

MAINLY ABOUT PEOPLE

MORWELL, VICTORIA
Rev D. McLeod, Deacon-Assistant of St Paul's Cathedral Parish, Sale, to be Ordained Priest on Whit-Sunday, at Sale.

Rev J. Hudson, Deacon-Assistant in the Parish of Toora to be Ordained Priest on Whit-Sunday at St Paul's Cathedral, Sale.

CANBERRA-GOULBURN
Rev M. Ledl, formerly Assistant Minister at Cootamundra, has been appointed Minister-in-Charge of Marulan. He was inducted on 24th March.

Rev T. Bonsey, formerly Vicar of Ketton, Stamford, Lincolnshire (Diocese of Peterborough), has been appointed Rector of the Parish of Tarcutta. He was inducted on Sunday, 3rd April.

Rev D. E. Francis, presently Rector of the Parish of Holy Cross, ACT, has been appointed Rector of Cooma in succession to the Rev L. A. Turley, with effect from early May. Mr Turley has been appointed to the Parish of Lae, Diocese of Aipo Rongo, Papua New Guinea.

ADELAIDE
Rev T. R. Fleming was licensed as locum tenens of St Swithun's Church, Morphettville, from 20th April, 1977, when the Rev Dr K. D. Hall was instituted and inducted as Rector of St George's Church, Alberton.

The Ven A. G. Daw has accepted the Archbishop's invitation of the Cure of Souls in the Parish of St Martin's, Campbelltown, with effect from 1st July, 1977.

PERTH
Rev G. Misso was commissioned as Rector of the Parish of Kalamunda on Thursday, 14th April, at 8 pm.

Rev B. Hall will be commissioned as Rector of the Parish of Balacatta on Friday, 3rd June, at 8 pm.

Rev V. Wear has accepted appointment as Rector of the Parish of Rosalie/Shenton Park as from 1st July, 1977.

Rev J. Hewitson has resigned as Rector of the Parish of Balga on grounds of ill health.

Rev M. Rowdon has been appointed Director of the W. A. Richmond Fellowship as from 1st July, 1977.

Rev G. Newby will be ordained to the priesthood at the Anglican Church Centre, Hilton, on Sunday, 5th June, at 3 pm.

Rev J. Watson has resigned as Rector of the Parish of Esperance and has accepted appointment as Chaplain Assistant to the Headmaster at Guildford Grammar School.

Rev M. Pennington has accepted appointment as Chaplain to the Lay Readers' Guild.

SYDNEY
Ven V. E. Twigg retired since 1975, died 28th April, 1977.

Canon B. R. Horsley will retire from Christ Church, North Sydney from 31st October, 1977.

Rev G. R. Begbie, curate at Christ Church, Blacktown has accepted nomination to the parish of Ashbury.

ARCHBISHOP'S WINTER APPEAL

The Anglican Archbishop of Sydney, the Most Reverend Sir Marcus Loane, KBE, on Sunday May 8 launched the Archbishop of Sydney's Winter Appeal.

Speaking of the Winter Appeal, the Archbishop said: "In 1976 church people gave generously towards the

Archbishop of Sydney's Winter Appeal, a record amount of \$124,000. This meant that I was able to

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These distinguished leaders endorse the worldwide work of the Society and commend it to the confidence of the Christian Community throughout Australia.

Rev Howard Barclay — Secretary of BMF.
Rev Alan Checkley — executive secretary, Evangelical Missionary Alliance of NSW.

Bishop A. J. Dain — Church of England, Sydney Diocese.

Mr Eric J. Daley — Editor "New Life".

Dr Gilbert McArthur — MA, LL.D., Director South Seas Evangelical Mission.

Rev Dr Graham Miller — LL.B., BD, Presbyterian Church NSW.

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Protestants in USSR — active church life

Hundreds of Protestant congregations in the Asian Soviet republics and in Siberia lead an active church life without "explicit dogmatic theology, definite church order, clergy and outward organisation", according to Dr Paul Hansen, Europe secretary of the Lutheran World Federation, after a visit to the Soviet Union.

They have a "strong, simple, personal faith, present an active witness to the world and with their joyful participation in church services and their natural common prayer, they give us a vivid picture of what the primitive Christianity of the apostles was like".

USSR government figures state that there are 1.8 million Russian Germans in Kazakhstan who originally came from the territories occupied by the Volga Germans, the Black Sea Germans, from Volhynia and the larger Russian cities like Moscow and Leningrad.

During the early days of the Second World War there was a massive forced resettlement of Germans into the remote areas. Dr Hansen found it impossible to ascertain how many of these regard themselves as Christians.

Nonetheless he stated: "It is a fact that in hundreds of places in Kazakhstan as well as in Siberia and the Soviet Republics of Uzbekistan, Tadzhikistan, Turkmenistan, Kirghizia, Moldavia, Estonia, Latvia, Lithuania, German-speaking citizens of Lutheran, Reformed, Brethren and Mennonite per-

suasion get together for services, prayers, meetings and Bible studies."

Only a few of these "congregations" — about 30 — are registered with the state, but they all seem to have the freedom to exist, Dr Hansen reported.

He added that in the six Lutheran churches in Eastern Europe, including the three Baltic churches, there have been no cases in which pastors or church workers or members were imprisoned, tortured, or put in psychiatric clinics because of their faith.

It will be possible, he was told by the Ministry for Religious Affairs, to send German-speaking congregations theological literature for the education of preachers, most of whom are laymen, and German Bibles.

Anglican Messenger.

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LINKS FOR THEOLOGY STUDENTS

Last year, a number of theological students in NSW felt the need to establish links between their Colleges.

The idea was to offer students an opportunity for Christian fellowship and discussion, and to bridge the isolation gap existing between most Colleges.

In September, a meeting of representatives of a number of Colleges was held, and the Association established. Colleges represented were: the Baptist College, Eastwood; St Columban's College, Turramurra (R/C); St John's College, Morpeth (C/E); the United Theological College, Enfield; St Paul's College, Kensington (R/C); Moore College; the Catholic Theological Union, Hunter's Hill; and the Catholic Institute of Sydney, Manly.

The inaugural meeting was held in October at Moore College, and most of the Colleges were represented. The first meeting for 1977 was a full day's conference held last month at St Patrick's, Manly.

The purpose of the trip was to forge new links of friendship and understanding, and to discuss pressing issues of the day, with the Pope; the Ecumenical Patriarch of the Orthodox Church; and the General Secretary of the World Council of Churches, Dr Philip Potter.

Dr Coggan broke with the traditions of ecclesiastical diplomacy by expressing himself publicly in unexpectedly forthright terms on at least two occasions.

In Rome, on the day before the issue of the formal joint statement by himself and the Pope, he called for the official recognition and implementation of intercommunion between the two Churches.

And the joint statement released after his meeting with Patriarch Demetrios I in Istanbul revealed that he had told the Patriarch that the Anglican Church was not looking for the agreement of the Orthodox Church over the issue of women's ordination but for understanding of the situation.

The Archbishop met a matching frankness in Istanbul, where he was told officially that the ordination of women was unacceptable to the Orthodox Church, and where this topic was openly described as "the most

specific difficulty" of the meeting.

Earlier, there had been an outspoken exchange of views on the subject during a welcome ceremony in St George's church.

The Patriarch quoted St Paul's admonition that women should keep silent in church and added: "We declare that, in order to be fully honest and sincere towards the Anglicans and other Western Churches, we, together with other Orthodox Churches, reject the movement aimed at the ordination of women."

Dr Coggan replied that the Anglican Church did not

want to impose the ordination of women on any Church but they held that those who felt that such ordination was right should be free to act accordingly.

The Pope, however, observed the diplomatic conventions, making no public response to the Archbishop's call for intercommunion; though earlier in the day, in describing Dr Coggan's visit as a joyful occasion, he had said:

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Appeal launched for Ugandan refugees

In a letter to Anglican Bishops throughout Australia, the Acting Primate, the Archbishop of Sydney, Sir Marcus Loane, warmly commended an appeal launched by the Archbishop of Kenya on behalf of refugees from Uganda.

Archbishop Loane said: "The world was shocked by the death of Archbishop Janani Luwum of Uganda in February.

Tragically, the toll of violent death and destruction continues and large numbers of Ugandans have fled into Kenya. Their need is desperate.

While this urgent situation is being met in part by Refugee relief agencies operating through the All Africa Council of Churches and the National Christian Council of Kenya, they are unable to cope with the constant and urgent needs which are

arising.

The Bishops of the Church of Kenya have therefore set up a Relief Fund in order to have money immediately available to meet the urgent pastoral needs which they face in trying to help Ugandan Christian refugees.

You are invited to support this fund. Please send all donations to: The Archbishop of Kenya's Refugee Appeal, c/o The General Synod Office, St Andrew's

House, Sydney Square, Sydney 2000.

All available evidence points to the fact that this is a continuing need and those who share in sorrow or indignation for the death of Archbishop Janani Luwum will find through this appeal means for the tangible expression of their sympathies.

This is the only direct and practical way in which we can express our concern for and sympathy with the Church in Uganda in the present troubled circumstances.

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An innocent at large — by Donald Howard — Page 7.

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GUEST EDITORIAL BY BISHOP KEN SHORT

The Spirit's full work

It really cannot be said in 1977 that the Holy Spirit is the "forgotten" person of the Trinity. However, I fear sometimes that so much publicity is given to what we are told He is doing that He may have become the "over exposed" person of the Trinity.

There may well be a danger of thinking that all His work is related to "gifts" or "fruit" or some striking and even unnatural demonstration.

It is vitally important that our knowledge of God, our theology, has the broad base of the whole of scripture and we must keep this in view all the time. It is important that we keep going back to basics.

The first mention of the Holy Spirit is in Genesis 1:2. The Holy Spirit was nursing the primeval chaos, like the mother eagle over her chicks. When God spoke His Creative Word the Holy Spirit communicated to that chaos, light, beauty, order and form. "By the word of the Lord the heavens were made and all their host by the Spirit of his mouth" (Ps 33:6).

The Holy Spirit as the Spirit of truth, searches the heart of God and is in the unique position to disclose the



Archbishop Sir Marcus Loane



Late Archbishop Janani Luwum



Dr Coggan with Pope Paul in Rome

specific difficulty" of the meeting.

Earlier, there had been an outspoken exchange of views on the subject during a welcome ceremony in St George's church.

The Patriarch quoted St Paul's admonition that women should keep silent in church and added: "We declare that, in order to be fully honest and sincere towards the Anglicans and other Western Churches, we, together with other Orthodox Churches, reject the movement aimed at the ordination of women."

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GRAHAM DIRECTOR APPOINTED

The Reverend Harry Orr has been appointed Interim Director of the Australian office of The Billy Graham Evangelistic Association. This was announced recently by the chairman of the Billy Graham organisation, the Right Reverend A. J. Dain.

Mr Orr will take up his two-year appointment on August 15, 1977, when he will assume the responsibilities presently held by Mr Barry Berryman. Mr Berryman has been appointed the crusade director of the 1979 Sydney Billy Graham Crusade.

In the coming months Mr Orr will conclude his ministry with the Victorian Baptist Missionary Department. Mr and Mrs Orr will move back to Sydney where Mr Orr is well known for his ministry at the Stanmore, Ashfield and Frenchs Forest Baptist churches.

Bishop Dain said the Billy Graham board was unanimous in its decision to offer the position to the Reverend Harry Orr. "I believe", the Bishop said, "that the Reverend Harry



Rev Harry Orr

Orr will bring to the work a rich experience of ministerial and administrative gifts."

Overseas tour for Anglican clergyman

The Rotary District of the Sydney Western area has selected Rev Robert Luscombe of St Stephen's, Cabramatta West in this year's Group Study Exchange team to visit South Africa for six weeks.

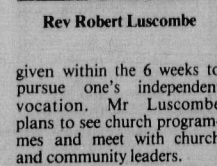
The team of 5, selected from 22 nominations, comprises business or professional young men from the district and includes a Chartered Accountant, an Education Consultant, an Engineer and a Salvation Army Officer from Blacktown.

Rotary International sponsors such teams of non-Rotary members to visit other countries with a view to fostering international understanding and goodwill.

Mr Luscombe is the third Anglican clergyman to be selected from the district in recent years.

The tour will provide opportunity to observe many aspects of the country and meet its people. Rotarian families will accommodate team members. Mr Luscombe considers the privilege of staying with South African families and sharing their family life, one of the unique opportunities to see into everyday life in South Africa.

There will be opportunity



Rev Robert Luscombe

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AUSTRALIAN CHURCH RECORD, MAY 26, 1977 — 1

NOTES & COMMENTS

No shared Communion with Rome

This month the Archbishop of Canterbury, Dr Coggan, called for Anglicans and Roman Catholics to share their respective Communion Services.

He said, "Has not the time now arrived when we have reached such a measure of agreement on so many fundamentals of the gospel that a relationship of shared Communion can be encouraged by the leadership of both churches?"

We are curious to know on what theological issues affecting the gospel this measure of agreement has been reached.

What concession has the Church of Rome made on the fundamental questions at stake at the Reformation? Certainly on minor matters of church order and practice there have been changes, for example, meat on Fridays, the use of the Common Tongue in worship and modernised services. There is also a far greater level of co-operation between the Roman and other churches on matters of mutual interest such as aid for the needy and socio-moral questions, and personal friendship between members of our two denominations have grown. All this is very welcome but what of the fundamental issues about the gospel?

Leaving aside the intransigence of the official Roman positions on such important doctrines as justification by faith alone, the sufficiency of the death of Christ, the absolute authority of Scripture over against the papal claims, leaving these aside, the Archbishop's call demands careful examination from other points of view.

In the first place Anglicans don't need "official" sanction to welcome Roman Catholics or other Christians to the Lord's Table. The historical practice in the Church of England has been to welcome any person who loves the Lord Jesus and who is in good standing in his own church. This surely applies to Roman Catholics in that category. The onus for judging this is on the visitor, not any official decree from the denomination. The Prayer Book exhortation calls on people to judge themselves. If a person's conscience permits him to share in the Lord's Supper on the basis of the Prayer Book exhortation of fitness, who could object?

However to encourage Anglicans to go to Mass is another question entirely. The Church of England does have an official attitude to the Roman Mass. Article 28 states, "Transubstantiation (the change of the substance of bread and wine) in the Supper of the Lord cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthrowing the nature of a Sacrament, and has given occasion to many superstitions."

Admittedly this is language of an earlier age — yet it points to real defects in the official Roman understanding of the gospel. To any one who has experienced the enlightenment of the Biblical faith that position still seems shrouded in superstition and error — some would say blasphemy.

The gospel of the Lord Jesus Christ proclaims the absolute sufficiency of his death for the sins of the world; it precludes the necessity for any priestly mediator other than Christ himself and it generously offers salvation to any penitent sinner who accepts Christ as his Lord and Saviour. The Roman Mass specifically contradicts the gospel at these vital points. The question for Anglicans is, how can they in good conscience participate in a service that mistakes the nature of the act it remembers, namely the death of Christ, and confers a status on the participants which the Bible offers on the basis of Faith alone?

To follow the Archbishop's call would be tantamount to admitting that the issues we divided on in the sixteenth century were unimportant or wrong or that the Churches at the "official" level have moved to close the gaps by concession and compromise. Neither is true!

Every reasonable person welcomes the thawing of relationships with Roman Catholics, many enjoy fellowship at a personal level, and this is to be welcomed and encouraged. But the goal of structural unity, if valid at all, is not furthered by fuzzy thinking on the basic issues of the gospel which honest and good men have divided over for centuries.

It would be better for the Archbishop and Anglicans generally in all charity and frankness, to state the biblical position on this and other matters as non-negotiable and seek opportunities for growing friendship on this basis. This is more honest and honouring to Christ than the frantic search for some nebulous semantic formula to reconcile the irreconcilable.

CLERK/COSTS — BOOKKEEPER

We have a vacancy for a Christian man to institute a costing system within this organisation. Formal qualifications are not necessary, but the successful applicant would need to have at least 5 to 10 years solid experience in costs or bookkeeping. The offices are centrally situated in a new modern building close to Town Hall Station.

Apply: F. A. Robertson (2 0642)
Church of England Offices
St Andrew's House, Sydney Square

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ON & OFF THE RECORD

BY DAVID HEWETSON

ANTS AND EAGLES

"A vast baggage train of largely trivial learning is dragged behind theological scholarship today," says one working theologian.

He is Professor (and Bishop) R. P. C. Hanson of the University of Manchester and he makes this point in a recent book "Mystery and Imagination — Reflections on Christianity" (SPCK). Hanson laments the fact that most theological scholars have an "ant-eye view, not the view of the soaring eagle".

Worse still, he feels that there are many people today "who find the conventional picture of Christianity as presented in pulpits and in the media and in much Christian propaganda impossible to accept honestly and yet who want to believe and perhaps believe as Christians".

PEOPLE IN LIMBO

I think he has a point. Of course we all recognise that communicating the Gospel in a secular age is no breeze. But it is possible, and it is being done, and done successfully at that. Even so, I personally feel that in between the secular non-believers and the new converts there are a considerable number of others who wander around in a kind of spiritual limbo.

We cannot be content with making them into church-goers, who, whilst reserving their private opinions, want to be numbered (at least statistically) with the saints. But they will not, I judge, initially accept the Christian message as it is being dished up in many places.

Some of them, on hearing the message as we present it, conclude that they do not belong anyway and drift off wistfully into limbo again. And yet I do not think that in every case it is because they heard the Gospel and were offended at it.

They have heard what they thought was the Gospel and postponed any final agreement to that. Their great pastoral need is for some sympathetic clarification, and that is the only thing which will help them see whether they can go any further with us or not at the moment. What we must not do, of course, is present a diluted Gospel, a kind of limbo-faith for those who dwell in no-man's-land. This, at any rate, is the problem as R. P. C. Hanson sees it in his book.

ALMOST, BUT NOT QUITE?

Perhaps for some it will do the trick. The book certainly

ranges over a fairly wide spectrum of difficulties, and sometimes with a very perceptive treatment.

It also has weaknesses. I would think that the chapter on Christology, though useful in outlining what a number of modern theologians are saying about the nature of Jesus Christ, does not itself get to an adequate declaration about him.

It criticises the Christologies of four contemporary voices: Maurice Wiles, John Knox, John Robinson and Geoffrey Lampe and offers a corrective: it rightly suggests that in each case there is "an avoiding of the unavoidable" and that unavoidable is, of course, metaphysics. Hanson says some other fine things about the incarnation but, at the last (or so it seems to me) he backs off in one fatal sentence from a lot of the good ground that he has gained.

I cannot understand why he does this when he has already gone as far as to say that he is happy to declare that Jesus Christ is God. But perhaps I have misunderstood him, and wiser heads than mine may exonerate him.

SOAP-OPERA CHRISTIANS

Hanson's book has some good chapters on the Jekyll and Hyde aspects of European history; on the mystery of man's nature; on the reliability of the new testament records yet the need nonetheless for faith as an interpretive principle in approaching them. He laments the fact that Christianity was "domesticated" by gentle, English, liberal Protestantism so as to suit the world of "soap-opera", ie life which is trivial, superficial, homely, Phillistine and ordinary and for which decent people living a good life and trying to follow Jesus' example was an appropriate faith.

This may or may not be the book that will help you help the people in limbo (if you know any). But R. P. C. Hanson ought to get some marks for trying to do it; and in many ways his methodology (and much of his argument) is very helpful. Let us hope others take up the challenge as well.

ASSISTANT ORGANIST WANTED

St Paul's Anglican Church, Chatswood, wish to appoint an enthusiastic and dedicated Christian person to assist our organist and choir mistress.

Position open to any suitable person but may appeal to a student organist anxious to gain experience on our Rodgers Cambridge 220.

Applicant must attend weekly choir practice and be required to play for Evening Services.

Please apply in writing to the Rev Ernie Carnaby, Rector, 5 View Street, Chatswood, 2067. Phone: 419 2563.

The Scriptures speak today...

by Canon John Chapman

Matthew 24:30-31

... then will appear the sign of the Son of man in heaven, and then all the tribes of the earth will mourn, and they will see the Son of man coming on the clouds of heaven with power and great glory; and He will send out His messengers with a loud trumpet call, and they will gather His elect from the four winds, from one end of heaven to the other."

1. Sign of the Son of man in heaven:

In Daniel 7:9-14 we have the Son of man coming on the clouds. Very interesting prophesy of one like the son of man coming in the clouds with great glory, to "the ancient of days" from whom he receives dominion and an everlasting kingdom.

It is a wonderful picture of Jesus, having defeated His great enemy Satan in His marvellous sin-bearing death, and having gloriously risen from the dead, ascending to the Father from whom He receives "all authority in heaven and earth." The "Son of man coming on the clouds" is a figurative way of describing Jesus in His kingly power.

2. He will send out his messengers:

As a result of Jesus receiving His kingly power He sends out His messengers ("angels" and "messengers" are the same word) and these will gather out the elect. The way in which the elect are gathered is through the preaching of the gospel.

3. All the tribes of the earth will mourn:

This is a reference to Zechariah 12:10-14 where the tribes of the earth are mourning in repentance when they "look on Him whom they have pierced". Unlike the final judgement when there will be no opportunity for repentance the appearing of the "sign of the Son of man in heaven" will lead in repentance.

4. From the four winds — from one end of heaven to the other:

The gospel is to be preached everywhere because the elect will come from everywhere in the world — "from the four winds". The preaching of the gospel will be effective — the elect will be called out — the tribes of the earth will mourn when they "see the son of man coming on the clouds of heaven with power and great glory".

Ours is that glorious task of proclaiming Him who in very fact is Lord of all — Him at whose name every knee shall bow — Him "coming on the clouds with power and glory".

Services for National Aborigines Day

Special church services and prayers will be offered to mark National Aboriginal Day throughout Australia.

In Sydney, a special Aborigines Service will be held at St Saviour's Anglican Church at Redfern, on Sunday, July 10, at 3 pm. Aboriginal Clergyman, the Rev Graham Polson will be the preacher.

The Missionary and Ecumenical Council of General Synod has called on all Anglicans to offer special prayers for Aborigines on Sunday, July 10, 1977, which is the Sunday following the National Aboriginal Day on Friday, July 8.

A letter to all Anglican Bishops by the honorary Secretary of the Council, the Rev F. L. Cuttriss, said:

"There is so much that is depressing in the news about Aborigines. A high percentage of them are in gaol. Then there is the appalling alcohol problem, present in whites as well as blacks, but it is more obvious among Aborigines because of their gregarious nature encouraging each other in trouble."

However, the letter cited "positive and exciting" things happening among Aboriginal people:

"In Oombulgarrie — On the site of the old Forrest River Mission in the Northern Territory, a tribe is re-settling its land, the rebuilding community struc-

tures, establishing basic industries, developing self-sufficiency and employment, electing their own leaders in the Church and the community, growing and marketing their food and teaching in community schools.

"Many begin the day, before dawn, with prayers in their Church. Their own spiritual leader is seeking further training. The Reverend Keith Wheeler, coming from Kununurra, trained Aboriginal elders to prepare their own confessions. They look upon their Bishop as a very real 'father in God'. It is a moving experience."

"In Arnhem Land. The liquor problem has not reached Numbulwar and the Aboriginal Council, acting on its own initiative, has firmly banned liquor from the community. Throughout Arnhem Land the Councils are becoming increasingly responsible. They realise that they are able to be 'a people among us'. The dedication of the Cathedral in Darwin, even among Aborigines, was quite an event."

"St Matthew's Church, at Roper River, is led by the Reverend Michael Gumbuli, an Aborigine who was ordained by the Bishop of the Northern Territory in 1973.

He is a natural leader of his people, a vigorous preacher and a sound teacher. The town council here, also has shown great initiative in facing up to the liquor problem and last year they successfully contested the licence of the local store and had it withdrawn.

"On the Monday, Dr Coggan flew from Istanbul to Geneva for the last stage of his pilgrimage — a visit to the World Council of Churches headquarters. He was met on arrival by Dr Potter. Proceedings in Geneva were more informal than they had been in Rome and Istanbul, but the Archbishop maintained the forthrightness which had characterised the earlier parts of his trip.

"At Yarrabah. Following the faithful work of many priests, Captain Arthur Malcolm of the Church Army, an Aboriginal as dark as any you have seen, is doing an outstanding piece of work among his own people. He is well respected. The renovations to the Church buildings show a remarkable 'self help'.

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Rome visit

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not see such a celebration as mere nostalgia for the past, but rather as a spiritual reality."

The Pope and Dr Coggan exchanged gifts on meeting — the third between an Archbishop of Canterbury and the Pope since 1960 — and then talked privately for just over an hour.

The next day they took part in an ecumenical service in the Sistine Chapel, before signing their "common declaration" in the Pauline Chapel.

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— Church Times

REPORT ON ARMIDALE SYNOD MEETING

The first Synod chaired by the new Bishop of Armidale, Rt Rev Peter Chiswell, was held at the University of New England Chapel from May 1 to May 3.

The Synod was thought by most to be one of the happiest on record.

Some of the main issues discussed were:

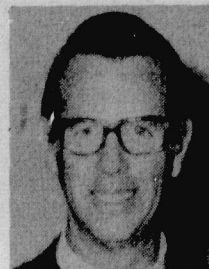
1. The decision to move ahead with the development of a youth/Conference centre at Copeton Dam. A committee has been working on this project for nearly three years and the Synod did not want to abandon the project as it saw great value in having such a centre.

2. The "Calrossy School" for girls in Tamworth, has boomed over the last 12 months and the report of the Calrossy Commission was most encouraging. Enrolments have jumped and a new enthusiasm has emerged.

The school is seeking to become a truly Christian school in its aims and operation. The Synod was heartened by the progress of the school and congratulated the Commission on its excellent work.

3. The report of the Tamworth Hospital Chaplain, The Rev Bruce Molesworth, recently appointed to this new position from parish work in Sydney, indicated that he had been very well received and accepted by staff and patients. His appointment brought to fruition the plans and debate of Synod going back over a period of some 15 years. Many members of Synod stood to give testimony of the value of Mr Molesworth's ministry.

4. The ordination of women to the priesthood received close attention in the closing hours of Synod. The motion read: "While recognising the vital ministry women exercise in the life of the church today, this Synod does not identify with the apparent trend in the Anglican Communion endorsed by the recent report of the General Synod Doctrine Commission, recommending the ordination of women to



Bishop Peter Chiswell

the priesthood and request that General Synod be advised accordingly."

The movers of the motion, Revs D. Mulready and K. Allen, put forward a strong case for upholding the teaching of the Bible which indicates that the pattern in the church should reflect the pattern in the home, where the man is to be the leader and head.

They warmly commended Canon D. B. Knox for his addendum to the report of the Doctrine Commission.

The debate which followed, indicated that there was strong support for the motion. However, it was moved that the motion be not put on the ground that more time was needed to examine the whole question. The motion was passed and the motion left on the books.

In the light of the meeting of General Synod meeting later this year, the Synod urged that some report be given to General Synod by the Armidale representatives. The following motion was passed without dissent: "In the light of the unresolved debate on Women's Ordination, this Synod directs that the General Synod representatives inform General Synod of the irresolution of the Diocese of Armidale on the matter and also, that General Synod be informed that this Diocese may not support the ordination of women in the future."

This motion really acts as a note of caution to the General Synod, in pressing for the ordination of women to the priesthood. Not all Dioceses by any means, are in favour of such a move.

5. Several motions were passed on social issues, indicating the concern of the Synod for the trend in society towards the lowering of standards and values. Motions were passed opposing: pornography; R-rated films being screened in drive-ins; legalisation of gambling casinos; drugs; and the use of children in the pornography industry.

Two motions were passed: upholding the place of the family in society and urging the holding of conferences on family life education. Marriage was the subject of another motion, in which the Synod upheld the concept of life long commitment in marriage and requested greater effort in instruction as to the full meaning of Christian marriage.

Bishop Commends Reconciliation Efforts Between Anglican and Roman Communions

At the Gippsland Anglican Synod held at Yarram recently, the Bishop of Gippsland, the Right Reverend Graham Delbridge paid warm tribute to the newly retired Primate of Australia and Metropolitan of Victoria, the Most Reverend Sir Frank Woods, and Lady Woods. The Bishop was speaking in his Address to Synod.

He mentioned his own personal friendship with the Archbishop which extended back over twenty years. He also said that the Archbishop had been a world leader in Church matters.

Archbishop Woods had preached his last sermon as Primate and Metropolitan at the Synod Service held in the Regent Theatre, Yarram at 7.30 pm on Thursday, 21st April.

Following this service a motion of appreciation was passed with acclamation in the opening session of Synod. This was moved by Mr Geoff Littleton, Chancellor of the Diocese and seconded by Canon Frank Lowe. Each spoke of the Archbishop's

wise leadership and guidance both of the Anglican Church in Australia and in the ecumenical field.

Present were the Roman Catholic Bishop of Sale, the Most Reverend Arthur Fox, and the Reverend Ray Outhred, Secretary of the Provisional Gippsland Presbytery. Also present as Guest of the Synod was the retired Roman Catholic Bishop of Zambia, Archbishop Clement Chabukafana.

In his address Bishop Delbridge spoke of the sincere efforts being made to bring about reconciliation between the Roman and Anglican Communions, especially since Vatican II. He spoke also of the close relations between Anglican, Congregational, Methodist and Presbyterian Churches in Gippsland.

In the church's relationship to the world he said that we must be more than tenth-rate commentators on world affairs. "Remember" he said, "we are people and every person by his thinking, speaking and voting deter-

mines the future of the course of this world."

The Bishop also referred to the short history of the Diocese of Gippsland which is being compiled by Mr Ivan Madden of Morwell. It is hoped that this will be published before July. The book will mark the 75th Anniversary of the Diocese.

WOMEN'S ORDINATION IN KENYA

The Anglican church in Kenya will now ordain women. The decision was made by the Standing Committee of the Synod of the Church of the Province of Kenya.

Accepting ordination of women for the first time in the history of the Church in Kenya, the Synod noted that many other Anglican bodies were making progress towards the same goal notably in Hong Kong where three women had been ordained priests, Canada and the United States where the Protestant Episcopal Church had already decided to admit women to priesthood.

"If and when any woman is called by God to this office, the Bishop will be open to put her through the normal process, as all other candidates for training and ordination," the Synod declared. But it noted that the Anglican would not "rush women into ordination simply because other churches are doing the same."

Meanwhile recommendations from a series of consultations involving more than 800 Lutheran women from all over the world have urged the Lutheran World Federation assembly due for Dar es Salaam next year, to issue a statement to the member churches "urging them to accept women theologians and open the ordained ministry to them."



Bishop Delbridge

STRONG STAND ON DRUGS BY COUNCIL OF CHURCHES

The NSW Council of Churches affirmed this month that two objectives should be striven for in any changes to the administration of the law in relation to marijuana.

First: Expert medical and social help should be made available to all who are convicted on drug offences.

Second: The use of marijuana should be discouraged by retaining appropriate legal sanctions against users and suppliers of the drugs.

The Council of Churches calls on the NSW Government to implement a major educational campaign highlighting the harmful social and medical effects of soft and hard drugs, including alcohol and nicotine. This educational programme should be implemented through the schools and in the media, and should be a matter of top priority.

The NSW Council of Churches endorses the discretionary power being exercised within the Courts by which drug offenders are given appropriate treatment and help at drug referral and supportive centres, rather than being sent to prison. It affirms that such treatment and educational programmes should aim at breaking and discouraging the habit of taking these drugs.

The NSW Council of Churches supports the view that drug pedlars and suppliers trafficking in illicit

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Reactions to the Report on Women in the Ministry

Sir, Whenever the role of women is discussed, as it was in ACR, 28th April, it interests me to see the long and complex arguments that are presented to tell us what Paul really meant, or didn't mean, when he used the word "hupotasso" variously translated as "to obey", "to be subject to", "to submit to". I also wonder why they don't attack Peter on his use of the same word.

In that issue of ACR, about equal space was given to both the majority and minority reports of the Doctrine Commission, concerning the ministry of women. While Canon Knox's report was a succinct statement of what the Bible says, equal space would only permit you to give us 13 out of at least 88 sections of the majority report. Most of these are conjecture as to what Paul may have meant and if, as you say, these are the sections "most relevant" to the controversy, I wonder if I have the time to read the other 75 not so relevant sections.

You see counselling broken or threatened marriages takes up much of my time. Over the past three years I have been in contact with nine broken marriages, and I know some background of three others — all Christian. In every one of them there is a common factor — one, but usually both of the partners, have refused to follow the principles of headship and submission.

In three of them the principles were, I believe, known but were ignored. In three others one or both partners simply abdicated their roles. In the others, the wives held an "enlightened" view of marriage and rejected any teaching of submission in the scriptures as being irrelevant to today.

Four of the couples, who continued to reject the concepts of headship and submission, are now divorced. One couple, who together re-examined the scriptures and discovered this teaching, are now re-united and know each other better now than in their previous 14 years of marriage.

The sort of conclusions made in the Commission's report, especially about the ordination of women, require that these concepts be explained away, and they do

this by implying that the Apostle Paul (and they must include Peter also) was not inspired or that he was remiss in his conclusions. This can only throw doubt on all his writings. How can I be sure his conclusions about the means of my salvation are correct? Perhaps they were only for one cultural era of the Jews?

My great fear is that to act on the conclusions of the Commission will further undermine the institution of Christian marriage as more and more unwilling husbands opt out of the responsibility of headship, because they see women anxious and ready to usurp that role.

Perhaps we'll get somewhere if we drop the word "subjection" which has overtones of compulsion and oppression, and use the word "submission", which implies a willingness and co-operation. I am sure that our Lord's subjection to the Father was a voluntary, willing and joyful submission to His appointed role. I am also sure that this is what submission and headship in marriage are all about. It just takes a long time to learn it.

Rev MILTON MYERS,
Summer Hill.

Women and ancient culture

Sir, The controversial subject of the ordination of women to the Priesthood has raised many interesting points, particularly the Minority Report of the Anglican Church by Rev Dr Broughton Knox, Principal of the leading Anglican Theological College in Australia.

One puzzling feature of the debate is the pro-ordination

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lobbies' attempts to write off the teachings and example of our Lord and the Apostles by a condescending attitude to the Bible and especially the so-called cultural limitations of the Apostle Paul.

In the National Anglican Majority Report, it is stated: "In the New Testament women were told to be silent in Church because society expected this..."

This comment reveals a basic weakness in their argument. It has given the impression to members of the Church and the general public, that the first century society was anti-woman and suppressed woman at every opportunity, especially in the area of religion and that the Apostle Paul was culturally conditioned by these attitudes which are reflected in his teachings; that Paul should be pitied because he knew no better.

This is a distorted view of the first century society. The Jewish Church did have restrictions on the participation of women, but in the European gentile society where Paul lived, worked and taught, it was exactly the opposite.

The Churches that the Apostle Paul founded, were located in important Gentile centres and in the main largely comprised gentile converts to Christianity.

The gentile culture of the first century and especially gentile pagan religions, gave great prominence to female priests and female goddesses. In Ephesus where the Apostle Paul lived and taught for a number of years and established a major church, the citizens worshipped Diana of Ephesus — the many breasted mother goddess, with female priestesses.

In Corinth, another major centre in Paul's ministry, worship was centred upon the temple of Aphrodite, the

goddess of love with hundreds of priestesses who even engaged in the so-called religious "rite" of prostitution.

In these cities Paul built churches which were predominantly gentile and ex-pagan in character and included many who had been rescued from the very dregs of society.

We therefore do a disservice to Paul by assuming he was completely limited by the culture of his time. In fact, Paul fought against the corrupt culture of his time as reflected in many passages, eg Romans, Chapter 1, homosexual-sodomy, lesbianism, promiscuity, adultery etc. Both Paul and the early Christians were out of step with a decadent and corrupt generation.

The Apostle Paul, under the inspiration of the Holy Spirit, should be given full credit for what he wrote. If he had simply followed the culture of his gentile converts, he could easily have developed a "female priesthood" and even a female goddess based on the Virgin Mary.

Christians should understand that there are important principles at issue in this sexism debate — as Dr Knox says: "The Bible makes clear that in creating humanity, God gave a headship to man which he did not give to woman, so that the (Anglican) Report is fundamentally wrong in the basic assumption on which it proceeds, namely that in the relationship between men and women there is no difference between the sexes in their status towards each other. This Biblical relationship has as its only object the true welfare of the woman."

There also needs to be a careful examination of the practical problems which are occurring with the ordination of women. One Church in the

USA has already encountered this actual situation, eg many of the theological students have married one another in College. After ordination the male minister was called to a Church. What happens to the female minister? Naturally the husband took his wife and requested two stipends. The local Church objected and only paid one. The denominational headquarters intervened and instructed the Church to follow the new formula of paying 1½ stipends! What would have happened if only the wife had been "called" or if they each received calls from different churches 500 miles apart from each other?

There is also now a strong protest group among ministers' unordained wives who say they are being discriminated against. They claim to do as much Church work as the ordained wife but receive no financial payment — and only one stipend for the family, even where the unordained wife may be more highly qualified than the ordained wife! This tragic but comical situation could mean the Apostle Paul has the last laugh on our modern practices.

Women, both within and outside the Church must not allow themselves to be culturally conditioned by the latest fad, but honestly face up to Paul's teaching and at least accept it as written from a basis of knowledge not ignorance. They are in danger of finding themselves allies with the critics of Paul which even includes a deluded Adolf Hitler who said "Christ was an Aryan. But Paul used his teaching to mobilise the underworld and to organise an earlier Bolshevism."

Rev FRED NILE,
Ryde.

Doom of inferiority

Sir, Far from being a Women's Lib supporter, I belong to a generation which was only too happy to hand over responsibility to the husband. Therefore it was no sacrifice to fall in with all St Paul's statements, and the doom of inferiority passed upon women.

Even now that I am older and wiser, I am ready to accede to authority in all the trivialities of life as well as the big decisions, but in

While I am grateful to see Dr Knox's objections in print, I resent the implications you make that there is no theological expertise among other members of the Commission. The Commission has taken Dr Knox's arguments into account in formulating its report.

Your editorial tries to find evidence that the Commission is bowing to secular pressure. Actually the phrase "dare we oppose them any longer" comes after some very significant "ifs".

The question "whether church people generally... really want or would be prepared to accept women as rectors or bishops" is as irrelevant as someone asking Luther whether the Church is ready for Justification by faith! The question of women's status in the Church is this important. The "enthusiasts" you mention are enthusiasts for no less than the gospel.

While Dr Knox is careful to avoid heresy in his exposition of 1 Cor 11:3, your editorial seems unaware that our creeds find the ontological subordination of the Son to the Father unacceptable. Evangelicals must come to grips with the fact that if all women are of necessity subordinate to all men they must of necessity be inferior. And if this is so, what becomes of our unity in Christ? Is the gospel a lie?

PETA SHERLOCK,
Ridley College,
Parkville.

Defence of Commission's report

Sir, I wish to object to your editorial (April 28) on the report of the Doctrine Commission on the ministry of women.

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WHAT A WORLD!

by Lesley Hicks

EDUCATION IN CRISIS

I once taught for a mercifully brief session in a large unruly comprehensive school in the heart of London's tough slum district of Islington.

I had been married about a year, and our first child was on the way; it was a marvellous relief when I was required to finish teaching at the statutory time before the baby was due to arrive.

However, in those ten weeks of attempting to teach a class of underprivileged, somewhat retarded twelve-year-olds of many nationalities and often violent disposition, I think I did more hard thinking and learnt more about education than in all my university and teachers' college training and my five years of teaching in Australia before marriage.

I came across a gentle Indian graduate in my staff-room. He was doing PhD studies at the London University, and was teaching at Rivinghill to earn extra money to send home to his family.

How on earth did he cope in a classroom, I wondered. His heavy accent, his far from confident manner, suggested that he might be well-nigh slaughtered. He observed gravely to me that he was learning at first-hand about something never encountered in India — "the education of those who have no wish to learn".

What a world indeed — an awful irony that while in countries like India children

are all too often denied the longed-for privilege of education, there in England and here now in Australia the compulsory, universal education system has deteriorated to such an extent that too many children see teachers and the system as enemies bent on imposing on them an unwanted burden of learning.

Classroom priorities In that chaotic classroom, I had to work out my priorities. What were the most important things I could try to get across to these youngsters?

They included Greek and Turkish Cypriots when those two communities were locked in combat in Cyprus, West Indians whose colour ranged from light coffee to dark chocolate, and little Cockneys whose choice language broadened my own education considerably.

Most could barely read, not because of low IQ but because of the gaps in their schooling, and their antagonism to authority and the whole idea of education. Having had training only

for secondary school teaching in Australia, I was not equipped to teach the basic three Rs, and I would have needed very small groups for remedial work. Though it was a secondary school, I had to teach all subjects to this one class as if it were a primary one.

I battled through as best I could, depending hard on the Lord and on my husband's help at home.

Just occasionally in that classroom we would get on to something obviously worthwhile — a smattering of sex education, when I would try to counteract some of the massive distortions they were growing up with; a scripture lesson sometimes where some concept of God's love seemed to penetrate to at least a few of the kids; some challenge to the racial hatreds and colour prejudices already evident in many of them.

The most rewarding discussion I remember took place when just a few of the girls, mostly Greeks, and I were together at the end of a lesson.

They asked questions about my evident pregnancy; they wanted to know whether I was married; whether I liked being married; whether I was looking forward to the

birth. Perhaps that was the best teaching opportunity I had in Rivinghill — to counteract a few fears and prejudices about pregnancy and childbirth, and to tell of the difference that knowing Christ makes in the relationship of marriage.

I sometimes wonder, fourteen years later, what happened to those youngsters. I rather dread to think.

I learnt then how appallingly difficult it is to teach secondary school-aged children who lack basic reading skills, who cannot even follow simple instructions written on a blackboard.

I am finding the same problem now at times as I teach scripture in high school. There are far too many children who have somehow come near-illiterate through primary school, whose whole attitude to school and life in general reflects their antagonism and despair.

Questioning Authority Public disquiet about our education system has been growing for years now. It is obvious that one significant cause of failure to learn is the collapse of order in classrooms.

A school needs a sturdy framework of discipline; one of the saddest fallacies around seems to be the idea that love and discipline are incompatible in home or school. Kids determined to "muck up" need to learn for their own sakes as well as everyone else's that it doesn't pay.

Teachers of course vary in their capacity to manage a class. In any school some will be struggling, whether through inexperience, personal inadequacy or whatever, and will need a school's back-up discipline if they are going to be able to cope. If that is lacking, everybody suffers.

Others think differently. I read an article by a certain Mick Tubbs in the paper "Parent and Citizen" of last August, who thinks that the chief enemy in the system is authority itself.

Tubbs quotes one opinion that "spirit-breaking is the principal function of a typical lower middle-class school". He equates this simply with requiring obedience. Schools, he says, exist to maintain society's present power structure. He fails to examine the consequences of the lack of a reasonable, benevolent authority structure in school or society. Obedience, Tubbs rightly observes, led to atrocities such as My Lai, or the operation of Nazi gas ovens. From such extremes he argues that teachers and

pupils should be peers who may make requests of each other, no more. No authority should be vested in the teacher.

Pity the poor young teacher confused by such ideas as this! If he requests that his class work quietly on an assignment, and some of them do not comply, and noisily disrupt those who do want to, what then? If he insists on obedience, he might be involved in "spirit-breaking"! The result of this confused thinking is chaos and learning failure.

Death of a School Rivinghill was a "progressive" comprehensive school, purpose-built with modern buildings. Its headmaster was well-known for his radical, humanist educational philosophy, and especially for his complete ban on corporal punishment. He was an idealist who talked a lot about love as essential in a school. I agree with him. But divorced from the needed framework of discipline, and the realistic recognition that both children and teachers are prone to sin and moral failure, the result seemed to be that it was a desperately unhappy school.

Amid much controversy, in 1965 it was closed down by the London County Council, and its pupils were dispersed elsewhere.

That was a drastic solution indeed, or rather no solution at all. It won't do for our troubled schools. Many parents, disturbed by trends in the local state school, are opting out by removing their children to a private school and paying accordingly. Not all can afford that option. Our best hope and prayer must be that enough educators will see where the silliest of the present philosophies and practices are taking our schools before too many more children suffer the consequences.

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• From page 4

spiritual matters, as well as those of principle, no man is my head, not the Pope of Rome, nor the Archbishop of Canterbury. I have only one Mediator between my conscience and God and that is Christ Jesus.

I have no desire to join the ranks of the clergy, and it is up to my sisters whether they have the right, but it must be recognised that the Ideal was never achieved by man, and allowances were made by the grace of God in such things as polygamy and slavery. Even divorce was permitted under Moses because of the weakness of man.

As to the creation story, it was on an ascending scale. The first time God said, "It is NOT good..." was in relation to Adam's solitariness. He was given a "help", "ezer" in Hebrew, not a little yes-woman, but a "help" which has been translated in many parts of Scripture as something more. For example, "my help (ezer) cometh from the Lord".

"God of my father (said he) was) mine help (ezer)". "Thou art my help (ezer) and my deliverer, O Lord".

God cursed the serpent, not Eve, though he warned what would befall her with

the entry of sin. We do not hear much, however, about Adam eating in sorrow all the days of his life.

I cannot verify this, but I have read that Paul was quoting 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?

Paul's deepest concern was to teach doctrine, and the Church represented the Bride. On the Cross the piercing of Christ's side was the Divine symbol, as Adam's side was pierced to release his earthly bride.

To attempt to put the Church on earth in a strait-jacket by denying the "help" God gave the first Adam is to insist on the letter of the Word rather than the spirit.

Rev ROD HARDING,
Campsie.

Place of single women

Sir, In his minority report on ordination of women to the priesthood (ACR April 28), Dr Broughton Knox says that "the head of the woman is the man" affirms the headship of man to woman in every sphere of life.

If this is so, men should be like God, Who has raised His people up together with Jesus Christ and made us sit together in heavenly places — that is to share His throne (Ephesians 2:6). The husband who loves his wife as Christ loves the church should always do this to his self-subjected wife. This is God's will in the Christian family.

I also think that 1 Cor 7:34 shows that the unmarried women will be by God's

ordinance found to differ from their married sisters. This verse states that the unmarried woman having no husband to consider can concern herself with the Lord's work.

The New Testament records that widows and single women were included in the congregations sometimes with an honoured place as prophetesses, bringing God's word, presumably to men as well as women.

It cannot be that God wishes a father-head in every congregation, because our Lord said to His own, "Call no man your father upon earth; One is your Father, even God." For this reason, the father-figure has never been a Protestant ideal.

Our Lord's action on His Resurrection Day is the clearest indication that He wishes women to carry His message to men, even other women's husbands.

When Peter and John and Mary Magdalene came down to the empty tomb, Peter and John did not see an angel or our Lord even though John believed He had risen (and John was faithful at the cross), but our Lord took the trouble to reveal Himself to Mary Magdalene though she was in unbelief, and He sent her back with a message to His brethren (John 20:17).

Why did He not give that message to His brethren when they were at the tomb a few minutes before? The answer must be that He wanted women to carry His message, that is, to minister His word.

He underlined this object lesson, by giving women the privilege of being the custodians of the most important message of Christianity for one whole day. He did not appear to the men till the evening.

CONSTANCE G. KNOX,
Gordon.

Victimless crime and sinfulness

Sir, I would like to comment concerning the recent interchange between Mr John Wade and the Dean of Sydney (ACR 28.4.77).

We can all learn from the rather polarised attitudes which they presented. The real issue at stake seems to be how do we present a biblical view on a moral issue to a society which considers the bible as having no more authority than the writings of Bernard Shaw or some current fashionable philosopher.

In presenting a biblical view as to "criminalisation" (or any other moral or social question) I believe we sometimes neglect to affirm the basic fundamentals which underlie our Christian attitudes. These basic fundamentals are not founded on majority opinion statistics, psychological data, "scientific research" or even the much discussed "Judeo-Christian ethic" but consist of biblical presuppositions concerning the nature of man, the character of God and the purpose of the society in which we live.

These fundamentals should be explicitly affirmed and clearly expounded as part of any complete biblical viewpoint on moral issues.

We will inevitably collide with the views of secular man as we affirm that:

- man is inherently incapable of seeking good, and
- man is responsible to God who is his creator and judge, and
- the purpose of ordered society is to encourage man to seek that which is good.

As a consequence of this

collision some persecution may follow and in God's purposes maybe some will be confronted with the gospel.

Our primary source in presenting Christian truth must always be God's revealed word which needs no corroboration. Where then is the place of scientific data and opinion polls? Surely we have an example in Paul who quoted the Greek poets to communicate the Gospel to the Greek philosophers.

Similarly we may use science etc so as to acceptably communicate the truths we seek to explain to the modern secular mind. We thereby affirm that it is God's world in which we live, that all truth is relevant and that the Bible is not an out of date religious text book only of interest to religious enthusiasts and theologians.

At the "Victimless Crimes" seminar I recall that it was in fact a professing humanist who said something to the effect: "If you believe that man is a sinner then of course you will believe that the law should continue to operate in the area of victimless crime."

This is a proper rebuke from which we could learn and is a challenge to Christians to proclaim the character of man as a basic assertion on which our task of Christian persuasion will be founded.

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2CH WORLD LEAD IN RELIGIOUS RADIO

Sydney radio has established a world lead in combining commercial broadcasting with effective spreading of a Christian message, according to the Rev John Edmondstone, director of religious programs at 2CH.

He says that since its religious programs changed from blocks to briefer items within its good music format, the station's average audience on Sundays has risen from 16,000 in 1972 to 55,000 on the latest ratings.

Mr Edmondstone says: "2CH is presenting the Christian message more effectively than ever before. For example, our Sunday morning service has the biggest congregation in Australia. It is heard by about 75,000 people."

The station rates third among Sydney's 11 radio stations on Sundays with a total audience of 364,000.

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When he comes on air, Bush builds the audience from 15,000 to 37,000 almost immediately. This continues to rise until it peaks at almost



Rev John Edmondstone

50,000 and is still 29,000 at midnight — the highest audience of any station at that time of night.

Mr Edmondstone says 2CH's new religious format was not without critics, some of whom feared it would cause a reduction in meaningful Christian messages.

But both the official ratings and the deluge of letters and telephone calls about how the station presents religion have shown exactly the opposite to be the case.

Until men know themselves better, they will care very little to know Christ at all.

— John Owen

Australian Council of Churches makes submission to inquiry

The Australian Council of Churches has released the text of its submission to the current Australian Broadcasting Tribunal inquiry into self-regulation of the broadcasting industry.

In the submission, the ACC expresses the conviction that self-regulation by broadcasters is not desirable, primarily, because of the excessive demands placed on licensees by commercial requirements. It outlines these requirements as including the demands of shareholders for adequate investment returns, the demands of commercial competition and the demands of competition with the ABC.

• On advertising: "The ACC believes there should be some limits, restrictions or embargoes on advertising, because only a limited number of stations can obtain licenses, and it is reasonable for licensees to be limited in what they can do."

• On Religious Programmes: "The ACC supports the retention of Section 103 of the Broadcasting and Television Act (Statutory Time). We believe that licensees have a responsibility for the welfare, including the spiritual welfare of the community."

• On Standards: "The ACC has noted with interest the Information Paper on Programme and Advertising Standards, including Children's Television and Problems of Self Regulation, published in December, 1976, by the Australian Broadcasting Control Board. The ACC gives general endorsement to the standards outlined in the report."

The submission goes on to argue that the Australian Broadcasting Tribunal should be the authority to set, maintain, and administer these standards.



Bishop Graham Delbridge

The submission was prepared by a committee of member church representatives, and concerned individuals convened by ACC Information Officer, Russell Rollason, at the request of the ACC Executive. It has subsequently received the endorsement of several member churches. ACC President, the Rt Rev Graham Delbridge, Methodist Presiding General, the Rev Winston O'Reilly and theologian Dr Barbara Thiering, will appear before the Tribunal to give further evidence when it sits at Sydney in May.

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4.00 pm — "Treasure in Earthen Vessels"
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Window on Whitefield

"Letters of George Whitefield for the period 1734-1742" Banner of Truth Trust pp 570

The first volume of Arnold Dallimore's *Life and Times of George Whitefield*, published in 1970, was the most significant contribution to a modern study of the leaders of the spiritual awakening in the 18th century to have appeared.

It has undoubtedly aroused tremendous interest in Whitefield as the prince of evangelists.

There has probably never been a greater preacher in the English language from the viewpoint of a man who held so many thousands enthralled with the Gospel and moved them to repentance and faith. It is therefore a welcome addition to the Whitefield literature available for the modern student to have this reprint of the first volume of the original six volume set of *Whitefield's Works*.

It will not hold the same fascination for many readers as Dallimore's *Life and Times*, but it is essential for those who wish to know how Whitefield thought and wrote and communicated with friends and others. It opens a window and allows us to look as it were into the interior so that we can better perceive his own growth and progress in things of the Spirit.

It is a book which one gladly commends to all who want to know the heart of that tender, fervent, moving preacher so mightily used by God on both sides of the Atlantic.

M. L. Loane

The claims of truth

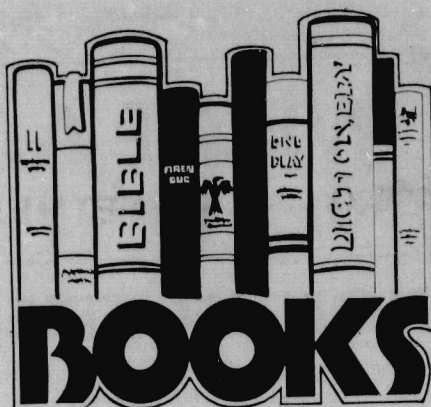
"Collected Writings of John Murray Vol 1: The Claims of Truth" Banner of Truth Trust Edinburgh 374 pages

When John Murray was Professor of Systematic Theology at Westminster, it was said that "His classes begin with whispered prayer; they often end in ringing affirmations of praise, aflame with the glory of Scripture."

This first volume of his works enhances that reputation — the reputation of a man who, as a contemporary of Gresham Machen and others of like mind — stood firm against the shock waves of modernism which broke across the Presbyterian churches in North America in the first half of this century. Time has vindicated their stand, and this, the first volume of a planned series of Murray's works, should encourage others to emulate their example.

These are the most important of his shorter writings and addresses between the years of 1935 and 1973. They vindicate the claim of the introduction that "the best Christian teaching will advance piety as well as learning, it will give theology shot through with the warmth of ardent devotion."

Murray reveals his attitude to Scripture in his first chapter, *The Study of the Bible*: "What I am going to plead for... is concentrated, sustained, devoted study of the Bible... the study by which the Word of God will grip us, bind us, hold us, pull us, drive us, raise us up from the dunghill, bring us down from our high conceits and make us its



bondservants in all of thought, life and conduct." Hear him, for example, on the death of Christ: "... in the death of Christ we encounter an absolute abnormality. In all other cases men and women deserve to die. He did not deserve to die. Yet he died. What is the reason?" Then comes the logically arranged answer, not, as one might think, in chapter after chapter, but in an article of about four pages.

This brevity will make the book attractive to many, not only to preachers, but to study leaders, youth workers, teachers and all interested in deepening their understanding of the Word. It is also its weakness, in that (except for a chapter on the atonement) most chapters are so brief.

"It is true that piety produces experience," he writes in a chapter on preaching, "and the deeper the piety the deeper and richer will be the experience. But the point to be stressed is that piety does not feed on experience. Piety feeds on Christ, on his truth, on the mysteries of God's revelation, and on the promises which are all yea and amen in Christ. And wholesome piety recoils from the experientialism which makes human experience the centre of interest and pre-occupation."

The book is divided into nine sections: The Holy Scriptures; Jesus Christ; Westminster Theological Seminary and its Testimony; The Gospel and its Proclamation; The Christian Life; The Moral Law and the Fourth Commandment; The Church; Historical; Issues in the Contemporary World.

Subjects cover a wide range from "God and the War" to "William Barclay

and the Virgin Birth" — polemic, devotional, historical. Those wanting something more detailed and profound can look forward to lectures, sermons and longer doctrinal studies in future volumes. In the meantime, they will find their hearts warmed and their minds better equipped for the Christian life after perusing these pages.

Donald Howard

Archbishop's call to nation

"Dear Archbishop" by John Poulton Hodder and Stoughton paperback, \$1.95 159 pages

This is a book to a large extent written by the people of Britain — all 27,000 of them who felt strongly enough to write to Dr Coggan, Archbishop of Canterbury, following his Call to the Nation in 1975.

This extraordinary response reflected the impact of his Call, and came from a great cross-section of people, all deeply troubled by the state of Britain. No doubt the same state exists here — we too feel helpless at inflation, strikes and moral decline — but I wonder if enough of us would make the effort to write in response to a similar call, or must apathy be added to our list of ills?

The Archbishop's main points were:
• Each man and woman matters.
• The family matters.
• Good work matters.
• The other fellow matters.

Lawrence Bartlett

REVIVAL IN THE SOLOMON ISLANDS — CRUSADE REPORT

Youth unemployment and national independence are two of the biggest concerns on Guadalcanal Island in the Solomons.

Both featured strongly in the evangelistic crusade which ended May 8, conducted by Ralph Bell, negro evangelist in the Billy Graham team.

Bell was invited to conduct a three-week crusade on six Solomon Islands from May 1 to 24 by the joint committee representing all Protestant Churches.

Severe earthquakes measuring 7.6 on the Richter Scale a week before did not deter audiences in Honiara.

Some nights 30% of the town's population of 15,000 turned up. A cumulative total of 30,290 attended 13 crusade meetings and 1827 individuals came forward for counselling, over 700 of these were an initial commitment to Christ.

The country's Chief Minister, Peter Kenilorea, greeted Bell warmly before flying to London to prepare for the constitutional conference on independence.

"It is our collective desire," he said, "that your visit be used of God for a

deep, intensive enrichment of our people.

"This emerging nation has seen war's most devastating battles, and faces economic and political uncertainties with coming independence," said Bell in his address at the Lawson Tama Stadium on May 5 to 3400 people.

He said: "Jesus Christ can release you from your fears; even those young people afraid about getting jobs, or expatriates afraid of losing their jobs with independence."

Bell is a remarkable preacher. He does his homework on local customs and cultures and even actually practises sermons with local interpreter, Jazrel Filoa, to eliminate misunderstandings.

The result is that the three Churches which have never worked together before are having a high response to appeals to receive Christ.

Long-term results will not depend on the dwindling number of expatriates but on indigenous leadership and initiative.

Attitudes matter. John Poulton discusses each main statement with relevant points from the letters.

Many Christians felt that the Archbishop should have called for prayer for repentance and revival — that nothing short of a nationwide turning to God through Christ could arrest the slide. For others, he was too Christian. But the broad appeal he made was obviously timely, and this book is likewise. It includes at the end of each chapter a list of questions, and could prove useful as a group discussion book having an appeal wider than only to Christians.

Lesley Hicks

Lord Longford on Jesus Christ

"The Life of Jesus Christ" by Lord Longford Fontana, Glasgow, 1976 160 pp. \$2.25

This book is the personal testimony of a distinguished layman who is well known for his moral stance in public life.

It is written as an historical biography. Not all gospel students will accept his harmony or chronology, but it is coherent.

It is not intended as an expert commentary on the gospel data. Rather, it is designed primarily for the uncommitted reader who is willing to take seriously the possibility that Jesus of Nazareth really did live.

For a life of Christ, I tend to look either for the inspired words of the gospels, set out as they are in peerless style, or a scholarly commentary with analysis, interpretation and illuminating background material, or else an unpretentious freestyle personal approach akin to that of Mugggeridge. This book falls within none of these categories, oscillating as it does between quotations from the gospels on the one hand and the author's less redolent paraphrases on the other.

The book concludes however with a fine chapter on the indivisibility of the life, ethical teaching and theology of Jesus: accept one, Lord Longford says, and you must accept the lot.

Lawrence Bartlett



AN INNOCENT AT LARGE

by DONALD HOWARD



SWEETHEARTS OR STRANGERS

WHEN IT COMES TO PRAYER, Bridges once again has something to challenge us and make us wear our thinking caps.

"Richness of expression, and fluency of utterance, are the mere shell and shadow of prayer," he writes on verse 169 and 170.

"The life of prayer is the cry of the heart to God. The eloquence of prayer is its earnestness."

He really puts the reader on the spot: "Do we pray, because we love to pray, or only because our consciences constrain us to the duty? It is possible long to continue in the outward course of duty; and yet not one of our prayers to come near before the Lord."

Writing on a later verse, he says something which strikes me as very true but rarely considered: "Forward we may be in prayer. But how backward we are in praise! Self-love may constrain the one. Only the love of God will quicken the other."

FRIENDSHIP FOR FRIENDSHIP'S SAKE is not wise where Biblical truth is compromised. "Truth before fellowship" should be before us always.

Following the recent Keele Congress, Church Society chairman John Bourn warned in our last issue that Evangelicals need to be sure of their ground.

Over 60 years ago, B. B. Warfield said: "What is needed above everything else in the Church of England is that Evangelicals — who after all constitute the only legitimate Church of England — should recover their self-consciousness and assert themselves; no longer seeking as 'good churchmen' to conciliate the Sacerdotalists or as 'men of open mind' to conciliate the Liberals, but as faithful stewards of the saving gospel to please the Master."

"There is an application here too of the saying: 'Be not unequally yoked together with unbelievers'."

SOME SEE NO HARM IN HOB-NOBGING with the Romans, the sects, and others in fraternal or on the public platform, others do.

As one who enjoys friendship with several RC's, I was dismayed to read a recent copy of the "Voice of Fatima" which came under my door.

Its contents show the great gap existing between the Scriptures and much of their current thought.

One writer enthused over finding a group of 200 Anglican clergy in England who are "completely devoted to Our Lady, who believe ALL the doctrines of the Catholic Church, who consider themselves, in fact, as solidly Catholic as the Pope himself."

The writer, Robert Bergin, said that these men longed to see "England return to its privileged status as Mary's Dowry."

IT'S A PITY THAT J. C. RYLE'S "Five English Reformers" is out of print. I'd have happily presented friend (I can hardly call him "Brother") Bergin with a copy to enable him to read for himself of the rich heritage Protestant England has — and it didn't come out of Mary's dowry, either.

We should welcome the interest Rome has shown in the Scriptures and in dialogue, but we should ensure that in any contact we do not compromise the truth — a truth that marks a line between us.

ONE FURTHER PROOF of this is a prayer in the same publication:

"August Queen of Heaven! Sovereign Mistress of the Angels! You from the beginning received from God the power and the mission to crush the head of Satan..."

Well, now, where did they get THAT? Perhaps Archbishop Dulig found it somewhere when he was RC Archbishop of Brisbane; the prayer had his imprimatur.

TO FINISH ON A LIGHTER NOTE. Some of you are joining the jet-setters over the next few weeks. Here are two further tips:

Tie a piece of brightly coloured ribbon to the handle of each piece of luggage. You'd be surprised how much luggage looks alike as it tumbles out at the airport. The ribbon will make it stand out. (But if you use orange, remove it before going to Ireland.)

Take one or two small clotheslines — the type that is made up of twisted elastic cords which work without pegs. Handy to string up in one's room overnight.

ABORIGINE SERVICE

From page 3

program. At a Good Friday Service there were 400 people, in a community that cannot number very many more.

Secondary Students at Rockhampton are making positive efforts to encourage and to motivate secondary Aboriginal students in Rockhampton. With increased education there is a great potential for their future. Discussions with the Roman Catholics have shown how much further ahead are they in this field.

"An exhortation to pray for and to have faith in the Aboriginal people will be helpful to them."

"Fourscore"

PARISH HISTORY of St Alban's Epping

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Two Hebrew Scriptures separated by about a thousand years were highlights of a recent visit to Israel by the General Secretary of the Bible Society in Australia, the Reverend James Payne.

Mr Payne represented the United Bible Societies at the dedication in Jerusalem of the Ivrit or Modern Hebrew New Testament. The new translation is the result of seven years' work and is expected to give new impetus to Scripture evangelism.

He addressed the General Board of the Canadian Bible Society and spoke at that Society's annual luncheon in Toronto before flying south to Mexico City. He attended the meeting of the UBS Americas Regional Executive Committee at Oaxtepec, 100

examined — the Aleppo Codex — the oldest Bible manuscript in Hebrew, dating back to the tenth century.

Israel was the last stop of a hectic, month-long tour of duty by Mr Payne.

He addressed the General Board of the Canadian Bible Society and spoke at that Society's annual luncheon in Toronto before flying south to Mexico City. He attended the meeting of the UBS Americas Regional Executive Committee at Oaxtepec, 100



Rev Jim Payne

kilometres from Mexico City. Then he went to the

Persecution in Rumania

Six Rumanian Evangelicals have been undergoing "brutal interrogations" by the Rumanian secret police, it was alleged this week by Keston College, the Centre for the Study of Religion and Communism.

The Keston statement says that pressure is also being brought to bear on their

families. The six men were originally summoned for questioning at the beginning of last month and have been obliged to attend the police central investigation building daily since then.

The men are accused of conspiracy, espionage and treason as a result of a letter which they distributed, and which was broadcast by Radio Free Europe, about the violation of Evangelicals' human rights in Rumania.

Keston's statement says that, if the men are found guilty, they could be sentenced to death, or, at the best, to 15 years' imprisonment.

The statement also says that the Rumanian police are alleging that an ex-British Council scholar in Bucharest and Keston College staff member, Mr Alan Scarfe, acted as a link for the group with the Western world as an agent of Radio Free Europe. But Mr Scarfe has denied being employed by Radio Free Europe and asserts that the men have not committed any illegality.

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AUSTRALIAN CHURCH RECORD, MAY 26, 1977 — 7

ARMIDALE

Rev C. R. Evans, Vicar of Inverell, to retire on 30th June, 1977, and will live on the Gold Coast.

Rev W. M. Butcher, Assistant Curate at Inverell, has resigned as from mid-July to take up a Parish appointment in the Diocese of Brisbane.

TASMANIA

Rev K. B. Skegg has been appointed Locum Tenens of the Parish of Lindsfarne from 1st June, 1977.

Rev C. Holmes will be in-

ducted at St James, New Town on 12th June, 1977.

Rev G. Doyle, curate at Broken Hill, has been appointed assistant at St David's Cathedral.

Rev J. H. Smith has been appointed Chaplain at Royal Hobart Hospital.

Rev F. E. Coombes, Rector of Coocoe, has resigned as from 20th May, 1977.

GIPPSLAND

Rev D. McLeod, Deacon-Assistant of St Paul's Cathedral Parish, Sale, is to be Ordained Priest on Whit-Sunday, at Sale.

Rev J. Hudson, Deacon-Assistant in the Parish of Toora, is to be Ordained Priest on Whit-Sunday at St Paul's Cathedral, Sale.

ST PAULS THANKSGIVING

A special Thanksgiving Service is to be held on Sunday, 29th May, at St Paul's Church of England, Carlingford, to mark the conclusion of 127 years of ministry at the Marsden Road location.

The service, to be held in the historic St Paul's Church and surrounds, will commence at 3.00 pm and the preacher will be Bishop D. W. B. Robinson, Bishop in Parramatta.

The move from the Marsden Road site is part of a major relocation plan for the congregations of St Paul's Carlingford and St James' North Rocks.

The decision to try to sell St Paul's site was originally made in 1969 in order to relocate on a more central position adjacent to the Church of England Boys' Home in Carlingford. Town planning and land zoning decisions halted these plans for some years.

In 1974, St James' North Rocks joined the Carlingford Parish with the aim of uniting the two churches on one site. These plans came to fruition earlier this year when sales were negotiated on all existing sites.

From the first Sunday in June all the activities of the St Paul's Church will be transferred to temporary premises in the former Church of England Boys' Home buildings in Pennant Hills Road, Carlingford.

St James' North Rocks site is being sold to another church group and it is hoped that joint use of these buildings will continue until the new combined church centre is completed.

The new location for the combined churches of St Paul's and St James' is on land bounded by Moseley Street, Vickery and Trigg Avenues, Carlingford. Building of the new church centre will commence later this year and is expected to be completed early in 1978. The new rectory in Trigg Avenue has already commenced and is expected to be ready for occupation in June this year.



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Former Bible Society head honoured

Canon H. M. Arrowsmith who, as Commonwealth Secretary for 18 years, led the Bible Society to the forefront of missionary organisations in Australia was honoured in Canberra on Friday, May 6.

United Bible Societies Vice-President, Bishop Clive Kerle, unveiled a portrait of

UGANDAN
APPEAL

• From page 1

The 30th June marks the Centenary of the Anglican Church in Uganda. On that day in 1877 the first two CMS missionaries entered the country.

All celebrations for the Centenary have now been cancelled.

One Ugandan Bishop has said recently: "We were saddened and perplexed by the death of an Archbishop but far from collapsing, the Church in Uganda is vigorous, vibrant and of steadfast faith."

The centennial theme is *Growing up into Christ* (Eph 4:15) with its implications, as stated by the Ugandan Church, that their church must be a loving church, a living church, a Christ centred church, a church that speaks and proclaims the truth.

It is their prayer that the Centenary will be a time for secret and shy Christians to come out and identify themselves openly with God and Jesus Christ; a time to recapture vision for missionary outreach the world over; a time for church members to rededicate themselves; and that there will be a massive harvest of new converts.

This is their vision and their prayer. They invite us to support them by our prayers.

NEW HEAD
FOR
SALLIES

Commissioner Arnold Brown has been elected as the new General of The Salvation Army. The General is the world leader of The Salvation Army.

He was elected at a meeting of The Salvation Army's High Council in London and will be the eleventh General.

General Clarence D. Wiseman holds this position at the present time. General Brown's position at the time of his election was Territorial Commander of Canada and Bermuda, which he was appointed in 1974. His previous appointment was Chief of the Staff, International Headquarters, London, from 1969 to 1974.

He was born on December 13, 1913, and entered the Salvation Army Training College from Belleville, Canada, in 1935. In 1939 he married Lieutenant Jean Barclay. He is the author of "What Hath God Wrought?"

The General Elect is the second Canadian to hold world leadership of The Salvation Army.



The newly-elected leader of the Salvation Army, Commissioner Arnold Brown (left), and his predecessor, General Clarence Wiseman.

Canon Arrowsmith in the Bible Society Bookshop. The portrait was painted by Tasmanian artist, the Reverend Alfred G. Reynolds.

The unveiling was preceded by a luncheon at the Griffin Centre. Speakers at the luncheon were Canon Arrowsmith and the General Secretary of the Bible Society, the Reverend James Payne. The Bible Society's Translations Committee held its half-yearly meeting in the renamed H. M. Arrowsmith Library and Council Room after the unveiling.

Canon H. M. Arrowsmith was Commonwealth Secretary from 1950 to 1968. During his term he established:

- The National Headquarters of the Society in Canberra in 1960.
- The Translations Department at the end of 1963. This department is currently handling almost 70 translation projects in Australian aboriginal, Papua New Guinea and Pacific languages.
- The National Distribution Department, which last year handled almost 300 tonnes of Scriptures worth \$750,000.
- Bible Society work in Papua New Guinea which developed to the extent that the Society there is now independent within the world Bible Societies fellowship.



Canon H. M. Arrowsmith and Bishop R. C. Kerle before the painting at Bible Society Headquarters in Canberra.

fellowship.

He is known as an eloquent preacher and a fine Bible expositor and has been actively involved with the Bible Society since his retirement. He is President of the Society's Parramatta Branch in Sydney.

BD EXAM
TO END
IN AUST

The Principal of Moore College has issued the following statement about the future of B.D. examinations with London University:

"Students or graduates who are thinking about enrolling to do the London BD should write immediately to the University of London as enrolments must be completed by August this year."

"Although the examination will be available in Australia for several years to come NO further enrolments from Australia will be accepted after August 1977."

"Intending students should write by airmail in the first instance to: The Secretary, University Entrance Requirements Department, University of London, Senate House, London WC1, to establish their eligibility."

DR ROBERT SCHULLER
TO RUN COURSE

The Dr Robert Schuller School for Successful Church Leadership will be held in Sydney in July. It is to form part of Dr and Mrs Schuller's Mission to Sydney which is being planned by an inter-church committee.

The School will be held in St Stephen's Church, Macquarie Street, Sydney, from Monday to Thursday, 4th to 7th July. Sessions will be offered from 9.30 am to 4.00 pm. During the four days Dr Schuller will conduct seven sessions, with others taken by his staff coming from California. In addition, at Dr Schuller's request, there will be an Australian content led by Australian church leaders. All members of the School will be able to share in the Mission to Sydney meetings each night, led by Dr Schuller, in the Sydney Town Hall and the Opera House.

The cost of the School will be \$40 per person, and \$30 for an accompanying spouse, which includes meals. Without meals the cost is \$30. It is hoped many churches will finance the attendance of their Minister at the School.

All enquiries for information, brochures and registration forms can be addressed to Mr Ted Flack, Wesley Centre, 210 Pitt Street, Sydney, 2000. The registration fee is \$5. All who come are asked to make their own arrangements over accommodation, but guidance will be given.

The Canon is a widely travelled, highly respected Christian leader with broad experience of the Church Growth movement, especially in South America. (He has visited Australia recently in connection with South American Missionary Society, and is a former Keswick Convention speaker.)

Church Growth is a method of assessing, in both theological and sociological terms, the factors involved when churches do grow.

The Archbishop's consultant in evangelism, the Rev Jack Humphrey, is organising Canon Sutton's Melbourne workshops in Church Growth.

"There is much in the movement that is significant, exciting and vital to us here," Mr Humphrey says. "Canon Sutton's visit promises to be invaluable."

He will conduct three workshops, one in each region. They are:

Southern Region: Tuesday, July 12, and Wednesday, July 13, at St Christopher's, Bentleigh East.

Central Region: Thursday, July 14, and Friday, July 15,

Canon Harry Sutton
to return to Aust

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Canon Harry Sutton

at St Paul's Ringwood. **Western Region:** July 16 at St Mary's Preston East.

THE AUSTRALIAN CHURCH RECORD, Editorial and business, Square Level, St Andrew's House, Sydney Square, Sydney, 2000. Phone 233 4561. The National paper for Church of England people — Catholic, Apostolic, Protestant and Reformed is issued fortnightly on alternate Thursdays. Subscription \$8.50 per year, posted. Printed by Maxwell Printing Co Pty Ltd, 862 Elizabeth Street, Waterloo, for the Church Record Ltd, Sydney.

No 1636 JUNE 9, 1977

ARCHBISHOP URGES
CAUTION ON UNION

The Anglican Archbishop of Sydney and Acting Primate of Australia, Sir Marcus Loane, has come out in favour of the Anglican Church not proceeding to talks with the Uniting Church about further union moves until the new Church "settles down".

In this letter in the June issue of the Sydney diocesan magazine "Southern Cross", Archbishop Loane writes about the inauguration of the Uniting Church on June 22, 1977, and the two continuing churches — the Continuing Presbyterian and the Fellowship of Congregational Churches.

Referring to a document produced at the request of the Missionary and Ecumenical Council, he writes: "As a result of a resolution passed by General Synod in 1966, an approach was made to the three Churches concerned (Methodist, Presbyterian and Congregational) to see whether at that stage Anglicans might become a party to the negotiations for union."

The answer was a courteous negative; it was felt that it would only lead to further delay in arriving at agreement.

"Archbishop Rayner (of Adelaide) has since expressed the opinion that this General Synod resolution virtually committed the Church of England in Australia to a serious inquiry with regard to union."

"However the authors of 'Anglicans, Unity and the Uniting Church in Australia' state quite plainly that there are those who reject the idea of organic union as a desirable goal for the ecumenical movement. 'One reason for this', they say, 'is that negotiations for structural unity have often proved to be exhausting and deadening to the life of the church.'"

"I find myself decidedly in favour of the view which the document itself has summarised as follows: 'A significant body of opinion feels that we should allow the Uniting Church to settle down and find itself first before we begin to bother it with discussion about further union moves'."

"Seek Better Understanding. The Church of England in Australia is therefore confronted with a kind of trichotomy as it looks out on its relations with and

attitudes towards other Churches.

"There is the strong ecumenical group which will form the Uniting Church of Australia; there is the Continuing Presbyterian Church with its firm adherence to Reformation doctrines; and there are the numerically large Roman Catholic and Orthodox Churches.

"It is in the Christian interest of all that we should seek better understanding of each other and should give each other encouragement and support in all that concerns spiritual welfare."

"But I do not think anything is to be gained by subordinating everything to the single idea of an organic structural union with each other."

"My own view is that the Church of England in Australia still has to face the tremendous task of establishing itself on a truly national level as a truly united church in which Anglicans share common forms of worship, common goals of service, and a common understanding of faith in the Lord Jesus. A great test will confront us when General Synod assembles in August."

"I would earnestly ask church people everywhere to pray that this Synod will be irenic, harmonious, constructive, and fruitful for God's glory."

Archbishop Loane in his letter expresses good wishes to the Uniting Church and to the two continuing churches. The full text of his letter is available.

FORMER STUDENT IN
AUSTRALIA
TO BE BISHOP

A descendant of one of the founders of the SAMS Araucanian mission in Southern Chile is to be consecrated bishop in that region on June 12 in Holy Trinity Church, Temuco.

He is the Rev Ian Morrison, whose grandfather, the Rev Canon Dr William Wilson, was co-founder of the Anglican Mission among the Araucanian people in 1894 and later decorated by the Chilean Government for his services to Chile.

Mr Morrison was educated at The Grange School, Santiago, and later trained as a teacher. He came to yield his life to the claims of Christ in his early years and, as a teacher, accepted the challenge to become headmaster of SAMS' only high school for boarders in the small rural town of Chol Chol. While in this position he responded to a further call to Christian service and entered the ordained ministry as a deacon in 1961 and was ordained in July the following year having previously completed a course at the Alliance Bible Institute.

In 1965 Mr Morrison was chosen by the then Diocesan, the Rt Rev Kenneth Howell, to be the recipient of a CMS bursary to undertake a year's further studies at Moore Theological College, Sydney. During this stay in Australia Ian was specially linked to the parishes of St Mark's, Northbridge, and St Philip's, Eastwood.

After several years pastoring the congregation of Holy Trinity, Temuco, and completing a further degree at the local university, he accepted an appointment as Professor of English at the University of Valdivia. During recent years he has led a growing IFES group at the university and also pioneered and pastored a small but growing congregation in that southern city.

On more than one occasion he has been approached by the fellow Anglican clergy with the view to becoming Regional Bishop for the south of

Chile. Finally, in response to a united approach by the Regional Council in 1976, he accepted nomination for such a position. This was duly confirmed by the Synod Executive Committee and finally ratified in May by CASA (the Anglican Council of South America) which has metropolitan authority for the Southern Cone Dioceses in South America.

Bishop Morrison's episcopal oversight will extend from Concepcion to Punta Arenas. He is married with four children.

To give some idea of the rate of church growth in this region and therefore the need for a resident Regional Bishop, the following facts should prove helpful:

From 1960 to 1976 well over two thousand people were confirmed in Chile, most of these in the southern region, exact figures for baptisms are not available.

In the same period, the numbers of congregations in the southern region has grown from 25 to 64. In the last six months several more congregations have been formed. There are now: 64 (plus) established churches with councils; 25 ordained clergy (six full-time); 20 lay preachers and licensed evangelists; 10 students preparing for ordination; 9 missionaries involved in administration, theological education and medical work, the last including Maquehue Hospital.

The church in Chile is spiritually rich but materially poor. Gifts to assist the Anglican Church in Chile to finance this appointment may be sent to SAMS Office, 25 Alexander Parade, Roseville, NSW, 2069.

AUSTRALIAN CHURCH RECORD, JUNE 9, 1977 — 1

Noye's Fludde
at Cathedral

Noye's Fludde, Benjamin Britten's popular work based on the Chester Miracle Play, will be presented in St Andrew's Cathedral on June 23, 24 and 25.

The Dean, Lance Shilton, commented, "The Cathedral has, at times, been flooded; now we are going to build an ark in it."

This will be the first major dramatic presentation inside St Andrew's Cathedral.

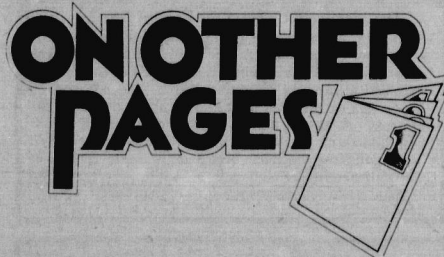
The producer, James Lang, is well known for his productions of religious drama in Sydney. Amongst his most successful presentations was the play "Daniel" in the crypt of St Mary's Cathedral.

The general arrangements for the production have been supervised by the Precentor, the Reverend Bill Graham, who said, "It is our desire to use every means possible to communicate God's word to our society and to give a lead in the general cultural life of our community. The quality of much modern entertainment is of such a low stan-

dard that the church must not simply criticise but must demonstrate positively what a Christian view of culture means in practice."

Well-known Sydney singers Paul Maybury and Maree Ryan play Mr and Mrs Noye. The voice of God will be spoken by well-known Sydney actor James Condon.

A large orchestra involving a small group of professional musicians accompanied by over 50 children will be under the direction of Paul Paviour, previously organist at Bathurst Cathedral and well known in Sydney musical circles. An imaginative contemporary design and costumes for the play have been prepared by Douglas Smith, head designer for ABC Television and regular designer for opera, ballet and drama in Sydney and overseas.



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- Ordeal by RI — by Lesley Hicks — Page 5.
- An innocent at large — by Donald Howard — Page 7.