2 Thes 2:13, 14

"But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God chose you from the beginning to be saved, through sanctification by the Spirit and belief in the truth. To this he called you through our gospel, so that you may obtain the glory of our Lord Jesus Christ."

1. Paul thanks God for Thessalonians

- Because God chose them
- God's choice was from the beginning
- God chose them for salvation

2. The way of salvation

- Through the sanctification by the Spirit
- Belief in the truth

3. The place of the Gospel

- God calls people by the Gospel
- Calls people to their salvation

4. The purpose of this salvation

Christians may obtain the glory of our Lord Jesus Christ.

The Gospel is an integral part of God's plan and purpose. He uses the Gospel to call His chosen people to their salvation that they may obtain the glory of our Lord Jesus Christ through the sanctification by the Gospel.

As this is God's work we should thank Him for the results of the Gospel and pray that His Gospel will speed on and triumph, that this work of God may continue calling out His people for salvation.

## ABORIGINES IN NEED

Several thousand aborigines in Victoria are without any direct Christian ministry specially catering for their needs, a recent state-wide survey has shown.

With the exception of Mooroopna, and the Gippsland area, there is no ministry specially programmed for the 7000 aborigines in Victoria, the Aboriginal Evangelical Fellowship has found.

A meeting has been called to seek assistance from the churches in establishing further ministry amongst aborigines. It was held at the Church of All Nations, 180 Palmerston Street, Carlton, at 7.30 pm on September 13.

At the meeting, Pastor Neville Lilley outlined the need for an indigenous aboriginal ministry especially in the inner Melbourne suburbs of Collingwood, Fitzroy, and Northcote, and at the Lake Tyers settlement in Gippsland. The Aboriginal Evangelical Fellowship believes it can enlist Christian workers from among its members. Another major need is for funding for several manes and church or other buildings.

## Research into drug abuse

A study by the St Louis County Office of Drug Abuse Prevention has offered some clues as to why some teenagers are not involved with alcohol and other drugs.

The study, believed to be the first of its kind taken in a Midwestern suburban area, found these notable distinctions between youth who have not used alcohol or other drugs and those who have:

- By a nearly 2 to 1 margin, the non-users more frequently described themselves as having strong religious values and found religion to be helpful in solving their problems;
- They are less tempted to try drugs or alcohol. More than 80% said their close friends also were abstainers, while only 20% of the users reported that their friends did not use alcohol or other drugs;
- They tend, by over 2 to 1, to participate more in extra-curricular activities at school than users and to enjoy music, hobbies and clubs more than users;
- By a margin of 3 to 2, the non-users reported that their families often helped them with problems.

From a national standpoint, the St Louis study, made at 13 suburban public high schools and involving more than 3000 students in the 14-18 age bracket, was described as a "very important contribution to drug abuse prevention" by Dr William Harvey, a member of the National Advisory Council on Drug Abuse.

The relationship between strong religious values and abstention from drug and alcohol use "is simply inescapable", said Edward A. Bodansky, coordinator of the St Louis County drug office.

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to be held at BIBLE SOCIETY AUDITORIUM  
93 BATHURST STREET, SYDNEY

on Friday, 30th September, 1977 at 1.30 pm

Chairman: The Most Reverend, Sir Marcus Loane, KBE, MA, DD. Speakers: Deaconess Lynn Gigg, Chaplain Bankstown and Canterbury Hospitals; Miss Gail Dean, Parish Sister, Balgowlah

# NO WOMEN PRIESTS YET

As the last issue of The Church Record went to press, the General Synod passed a series of resolutions relating to the ordination of women as ministers of the Church of England.

The first resolution was "That this General Synod, having taken note of the report of its Commission on Doctrine entitled 'The Ministry of Women' endorses the conclusion of the Commission that the theological obligations which have been raised do not raise a barrier to (a) the ordination of women to the priesthood and (b) the consecration of women to the episcopate, in this Church."

The motion was passed by laity (44 for, 33 against), clergy (50 for, 33 against) and bishops (13 for, 6 against).

Michael Charles of the Anglican Information Office, in the last issue of The Church Record, said that the idea of ordaining women as priests in the Anglican Church in Australia had taken a giant stride towards becoming an established fact. Whilst this reaction is understandable in the euphoria and excitement following the passing of the resolution, a close look at the position shows that the resolution is nothing of the sort.

The resolution may be the first step to the ordination of women as priests or it may lead to nowhere and, even if it is the former, it will be many years before such an ordination may lawfully take place.

In some ways, the crux of the problem lies in the answer to two questions:

- What is "ordination" — apart from the mere ceremony?
- What is the "priesthood"?

The Doctrine Commission ignored both questions in its report. This was extraordinary as one hardly recommends (as the Commission did) that women be ordained as priests unless either one says what one means by "ordination" and "priesthood" or can reasonably assume that most readers know what is meant by these words and agree with that meaning.

## CLERICAL DRESS

by Neil Cameron

The General Synod this month passed a Canon 'The Use Of The Surplice Canon 1977', dealing with the use of the surplice by ministers of the Church of England.

At present, all ministrations of ministers of the Church of England are regarded as "public ministrations" (even when they are not conducted in public) and require the use of the surplice by the officiating clergyman.

Strictly, a clergyman conducting a communion service in a hospital ward, in a private home, on a battle field or in a prison cell should do so in his street clothes.

The aim of the canon is to provide relief from this obligation so that, on an appropriate occasion, a clergyman need not wear his surplice but may conduct a service in his street clothes. The operative clause of the canon is in the following terms: "A minister of the Church of England in Australia may be relieved of his obligation to use a surplice during his ministrations in such cases as aforesaid and to the extent to which such obligation is dispensed with by an ordinance of the Synod of the Diocese in which he is licensed to minister."

It follows from the clause that the canon has no effect in any diocese unless the synod of the diocese passes an ordinance which allows for relief from the obligation to wear a surplice. The canon allows a synod to provide relief "in such cases as aforesaid". This phrase refers to one of the recitals which introduce the operative part of the canon.

The recital repeats part of a badly drawn resolution, passed by the synod of the diocese of Sydney, to the effect that "this synod considers the time has come when for conduct of services not held in licensed buildings or at public services surplines be no longer mandatory provided the minister acts with discretion and sensitivity. This applies amongst other things to private communions in homes and hospitals."

It follows from this language that two cases are being referred to:

- the conduct of services not held in licensed buildings (that is, in churches and chapels); and
- at public services.

Strictly case 1 is merely part of case 2 and the two illustrations (private communions in the home and private communions in hospitals) both fall within cases 1 and 2.

The canon allows a synod to dispense with the obligation to such extent as the synod thinks fit. Thus a Synod may decide to provide no relief from the obligation or may dispense with the obligation entirely.

Even when a synod passes an ordinance which allows for relief, there is no obligation on any clergyman not to wear a surplice where he lawfully need not do so; the matter rests with the clergyman concerned.

In the course of the debate on the canon at the General Synod an amendment was proposed which, if adopted, would have required a clergyman conducting a public service without a surplice to be seemly and decently dressed. The amendment was lost.

This was a pity. It is highly desirable that any clergyman (or layman) who conducts a service should be seemly and decently dressed. It was for this reason that the wearing of the surplice was prescribed in the first place.

The amendment was opposed on several grounds, one being that one could rely on the good sense of the clergy. History tends to show that this is not always the case.

Surplines have not been worn in many places (outside of licensed buildings) for a number of years. Even in licensed buildings, there is a tendency for the wearing of the surplice to be reduced to the lawful minimum.

In some parts of the Anglican communion, surplines are not worn and the officiating minister appears in street clothes — a practice which strictly, is illegal.

The matter now rests with the diocesan synods which now have the power to regulate the wearing of or dispensing with the surplice.

In this article Mr Neil Cameron, a solicitor and member of General Synod, examines some of the legal and constitutional ramifications of the Synod's decision to pursue the question of women's ordination. It will be continued next issue.

The confusion in this area can be illustrated easily. For example, on one view of ordination and on one view of the priesthood (both consistent with scripture) there are any numbers of ordained female priests in the Anglican Church now — albeit unrecognised by men, as distinct from God.

Or again, on one view a woman who has been commissioned as a deaconess can be properly described as an ordained deacon — albeit not recognised as such by the church government — so that all that is required to make her a deacon is some act of administrative recognition.

The other view is that the commissioned deaconess must be ordained before she can become a deacon.

The problem seems to arise partly from the unwarranted assumption that rules which the Anglican denomination has adopted (for reasons of good government and order) and which may be consistent with scripture actually have the force of scripture. This is not necessarily the case.

The purpose of this article, however, is not to explore this but to look at the steps to be taken and the obstacles to be overcome before a woman may be officially ordained in this Australian Anglican Church as a priest.

In general terms, there are three obstacles to be overcome — the constitution, the Appellate Tribunal and the canon law.

#### The Constitution

Section 74 of the 1961 Constitution is a section which contains a number of definitions. Section 74 (6) provides that "In the case of lay but not clerical persons words in this Constitution importing the masculine shall include the feminine."

In other words, where, in the constitution one encounters the word "clergyman" or "priest" or "minister" one must read the word as if it always referred to a male person. Sections such as Section 3 then take on particular significance.

Section 3 provides that "This Church will ever obey the commands of Christ,

teach His doctrine, administer His sacraments of Holy Baptism and Holy Communion, follow and uphold His discipline and preserve the three orders of bishops, priests and deacons in the sacred ministry."

Section 3 is the last of three provisions to be formed under the heading "Fundamental Declarations". Now, it is a "fundamental declaration" that there will be male priests only.

By Section 69 (1) of the Constitution, the Constitution applies to every diocese of the Anglican Church in Australia and by Section 70 the Constitution is binding "on the bishops, clergy (male) and lastly, members of the Anglican Church."

Whether those who framed the Constitution envisaged that a simple definition section would have this effect is a matter of speculation. The question now is — can the Constitution be changed?

The fundamental declarations (including Section 3) cannot be altered. Section 74 can be changed and the obstacle referred to earlier overcome in the words "but not" in Section 74 (6) were replaced by the word "and".

Section 74 (6) would then read: "In the case of lay persons and clerical persons words in this Constitution importing the masculine shall include the feminine."

Section 74, however, is not an easy section to change. Section 67 requires that any bill altering Section 67 must be: (a) passed by the General Synod (which may involve the support of laity, clergy and bishops voting separately); and then (b) assented to by at least three-fourths of the diocesan synods, including all of the metropolitan sees which assents must be in force at the one time.

Thus, even if the bill gets through the General Synod, it may never come into effect as it may not get the support of three-fourths of the diocese synods or because any one of the synods of the dioceses of Adelaide, Brisbane, Melbourne, Perth or Sydney may decline to approve of the bill.

On the basis of the votes for and against the resolution passed by the General Synod, it is unlikely that either of these conditions would be accepted in 1977. It may be that, in the next years, attitudes will change.

## DEBATE ON SOUTH AFRICA

The dilemma of being a Christian in South Africa was discussed in debate at General Synod when Bishop Cameron proposed a motion that Synod resolve to consider our relationship to the Church in that country and to understand the burdens being carried by the Church there.

During the debate Bishop Robinson referred to his visit to South Africa last year and observed that he does "not condemn the country of South Africa" as is so commonly done.

In the changing complex and difficult situation in that country "I do not know what any other group of leaders in any other country could do." Christians in that country are lonely and isolated. "We

must make contact with Christians within the churches in that country," said Bishop Robinson. He paid tribute to the Dutch Reformed Church.

After debate Bishop Cameron in reply said that "in fact the key to a solution of South Africa's problems may well lie in the quickening of conscience within the Dutch Reformed Church."

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Mr Tom Hoey  
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Practical Missionary Issues  
Mr Justo Kaawha  
Lecturer, Kampala University.

#### Programme:

Saturday	Sunday
10.00 am Peter Manton	10.30 am Peter Manton
11.30 am Tom Hoey	3.00 pm Tom Hoey
7.15 pm Peter Manton	7.15 pm Justo Kaawha
8.30 pm Justo Kaawha	8.00 pm Tom Hoey
	<b>Monday</b>
	10.00 am Tom Hoey
	11.15 am Peter Manton

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# Word and Life

by Dr D. B. KNOX

## Christian Unity

Jesus spent the evening before His crucifixion in the company of His disciples. During that evening He engaged in prayer for them and the central petition of His prayer was that they should all be one and He included not only His disciples but all who would believe in Jesus because of their witness.

His words were "that they may all be one even as You, Father, are in Me and I in You, that they may also be in Us, that the world may believe that You sent me." It is interesting to note the sort of unity Jesus prayed for. It was spiritual unity, a unity of person with person through the unity of each person with God.

He compared the unity He asked for with the unity in the Trinity itself.

His words are "as You, Father, are in Me and I in You that they may all be one" and the mode of this unity was that each Christian should be in God — "that they may be in Us" — and it is this relationship of each Christian to God and to each other that brings about the world's conversion, "that they may be in Us, that the world may believe."

This prayer of Jesus was answered on the day of Pentecost when God's Spirit was given to the disciples and to all who believed in Jesus through their word.

The Spirit of God unites Christians into a unity.

The Spirit of God indwells each Christian heart. God is in them and they are in God, just as Jesus had prayed. No more real unity can be imagined. This unity has already been given to us and can never be dissolved, but we ought to give expression to it by our relationship to each other.

The New Testament is full of exhortation to practice the virtues which unite people, such as forgiveness, humbleness, thankfulness, and forbearance. If we have these attitudes they preserve the unity and God's Spirit unites us with each other.

We should cultivate and practice these virtues of a forgiving spirit, gentleness, meekness, forbearance, thankfulness to others and so give expression to the unity of the Spirit which we have been given on the day of Pentecost.

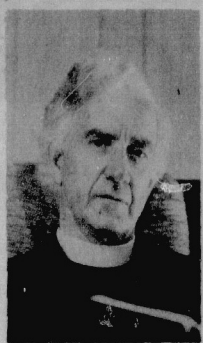
It is a mistake to think that the Christian unity for which Jesus prayed finds its expression in the uniting of denominations. Denominations are not churches, but are service structures to assist congregations which are real

churches, but we sometimes get confused because we call the denomination a church but it is really a service structure and is no more a church in the New Testament sense than a building is a church though it is to the building that the name church is most commonly given.

A church building is also a service structure serving the congregation by keeping the rain off their heads and providing a particular room where the church can meet — that is all a church building is — and it is not really a church, though it has this name but it is the congregation that is the church.

So too a denomination is no more a church than is a church building a church, though it too has the name of church. But we must not get confused. By amalgamating denominations, we may strengthen the service structure, if the amalgamation is well based and this would be a good thing.

But such unions of denominations have no relationship to the unity about which our Lord prayed. That unity is a relationship of persons to God and to one another through the spirit, and is modelled on the unity within the Trinity and is brought about by deepening



our relationship to God and so our relationship to one another.

Jesus prayer "that they may all be one as You, Father, are in Me and I in You, that they may also be in Us." This is the unity very closely knit with God Himself in the Trinity through His Holy Spirit in the hearts of every believer.

This true Christian unity of personal relationship is the factor which moves the world to believe in the power of the Christian gospel. This is a wonderful experience and we ought to pray that we may grow deeper in it, as we sit together at the feet of Christ, hearing His word.

This is the unity we should give ourselves to promoting for it glorifies God as it reflects his character. And each one of us can be fully engaged by seeking God's help to relate ourselves to one another by reflecting the character of Christ by forgiving one another, forbearing, loving one another and growing closer to God in our spirits.

## LETTERS

### Women in the Church

Sir,  
In her letter, ACR 26.5.77, Mrs P. Creasey said: "I cannot verify this, but I have read that Paul was quoting from a letter received from the Corinthians, 'Let your women keep silence in the churches, etc' and his comment, 'What! Came the word of God out from you, or came it unto you only?'"

I think I can give her a clue as to where she may have read this. Mary S. Wood (Mrs Frederick P. Wood) in her book, "A Christian Girl's Problems" (Marshall, Morgan & Scott and Zondervan Publishing Co), has a chapter entitled "Should Women Preach?" She points out that it was the Talmud or Jewish Rabbinical traditions which St Paul was quoting from — the same traditions which our Lord attacked (Mark 7:8).

She quotes the words: "It is a shame for a woman to let her voice be heard among men" (Megilla) and other similar maxims. She says that it is significant that no apostle ever quoted from the Talmud except Paul, who only quoted it to refute it as in these verses, 1 Cor 14:13, 35.

That the apostle had been answering questions from the Corinthians is clear from 1 Cor 7:1, "Now for the questions about which you wrote" (J.B.), and the section of the epistle devoted to these replies goes on to the

end of Chapter 14 which includes these verses.

This explanation removes the apparent contradiction in the same epistle where St Paul gives instructions about how women are to dress when praying or preaching in public: (1 Cor 11:1-15).

Mrs Wood goes on to ask how it could be a shame for women to speak in public when they are distinctly commanded to do so in Act 2:17. (It is noteworthy that this command is first found in the Old Testament.)

May I also add to the debate the observation that we as Christians should have been a lot poorer if Martha had not passed on to men what our Lord told her about His being the Resurrection and the Life (John 11:25, 26) and if the woman of Samaria had not passed on what our Lord told her about worship (John 4:23, 24).

And where would the Christian Church be without the testimony of Mary about the Virgin Birth? Joseph's dream is not strong enough evidence to base such an important doctrine on, though it does support Mary's testimony.

These truths were committed to the minds of women for the benefit of the whole church, God might do the same thing again.

CONSTANCE S. KNOX,  
Gordon.

## SYNOD TAKES TIME TO LAUGH

There are lighter moments which temper the proceedings at General Synod.

The Chairman of Committees: "I think you are going beyond your point of order Canon Chapman."

Canon Chapman: "I think you're right."

The Dean of Grafton (in discussing the liturgical niceties of the Draft Prayer Book): "One can't have liturgical glottal stops." Could that be regarded as a point well taken?

Bishop Cameron (as Chairman of Committees): "This may be an appropriate time for the amendment of the Committee."

He probably intended "adjournment" of the Committee.

Members of Synod will never forget the speech of Bishop Witt at the conclusion of the committee stage of the Prayer Book. It could not

possibly be repeated. Ask any Synod member.

There was some debate as to whether the marriage of man and woman is best described as "knitting" or "joining". It was Canon Johnstone who drew the attention of the House to the fact that "knitting is a far more complicated process than mere joining." He said: "I prefer 'knitting' to 'joining'. It makes people think a bit."

The Bishop of Bathurst uttered a timely warning to church wardens as to unauthorised use of services: "If there should be a breach of copyright then it may well be that the Church Wardens of some Church will find themselves in the dungeons of the Appellate Tribunal."

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# WHAT A WORLD!

by Lesley Hicks

## DRUG CULTURE

A few fanatical pro-marijuana supporters provided splendid 3D audio-visual illustrations for a fairly dry and scholarly lecture on the subject "Marijuana — the Myth of Harmlessness", given in the Sydney Town Hall on August 30 by visiting American professor Dr Hardin B. Jones.

I sat on the end of a row mainly of teenagers and watched them cringe in distaste as the demonstrators did all in their power to prevent us from listening to Dr Jones — with maniacal laughter, cat-calls, aggressive questions, obscene comments and stomping up and down the aisles.

They were rather like drunks intent on disrupting a temperance meeting. If these were typical marijuana users, few present would have needed any further dissuasion from trying the drug. Serious advocates of legalisation of the drug might have wished to be spared the support of such "friends".

Fortunately, the address system, his command of facts and his ability to keep courteously cool despite provocation enabled Dr Jones to keep on with his lecture and be appreciated by the hundreds who had come to give him a serious hearing.

The half-dozen or so interjectors: finally left noisily while before the meeting ended, as Dr Jones was answering some of the numerous written questions.

Those who have heard Dr Hardin Jones or watched him on Monday Conference, or read the pamphlet reprinted from "The Australian G.P." and issued by the Festival of Light, will know that he advances an impressive battery of evidence against the myth of harmlessness which is still advanced by advocates of cannabis.

He does not even concede that it is relatively harmless compared to the known dangers of the legal drugs tobacco and alcohol.

We parents, I feel, can take a very much stronger and more consistent stand with our children on drug use if we use none of these drugs as

psychological or social crutches — and far more important than what we don't do — if our lives are full of positive God-given love and joy and purpose.

Dr Jones believes that education is effective as a deterrent to marijuana use. Propaganda in its favour has been widespread and powerful, and has to be overcome.

He maintains that most young people do not want to harm themselves or impede their development; the college students attending his classes in drug abuse are challenged to give up marijuana smoking as an experiment — and experience for themselves the gradual "lifting of the fog".

Most do, he claims; this illustrates the fact that physically, cannabis is easier to knock off than most drugs, with less devastating withdrawal symptoms.

I wish I could share his confidence in such education. But there are problems.

For instance — surely for years now people of all ages have been well aware of the likely dangers of cigarette smoking. Yet for every adult who painfully breaks himself of the habit, it seems that half a dozen kids are willing, senselessly, to start.

Once it was mainly boys who smoked young. Now the girls (liberated?) vie with them for the dubious glory of getting hooked early.

Why? Why begin this or any other drug habit, against all the evidence of undesir-

able or dangerous effects? What is implied by the "anyhow" so cleverly used in the cigarette advertisements?

First of all — let's face it — there are pleasures in drugs. Synthetic pleasures, mostly short-lived and high-priced, but pleasures nevertheless. To resist the promised short-term pleasure, it may take strong conviction, or well-grounded fear. One wonders how well these can be supplied by drug education courses.

Obviously the initial experimentation requires a coming together of two main factors: (1) the availability of the drug, and the money to pay for it; and (2) the beginner's susceptibility to persuasion — whether through curiosity, or peer pressure; a sense of inadequacy and the need to prove something by partaking; perhaps protest and defiance of adult prohibitions.

It's hard for us "oldies" to put ourselves back in adolescent sandals. The pressures on us generally came when we were older. I remember a party to celebrate the end of our final school exams, daringly held unsupervised in the flat of an elder brother of a school friend.

I didn't want to start smoking — I was sure that being "nervy", I wouldn't be able to stop once I started. But because I said "No" to both drinks and cigarettes — to both the symbols of adult

## Leighton Ford to speak in Sydney

Dr Leighton Ford will be the guest speaker at the Launching Rally for the Billy Graham 1979 Sydney Crusade.

The public rally, which will be chaired by the Archbishop of Sydney, the Most Reverend M. L. Loane, KBE, will be held in the Sydney Town Hall on Thursday, October 13, 1977, at 7.45 pm.

The Crusade is to be for three weeks and is programmed for April-May 1979. The last three weeks crusade conducted by Billy Graham was in Los Angeles in 1963.

Associate evangelist Leighton Ford has been a member of the Billy Graham Team since 1955 and is currently Chairman of the Lausanne Committee for World Evangelisation. He is the author of several books and has been described by *Time Magazine* as "among the most influential preachers of the gospel."

He is visiting Australia for Reachouts in Melbourne, Northern Tasmania and Canberra. While in Sydney he will address clergy at a special Ministers' Meeting in St Andrew's Cathedral at 2.30 pm on October 13, followed by the Billy Graham Sydney Crusade Launching Rally at 7.45 pm the same day.

There are subtle little conditioners around. One of our daughters was given a pretty little "silver" pendant by a girlfriend for her eleventh birthday — the marijuana plant leaf!

I've been reading a splendid magazine on the whole vast and complex subject of drugs. This is the special double-size drug issue of *GROW*, 1976.

*GROW* is the community health movement for self-help of mental patients, along the lines of AA for alcoholics. I recommend that if this subject concerns you, you obtain a copy, read it, and leave it lying around hopefully for your teenage children to pick up!

Rev Leighton Ford



## FAM EYES ON UPPER HOUSE

On September 7, the Family Action Movement, which outpolled all other minor parties in the last NSW Senate elections in December, 1975, presented a submission to the Parliamentary Select Committee set up to hear submissions from interested groups on the proposed reform of the NSW Upper House.

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Mr Brian Stone and Mrs Frieda Brown on behalf of FAM stated that in order for the Legislative Council to be an effective House of Review, all groups, whether they be large parties, small parties of individuals, should have a reasonable opportunity of gaining representation proportional to their support within the community.

While welcoming the reform of the NSW Upper House, FAM believes that the State Government's present proposals for reform are in many ways undemocratic and put minor parties and groups at an enormous disadvantage.

The "first past the post" system of voting as proposed by Premier Wran would mean that second preference votes would not be counted. Therefore those people who

vote for a minor party which fails to reach the required quota of primary votes, would have their votes wasted.

It would seem that Mr Wran wishes to guarantee his future control of the Legislative Council so that it will rubber stamp his permissive policies on gambling, casinos, marijuana, homosexual sodomy, abortion on demand, prostitution and the other so-called "victimless" crimes.

FAM recommended that:  
• There be an optional preferential system of voting;  
• There be a choice between individual candidates in each party list;  
• The number of members in a reformed Upper House be as near as practicable to one-half the number in the Legislative Assembly; and  
• The members of a reformed Upper House hold office for six years



Mrs Frieda Brown

with one-half of them being eligible for re-election every three years.

## PUBLIC LECTURE

Professor Judge (Ancient History, Macquarie) has announced the Public Lecture by Professor Anson Rainey, on Thursday, 22nd September, at 8 pm, in the Macquarie Theatre, Macquarie University.

Professor Rainey is Associate Professor of Ancient Near Eastern Cultures at the University of Tel Aviv. The title of the lecture is "Beer-sheba: A Biblical Store City" (with illustrations). Admission is free.

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## BISHOP SEEKS RETURN TO NAMIBIA

The exiled Bishop of Damaraland (the Right Rev Colin Winter) has begun a campaign to return to his diocese in Namibia (South West Africa).

Bishop Winter has been based in Britain since his expulsion from Namibia by the South African authorities for unspecified reasons five years ago.

Since then the Damaraland Diocesan Synod has twice made it clear that it wished him to continue as bishop, in spite of efforts — thought to have been prompted by white

Church people — to force his resignation.

The Bishop told the *Church Times* recently that in seeking to return now he was responding to the expressed wishes of Namibian Church-people. And, with signs that the political climate was changing in Southern Africa, he felt there was a good chance of his campaign succeeding.

Bishop Winter has sent a pastoral letter to Namibia, to be read in all churches there, in which he asks the people to pray for him and his fellow-exiles, as the Church of Jerusalem prayed for the release of Peter.

True, he is not in prison, the letter says, "but exile becomes a prison when one cannot be close to or love or serve the people God has called me to minister to as bishop."

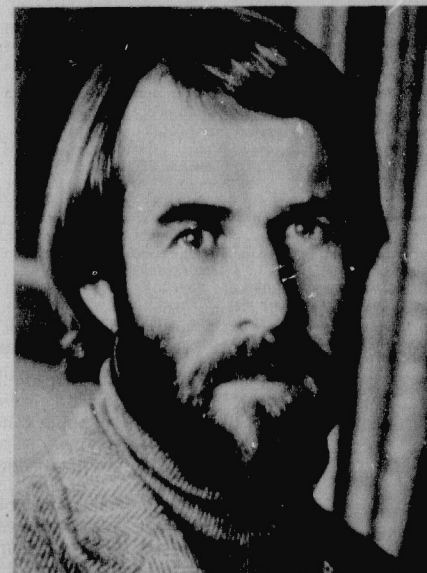
"The time has come for me to ask the Church of God in Namibia to do what the Church in Jerusalem was asked to do on behalf of Peter, so I ask you today, all of you, to pray to God unremittently for our safe and speedy return."

Bishop Winter points out that he and the other exiles have committed no crime against the State or their fellow men, and were never told what they were guilty of.

"Today we claim the right to return home," he declares, adding, "As your bishop I believe I am needed in Namibia as never before."

"I believe the overwhelming majority of the people of my Church wish me to return home. I am confident too that my dear friends, the leaders of the black Lutheran Church in Namibia, would wish me to be home as well."

Church Times



Dr Millikan

## CHRISTIAN RESEARCH CENTRE NAMED

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Many Australian Christians feel unsure of the present situation. Basic and practical changes are occurring which affect the political, educational and industrial destiny of Australia. Zadok centre is seeking to provide highly focused resource materials and short study courses so that Christians will be better equipped to respond to the contemporary situation. It will take quite a while to build up the resources, but it is our hope that it will help many to know what it means to be God's people in this world.

"Evangelism needs to include both proclaiming the Gospel and living it out in every part of our lives," said Dr Millikan. Reading guides written for busy laymen are being prepared and the first one is to be issued this week. A number of study groups are now being set up and a course is to be conducted for all who are interested late January in Canberra. Details will be announced later. Board members of the Zadok Centre include Mr Alan Kerr, Mr Spencer Collier, Mr Tony McCarthy, Mr David Claydon, Mr Bill Higgins, Dr Anna Hogg, Rev Dr Robert Whitneycombe, Prof Gordon Staley, Dr Peter Newman, Dr Baden Teague.



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## Problem of remarriage

"The Right To Remarry" by D. H. Small  
Published by Revell  
Aust Price \$6.50

One of the areas of greatest current tension between theology and Christian practice concerns divorce and remarriage. There are differences of viewpoint between various denominations, and there are different viewpoints held within some of the denominations, as to the nature of the Bible's theological teaching on these issues.

But beyond this there is a considerable tension between what many theologians accept as the Bible's teaching, and the attitudes in practice of many Christians. There is particular pressure to reassess the Biblical evidence, and its significance, and relevance in view of the tendency in today's world to make divorce easier, and a question still unresolved is the church's relationship and ministry to the increasing number of people who have experienced a broken marriage or divorce and perhaps remarriage.

One of the latest books published in this field is "The Right To Remarry".

The author is the Professor of Marriage and Family Studies at Westmont College, Santa Barbara, California, and has written three other widely circulated books on Christian marriage and sex.

This book is written by an avowed evangelical and is addressed to evangelicals, and may prove to be quite influential upon evangelical thinking. Small's thesis is: God's dealings with mankind are in terms of different periods, or ages. First, the Old Testament age, with the Mosaic Law. Then Jesus offered the promised Kingdom of Jews. His statement of the new Law of the Kingdom being given in the Sermon on the Mount. Thirdly, there is the present era of grace, for the Gospels record that the Jews rejected the King and the Kingdom, and so the Kingdom is postponed.

From his analysis of these three different periods of God's administration, Small draws the conclusion:  
• That there are differences between the ethical requirements of the Mosaic Law period, the present Grace period, and the coming Kingdom period. He says for instance (p25), "It does not take extraordinary perception to see that many of the words of Jesus in the Synoptic Gospels stand in tension with the ethical principles of grace in the remainder of the New Testament."

• That the Old Testament passages and the teachings of Jesus (these being Kingdom Law) are not applicable to and binding upon Christians in this present Grace period, except as providing an ideal for Christians.

Thus on p132 he says, "And so it is that the Sermon on the Mount is law, not grace. It is the mandate of the Kingdom, not the road map of the Church. It contains principles which are applicable to the Church Age, but it also contains elements which belong only to the Kingdom."

"In our consideration of divorce and remarriage it should be noted that the words of Jesus in the Sermon on the Mount contain a prohibition which, when broken, is tantamount to adultery."

"This is the strict law of the Kingdom; it is transgressed in the grace approach of the Epistles to the Church. The ethical goal is clear: marriage without divorce. Beyond this ideal we may not press the passage to serve our Christian concern." Then on

p174 he says, "From the words of Jesus we can draw an ideal, not apply a law."

• That the 1 Corinthians 7 passage is not the final word for Christians, being conditioned completely by the special circumstances of its writing.

• That what Christians thus receive from Scripture are not binding laws, but ideals to aim for, with many issues not being answered in Scripture at all.

Thus in talking about the question of divorce on grounds other than Jesus or Paul mentions, he says (p166), "These are difficult questions and if nothing else they caution us not to look for a full set of answers to divorce and remarriage in this passage of Scripture" (that is, in 1 Corinthians 7).

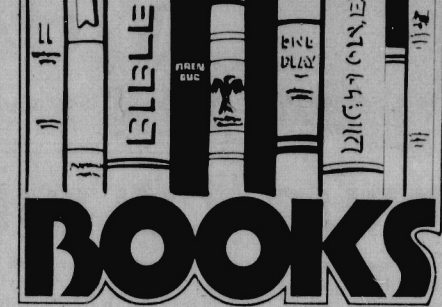
• That Christians should do the best they can, and God's grace provides forgiveness for failure in marriage, and allows remarriage.

To attempt now an assessment of this book. To a large extent our individual theological biases will condition our responses, and this will apply to your reviewer too, who has this response:

Firstly, Small's book is written for those Christians who take seriously the actual teaching of the Bible, and are concerned about a reconciliation between the words of Jesus and Paul and the pastoral problems of divorce and remarriage. The book is very valuable in highlighting a major problem in the life of the church today, and bringing home its seriousness and widespread nature, and attempting a theological assessment and solution.

Secondly, the book does a service to the church in emphasizing the relevance of the doctrines of grace and forgiveness to the situation of those who have experienced marriage failure; and to the fact that God's blessing can, through His grace, be upon a second marriage after a divorce.

On the other hand, I feel that the book is completely wrongheaded in the way it virtually nullifies all the sections of the Scripture which actually discuss divorce and remarriage, by relegating them to different "administrations" of God's dealings with mankind and so being inapplicable today.



except to some extent as ideals to aim for.

This appears to be making void and ineffectual the Word of God where it happens to be at variance with one's own views. This viewpoint contains, it seems to me, many internal contradictions and inconsistencies, does despite to the unity of Scripture, nullifies much of its teaching (not just on divorce and remarriage) by restricting its application to other ages and denying it to our own.

I feel towards this book the perplexity that would be felt by a schoolteacher marking a mathematics paper which the pupil has arrived at the right answer, but his workings are all wrong. On the one hand, one wishes to commend him on the outcome; on the other hand, one cannot overlook what one sees as errors and inadequacies in the argument leading to it.

Ward Powers

## Dictionary holds little interest

New translation of Isaiah

"The Book of Isaiah The New International Version" London Hodder and Stoughton 1977. pp162, \$2.45

The origins of the New International Version lay in the 50's with a conscious attempt by conservative scholarship to do by a translation for its age what the A.V. had done for its own.

The New Testament appeared in 1973 and has been commended for its simplicity, clarity, its avoid-

ance of archaisms and parochialisms.

The English of this translation of Isaiah (the whole of the Bible is scheduled to appear in 1979) is direct and unembellished.

To the extent that the translators have not hesitated to resort to other aids (Greek O.T., Dead Sea Scrolls etc), the text is eclectic (notably, the received Hebrew text has been departed from at several points in Isaiah 53).

Footnotes draw attention to the fact that that translational options have been exercised, as well as to the precise significance of any technical Hebrew term.

The full Bible is bound to be well received when it finally appears.

W. J. Dumbrell



## AN INNOCENT AT LARGE

by DONALD HOWARD

## MUST PREACHING BE DULL?

utter absence of any trust in the Holy Spirit's help in the pulpit," he warned.

Thorough preparation is certainly needed. "Cases are won in chambers," said English judge, Lord Bowen.

John Henry Jowett quotes Bowen in his "Life and Work". Jowett claims that preaching that costs nothing accomplishes nothing. "If the study is a lounge, the pulpit will be an impertinence. Enter the study to do hard work — the businessman must feel we are his peer in labour."

He has many things to say that are worth reading, not the least of which is his advice that, "The study needs to be the secret place of the Most High."

BUT THE STUDY IS NOT THE BE ALL AND END ALL. Too often it is a form of escapism (try telling some preachers that).

"No minister must be studying when he should be preaching, praying, catechising, visiting or instructing his flock," said Richard Baxter.

But the same man urged (and practised) diligence in preparation: "I earnestly beseech you all, in the name of God, and for the sake of your peoples' souls, that you will not slightly slumber over this work, but do it vigorously and with all your might and make it your great and serious business."

It is here that there is the danger of over-preparation. It was said of Macaulay that "Scrupulous scholarship, so essential a part of the equipment of the professional historian, too often paralyses narrative."

Self-examination, helpful criticism from the flock, fellowship with other preachers and times of relaxation with one's friends and family all play their part in sermon work.

ANOTHER REASON FOR DULLNESS is that emotion in the pulpit is taboo with so many men. Being emotional for emotion's sake is bad; to be able to speak of "The Son of God who loved me, and gave himself for me" without emotion is even worse.

Charles Simeon advised the young preacher to "Let him

get his text into him in his study, and then get into his text in the pulpit."

Jay Adams sees one cause of lifeless preaching in the content being devoid of its proper emotional counterpart in the preacher.

"When, however, a preacher 'relives' the event he is describing rather than merely 'reporting' it, he will feel emotionally something of what Peter, or David, or Abraham felt."

It was said of F. B. Meyer: "He preaches as a man who has seen the face of God."

LACK OF EXPERIENCE MUST RESULT in even the finest orator being a sounding brass or a tinkling cymbal.

Spurgeon said it was better to abolish pulpits than to fill them with men who have no experimental knowledge of what they teach.

He urged the pastor to preach with three adverbs in mind: earnestly, interestingly, fully.

Rowland Hill's ideas "came red hot from the heart." That is the sort of emotionalism many congregations would appreciate: a truth which has gripped a man in his own experience and which he yearns to convey to others.

WELSH PREACHERS THROUGH THE AGES have won renown for their delivery.

Lloyd George used to describe one who "staged" (there's no other word for it) the writing on the wall from Daniel 5. He would prepare the chapel beforehand, arranging the lights for the effect. By the time "Mene" was about to materialise, the Taffies were on the edge of their pews.

Christmas Evans (fancy labelling one of your offspring like that!) showed balance when he gave this advice:

"I want preachers to read all they can, and make use of ideas which fall like the manna of old; but let them take them home to grind, and boil, and bake in the mill of prayer and the heated plot of reflection; then place them like the twelve loaves of shewbread on the golden table of the ministry before the worshippers and holy priesthood."

## ATTACK ON WCC

Mr Bernard Smith, national secretary of the Christian Affirmation Campaign, recently launched a bitter attack on the World Council of Churches.

In a one-hundred-page paper-back, *The Fraudulent Gospel: Politics and the World Council of Churches*, Mr Smith claims that the WCC "has become the most powerful opinion-making body in Christendom."

This is partly because the member Churches have too readily surrendered their authority and independence to the WCC... But a far more important factor than the weakness of the member Churches has been the support which national Councils of Churches have given to the WCC."

The WCC, he asserts, is "impatient with the conservative majority of mankind and nowhere is this more evident than in its infatuation with revolutionary politics."

Mr Smith is profoundly critical of the controversial Programme to Combat Racism, in a chapter entitled "WCC and African Terrorists" and also of the WCC's attitude to education, which he describes as "frankly Marxist."

In chapters on Black Power in Britain and Marxism among missionaries, Mr Smith claims to show how the WCC gives Marxism a Christian justification by popularising the idea of "secular ecumenism."

This, he says, enables the WCC "to break free from the restraints of a specifically Christian identity and advance into a strange no-man's land, a region of relativity where all faiths, ideologies and cultures are equal and where the uniqueness of Christ's revelation vanishes..."

Mr Smith maintains that the WCC "has persistently scolded and chastised the Western world for its alleged wrongdoings while at the same time it has failed even to notice the far worse misdeeds of Soviet Russia."

He believes that the WCC "has deprived itself of any credibility as a Christian

body since it has, as a matter of policy, consistently subordinated the imperatives of the Gospel to political ideology."

In his statement, Mr Kendall said that the book might have some impact on those who were not closely in touch with WCC affairs — "Everyone comes in for attack, Church leaders of every description, and the thousands of able Christians who have participated in WCC committees, consultations and assemblies."

Mr Smith was saying that they were all duped and misguided and that if everyone else was fraudulent, he alone could be true. Mr Elliott continued.

He had taken one or two simple criteria for granted "and on that basis attacks almost all the changes in Christian thinking and activity during this century..."

"All the carelessly-worded accusations which have been made against the ecumenical movement over the years are assiduously quoted."

"Well, most of us will just go on trying to understand the faith in this complex contemporary world, seeking to relate the Gospel to life, and with our fellow Christians of every persuasion glad to receive the inspiration and strength which it alone supplies."

Church Times

## Temperance Alliance meets in Sydney

The Annual Meeting of the Australian and South Pacific Temperance Council was held at the Canberra Oriental Hotel, King's Cross, on August 15 and 16, 1977.

The Council's aims are: The promotion of voluntary abstinence from alcoholic beverages and from the non-medical use of addictive drugs.

Representatives from Australia and New Zealand appointed the following officers:

President: Rev George Jenkins of Western Australia.

Secretary: Rev Tom Scarlett of Queensland.

Treasurer: Mr Bill Ather-Smith of Western Australia.

Resolutions passed by the Council included:

• "The Council recommends to member organisations that they undertake research into the cost of the detrimental effects of alcohol. Each state is requested to undertake research in relation to local

conditions and then report to the secretary for collation."

• "The Pharmacy Guild of Australia is commended for the campaign, 'Medication and Alcohol Don't Mix', undertaken in co-operation with the Foundation on Alcoholism and Drug Dependence."

• "Support be given to the call by Mr Alan Russell, National President of the Pharmacy Guild of Australia, for warnings on packets of powders and other medicines showing their dangers when taken with alcohol."

• "To urge Federal and State Governments to introduce legislation requiring suitable warnings on containers of medications, showing their dangers when taken with alcohol."

The Annual Meeting for 1978 will be held in Sydney on a date to be arranged.



Bishop Short

## THE BISHOP SPEAKS OUT

... on lawlessness

"On the average, 38 women every day are bashed in domestic quarrels in Australia. These are the figures from a recent ABC 'Four Corners' survey. If correct, they reflect an appalling situation of violence in an area which should be one of harmony and understanding. This also gives a very sad commentary on a significant proportion of Australian men. Even more, it shows how we human beings will behave illegally when the chances of getting caught seem pretty slight."

"Most people regard themselves as law-abiding citizens, but I wonder, given similar circumstances, wouldn't we have a reputation here of what happened recently in New York when 3500 looters were arrested on the night of the great power failure? And for every looter arrested it is estimated that a number got away."

"Such mass lawlessness, be it wife-bashing or looting, is often explained away in terms of sociological circumstances. But if we're prepared to be honest, we'll have to agree that what God has said is actually the problem. Mankind is in rebellion against God and, given the opportunity to get away with it, will bash and rob or do anything else that will satisfy his selfish purposes."

"The Bible says that this is the reason for laws and law enforcement. God says that a change of heart and attitude is the only solution. Only when an individual realises his own inability to make his own life right, and is ready to turn to God for forgiveness and help, will God give him a brand new start, and the motivation to do what is right in all circumstances."

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# General Synod debate on Draft Prayer Book

MAINLY ABOUT PEOPLE

**CANBERRA-GOULBURN**  
Chaplain J. G. Leonard, presently at RAAF, Fairbairn, was advanced to the priesthood and Mr R. J. Salway was ordained on 24th August. Mr Salway will be Deacon-in-Charge for the new Special District of South Queanbeyan. Both men are former Methodist ministers who offered for the Anglican ministry when the Uniting Church came into being on 22nd June.

Rev Michael Vercoe, of the parish of Adamina by has been appointed Rector of Braidwood with effect from late September.

**WANGARATTA**  
Rev D. Nichols, Rector of Myrtleford, has been elected Rector of Numurkah.  
A former Franciscan brother and INSTEP trainee, Ross McAuley, was ordained for the diocese of Wangaratta at a service at Christ Church, South Yarra, on August 14.

**SYDNEY**  
The Rev Jack and Vicki Normand left Sydney on 30th August for Language School in Nairobi. Travelling with them is Helen Duncan who is returning to her work as Administrative Secretary in the Diocese of Nakuru.  
The Induction Service of the Rev C. N. Steele at St Hilda's Church, Katoomba, is to be at 8 pm, Friday, 30th September.

Rev J. Wyndham, Curate at St John's, Darlinghurst, has been appointed acting Curate-in-Charge of St Paul's, Belfield, from December 1.  
Rev B. Richardson, Rector of St Matthew's, Manly, has been appointed Rector of St James', Turramurra.

**WILLOCRA**  
Rev R. Niehus, Rector of Maitland, has resigned to become Rector at Robinvale in the Diocese of Bendigo from the end of November.

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The General Synod of the Anglican Church of Australia recently passed a canon authorising for use a new Australian Prayer Book.

The 210 members of Synod, representing 3 million Anglicans in Australia, debated 720 pages of text in six hours, and finally passed with remarkable agreement the whole book.

It passed almost unanimously — with only one person dissenting — the canon under the "ordinary bill" provision provided by the Church's Constitution. This means that "An Australian Prayer Book" is now authorised for use. Each diocese in Australia must ratify its use within that diocese.

In introducing the "ordinary bill" provision, Bishop Cecil Warren of Canberra and Goulburn said: "The most exceptional care has been taken, while moving steadily forward with the matter of prayer book revision, to consult the Church at every stage, with revised forms of service and statements of intention in the General Synods of 1966, 1969 and 1973."

He outlined the consultations Australia-wide held over the past year on the Draft Book, and said: "The intention of the special bill procedure has already been amply met, in advance, by those of us who have worked on this measure."

Where the "ordinary bill" procedure required three-quarters of each House, when it came to the vote, the lay and bishops' votes were unanimous, and clergy voted in favour 85 to 1. There was prolonged and enthusiastic applause at the result.

At that point, the Acting Primate, Sir Marcus Loane, said: "I would like to take this opportunity of expressing thanks to Bishop Warren for the tremendous trouble he has taken in preparing for this long debate. We all appreciate the thoroughness with which he has tried to cover every aspect."

"We should also express thanks to the Bishop of Rockhampton and the members of the Liturgical Commission for all the work they have done since the General Synod came into being."



Bishop Donald Robinson

Archbishop Loane said later: "The passing of An Australian Prayer Book through the General Synod with such remarkable agreement represents a milestone of consensus for the Australian Church."

"The seven-hour debate on the Draft Book was conducted with courtesy and respect for the various traditions in the Church. It is a tribute not only to those who worked beforehand on the Prayer Book, but also to a new spirit of Christian

fellowship and unity in the Australian Church."

During the committee stage a number of amendments to the Draft were made. These included a deletion of the ICET texts and the inclusion of the Creed of St Athanasius. Moves to include the preface to the Ordinal from the Book of Common Prayer 1662 were defeated.

Following confusion as to the outcome of debate on the Lord's Prayer, Bishop Geoffrey Parker (Newcastle) successfully moved for the recommitment of the motion to include "Lead us not into temptation" — which appeared to have been rejected earlier by the Synod. A majority was found to be in favour of "Lead us not into temptation" — moved originally by Bishop Don Robinson of Sydney. Voting was 97-85.

This supersedes a previous report that the Synod had approved the use of the phrase "Save us in the time of trial."

## AUSTRALIAN HYMN BOOK TO BE RELEASED

The Australian Hymn Book, an inter-church venture, will be released publicly on September 26, and dedicated the same day in a National Dedication Service in St Andrew's Cathedral, Sydney, at 12.45 pm.

The churches sponsoring the publication will all be represented in the service.

In addition to congregational singing from the new book, music will be supplied by the Cathedral chorists and the Exponent Brass Quintet of Sydney.

At a reception afterwards in the Sydney Town Hall, a special presentation of copies of the Hymn Book will be made.

The new book will be demonstrated on Friday evening, October 7, at the Pitt Street Uniting Church,

Sydney. Ninety minutes of congregational hymn singing with introductions and explanations will commence at 8 pm. Two members of the Hymn Book Committee, the Rev Henry Wells and Canon Lawrence Bartlett, will be in charge of proceedings.

The publishers of the Hymn Book, William Collins Ltd, have announced that the first printing of the Australian Hymn Book is now fully subscribed. Orders will be dealt with in order of receipt, and will be supplied from the second printing due out by the end of November.

## ACL PRE-SYNOD CONFERENCE AT MOORE COLLEGE

A Pre Synod Conference has been arranged by the Anglican Church League for the Moore College Common Room, Carillon Avenue, Newtown, at 8 pm, on Friday, 30th September.

"With some topical issues to be discussed and adopting canons from General Synod to be considered, there is scope for a lively debate at the Conference and the evening should be most profitable," organiser Rev Gordon Robinson said.

The subject of the new Prayer Book will be considered and Rev Peter Watson who is on the Archbishop's Liturgical Advisory Committee will be present to share with those who gather.

Legal questions regarding regulations and use of the new Prayer Book are matters that have exercised the mind of many. This side of the Conference will be handled by Mr Tony Greenwood. The legal involvement for Synod, Parishes and individuals in relation to other matters like the Ordination of Women and the use of Surplice/Robes can also be considered.

The Conference is open to all who wish to attend. Proceedings will be rather different from usual. No papers will be presented, but Mr Watson and Mr Green-

wood will be available as resource persons and discussion will be conducted in plenary session. If you wish to be better informed in preparation for Synod then make every effort to be present on Friday, 30th September.

## SALVATION ARMY RED SHIELD APPEAL

The national result of the 1977 Salvation Army Red Shield Appeal is \$3,491,639.

This was announced recently by the Territorial Commander of The Salvation Army for the Australian Eastern Territory, Commissioner Leslie Pindred, who described the appeal result as a splendid effort.

"We see this as an answer to our prayers to meet the ever-increasing needs of our work," he said.

The appeal closed on Friday, August 19, with the final total exceeding the goal by over \$150,000.

Set out below are details of the amount raised.

NSW	\$1,150,927
Queensland	427,729
ACT	96,793
Australia Eastern Territory	\$1,675,449
Australia Southern Territory	1,816,190
National Total	\$3,491,639

In Sydney, the outstanding result of \$740,575 was achieved.

## ARCHBISHOP TO VISIT UPPER HUNTER

The Archbishop of Sydney, the Most Reverend Sir Marcus Loane and Lady Loane, will pay a visit to the Upper Hunter area between Saturday, September 17, and Thursday, September 22. They will be accompanied by The Canon Missioner of the Diocese of Newcastle, Canon Eric Barker.

Arriving at Murrumbidgee on Saturday 17, they will attend a dinner at 7.30 pm at which the Archbishop will speak.

On Sunday, September 18, at 9.30 am, a Liturgical Reception and Holy Communion Service will be celebrated at St Luke's, Scone, for Aberdeen and Scone Parishes. The Archbishop and Lady Loane will have lunch at Gundy and attend an informal Evensong afterwards.

On Monday 19th the Archbishop will meet with the clergy of the Upper Hunter Deanery at 10 am at St Alban's, Muswellbrook, whilst Lady Loane will meet with the Clergy Wives. They will all meet together for lunch and the Archbishop will preach at a Festal Evensong in St Alban's Church at 7.30 pm.

Tuesday, September 20, will be spent in the Denman Parish. They will be met at Wybong Church at 10 am by the Shire President then will go to Widdan Valley for Thanksgiving Service at 12 noon to mark the Centenary of the Widdan Church.

During the afternoon an inspection will be made of Widdan Stud and Rosemount Vineyard. Deman and Merriwa people will meet together for a service in St Matthias' Church, Deman, at 7.30 pm, at which the Archbishop will preach.

The Archbishop and Lady Loane will attend a Synod Smorgasbord after this service and will leave for Sydney later that night.



Archbishop Sir Marcus Loane

On Wednesday, the Archbishop will visit Jerry's Plains and will attend Evensong at St James' Church at 7.30 pm. At night he will preach at All Saint's, Singleton, at 7.30 pm, attending a reception afterwards in the parish hall.

On Thursday, September 22, he will conduct a Bible Study for students of St John's College, Morpeth, in the College Chapel at 12 noon.

The rest of his stay in the area will be spent privately until Friday, September 23, at 5 pm when he will preach at the Synod Eucharist at Christchurch Cathedral, Newcastle.

The Archbishop and Lady Loane will attend a Synod Smorgasbord after this service and will leave for Sydney later that night.

## Archdeacon to retire

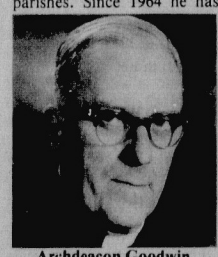
Archdeacon Clive Goodwin, MBE, will be farwelled on September 15, 1977, on his retirement as Executive Chairman of the Church of England Retirement Villages.

It is expected that as many as 700 of the "villagers" will attend a Service of Thanksgiving conducted by the Archbishop of Sydney at 10.30 am in the Chapel of St James', Mowll Memorial Village, Castle Hill.

Archdeacon Goodwin, 69, was ordained to the Anglican ministry in 1932. He served as a Missions to Seamen chaplain and military chaplain as well as in parishes. Since 1964 he has been Executive Chairman and Director of the Church of England Retirement Villages.

He will continue to be Rector at St Philip's, Church Hill, Sydney — the church at the end of the Harbour Bridge.

The network of 12 Church of England Retirement Villages have more than 2000 residents.



Archdeacon Goodwin

## SYNOD REPORT

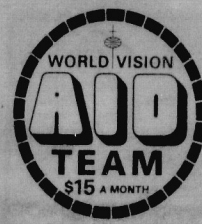
• From page 1

Ecumenical Council. If this becomes possible, it will also assist the servicing of the national church operation.

The Bishop of Armidale, Right Rev Peter Chiswell, proposed a resolution asking The Doctrine Commission to examine the theology of ordination as set out in the Scriptures and the formularies of the Church of England, especially with regard to the appropriateness of laymen and deacons being given episcopal authority to celebrate the Sacrament. The motion was passed with the reference to celebration of the sacrament omitted.

There were political overtones to Mr Graham's visit, which were noted at his press conference at the conclusion of the trip. In response to a question "Have you changed your opinion about Communism?", Graham replied, "I have not joined the Communist party, nor have I been asked to, but I think the world is changing and both sides are beginning to understand each other more." He said the governments of the secular societies are adjusting to the fact that the church exists and are recognising the importance of the church.

He was asked about the possibility of the United States returning the Hungarian crown that was removed at the end of World War II and is an important



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# HISTORIC CRUSADE IN HUNGARY

Evangelist Billy Graham concluded his week-long preaching mission to Hungary, saying all five of his reasons for coming here had been more than fulfilled.

His first reason was to preach the Gospel of Jesus Christ. He said he had the opportunity to bring five evangelistic messages in which he gave invitations to accept Christ... "and hundreds of people have given their lives to Christ."

Everywhere he preached he had overflow crowds. He preached in three different cities: the capital city of Budapest, the Calvinistic Centre of Debrecen in Eastern Hungary near the Romanian border, and the Roman Catholic stronghold of Pecs in southern Hungary.

The second reason was to meet with church leaders. He said he had the privilege of giving three major addresses to church leaders: to the Council of Free Churches, The Ecumenical Council of Churches, and at the joint opening sessions of theological seminaries.

In addition, Graham said he had long discussions with the Bishops of various denominations and with the Jewish leadership of Hungary. He said he had never been to a country where he had met with the church leadership in so short a time.

Mr Graham said he had come to see how the church exists in a socialist society and he had learned many things: people can come to church and freely worship God, there were no preconditions or restrictions on his preaching at any time, and he was informed by church leaders about the challenges, opportunities and problems they face, "and", Graham said at a press conference, "I think I can report that the church is very much alive in Hungary."

Mr Graham said he had come to build bridges. As one example, he said Reformed Bishop Tibor Bartha had accepted his challenge for more evangelism in Hungarian churches and Graham accepted the Bishop's challenge to work more for reconciliation between people of various churches and also the peoples of the world.

There were political overtones to Mr Graham's visit, which were noted at his press conference at the conclusion of the trip. In response to a question "Have you changed your opinion about Communism?", Graham replied, "I have not joined the Communist party, nor have I been asked to, but I think the world is changing and both sides are beginning to understand each other more." He said the governments of the secular societies are adjusting to the fact that the church exists and are recognising the importance of the church.

He was asked about the possibility of the United States returning the Hungarian crown that was removed at the end of World War II and is an important



Dr Billy Graham

symbol to the Hungarian people. Graham replied: "Naturally, I have been aware of this problem. America keeps the crown at Fort Knox. I have discussed this with two or three people here and will discuss it with friends in America, but I have not been asked by church officials nor by government officials to do anything about this for them."

Graham said he had no definite plans to visit other Soviet Bloc countries. "But if we receive a formal invitation from those who have discussed it with us," Graham said, "we will most likely accept it. I have to remember that God loves everybody and the Gospel is to the whole world and this is an important part of the world."

The Reverend Sandor Palotay, President of the Council of Free Churches, which invited Mr Graham to visit Hungary, said "I am persuaded that the non-believer environment around us has had an opportunity to learn and experience such a characteristic of Christianity, such an important witness of Christianity in the person and service of Dr Graham which has been unknown so far."

Palotay denied the Graham visit had anything to do with the Helsinki Agreements on Human Rights, but, "We Hungarian church leaders are fully aware that without the spirit of Helsinki this visit could not have taken place."

Mr Graham had a hectic schedule for his visit. In addition to the five evangelistic messages and the three public meetings with church leaders, he had lengthy dialogues with pastors and church officials, carried President Jimmy Carter's personal greetings to Deputy Prime Minister Gyorgy Aczel and to His Excellency Imre Miklos, President of the State Office for Church Affairs... visited a 46,000 acre collective farm... a Budapest factory, and was guest of honour at a reception at the US Embassy by Ambassador Philip Kaiser.

In addition to Mr Graham's preaching, other Team members, Cliff Barrows, T. W. Wilson, John Akers, and Denton Lotz, preached in a number of churches. Graham's wife, Ruth, made several appearances. Singer Archie Dennis and pianist Tedd Smith were well received by the Hungarian audiences.

Mr Graham was aided by Dr Walter Smyth who on previous visits to Hungary had made the arrangements for this visit, and by Dr Alexander Haraszti, whom Graham called one of the best interpreters he has ever worked with.

Mr Chittleborough brings 8 years of experience in Papua New Guinea to his new ecumenical position. Having moved to PNG in 1966, he served for 6 years as a Parish Priest in Agenehamboro, and for the last 3 years was Archdeacon of Northern Papua.

In 1972, Martin Chittleborough was awarded a WCC scholarship and spent two years in African studies at Kingsmead College, Selly Oak, Birmingham, UK.

In his studies, he focussed on Political Sociology of developing countries and Social Anthropology. Subsequently he returned to Papua New Guinea to be Director of the Christian Training Centre and Director of Religious Education in Popondetta, till he left PNG in 1976.

Mr Chittleborough obtained a Bachelor of Arts degree from the University of Queensland before undertaking theological training at St John's College, Morpeth. He spent a further year studying at the Australian Board

of Missions Training Centre, the House of Epiphany in Sydney before becoming Priest-in-Charge of the Parish of Meningie, South Australia.

From his experience in Papua New Guinea, Martin Chittleborough says he "has developed a deep love and concern for the Third World". His work in Papua New Guinea has also given him an understanding of the problems of development assistance from the receivers' point of view which will no doubt be of great value to him as he takes charge of one of Australia's largest donor agencies.

Married with two children, Mr Chittleborough is a keen pilot and especially enjoys glider flying. He also lists carpentry as a hobby which is well in keeping with biblical tradition.

Mr Chittleborough will take up his position as Secretary of the Division of World Christian Action in January next.

One hundred vicars have joined a trade union to press for higher wages in the Church of England, in England.

But the Church Commissioners point out that although they met the clergy's deputation this was in no sense a recognition of the Association of Scientific, Technical and Managerial Staffs to which the 100 vicars pay £18 a year in subscription fees.

## ANGLICAN CLERIC JOINS ACC STAFF

The Rev Martin Chittleborough, Anglican minister from St James', Waikerie, South Australia, has been appointed as the new Secretary of the ACC Division of World Christian Action.

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## 2,000 HEAR F. F. BRUCE

Over two thousand people attended the five lectures given by Professor F. F. Bruce at Moore Theological College this month.

Professor Bruce was brought to Australia by the Friends of Moore College to inaugurate what will be a regular series of lectures at Moore College.

The purpose of the lectures is to allow clergy and theologically informed lay people to hear some of the world's most distinguished evangelical scholars.

Professor Bruce's lectures were centred around the themes Promised beforehand though His prophets — The Old Testament in the New.

They will be published next year by Paternoster Press. Cassette tapes of his lectures are available from Moore College.

Dr Peter O'Brien, secretary of the organising committee said he was very grateful at the size of the response and the warmth with which Professor Bruce's lectures were received.

**ON OTHER PAGES**

- Legalisation of casinos — by Rev Alan Walker — Page 2.
- On and off the record — by David Hewetson — Page 2.
- Exclusive interview with F. F. Bruce — Pages 3&7.
- Study of crucial texts in the women's debate — by Dr Bill Dumbrell — Pages 4, 5, & 8.
- Limiting God — by Lesley Hicks — Page 5.
- An innocent abroad — by Donald Howard — Page 7.

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