

# CRUSADE IN HUNGARY

Evangelist Billy Graham and the Rt Rev Sandor Palotay, representing the Council of Free Churches of Hungary, have announced that Dr Graham and his team have accepted an invitation to hold a series of religious meetings in Hungary.

All that remains to be done for Graham to preach in the eastern European country is the agreement on a date.

Dr Walter H. Smyth, a Vice-President of the Billy Graham Evangelistic Association and Director of BGEA's International Ministries, said, "It is hoped that such a visit shall take place in the foreseeable future, possibly this fall."

Dr Graham, vacationing in Europe, said he would be willing to "cancel any engagements to accept this invitation." It would not entail the cancellation of any scheduled Crusades, Dr Smyth said.

The invitation was issued to Dr Graham, following discussions this month between Dr Smyth and Hungarian Church officials at the General Council Meeting of the Baptist World Alliance in Miami.

At the same time Dr Smyth met with church officials of the Soviet Union to discuss a possible preaching visit by Dr Graham and his evangelistic team to Russia.

"The Billy Graham Evangelistic Association and the Russian brethren," Dr Smyth said, "are ready to join forces to make such a visit a reality." He met informally with the Rev A.



Billy Graham

tion paved the way and clarified important points regarding political considerations of such a visit and the practical arrangements needed.

He also met with the Council of Free Churches and with leaders of member churches. He was received by the faculty and spoke to the student body of the Reformed Theological Academy in Debrecen, a large city in east Hungary, and preached to the Baptist congregation in Debrecen.

Dr Smyth said his reception was "warm and hospitable".

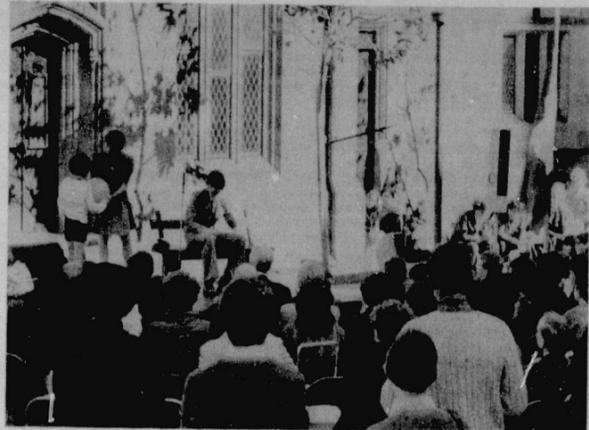
Dr Smyth also visited Romania on that trip to discuss the possibility of Dr Graham's preaching there, and to offer assistance from the BGEA's World Relief Fund for Romanian earthquake victims — possibly a piece of medical equipment that could be made available to help all the people of Romania.

The Hungarian invitation to Dr Graham and his team was "to pay a visit to Hungary, to hold religious services, and to meet with ministers of the Gospel, church members, non-religious citizens, church leaders, representatives of secular organisations and state officials."

The Council of Free Churches of Hungary, comprising eight denominations, and the BGEA have kept this possibility under discussion since then.

Dr Smyth was official guest in Hungary in April of this year, during which time he was received by the President of the State Office for Church Affairs. Their discus-

# ST ANDREW'S FOUNDATION DAY



Many people who were in Sydney Square at lunch time on Thursday, 14th July, were able to see and enjoy an interesting and significant function organised by St Andrew's Cathedral School. The function was organised for two important reasons.

In the first place, the 14th July is the School's Foundation Day. Bishop Barry, the Third Bishop of Sydney, officially opened St Andrew's Cathedral School on 14th July, 1885 — ninety-two years ago. It is the oldest Diocesan School next to the King's School, Parramatta. In that time the enrolment has grown from 27 to more than 450 boys.

The second important reason, of course, was because that day is the National Day of France. In St Andrew's French is an important and popular subject in the curriculum, with strong emphasis on the study of France and the French as well as learning the language.

The programme arranged by the School in Sydney Square included an address by a Year 12 student, David Knox, on "The Day We Celebrate". Then a member of the School staff, Miss Anne Heron, sang the Marseillaise, with the boys joining in. This was followed by a French play, "La Declaration d'Amour" performed by students of the School. Finally, there was a recital of French music in the Cathedral.

The French Consulate and the Alliance Francaise assisted the School in organising the function, and guests included several members of the French community, who were welcomed by the Principal, Canon M. C. Newth.

# Gippsland celebrates 75 years

A capacity congregation representing all 35 parishes of the Anglican Diocese of Gippsland assembled at St Paul's Cathedral recently to celebrate the 75th Anniversary of its founding. The service marked the Enthronement of the first Bishop, the Rt Rev'd Arthur Wellesley Pain on 10th July, 1902.

Present in the congregation were the Governor of Victoria, Sir Henry Winneke and Lady Winneke, the Hon Peter Nixon, Federal Transport Minister and Mrs Nixon and Mrs E. Garnsey as well as civic and community leaders. The former Bishop, the Rt Rev'd David Garnsey, accompanied Bishop Graham Delbridge in the procession.

Among the clergy processing were Archdeacon Stanley Noss who represented the Diocese of Melbourne; Dean J. J. Readan represented the Roman Catholic Bishop of Sale, the Rt Rev'd Arthur Fox. Also present was the Rev'd Alan Thompson, Moderator of the Uniting Church.

Both the Governor and Bishop Garnsey read lessons during the service. A daughter of the 2nd Bishop of Gippsland, Bishop Cranwick, Mrs Edith Littleton, also read a lesson. Present also were descendants of the first Bishop of Gippsland, Bishop Arthur Wellesley Pain and relatives of other former bishops.

During the service the Bishop of Gippsland, the Rt Rev'd Graham Delbridge unveiled a stone which had been presented to St Paul's Cathedral by the Bishop of

Norwich, England, the Rt Rev'd Maurice Wood on his visit here last February. The stone taken from Norwich Cathedral is embossed with an Ipsworth Cross.

In his address to the congregation the Bishop of Gippsland referred to the Church's deep concern for youth.

He said: "I have been disturbed in the last weeks by the phenomenon of unemployed youth in Gippsland and indeed throughout the whole of Australia, but I speak specifically of the country areas, where young men and women having finished school find it impossible to get employment and sit around the farm houses hoping they might come into some unemployment scheme provided by the government and at least obtain some help for nearly six months."

"Unemployment is soul destroying to young people and if I cannot do anything else I can again bring this inhumanity to the attention of the nation."

"Are you surprised that youth today are bewildered or indeed embittered? Youth sees the tendency for the resources of their world deliberately being used for purposes of destruction, not



Bishop Delbridge

for purposes of creativity or for the relieving of the poor and the needy and the hungry.

"Are you surprised that their natural idealism turns into a bitterness to which there is added often uncontrolled radicalism? I for one am not at all amazed."

"In our attempt to be shepherds there needs to be a new Pastoral concern for youth which is above and beyond denomination, which is the concern of the whole church, the community, a concern which is beyond sectional interests, above and beyond the concepts of 'Capital' and 'Labour' and has no taint of looking on youth as consumer entities."

# ABORTION CLINICS BANNED

Mrs Patricia Judge, Federal Secretary of National Right to Life Assoc, said in Sydney last week: "Although the ACT Legislative Assembly is to be commended on its decision regarding the permanent banning of private abortion clinics, I have grave reservations about the outcome of some of the other recommendations which have now been forwarded to the Minister of Health."

"These recommendations," she said, "embody acceptance of certain conditions under which abortions may be performed, but they offer no protection to the unborn child. The recommendations may seem, on the surface, to tighten and define the law relating to abortion but they leave the way open to the same situation as now exists in Victoria and New South Wales. Both these States follow the same guidelines as are proposed for the ACT but it is well known that they perform thousands of

abortions each year. "Our politicians must not be deluded into thinking that such guidelines are likely to be adhered to any more in the ACT than elsewhere. Nor must they naively suppose that such laws will ensure any protection for unborn Australians. It is also easy, either to ignore or conveniently sidestep the law and so provide any woman with an abortion who pleads her case to a sympathetic doctor."

"Federal Parliament should remember both the decisions of 1973 when it overwhelmingly turned down

a bill to allow abortion on certain grounds and the fact that it is a signatory to the United Nations Declaration on the Rights of the Child."

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# CHURCH RECORD

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# HEAVY PROGRAM FOR GENERAL SYNOD

The General Synod, which meets on August 29, will face a massive programme of legislation and motions.

The business paper for the first day lists a number of Canons relating to procedures for dealing with the Australian Prayer Book. Other Canons to be presented will cover such matters as the formation of missionary dioceses, and the relief for ministers from the use of the surplice in certain cases.

There are a number of notices of motions relating to the question of the ordination of women to the priesthood. The Bishop of Wangaratta will move:

"That this General Synod, having taken note of the report of the Commission on Doctrine entitled 'The Ministry of Women' and the report to the previous General Synod (1973) endorses the conclusion of the Commission that there are no fundamental theological objections to the admission of women to the diaconate in this church."

And, "That in order to ensure that any steps taken towards the admission of women to Holy Orders in this church are in accordance with the provisions of the Constitution, the General Synod requests:

(a) The Canon Law Commission to report on the canonical action, if any, which needs to be taken by the General Synod in order to remove any legal barriers to the admission of women to Holy Orders in this church."

(b) The Standing Committee of General Synod to prepare for the next session of General Synod any legislation which might be necessary for the admission of women to Holy Orders in this church."

(c) The Primate to submit to the Appellate Tribunal for its opinions the following questions:

(i) whether the admission of women to Holy Orders would be consistent with the Constitution of this church, and

(ii) whether any legislation

prepared by the Standing Committee in accordance with subsection (b) of this resolution would be consistent with the Constitution of this church."

The vexed question of remarriage of divorced persons will be dealt with under a motion proposed by the Bishop of Willochra. The motion states:

"That this General Synod (a) notes that the teaching of Jesus about divorce and remarriage recorded in the Gospels is differently interpreted in this church, some saying that His teaching means that there must be no divorce or remarriage, and others that there ought not to be any divorce or remarriage;

(b) asks the Doctrine Commission to consider these two interpretations and report on them to the Standing Committee of General Synod; and

Further asks the Standing Committee then to consider the above-mentioned report and if it seems wise to them the General Synod authorises the Standing Committee to

appoint a Select Committee to report to the next session of General Synod on the way to give effect in the life of our church to such differing views and interpretations such Select Committee to take into account the Constitution of the church and the opinions so far expressed of the Appellate Tribunal."

Bishop E. D. Cameron, assistant Bishop of Sydney, will propose that the Synod resolve:

"(a) to seek to understand the circumstances and attitudes of the Church of the Province of South Africa, and to share as it can in carrying that church's burdens;

(b) to maintain effective links for prayer and responsive action wherever opportunity offers; and for these purposes resolves further that

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# Lord Ramsey of Lambeth to preach at service

Lord Ramsey of Lambeth, the Rt Rev and Rt Hon A. Michael Ramsey, will be special Guest Preacher at the General Synod Service to be held at 7.00 pm on Sunday, August 28, 1977, in St Andrew's Cathedral, Sydney.

Lord Ramsey was Archbishop of Canterbury until he retired in 1975. He will be in Australia from August 5 and will undertake special preaching engagements in Melbourne, Bendigo, Wangaratta, Canberra and Newcastle.



Lord Ramsey at a recent ceremony receiving an honorary degree.

The 210 members of General Synod will commence their first business session at 10.00 am on Monday, August 29, at SCEGS (Shore) School, North Sydney.

The Synod will continue each day Monday to Saturday, with sessions commencing at 10.00 am, 2.00 pm and 7.00 pm.

Special sessions have been set aside for debate on "An Australian Prayer Book". The first of these is at 10.00 am on Tuesday, August 30.

Media facilities have been made available and the Church Record will be covering the proceedings and reporting in the next issue.

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# MAINLY ABOUT PEOPLE

SYDNEY Canon C. H. Steele is resigning as Rector of Sutton Forrest on 30th September to become Rector of St Hilda's, Katoomba, as from October 7.

Rev J. M. Johnstone, Rector of St Anne's, Merrylands, is retiring on September 30.

"Our God is a consuming fire"; and men will one day find how vain it is to set their briars and thorns against him in battle array.

— John Owen

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# EDITORIAL

It is good that we sometimes take time to stand back and take stock of what by God's grace we have achieved, to assess where we have failed and to evaluate our present position.

The directors of the "Record" again did this recently and we are thankful to God for what has been accomplished. The paper has been an independent voice and presence in the Diocese of Sydney and beyond for many years. It has always attempted to proclaim what we believe to be a sound reformed biblical viewpoint on current issues. It has been a means of enabling people to be better informed about the affairs of the Church. It has been a means of theological teaching and devotional encouragement.

We must also recognise that the world of today presents problems and challenges not hitherto experienced — the same problems and challenges being experienced by most of the other regular Church

periodicals or newspapers, particularly those not subsidised or underwritten by denominations or established organisations. People today read less. The printed word is being replaced by the instant picture or image. The proliferation of publications and the paper bombardment we all experience makes printed communication more competitive. The costs of paper and printing continually escalate.

Nevertheless the directors and editorial staff are convinced that today as always there is need of an independent evangelical voice which is not an organ of any diocesan structure, which is not the mouthpiece of an individual or organisation, and which is not dependent on subsidies to which strings may be attached.

The waters of the ecclesiastical scene are relatively troubled at present — but they have not always been so and there is always the possibility that they will not always remain so in the future. History has shown that the "establishment" is not always right. There are times

when it will be very essential in the interests of God's people that there be an independent voice which is capable of being heard. But the price of this independence is high.

The directors and staff of the Record are not faceless men and women. They are Christians who believe unreservedly in the above commitment to the maintenance of a paper such as the "Record" for the interests of the gospel and its people in this country.

The directors and editorial contributors are: Rev Bruce Ballantine-Jones; Rev Allan Blanch; Mr Niel Cameron; Mrs Marcia Cameron; Mr Gerald Christmas; Rev Geoffrey Clarke; Rev David Hewetson; Mrs Leslie Hicks; Rev Donald Howard; Mr Neville Jones; Rev Canon D. B. Knox; Rev Ian Means; Rev Rex Meyer; Rev Bruce Smith; and Mr Tom Smith.

Will you pray for us and will you support us — for the Gospel's sake.

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# What is happening at the Doctrine Commission

Some years ago in the Synod of the Diocese of Sydney a man who had been ordained a priest in the Church of England, and who had since left the ministry, was elected to fill a position of a lay parish representative. His right to sit as a layman was successfully challenged and he was prevented from taking his seat.

The arguments used to justify this action were based on the concept of the indelibility of Orders. At the time, those who were unhappy with the way that matter was resolved didn't pursue it and it subsided.

However, in its Report to the General Synod, the Doctrine Commission attempts to deal with this subject and other related matters.

The Commission on the Ministry directed some questions to the Doctrine Commission and we have printed these and the replies so that readers can assess for themselves the value or otherwise of the replies.

## FLAWS IN THEIR APPROACH

It is our view that the answers disclose a serious failure to come to terms with Biblical and Anglican theology and also displays serious flaws in their approach to theological subjects.

The first question relates to the correctness or otherwise of ordination for specific periods of time. The Commission decided to produce a defence of the concept of indelibility of Orders.

The report starts off well by acknowledging that there are no explicit Biblical grounds on which this doctrine may be established but then goes on to give four reasons why the church should continue to believe in it anyway.

The answer based on the "experience of ordained ministers" (reason one) is quite unconvincing. The mere fact that the question has been raised at all, and that there are clergymen who have left the ministry would indicate that this is not a

## NOTES & COMMENTS

universal "experience". And, in any case, even if it was, that wouldn't mean a thing since there is no collective infallibility on this or any other question.

Doctrine is not determined by consensus in the Church of England, but by scripture and whatever is not read therein, nor may be proved thereby, is not to be required of any man.

One could imagine that had the question of women in the priesthood been referred to the Commission a few years ago, they might have rejected that on the grounds of the alleged "experience" of the church up until that date. The reference to Romans 11:29 is irrelevant since it is talking about election and gifts generally, not the Anglican notion of ordination.

The second reason is even more unsatisfactory. Assuming that their phrase "the priesthood of the whole church" is synonymous with the more orthodox phrase "the priesthood of all believers" the statement is true but again irrelevant.

The priesthood of every believer describes the right and reality of every Christian to have personal access to God through Christ without mediatorial priests. It is not a statement about the work of the church on earth at all.

The phrase "central focus" is also troublesome. Not only is it an imprecise phrase and open to many interpretations, but as used here it probably denotes a mono-ministry concept to the detriment of ministry of the whole congregation. Nowhere in the New Testament is this concept of ministry taught.

Even if the ministry, as a function, or ministers as a group, is a permanent gift in the church it does not logically follow that all members within that group must necessarily be considered, by definition, to have a lifelong vocation. Just as it could not be argued that the existence of a civil service as a permanent feature of the State means that the individual civil servant must remain so irrevocably.

Reason number three also fails to establish the case. The ministry of all Christians (not only the ordained ministry) reflects the faithfulness of God to his people. It does not follow that ordinary Christians cannot change their sphere of ministry so that, for example, once a Sunday school teacher, always a Sunday school teacher. Why single out the ordained ministry on the premise in reason 3?

A MEDIATORIAL CONCEPT

Actually, behind all this is a mediatorial concept of the ministry — an attempt to defend the idea of a separate class of Christians invested with status and powers over and above other Christians. The Commission is right in reminding Synod that there are no explicit Biblical grounds for this, and would maintain that there are no grounds in Anglican formularies either.

Reason four is an appeal to order. All would agree that the ministry should reflect a sense of stability and permanency, but again is does not follow that individual ministers must feel conscience bound to a life-long

vocation or be shunned by the church and treated as second class members if, for good conscientious reasons, they no longer feel it right to remain in the ministry.

The church has implicitly rejected the Commission's argument, anyway, by adopting the practice of a compulsory retirement age for the clergy. Though a minister may fulfill an occasional ministry in retirement, his relationship with the congregation then is one of impermanence. Why, then, consider his orders to be, by definition, permanent and irrevocable?

The Doctrine Commission has failed to give good guidance on this question. The church is no better off than before. Four poor and inadequate reasons are not sufficient to sweep this question away and consider this matter closed.

We are not advocating that men seek to join the ministry with anything other than a lifetime of service in view. However, the problem emerges when men come to believe that it is no longer the will of God for them to continue in the ministry. If the church is going to lay on their conscience the view that they are denying a life-long obligation and then deny them access to any other official position, it should have better reasons than those advanced by the Doctrine Commission in this report.

BEGS TOO MANY QUESTIONS

Similar criticism can be levelled at the answers to the second question as well. "Is it possible for a person not

episcopally ordained to be licensed or appointed to preside at the sacraments of the Holy Communion?"

The Commission, having acknowledged the paucity of New Testament evidence, goes on to defend the necessity of Priest's Orders for the Lord's Supper with as much force as if there were Biblical warrant. Hopefully no Presbyterian, Unitarian Church or other Protestants read this report because they would be justifiably offended at the exclusivist character of the Commission's advice. By maintaining such a requirement it is branding the sacramental life of those churches, and their ministries as illegitimate.

The sentence in the report begins "On the occasions..." reads back into the New Testament distinctions from a later age and really begs the question as to whether St Paul in the Pastorals had such a distinction as cleric and lay in mind.

The report states that the laying on of hands does two things — imparts charisma and guarantees a legitimate succession.

What charisma is imparted by the laying of the hands? Does a person who cannot preach, teach, counsel, lead, etc. suddenly receive the ability to do them? There is no empirical evidence for this, so how is the "charisma" to be recognised?

The reference to legitimacy of succession is again an ancient misconception. It arose out of a misunderstanding of the nature of the ministry and authority in the church.

What does episcopal ordination actually guarantee? Doctrinal purity? The experience of church history would destroy any latent hopes of that.

Does it guarantee purity of life? Again church history would demolish such a possibility. What, then, is guaranteed by legitimate succession?

As with earlier questions, there may be good grounds for retaining the monopoly of episcopal ordination for the presiding at the Lord's Supper (we ourselves are not advocating any change in the present practice), the purpose of this comment is to point out that the Commission, which is supposed to be the highest advisory body on such matters in the church, has failed to produce them, as a result their credibility is diminished and the church is no better off in deciding these questions.

CONFUSING ORDER AND DOCTRINE

Frankly, it ought to be admitted that it is a mechanism which has the effect of reinforcing a structure of ecclesiastical authority (not necessarily a bad thing), but this is a matter of order, not doctrine. The confusion on the difference between the two seems to have permeated the whole attitude of the Commission on these questions.

47 MOTIONS SET DOWN FOR GENERAL SYNOD

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reciprocal visits be arranged between South African and Australian Anglican churches." Synod will also be asked to appoint a full-time General Secretary of Standing Committee of General Synod and that Mr John Denton, OBE, at present part-time Secretary and Registrar in the Diocese of Sydney be appointed.

The report goes on to assert that the eucharist is the centre of the life of the church. Well, it can be, if held at every service, but need not necessarily be, as indicated by the infrequency of Communion Services in the Church of England prior to the rise of Anglo Catholicism in the nineteenth century.

Actually, the centre of church life is the regular coming together for prayer, fellowship and hearing of God's word (cf Exhortation in service of Morning Prayer). Once the Tractarian Movement attained such influence that the weekly practice of Communion was common, that very tradition was invested with a theological significance that it is not given in the Bible, Book of Common Prayer or other Anglican formularies.

However, having asserted that the Lord's Supper is the centre of church life, the Commission compounds its error by saying that it is a "sign of unity". Really, the bread and wine are signs of Christ's death, but the activity itself is not a sign of unity but an act of unity. It is the family of God sharing real Christian fellowship at the Lord's table.

The report concedes that the provision of lay "priest surrogates" might be carried out by licence and verbal appointments, in other words it concedes the principle, but advises against it on the grounds that it would lead to confusion as to the significance of the laying of the hands. It would seem that there is a good deal of confusion on this already.

Confusion can be easily dealt with by proper and sound teaching. Such reforms as lay celebrants would not necessarily tend to make the laying on of hands redundant. If it was understood that the laying on of hands is a church order for the setting apart of a man for the full-time work of ministry over a congregation in the role of pastor-teacher.

Seven young Baptists have refused to take the oath on religious grounds. Conscientious objectors are sentenced under article 249a of the Criminal Code of the RSFSR, which states that "evasion of military duties by self-infliction of injuries or by simulation of illness, forgery of documents or other deception, and also refusal to perform military duties is punishable by deprivation of liberty for a period of three to seven combatant duties.

However, the statements from the procuracy argue that since military regulations do not allow a soldier who has not taken the oath to be allocated any duties refusal to take the oath is tantamount to refusal to perform military duties. CEN

BIBLE DISTRIBUTION CAMPAIGN AT UNIVERSITY OF NSW

The display prepared on behalf of the Bible Society at the University of New South Wales is now underway.

The time is one of great rejoicing because scriptures are being sold. Bibles are being bought by university professors; the students are going around to all the various faculties and colleges, knocking on doors, talking to people about the Bible and in many cases selling scriptures. In the library people are stopping to look at the display. The work given by the Institute of Archaeology is of excellent standard — it is a wonderful display and the people are genuinely interested, especially in the material on the Bible itself. They are stopping and they are reading. The multi-language scriptures are being taken and so are the gospels of Luke that are on the table. It is just wonderful to see the activity. Outside the library is the bookstall which was planned to run for a week between the hours of 12 and 2. So many students volunteered to man the bookstall that it had to be extended to two weeks, and the hours from 11 o'clock to 3 o'clock. Christians on campus have been strengthened and are learning to enjoy their faith, rejoicing that they can speak to others about it.



## ON & OFF THE RECORD

By David Hewetson

### Science and Theology

A friend leaves with me from time to time photographs of articles from "New Scientist". Sometimes they have theological overtones. A recent one (from the issue of May 26, 1977) was of an article entitled "Scientists Who Believe in God", by Ian Breach, a freelance writer who specialises in science and the environment. It is most intriguing.

A SLANDER?

"Scientists are not notably irreligious," says Breach. "There are no reliable surveys on which to draw, but a straw poll among universities, research establishments and industrial laboratories indicates that as many as eight of every ten scientists follow a religious faith or countenance principles that are 'non-scientific'. A growing number among them are discussing and writing about their beliefs."

I suspect that the scientific fraternity has suffered a bit of a slander in this regard for a long time. It probably goes back to those enemies of Christian belief who, in an earlier age, contrived to suggest to the suggestible that religion was out of date and its foundations mythical, and that we could now be sure of this because "science" said so.

That they themselves were not scientists but popularisers of scientific thought, that the glib people who found their influence 'liberating' and daring had, in any case, little or no knowledge of what science really is or what it could or could not say, was somewhat lost to sight.

"STAND STILL!"

One of the frustrating things about Apologetics is that by the time you have a fix on the enemy he has often shifted ground and all your salvos are in the nature of wasted ammunition.

Science, once thought to be the enemy, probably never was much (though, of course, "scientism" was) and by the time it is prepared to come out and say so many people (especially amongst the radical young) had moved back to a position of "religion", eg Eastern mysticism, and they saw science, along with technology and industry, as an enemy or, at least, a threat.

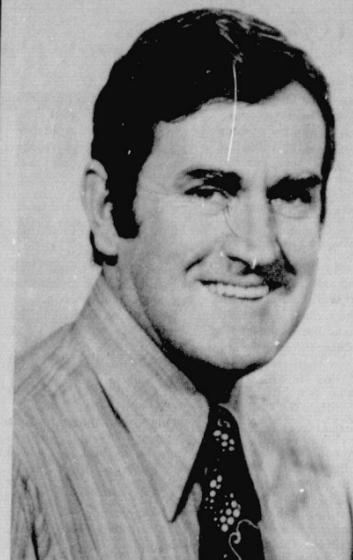
They are now prepared to acknowledge the link between Christian and scientific thought, but Christianity, once laughed out of court for being "unscientific", is now blamed for giving birth to such a monster! The only common factor in the argument is that Christianity is still in the wrong.

#### THE ONLY HOPE

Actually it is in environmental issues that the lines converge. It is for the rape of the earth that science and technology (and the Christian world view) are blamed by radicals. But it is the same issue that is causing disquiet among some scientists to the point where they feel they must now speak out.

Sir Bernard Lovell, Director of the Jodrell Bank Experimental Station, has said that the coming together of science and theology is "the only hope for the world in its present perilous state", adding that "the environmental crisis is the practical example of what this is really about."

Perhaps at last we are beyond the intoxication that the heady new wine of scientific thought produced. The hangover brought on by a proliferation of doomsday weapons, a polluted environment and the energy crisis has made us sadder and (who knows?) perhaps wiser. Anything that a humbler and less sceptical race of scientists can say to us now will, I am sure, be gladly heard.



Rev Fred Nile

## CHILD EXPLOITATION

— FRED NILE

A new conflict has arisen in our society between so-called "child liberation and 'parent responsibility'".

"Child liberation" is a licence for child exploitation. On every side innocent children are being exploited through drugs and pornography, as well as some sections of the media — TV, radio and press; a minority of teachers and a small number of irresponsible politicians.

- Recent examples quoted by Dr Gerber of the USA during her Australian visit included child pornography — that is, children depicted in obscene acts with other children or adults; the growth of oral VD amongst babies who have been used to satisfy adult perversions; children selling and using drugs; child drug addicts; child alcoholics and babies of addicted mothers born with an addiction.
- A Swedish Lutheran pastor recently reported the abuse of girls aged 8 and 10 years in Swedish Sex Clubs (brothels) for depraved aged wealthy businessmen.
- Even here in Australia there are also reports of children in the production of child pornography. Pornography has also been deliberately thrown
- over Primary School fences into the playgrounds of Catholic Schools; other schools have received unsolicited pornography whilst increasing amounts are being confiscated in schools.
- A recent National conference of Civil Liberties Unions in Adelaide considered a paper on "How to protect children from the influence of Christianity!" These secular-humanists are deliberately driving a wedge between Christian parents and their children; as well as between Christian parents and their schools — especially Catholic schools.
- Children are being exploited and their values debased through the MACOS Course — "Man — A Course of Study"; with its emphasis on non-Christian values, such as "wife swapping", (Adultery) cannibalism, murder, etc in the course booklets and teacher-guides.
- There have been two prominent examples in Sydney of teachers forcing their permissive or decadent life style on

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## QUESTIONS FROM THE COMMISSION ON MINISTRY

The following replies were made to questions addressed to us by the Commission on Ministry and formed the basis of our meeting together:

### A. ORDINATION

In reply to questions concerning ordination it was resolved that the undermentioned replies be given:

Question 1:

Is it possible to ordain a person to the priesthood for a specified period of time or for a ministry in a particular place?

Reply: Traditionally the priesthood has been regarded as a lifelong and irrevocable commitment. In the past the theological concept of the "indelible character of order" was used to safeguard its irrevocable and permanent nature.

There are no explicit Biblical grounds on which this doctrine may be established with conclusiveness. However, the following four reasons are suggested in support of the continued belief in the irrevocable nature of priesthood:

- We believe that it is the experience of the ordained ministers of the church that they have been called by God for life (cf Romans 11:29).
- The priesthood of the whole church derives from the priesthood of Jesus Christ our Lord. The ordained ministry is a specific vocation which serves as the central focus of the priesthood of the whole church, to which all Christians are called at baptism. Baptism is a lifelong commitment. That which is meant to be the focus of the priestly role of the whole church should also be lifelong.
- The priesthood should reflect the faithfulness of God to his people. Christ does not fail his flock. Priesthood should therefore be regarded as lifelong and irrevocable.
- In the interests of the Biblical principle of good order, it is right that the ministry should reflect a sense of stability and permanency.

Question 2:

Is it possible for a person not episcopally ordained to be licensed or appointed to preside at the sacrament of Holy Communion in the absence of an episcopally ordained priest?

Reply: The New Testament evidence concerning ordination and its precise significance is not great. On the occasions in the Pastoral Epistles where the ordering of presbyters by the laying on of hands is mentioned (I Tim 4:14, 5:22, and II Tim

1:6) a distinction is already implicit between clerics and laymen, in practice if not in theory.

It may be inferred from the Pastorals that, apart from the significance of the laying on of hands as the occasion of the imparting of a charisma for the work of ministry (I Tim 4:14 and II Tim 1:6), it is also significant as the guarantee of legitimate succession, for the ordering of presbyters by apostolic delegates, who could themselves appeal to appointment by Paul, authorising them to administer the deposit of faith of I Tim 6:20.

The same legitimating significance may also be exhibited in the apostolic activity recorded in Acts 8-10 which includes the laying on of hands.

In view of the centrality of the Eucharist to the life of the church and its importance as a sign of unity, it is difficult to imagine that it could be exempted from those activities of the church's life which should be ordered.

It is perhaps thinkable that the ordering of lay "priest surrogates" for the purpose of presiding at the Holy Communion might be carried out by licence or verbal appointment. However, we are of the opinion that this would lead to confusion with regard to the significance of ordination by the laying on of hands, particularly as the guarantee of legitimate succession; indeed, it would tend to make the ordering of the church by the laying on of hands redundant.

It would also isolate the single function of presiding at the Eucharist from other ministerial functions of the priesthood in a way that would be undesirable.

Also, in the interests of maintaining good order, unity and peace within the life of the church we believe that novel ways of ordering ministers to preside at the Holy Communion should be avoided. Our God is not a God of confusion but of peace (I Cor 14:33).

Our reply to this question is therefore in the negative on the grounds of Biblical precedent and the need for the maintenance of decency and order.

### B. LAY ELDERSHIP:

Question:

How can we best recognise the ministry of lay elders and clarify their functions, status and method of appointment?

Reply: "Lay Elders" is not a suitable or applicable term for those who have gifts to assist pastorally and spiritually in the parish. Their gifts should be recognised by local consensus of priest and people, and do not require particular statements relating to their function, status and method of appointment.

CONFUSING ORDER AND DOCTRINE

Frankly, it ought to be admitted that it is a mechanism which has the effect of reinforcing a structure of ecclesiastical authority (not necessarily a bad thing), but this is a matter of order, not doctrine. The confusion on the difference between the two seems to have permeated the whole attitude of the Commission on these questions.

## 47 MOTIONS SET DOWN FOR GENERAL SYNOD

From page 1

reciprocal visits be arranged between South African and Australian Anglican churches." Synod will also be asked to appoint a full-time General Secretary of Standing Committee of General Synod and that Mr John Denton, OBE, at present part-time Secretary and Registrar in the Diocese of Sydney be appointed.

The Bishop of Australia will move that the Doctrine Commission be asked to examine the theology of ordination as set forth in the Scriptures and in the formularies of this

church, especially with regard to the appropriateness of laymen and deacons, as well as priests, being given episcopal authority to celebrate the Sacraments and preach the Word of God, and to report to Standing Committee by December, 1980. Altogether there are some 47 motions listed and these will be added to once Synod begins.

Doctrine is not an affair of the tongue but of the whole life... it is received only when it possesses the soul.

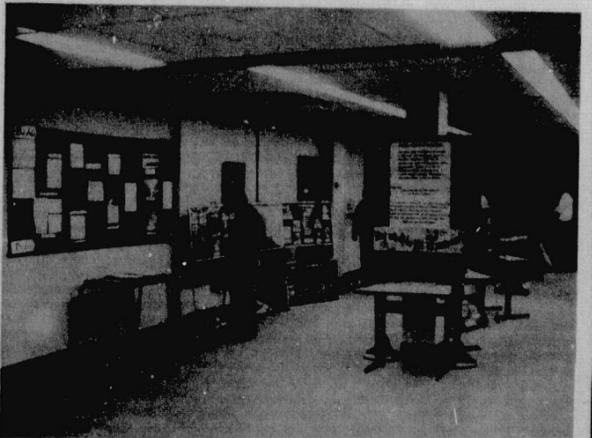
— John Calvin

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# St Paul and the Slavery Question

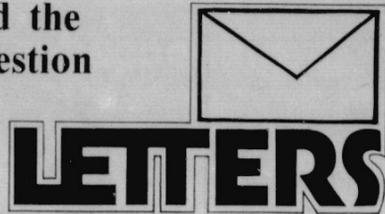
Sir,  
There are a few points in the Rev G. S. Clarke's letter (July 21) that I must answer.

Firstly, Paul's sending Onesimus back to Philemon doesn't prove that 1 Cor 7:21 means that you shouldn't take the opportunity to be free: there's a difference between illegally running away, and accepting freedom when it's offered.

Secondly, Paul's attitude to slavery is that it is not wrong, then or now. What is wrong is mistreatment of slaves, and basing slavery on kidnapping (Exod 21:16; 1 Tim 1:10). There is no slavery now because of changed laws and social structures — it's not as though we're obliged to have slaves.

Finally, I will be "courageous" and admit who changed the church's view on slavery, if it has changed. Satan, just as in Gen 3 — he is the one who corrupts truth and attempts to undermine the church of God by casting doubt on the word of God: for he is a liar and the father of lies (John 8:44).

How could it be the Holy Spirit who changed attitudes? Did not Christ say "heaven and earth will pass away, but my words will not pass away" (Matt 24:35)? And were not the apostles his mouthpieces? Or are we to believe that although the Old Testament scriptures "cannot be broken" (John 10:35), and he who teaches men to break the least of its com-



mands will be least in heaven (Matt 5:19), the New Testament, the final and most complete and glorious revelation of God in Christ (Heb 1:1, 2), is fallible, its apostles misled and ignorant?

Do not be deceived: the belief that "since we've changed our minds, the Holy Spirit caused it", is the first step in corruption. For why stop at slavery, or women in the church? What about all the hard sayings about homosexuality, marrying non-Christians, going to church when a good movie is on? And surely the apostles were misled by silly Jewish notions about atonement for sins by the death of a sacrifice, and Christianity being the only way to salvation?

In the Bible there are many instances of happenings which would not be socially acceptable today. Should we ban the Bible or parts of it? With my Sunday School class I have many times mentioned the Crucifixion of Christ. Crucifixion was a common practice in Christ's day but I don't think I, or any other teacher, have advocated it.

ROBIN CRAIG,  
North Ryde.

## Macos not so bad

Sir,  
It is with regret and dismay that I read in the Church Record (July 7) a summary of the news release of Mrs Norma Gabler's criticism of Man: A Course of Study. Having lectured on the course and arranged visits for our students to see the course being taught, all I can say is that I would have liked my own children to have experienced the course. It is a wonderful programme.

Children should, and must, learn about other cultures. Ethnocentrism is one of the curses of the world.

Children are going to question their values and will continue to do so throughout their life. Teachers do have a strong influence on a child's values.

It has long been realised that it is the way adults ACT out their values which has the greatest influence on a child. Telling a child has little effect unless the adult actually carries out the recommended "value".

Callers were invited to write to Bishop Allin, Fr Schwab or diocesan evangelism officers with requests for prayers which Bishop Allin then incorporated into his two-minute message.

Originally, the recorded prayer was to be changed once a week and the line was tentatively scheduled to be in use through Easter week. But the response — both in terms of requests for prayers and callers — was so overwhelming that format, costs and use quickly escalated.

Church groups sought prayer for meetings and special concerns and Bishop Allin laboured to incorporate the committee, commission and diocesan meetings in which he is involved into the prayers. Individuals asked prayer for friends and family who were sick or troubled and asked the church to join in giving thanks for happy events in their lives.

The requests were highly personal and reflected the full range of things that Episcopalians and all Christians are concerned with," said Fr Schwab, "from the world crises that concern us all to

Mrs Gabler seems to be looking for a "cause celebre". For example, I cannot find any suggestion of mating with animals in the books or films.

I can remember in the text books of my childhood that the Spartans practised infanticide of defective children. In their preparation as soldiers the Spartan boys were taught to steal food. In their culture the crime was to be caught. There was no attempt by my teachers to suggest that this was suitable behaviour for our society.

In the Bible there are many instances of happenings which would not be socially acceptable today. Should we ban the Bible or parts of it?

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A. M. ORR,  
Nepean College of  
Advanced Education.

## Trouble of southern Africa

Sir,  
Though generally appreciative of David Hewetson's thoughts on matters concerning Christian behaviour and values, I found his article on Black and White Africa depressing and entirely lacking in realism.

I can imagine he wrote it with reluctance, as though forced to look at one of these thorny world problems for a

moment, but only for a moment, before withdrawing into that safe spiritual refuge where we can easily dispose of all such problems as due to man's sin, greed, avarice and cruelty.

Especially those of the white man in regard to his black brother, and with generous lashings of Christian clichés offer nothing of value towards a real solution.

Certainly, it is the white man who is stirring a witches brew in Africa, and his motives are entirely logical and ruthless in design. They should be well understood by Christians who know something of the real war going on in, and for, the world.

Africa is a jewel in this titanic struggle. It is rich in minerals, and its strategic importance is second only to the Middle East. Those white men concerned to control Africa for their march towards the world power do not give a fig for the sufferings of the black man, let alone the white.

They don't semaphore openly their designs, (although you would think even blind Freddie could see them by now) but they fight their war mainly with soothing syrup concerning in terms of their concern for "majority rule", "the brotherhood of man", "the crime of Colonialism", etc ad nauseum.

Bombarding the mind with unceasing propaganda that breaches the whole amour of God, makes even the Christian a dupe of their evil designs.

The white men concerned — they are white on the whole, using some black men as dupes in their unholy design — are members of a new international community owing no loyalty to either God or their fellow human beings.

They care no more for the immolation of millions, as in Nigeria, Somalia, Burundi, The Sudan, Zaire, Vietnam, Cambodia, Laos, and now Rhodesia, then South Africa, Australia, than they do for one lowly sparrow.

Their spiritual home may have once been in Moscow or Peking, or Cuba, but now they find their resting place

just as easily in London, Washington, Canberra, New York, etc in the universities and foreign offices of governments around the world, along with their henchmen in the media.

We save our Christian conscience by boasting about the explosion of Christian conversion in Africa, even as we wait for those Christians to be put on the firing line, or the end of the butchers' hook, as are the Christian martyrs in Uganda even now.

We close our eyes to the nauseating hypocrisy of ours and other Western governments towards Rhodesia and South Africa, and we leave them defenceless, cringing in our fear of the truth.

With this in mind this Movement and Marriage Preparation Courses, Melbourne (Father Don Burnard) are liaising with the Attorney-General's Department in the setting up of a National Workshop. It is proposed that this take place in Canberra in early-to-mid November and will cover three days.

It is intended that attendance of the Workshop be by invitation and involve those who are actively engaged in either programme planning, participatory involvement in courses and programmes of a specific nature, or whose experience or research background suggests they have a particular contribution to make.

It is expected that the Federal Attorney-General will open the Workshop and senior members of various related Government Departments will be participating. Professionals who have been involved in research projects at the pre-marital and immediate post-marital stage will be involved.

It is recognised that there are many clergy who regard with considerable importance the contacts they have with couples at the immediate pre-marital level and who have undertaken valuable and insightful pioneer work in this area. We are anxious to contact any clergy who feel that their particular approach and/or programme is one which could benefit other clergy and programme planners in this field. I would be glad to make contact with such persons.

JOHN ROBSON,  
Federal Director,  
Family Life Movement.

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JOHN ROBSON,  
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## THE TIDE IS TURNING

Mary Whitehouse believes the tide of public opinion on pornography is turning strongly her supporters' way but "the battle becomes intense as it reaches a climax and a multi-million pound industry is not going to let its hold go without a fight."

Delegates at the London and South East Convention of the National Viewers' and Listeners' Association last Saturday heard Mrs Whitehouse — in front of television cameras filming for a BBC1 programme later this year — say that "libertarians had pushed the bounds of acceptability beyond anything that civilised, cultured and caring communities can accept."

Now had come the backlash: whereas once those libertarians had been encouraged by the ineffectiveness of those with power to call a halt they knew now they had a serious combatant in public opinion.

We should labour to agree mutually in love, for that wherein any christian differs from another is but in petty things. Grace knows no difference. The worm knows no difference. The day of judgement knows no difference. In the worst things we are all alike base, and in the best things we are all alike happy. Only in this world God will have distinctions for the sake of order, but otherwise there is no difference.

— Richard Sibbes



# WHAT A WORLD!

by Lesley Hicks

## God in action in Griffith

What a world indeed! This week has been almost more than I can cope with. I'm suffering from a surfeit of miracles. God's grace is so overwhelming that I need a break to steady down.

I mentioned in last fortnight's column that Barbara Mackay of Griffith is an old friend of mine. We were best friends at school. I was dreadfully shocked to hear of her husband Don's disappearance on July 15 and amid evidence of a brutal murder. His courage in speaking out against the marihuana racket in Griffith had apparently cost him his life.

On August 1 and 2 (Monday and Tuesday of this week as I am writing) I spent two days with Barbara, mainly in order to write for her an article which I then submitted on a freelance basis to the Australian Women's Weekly. It was accepted as their lead story for the issue dated August 17; actually it comes on the news-stands a week earlier.

I thought that those two days with Barbara were the most wonderful days of my life, but the way things have been shaping since, all I can say is that they were just the beginning.

Now how can I describe as "wonderful" two days spent with a friend recently widowed in such a ghastly way? Anyone who has seen Barbara in one of her many television interviews, or

heard her speaking on radio, or even read her, will know what I mean. She is receiving extraordinary grace and strength to cope with extraordinary stresses; she is radiantly filled with the Spirit of God in the midst of her grief.

Through her, God is accomplishing miracles of transformation in the lives of people in Griffith. Barbara and Don were probably the best-known and (except by a few deeply guilty people) best-loved people in the town; both were active committed Christians. Now, no one who encounters Barbara can possibly deny that there is really a God; that He brings good out of evil; that through Christ, forgiveness and a new dimension of life are made available; and that the Holy Spirit can fill a per-

son's life and give a joy and peace that are beyond understanding. And so the conversions are beginning.

Barbara believes that God is using Don's death as a means of triggering a turn of the tide, not just in Griffith but in all Australia, from the headlong rush, especially by so many of our young people, into meaningless, drug-aided escapism, and moral degradation. In other words, His Spirit is bringing revival, renewal, or call it what you will, I'm sure she's right.

I believe also that a sharper polarisation is occurring between those who are bent on evil and those who are basically good and decent, though not Christian by practice or conviction. The latter will begin to see that they have to make a clear-cut choice whether to turn to Christ and claim His forgiveness and His righteousness, realising that their own righteousness is inadequate (or, as the Bible more bluntly describes it "as filthy rags") or whether to

condone evil by seeking to be neutral or merely moralistic.

As Don Mackay was fond of quoting "The only thing necessary for evil to flourish is for good people to do nothing".

Thinking of Don's alleged murder, I am reminded of the remark made by Joseph to his brothers when, after his father's death, they feared he would take revenge on them for selling him into slavery — "As for you, you meant evil against me, but God meant it for good" (Genesis 50:20). Don, being one whose trust was in Christ, was a forgiven man. Therefore, murder was by no means the worst thing that could have been done to him — he must now be with the Lord.

At Don's memorial service the entire congregation of 6000 or so gathered in the grounds of the hospital prayed together the prayer of St Francis:

Lord, make me an instrument of Peace,  
Where there is hatred, let me sow love;  
Where there is injury, pardon;  
Where there is discord, union;  
Where there is doubt, faith;  
Where there is despair, hope;  
Where there is darkness, light;  
And where there is sadness, joy.  
O Divine Master,  
Grant that I may not seek to be consoled, but to console;  
To be understood, as to understand;  
To be loved, as to love;  
For he who gives, receives;  
He who forgets himself, finds;  
He who forgives, receives forgiveness;  
And dying, we rise again to eternal life.

If Griffith is still, as some have described it bitterly "a divided town", it is essentially because of the age-old conflict between good and evil, God and Satan.

Barbara and I, and thousands more, believe that God is winning!  
To God be the glory!

## WHAT IS WORSHIP?

By Pastor Richard Wurmbrand

Abraham, before ascending Mount Moriah with his son Isaac to sacrifice him, said to his servants "I and the lad will go yonder and worship". (Genesis 22:5). He went to the indicated place in order to cut the throat of his son. Why then does he say that he goes to worship? Is the killing of a beloved person worship?

The Hebrew word translated here with "to worship" means literally "to bow to", in this case to bow to the Divine will. God had told him to offer his son for burnt-offering.

Every act committed in obedience to God's will for a person is worship. It is the worship expected from us, one in spirit and in truth. To be a worshipper does not mean to be a person who goes regularly to church, but one who bows the whole week to God's will, if it is pleasant or not.

I worship when I work in a factory, on a farm, in an office or a school with the conscience that this is my calling from God. I worship when I enjoy a copious dinner allotted to me by the Creator. I worship when, knowing this to be his will, I fast. I worship when I embrace my marriage-partner.

Brother Kotov has been 40 years in a Soviet prison for his faith. He will never have seen a woman, as I never saw one during my prison years. Who abstains from women under such conditions or because God did not give him yet his partner, worships through his act of renunciation.

I worship in practising sport or in meditating the Bible. We never do anything else than worship as long as the words "Our Father Who art in heaven" are in our guiding principle.

We once received a letter from Red China. A youngster wrote: "I am a Red guard. I never knew a thing about God or Christ. Once I tuned in accidentally to a Christian Transmission from abroad. It interested me. I listened again and again.

"Now I believe, but I have a question: how does somebody worship? You start and finish every broadcast with a prayer. I would like to pray, too, but I don't know how. I have never been in a Church. There is nobody to instruct me. I have no Bible. I guess..."

Now comes the most interesting thing. A young man who had never heard a sermon from a pastor gives the most beautiful definition of prayer I have ever known. He continues in his letter: "I guess that prayer means to speak the whole day so, that after everything you speak, you might be able to add 'Amen'."

Do you catch the profundity of these words? Speak with your marriage-partner, with your child, your parents, your companions at work, your competitors, your breathren, your rivals and also with your enemies, so that there should be all the liberty to add "Amen" after every sentence. Then you will have worshipped the whole day.

It is worship to speak lovingly. It is worship to speak justly. It is worship to speak harshly when, prompted by love, it is necessary to rebuke

a fellow-man to guard him and others from a dangerous path. It is worship to care for a child, as well as to spank him when you do it because this is what wisdom and love commands. It is worship to bring a man to Christ.

It is worship "to deliver a man unto Satan" as an example for others (1 Corinthians 8:5) Paul writes about such an action in the same epistle which contains in its chapter 13 of the epos of love which bears and endures all things.

Some churches have fixed forms of worship, a pattern of liturgy always the same. Worship in the broader sense explained above comprehends innumerable manners of approaching God, fellow-men and nature. This is the Biblical concept of worship, of which the ritual in temples is only a part.

There exist ethical rules established by God Himself, which a Christian has to follow, but there exist also exceptions to the rule. God loved Jacob. He loved him also when, urged by the desire that the covenant of Abraham with the Creator should be well perpetuated, he was deceptive and got the

bleeding from his father. Esau was not worthy of it. We worship God when we declare honestly at customs all articles for which duties have to be paid. We worship God when we smuggle Bibles into countries where they are forbidden. Well-intentioned ruses which will serve my fellow-man can be a manner of worship, too.

Abortion is a sin. In the Nazi extermination-camp Auschwitz all pregnant Jewesses were thrown into burning ovens or gassed. A Christian doctor, opposed to abortion in principle, performed several abortions. It is true she killed the children through this, but without her act, the children and the mothers would have lost their lives.

Life puts sometimes very intricate problems. It can demand in exceptional circumstances very strange attitudes, which also belong to worship, as long as they are inspired by love toward God and fellow-men.

Worship for you is to bow to the will of God. It had been the will of God that



Pastor Richard Wurmbrand

Jews should go into captivity in Babylon. A great suffering for you might be the will of God. He might wish to punish you for some sin or to test you, as he tested Job. In such cases it is worship to be on the side of God against yourself.

"It pleased the Lord to bruise Jesus" (Isaiah 51:10). Therefore Jesus went singing to Gethsemane, knowing that there his passion will begin. You also receive your great suffering with a joyful heart. This will be an act of worship.

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# Bishop of Riverina speaks on Mackay case

The Bishop of Riverina, Bishop Barry Hunter, sees the abduction and apparent murder of Mr Don Mackay, has both a symptom of the sickness in society and an inspiration for other Christians to follow his example.

Writing in the Diocesan Newsletter, Four Seasons, the Bishop, was convinced Don Mackay was assassinated because he had become a danger to certain people engaged in the growing and distribution of marihuana.

The Bishop continued: "This shocking event indicates clearly the moral decline in our country, which has been going on for many years now.

"Old values based on Christ's teachings have become eroded, and evils that have masqueraded for a long time under the guise of liberalism, permissiveness, even liberation, are becoming apparent for what they are — evils.

"It is not just a question of whether the use of marihuana is a very bad thing, or a slightly bad thing, or not a bad thing at all.

"The basis of our problem is the temptations that relate to the pursuit of money and pleasure. Our society is rotting and decaying because so many people are yielding to these temptations, and making money and pleasure the measure of their good.

"So many of our young people are thus entrapped by the world.

"The older ones develop with maturity a mask which tends to hide these things, but they are sold into slavery to the world just the same.

"The use of marihuana is one more pitfall to add to the others. People, seeking the

life that is death fall readily into them — drunkenness, gambling, sexual promiscuity and indulgence, and the likes.

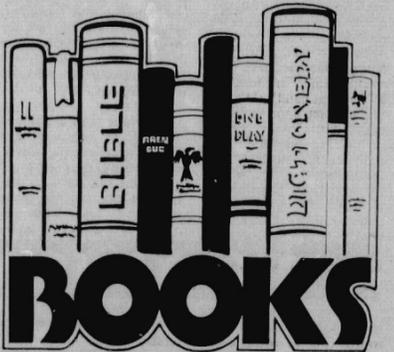
"These things have always been present in our society, but now they are becoming monsters.

"How the non-Christian pundits welcome the broad-minded Christians who appear to condone their false freedoms; and how they despise the narrow-minded ones who reject what they do, or campaign against social evils, as Don Mackay did.

"The Gospel is a proclamation of new life in Christ Jesus, together with his joy, his love, his peace, under his rule and authority.

"Marvel not," he says, "if the world hates you, for he had shown that its ways were evil. We will be hated and despised also, if we follow in His way."

"We have been quick to say that this is a pluralistic society, that Christians have



## THE BISHOP SPEAKS OUT

... on social needs

More than ever before there is a concern today that help be provided to meet the needs of those who are deprived. Illness or age or a whole range of social circumstances can lead to deprivation. The consequential demands upon the resources of Governments and communities frequently make headlines.

Right now, for example, the Illawarra Retirement Trust is seeking to raise \$¼ million, the Dapto Retirement Village more than \$½ million and the Kiama Retirement Village wants \$¼ million for similar purposes. Then within the past few weeks the Salvation Army has raised over \$1 million in its Red Shield Appeal. One could go on and on. We know that this money will be used to good effect in alleviating social needs in our midst, but let us never think that the answer to all those social needs is in funding alone.

So many of those needs are created by social patterns and personal life styles. These can rob people of self-respect and self-confidence, and also of personal resources for the real needs of life. To see funding as the answer is to place the ambulance at the foot of the cliff and to leave the top un fenced. God is concerned for the whole of life, and that help is given when it is needed.

He is also concerned that people be protected from those life styles, attitudes and practices that destroy the quality of life and lead to the need for help to be given. Tragically, we don't often share God's total concern. We are willing, perhaps, to give money — or better still have our Government give it! — but unwilling to modify our own life style, or to restrain those elements in society that tend to degrade or destroy the person.

## TELEPHONE NETWORK COST \$1200 A WEEK

• From page 4

of use a month. Church Centre officials estimated that, in the period from February 23 through March 31, more than 7500 calls were completed.

Unfortunately, the response and contact that generated such use also raised the costs. The line had been originally estimated to cost \$60 a week and a total of about \$1500 was allotted. By mid-May the costs had accelerated to about \$1200 a

## Life of dramatic adventure

"Something More" by Catherine Marshall Hodder & Stoughton Australia, \$3.05

Joyce Humphreys

## Jesus the teacher

"How Jesus Taught" by Lilias Rixon

This is a very useful book for those running Parish training courses for Sunday school teachers and children's youth workers. It provides copious Biblical references for the trainer to draw on.

Dr Rixon has gone through the Gospels to find the various methods Jesus used in His teaching. She believes that we cannot afford to ignore Jesus' teaching example as "He is a teacher come from God" (John 3:2). In fact, as she shows, Jesus was addressed many times as teacher and He accepted this role.

The chapters on Jesus' methods include: questioning, discussion, object lessons, narrative, pupil participation and silence. The formal aspects of His teaching include: paradox, epigrams, hyperbole, similes, metaphors, proverbs, arguments and poetry.

Her section on "argument" (logical arguments) is particularly useful for those working in education at a tertiary level.

The Introduction in the book ought to be on the compulsory reading list of those beginning as Christian teachers at the Parish level. At less than \$4 this book is a valuable addition to any Christian educator's library.

Tom Smith

# JESUS AND HIS ETHIC

Kevin Giles  
Anglican Chaplain  
University of New England

Much of Jesus' teaching was concerned with moral behaviour but the person who says that all there is to know about the teaching of Jesus is summed up in the golden rule: "do unto others as you would have them do unto you" is about as accurate as the person who says that "all there is to know about astronomy is summed up in the rhyme: 'twinkle, twinkle little star how I wonder where you are?'"

The error of such facile comments about Jesus is its neglect of the prior question: "Why was it that Jesus made such lofty demands upon people?" The answer to this is that he proclaimed that in his person God's Kingdom had broken into history and men and women could now enter it.

The ethic about which he spoke was thus the ethic of this Kingdom. It was the new righteousness of the new people of God.

## THE KINGDOM OF GOD

The Jews had always believed that God was King over the world but as God did not force men to accept this and as few did they looked for a day when he would objectively manifest his Kingship over all creation. Jesus announced that this day had dawned in his person.

The word "dawned" is deliberately chosen for whereas the Jews thought the Kingdom of God would be fully established at a given point of time Jesus taught that the Kingdom had come when he came but, it was yet to come in final consummation at our later date. Thus our Lord said, "the Kingdom of God is at hand" (Mk 1:5); "it has come upon you" (Lk 11:20); "it is in your midst" (Lk 17:21) and he invited men to enter it (Mk 10: 23, 24, 25) but at the same time he taught his disciples to pray: "thy Kingdom come" (Matt 6:10) and said when certain signs had occurred they would know that "the Kingdom of God is near" (Lk 21:31).

Thus the Kingdom present is best understood as God's reign made known in Jesus which can be experienced here and now by those who confess Jesus as Lord and the future Kingdom as the objective manifestation of God's rule which will demand that all men bow before him — some to receive reward, others condemnation.

The inbetween time is one of great privilege for the disciples of Jesus for having entered the Kingdom they enjoy in part the wonder of the

too much, we are to forgive but not in every case, we are not to be angry but there are exceptions, etc.

Theologically this problem has been solved by arguing that Jesus' teaching is not for the present time but for the consummated Kingdom. It simply does not apply now!

Neither answer is, however, adequate. Jesus' words are quite explicit, he does demand that we be perfect, and this is to be practiced now. Otherwise the sayings about his disciples being the light of the world and the salt of the earth are meaningless.

The acceptance of the absolute character of Jesus' commands is only understood properly when it is related back to the Kingdom of God. The ethics of Jesus are the ethics of the consummated Kingdom but they are also the ethics of those who have already entered the Kingdom.

In so far as we have experienced the power of the Kingdom of God let us note in more detail some important features of his teaching on these things.

## AN ABSOLUTE ETHIC

As Jesus' ethics are for citizens of the Kingdom of God it follows that they must be absolute ethics. Jesus told his disciples: "You must be perfect, as your heavenly Father is perfect" (Matt 5:48). In other words in human terms, it is an impossible ethic.

Jesus demands that we love our neighbour as ourself, give away all that we have, by no means an exhaustive list of what God requires of man. Jesus shows that these commands imply a far deeper and broader obedience than is involved in the literal command such as "You shall do no murder".

Secondly, the absolute character of Jesus' ethic means there is no room for self-gratulation. In the still of the evening hour every disciple should be conscious of the fact that he has not done as he should have done.

Every time he turns to the Gospels he should perceive the word of Jesus confronting his defence mechanisms and rationalisations. As he comes to God in prayer he must ask that he be forgiven for the hypocrisy, compromise, self justification and pride that marks his life.

## AN INWARD ETHIC

The ethics of the Kingdom place a new emphasis upon the righteousness of the heart. The Pharisees in their zeal to be obedient to the law expanded its individual precepts into regulations applicable to every sphere of life. The result was that in most situations it was possible to say what God required and to be obedient.

We see this technique in Lk 10:29 where one of the scribes asks Jesus, "who is my neighbour?" By defining "neighbour" in terms of those whom the Jews wished to love the command of God had been whittled down to an acceptable and manageable form. That such an interpretation may have missed the whole point was not perceived by the Pharisees.

In contrast to this stress on keeping the letter of the law Jesus internalised morality. He insisted that the ethics of the Kingdom were not so much a matter of rules but rather the spontaneous expression of a transformed life. Thus the law condemned anger, the law condemned adultery Jesus condemned

To make this plain he spent most of his time with those whom his society discriminated against. Much of his teaching was given to the ordinary people, he ate with tax collectors and harlots, he treated women with dignity and he insisted that salvation was for the Jews and the Gentiles.

By doing this Jesus showed his disciples, the citizens of the Kingdom, how they were to relate to other people in this world. Equal regard for other human beings was not to wait until the Kingdom was consummated on the last day but was to be practiced right now.

Jesus also demanded that his disciples consistently show concern and compassion for other human beings. In the parable of the sheep and the goats (Matt 25:31-36) the standard of judgement is quite simple. The true disciple is recognised as one who was practically concerned for those in need.

In his lifetime he has fed the hungry, given water to the thirsty, welcomed strangers, clothed the cold, visited the sick, etc.

A similar idea is also found in the parable of the rich man and Lazarus (Lk 16: 19-30). There is not the slightest hint that the rich man was cruel to Lazarus. He only ignored him. The poor man was there at his gate in pain and poverty and he did not care. He was judged for this.

The miracles of Jesus also remind us of the concern we should show as Christians. Our Lord's miracles are dependent on his divine nature but they are not only, as it has been said, "chinks in his armour" showing his divinity", but also acts which illustrates what compassion really means.

He healed the lame, the blind, the deaf, the palsied because he loved them and wished to alleviate their suffering. Such concern and compassion can of course have both an individual and a social dimension. It can motivate a Dr Barnado to found homes for orphans or a William Wilberforce to attack the institution of slavery.

It is clear then that Jesus' ethics are far more than the golden rule for they speak about a new kind of existence that is only known in fellowship with Jesus.

Our Lord does not call men and women simply to be good, he invites them to enter the Kingdom of God and live supernatural lives. This is his challenge to us today.

## NEWCASTLE SYNOD TO BE CALLED

The Auxiliary Bishop of Newcastle, the Right Reverend Geoffrey Parker, has summoned the Synod of the Diocese of Newcastle to meet on Saturday, November 12, to elect a successor to the Right Reverend Ian Shevill as Bishop of Newcastle.

Synod has also been summoned to meet on Friday, November 11, to adopt the new Australian Prayer Book subject to its approval by the General Synod of the Church, which will meet at the end of August.

Synodsmen have been invited to nominate up to three persons for election as bishop. These must be canonically qualified clergymen but may be in any part of the world-wide Anglican Communion. In previous elections clergy from other countries or Australians living in other countries have been considered. In fact Bishop Shevill was working in England when he was elected.

On receipt of the nominations a list will be prepared by the Bishop Nomination Board. This will show the candidates alphabetically with information about each. This list will be sent to synodsmen.

The Election Synod will begin in Christ Church Cathedral with the reading of the Archbishop's Mandate and the making of a declaration by each member that he will record his vote "for such only as in my conscience I believe to be worthy and fitted for the holy office of a Bishop" and, further that he will not reveal at any time the proceedings of the forthcoming session of Synod.

Holy Communion will then be celebrated with special prayer for the guidance of the Holy Spirit in the election. Synod will then move to Tyrell Hall in Telford Street for the election. All information about every nomination will be considered then the election will be held, clergy and laymen voting separately.

A select list will be prepared of the three names receiving the highest number of votes on the clerical list and the three receiving the highest number on the lay list. Voting then continues.

For a person to be successful he must receive two-thirds of the votes of all the clergy and all the laymen present. If no one is successful Synod may decide to adjourn or refer the matter for decision by the Diocesan Council. If Synod decides to adjourn it must reassemble within one month, when the name last remaining on the select list is placed on a further select list, further nominations are called for and the process is repeated.



Bishop Shevill

## EXCITING THEOLOGICAL EXTENSION COURSE

Last March TEPA (The Theological Education Programme of Australia) conducted the first of its six segment curriculum at St John's Church of England, North Ryde.

The focus of this segment was on the distinctive TEPA framework for understanding Christian doctrine. Jesus Christ was presented, not only as the one who bears the punishment for our wrong thinking about reality, but also as the one who provides the pattern for correct thinking. This presentation was enthusiastically received by the large number attending.

In October next the Rev Geoffrey Paxton and the Rev Dr Graeme Goldworthy (the two full-time teachers in the TEPA programme) will present segment two. The focus of this segment will be on the Gospel. This segment will take up, therefore, a major aspect of the first segment and present it in much greater detail.

We look in vain for books which actually thoroughly grapple with this question of "What is the Gospel?", a matter, we might add, which everyone seems to take for granted. The TEPA team will certainly not be taking it for granted.

Some of the aspects that will be dealt with are as follows: What is the Gospel? Important things which are not the Gospel. The difference between the historic Protestant Gospel and the

Roman Catholic Gospel. What are we to make of the assertion that the Gospel is "Jesus is Lord"? What are some of the blind spots in the traditional formulations of the Gospel by evangelists? This segment in October follows not only segment one but also a fairly intensive follow-up programme conducted by the believers at North Ryde. However, the segment is self-contained and should not present difficulties for those who have not attended the previous segment. Anyone interested in attending should contact The Secretary, St John's Church, 152 Cox's Road, North Ryde 2113.

# ORTHODOX UNHAPPY AT ANGLICAN MOVES

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

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

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

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

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

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



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

## MEETING OF AUSTRALIAN CHURCH WOMEN IN PERTH

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

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

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

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

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

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

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

## TEAMS TO HELP NEEDY

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

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

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

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

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

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

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

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

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

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

— Charles Bridges

## Message from wife of Georgi Vins

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

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

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

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

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

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

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

## Elections to Australian College of Theology

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

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

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

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

elected by the House of Clergy and two laymen to be elected by the House of Laity.



Dr Barton Babbage

# MAINLY ABOUT PEOPLE

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

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

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

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

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

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

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

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

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

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

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

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

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

**REV. M. FOX**, has resigned as Rector of St Paul's, East Brisbane.

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# CHURCH RECORD

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# WOMEN'S ORDINATION — SYNOD SEES NO BAR

By Michael Charles of the Anglican Information Office

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

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

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

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

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

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

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

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

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

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

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

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

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

In framing the report presented to GS, other

## DEAN CALLS FOR CHURCH-GOVT CO-OPERATION IN EDUCATION

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

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

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

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

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

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



Dean Shilton

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



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

## Preparations underway for New England mission

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

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

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

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

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## SYNOD APPROVES PRAYER BOOK

The draft Australian Prayer Book was passed by the General Synod in Sydney this week.

The second reading was passed virtually without debate after speeches by Bishop Clements of Canberra and Goulburn, Bishop Grindrod of Rockhampton and Canon Lawrence Bartlett of Sydney.

In committee the draft book was amended slightly. The procedure adopted was such that proposed amendments had to be supported for discussion before debate could continue. Synod rejected many proposals at this point.

The Canon for authorising the Prayer Book was passed as an ordinary Bill. This has the effect of allowing any Diocesan Synod to approve the use of the Australian Prayer Book immediately without waiting for four years and be approved again by General Synod.



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