

Primates Consultation examines role of mission in Australia

The second Primate's Consultation, meeting in Melbourne September 7-8, 1976, agreed to recommend that the Anglican Church of Australia should give close attention in the years 1977-81 to defining and committing itself to mission within Australia.

The Primate, the Most Rev Frak Woods, called to the Consultation eighteen persons representing all sections of General Synod, its Standing Committee, its Board, Commissions and Committees.

Advance papers were prepared by the Primate (on Ecumenical Relationships), by Bishop C. A. Warren (on the role of Standing Committee), by Archbishop G. T. Sambell (on Projections for the future), by Bishop G. B. Muston (on Partners in Mission) and the Rev A. C. Nichols (on Communicating within the National Church).

Meeting in the Melbourne diocesan retreat house at Cheltenham, the eighteen invited persons discussed and debated issues raised in the advance papers. Most were present at the first Primate's Consultation in Canberra in September, 1975.

Those present were: the Primate (chairman), Bishops C. A. Warren, M. Thomas, G. B. Muston, J. Grant, J. Grindrod, G. Delbridge, D. Garney, Mother Faith CHN, Deaconess M. Rodgers, the Rev Doug Brown SSM, The Revs P. J. Hollingworth, R. Butters, A. Baxter, T. Hayman, M. Betteridge, A. C. Nichols, and Mr J. G. Denton.

Issues debated included: • Whether the Standing Committee of General Synod could take initiative and leadership in the Church's mission; • How a "Partners in Mission" consultation or series of consultations could permeate the Australian Church; • Whether a General Synod office should be

located in Canberra because it is the national capital;

• How a communications flow around the national church can be improved;

• To what extent resources and skills in the Church can be best exploited to develop the work of General Synod Commissions such as Social Responsibilities and International Affairs;

• The possibility of regional conferences prior to the General Synod to discuss matters of principle which will be discussed at the Synod;

• The nature of conciliar fellowship as expounded by the World Council of Churches, and relationships with such denominations as the Anglican Church.

It was reported to the Consultation that a "Partners in Mission" consultation was being planned for Australia by the Missionary and Ecumenical Council. It will probably be held early 1978, and will draw on understandings gained from the Anglican Consultative Council held in Trinidad earlier this year. Such provincial consultations have been held throughout the Anglican Communion. This consultation, in the opinion of Consultation Members was designed to clarify the nature of the mission facing the Australian Church, and to offer goals for the years 1977-81 for General Synod and the whole of the Church.

A number of recommendations were drawn up for the Standing Committee of General Synod and for the Missionary and Ecumenical Council. These will be considered at their next meetings in October, 1976 and February, 1977 respectively.

"Child Care" Luncheon

The woman who is affectionately known as the uncrowned "Queen of Tasmania", will be the special guest speaker at the Child Care Week Mother of the Year luncheon in Sydney.

She is Dame Enid Lyons, the first woman member of the House of Representatives, and the first woman Cabinet Minister of the Commonwealth parliament.

The luncheon will be held at the Boulevard Hotel, William Street, Sydney, on Thursday, September 23, at 12.30 pm.

At seventy-nine years of age, Dame Enid is an active traveller and public speaker.

She is the widow of the former Premier of Tasmania and Prime Minister of Australia, Joseph Lyons. She was awarded the GBE (Dame Grand Cross of the British Empire) in 1937, the only other Australian to share this honour being Dame Pattie Menzies, in 1954.

After her retirement from politics in 1951 she was a metropolitan newspaper columnist, a member of the Australian Broadcasting Commission, a professional broadcaster with a national network, and was offered her own television show by the late Sir Frank Packer.

Her distinguished and colourful career and her role as housewife and mother of 12, places Dame Enid in a suitable position from which to comment on the values of contemporary Australian society.

Dame Enid has grave doubts about the wisdom of the total sexual knowledge that today is being imparted to children.

"It seems to rob childhood of one of its rights, one of its

happiest phases — the condition of wonder. The love of mystery is an important part in all our make-up. It is part of the delight of life for most of us. To live without it is to be robbed of a great sense of happiness.

"Human happiness is not just made up of material things. All of us need some inner quality to reach the fulfilment of happiness of which we are capable."

"Sex is no longer a secret thing, which in some ways is good", said Dame Enid, "but sex is no longer a private thing and is thereby stripped of dignity."

The Lyons family of 90 includes 48 grandchildren and 30 great grandchildren. Dame Enid recalls: "When we first married, I asked a good friend to pray we would be blessed with a family. Four years and four children later I chased all over the countryside looking for him to ask him to stop praying."

Dame Enid has had three books published: "So We Take Comfort", "The Old Haggis", and "Among the Carrion Crows"; and is researching her fourth, her memoirs.

At "Home Hill", in Devonport, Tasmania, where she has lived for the past 60 years — except for her time at the Lodge from 1932 to 1937 — she does all the maintenance including painting, carpentry, and gardening — locals boast her garden is one of the best on the island.

NEGS to retain independence

No plans to join with "Tas"



The New England Girls' School, (NEGS) Armidale, about 1900. The School's founder, Miss Florence Green is on the verandah, near the entrance of "Akaroa", the first building erected for the school, around 1895.

The Synod of the Diocese of Armidale last May passed a resolution requesting that Diocesan Council "promote to the 1978 Synod" an ordinance providing for the independent incorporation of the New England Girls' School (NEGS) exclusively as a girls' school in the secondary department, a report from NEGS said this week.

"This resolution should therefore dispel rumours and speculation that NEGS and TAS (The Armidale School — for boys) will amalgamate.

"NEGS is in a strong financial position, and during its 81 years of providing education for girls in isolated areas, has never been in danger of closing.

"On the contrary, thanks to the astute financial management of its council, (and in particular of Canon Dickens, Messrs H. H. Cordingley and L. P. Dutton), it has weathered two world

wars and the great depression, as well as financially aiding TAS and the Diocese."

Mr Cordingley is the great-uncle of the present honorary treasurer of the school council, Mrs Sylvia Grigg, who is both an old girl and a chartered accountant.

Miss Florence Green founded NEGS in 1895 and until 1907 ran it as a private venture school.

When she left Armidale in

1907 to join her brother (Bishop Green) on an overseas tour, she sold it to the Diocese.

For the next 68 years NEGS was administered by the Diocese as a diocesan school.

The link was forged the more strongly through Clive Dickens who was for nearly 40 years both secretary of the school council and diocesan registrar — from 1913 to 1951 and because the school's

books were (for most of the 68 years) written up in the registry office.

At the end of 1974, however, the nexus with the diocese was broken and for the first time in its history the school has a full-time bursar — Mr Bert Dixon, A.A.S.A.

Its administrative centre is now situated in "Akaroa" (pictured above), the first building erected by Miss Green on the four acres she purchased in 1895.

Muggeridge to promote Festival



Mr Muggeridge

"Those who watched the brilliance of Malcolm Muggeridge in his successful encounter with Norman Gunston on ABC television recently will look forward to seeing and hearing Mr Muggeridge in person during his visit to Australia in October."

The Australian Festival of Light said in a report this week.

Mr Barry Sinclair, chairman of the Arrangements Committee for the Hyde Park "Family Celebration" on Sunday, October 10, reported that planning was well under way and at least 10,000 people would give an address, supported by other civic and church leaders.

These addresses would be followed by the "Call to the Nation" and march through the city streets to the Domain.

Mr Sinclair said: "The entertainment includes

CALL TO NATION AT THE DOMAIN

Parking would be at a premium in the vicinity of Hyde Park and the NSW Police had suggested that interested people from various groups in Sydney suburbs should together arrange their own bus group and so reduce the expected heavy traffic load.

Special areas for buses would be set aside to allow the shortest possible walk to Hyde Park.

"Mrs Kitty Muggeridge will be assured of a warm welcome by women representing community groups and all Christian churches, when she visits Sydney in October with her husband Malcolm, the famous author and journalist," the Festival of Light said.

A women's coffee morning would be held at the Menzies Hotel on Saturday, October 9. (Entry was restricted to those receiving invitations.)

Mrs Muggeridge, who has been married for 49 years and describes herself as a "wife, mother and proud grand-

mother of nine young Christians," would speak about the family and its indispensability, especially in a society like ours.

Mrs Muggeridge is herself a writer and collaborated in producing a book about her aunt, Beatrice Webb.

Death of Lutheran Theologian

The death occurred in Adelaide on August 8, of Dr Herman Sasse, a distinguished Lutheran theologian, who was living in retirement.

Although in his eighties, Dr Sasse had latterly been working on a book on Inspiration.

His wife predeceased him, and at this time of bereavement the sympathy of Christian friends around the world will be extended to members of the family.

CROSS-CARRYING PASTOR FOR AUSTRALIA

The Rev Arthur Blessitt, a Baptist pastor from Miami, Florida, USA, who literally "carries his cross" as part of his evangelistic ministry throughout the world, arrived in Sydney on September 6.

His cross is a 12 foot, 90 pounds dismantable symbol, and he has already crossed

North America, Europe and Africa walking 12,500 miles through 27 countries.

"I carry the cross on foot all the way sharing Christ personally with individuals along the road and having rallies in the cities when I arrive," Blessitt said recently.

"These rallies have been from a few hundred up to 100,000 in various parts of the world," he added.

The evangelist works completely with the local Christians in the country he visits. He travels with his wife and five children. They precede him driving and pulling a caravan.

When he walks through a

certain city or town Blessitt generally returns immediately to the places he has walked through for city-wide rallies.

"I plan to carry the cross from Brisbane to Adelaide during a period of three or four months, maybe longer," he said.

For several years Blessitt has exercised a ministry on the Sunset Strip in Hollywood, California, where hundreds were led to faith in Christ through his unusual ministry.

He will make his way through the Middle East to Britain for major crusades early next year and plans to return to America for the summer of 1977.

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State Governor is patron of Family Celebration

One of the most unique events in our recent national history will occur on Sunday, 10th October at 2 pm in Sydney's Hyde Park, when thousands of Australians share in a "Family Celebration" and renewed "Call to the Nation".

It will be the first time a mass citizens' rally has been held which is not a protest against any particular social or moral issue.

It is not a wowers' rally, but simply a positive celebration of family life.

It is a sincere attempt to get people of goodwill to discover and share in what we all hold in common.

The "Family Celebration" under the patronage of the Governor of NSW, Sir Roden Cutler, VC, will incorporate a renewed Call to the Nation as part of the ongoing positive campaign by the Festival of Light and other positive community organisations to mobilise wholesome public opinion.

The main guest speaker will be Malcolm Muggeridge, noted author, journalist and broadcaster — a genuine multi-media personality. Mr Muggeridge has summed up the choices facing our western civilisation in these striking terms: "So, without God, we were left with a choice of megalomania or erotomania; the clenched fist or the phallus, Nietzsche or Sade, Hitler or D. H. Lawrence."

Various community leaders will also share in the "Family Celebration", such as James Cardinal Freeman, who will develop the theme of "life" — "recognising the dignity of all men and women and the sanctity of life as the gift of God, the Creator."

The NSW Minister of Health, the Hon Kevin Stewart, M.L.A., will speak on the theme of the "family" — "acknowledging the family as the basic and natural unit of society, entitled to the support and protection of society and the state", in accordance with the United Nations Declaration.

Dame Monica Gallagher, NSW President of the Catholic Women's League, will speak on the positive aspects of womanhood and motherhood.

An atmosphere of joyful celebration under the chairmanship of the Hon Milton Morris, M.L.A., will be created by filling the sky with thousands of birds and coloured balloons, together with bright music of youthful folk groups.

Thousands of colourful banners and posters will decorate the park on various positive themes. "The Family that prays and plays together, stays together."

An exciting backdrop will be provided by the largest known Australian flag in existence — 30ft by 15ft!

Three national songs will be sung during the Celebration — "Advance Australia Fair", "God Save the Queen" and "God Bless Australia" to the tune of Waltzing Matilda.

A major feature will be the

presentation of a renewed "Call to the Nation" on the 25th Anniversary of the first Call in 1951.

The new Call to all Australians will be issued under the personal sponsorship and authority of the Signatories and not under the name of any particular organisation or church.

The Signatories include representatives of all sections of our Australian life, such as Dame Enid Lyons (Women), Air Marshal Sir John McCauley (Services), Cardinal James Freeman (Catholic Church), Dr Harry Windsor (Medical), Mr Kim Beazley, MHR (Labour), Sir Walter Scott (Industry), Sir Colin Hines (Returned Servicemen), Mr Jim Begg (Waterside Worker), Rabbi Raymond Apple (Jewish Community), etc.

The Call itself will be read by a prominent Australian in Hyde Park and at similar capital city rallies throughout Australia.

The "Family Celebration" and "Call to the Nation" are not directly concerned with any specific social issues such as "Casinos" which will be

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Malcolm Muggeridge

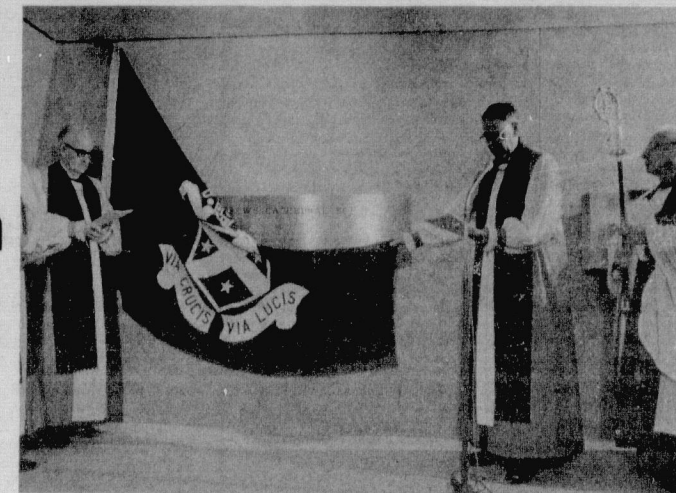


Sir Roden Cutler

CHURCH RECORD

Registered for posting as a newspaper — Category A

PRICE 25 CENTS



The Archbishop unveils the Commemorative Plaque.

Cathedral School opened

Over 1700 people on Sunday, September 19th, overflowed from St Andrew's Cathedral into the adjacent Chapter House at the Service to mark the entry into St Andrew's House, the new location for the 91 years old St Andrew's Cathedral School.

New Bishop for Armidale

Archdeacon Peter Chiswell, Vicar of Gunnedah and Administrator of the Diocese of Armidale was last Monday elected Bishop of Armidale at a special Synod at Tamworth.

Archdeacon Chiswell studied at Moore Theological College. He holds the Bachelor of Economics Degree from Melbourne University, Bachelor of Divinity from London University, as well as the ThL.

He became vicar at Gunnedah in 1968 and a canon of St Peter's Cathedral in 1970.

His election took place after three meetings of the Diocesan Synod. The earlier meetings were deadlocked and the procedures were changed for the last meeting to allow for preferential voting.

The Bishop elect is 42 years old, married and has three children.

At the conclusion of the Service in the Cathedral while the "Te Deum" was being sung by the outstanding Cathedral Choir, the Archbishop, Sir Marcus Loane was escorted by Dean Lance Shilton, Chairman of the School Council, the Chaplain of the School, the Reverend

Alex Abbotsmith and the Senior Lay Canon, Mr T. A. B. Dakin and the School Captain, Marcus Perks, as well as Bishop A. J. Dain and Bishop J. R. Reid, outside the Cathedral, across Sydney Square to the entrance of the School.

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EDITORIAL

October could be an important month for the future of Australia. A series of meetings (sponsored by the Festival of Light), media appearances and personal interviews by Malcolm Muggeridge hold out the prospect of widespread community discussion of fundamental moral questions.

Since becoming a Christian Malcolm Muggeridge has turned his considerable analytical and literary skills to the exposure of the deep-seated problems facing western society and its capacity for self destruction by internal decay. In homes, offices, factories, clubs, schools and churches, opportunities will present themselves for Christians to put before ordinary people the biblical claims of holy and righteous living.

Coinciding with Muggeridge's visit will be a Call to the Nation. This will be a document signed by leading citizens, which will call on Australians to turn back from the selfish slide of hedonism and embrace values and actions that express a commitment to what is good, what is holy, what is beautiful.

If these public meetings and The Call to the Nation do succeed in focusing public attention on such matters, it

will be a wonderful opportunity to advocate the Christian way of life, which is the best way of life for all men.

To embark on a campaign such as The Festival of Light is full of dangers. Of necessity it will involve conflict where political allegiances are strained. This is not a matter of choice, but a regrettable fact of life, since the decisions have of politicians such a direct effect on community standards. Furthermore, such a campaign involves conflict with the more disreputable elements of society, bringing with it the constant threat of intimidation, slander and ridicule. The brunt of this pressure has been born personally by the director of FOL, the Rev Fred Nile. He has been prepared to enter into debate and confrontation with people who are committed to the furtherance of every kind of evil and who see their vested interests threatened by FOL's attacks. This has involved a high degree of courage and dedication. Christians who themselves are unwilling or unable to enter into these battles, could express their support into through their prayers and donations.

It is often alleged that campaigns such as the FOL are

too narrow. "Why don't they direct their energies to the wider questions of social justice, poverty and welfare?" Of course the same criticism could be turned the other way, why don't the voluntary welfare agencies, etc, take an interest in the associated moral questions that often give rise to welfare problems? Clearly, specialising in one area does not imply lack of concern for the other. But unless some people concentrate their energies, the overall impact will be too weak to bring about any change.

It is worth remembering that the Bible expresses an interest in righteousness and justice. Both are facets of the same thing. The campaigns for social justice without a commitment to personal righteousness will soon degenerate into bureaucratic programs hardly touching the real needs. Commitment to personal righteousness without concern for its social outworkings would be irrelevant.

We urge all readers to throw their support behind both the Muggeridge meetings and The Call to the Nation. By these and other steps we can help to make this land a better place in which to live.

LAUSANNE FOLLOW-ON

National conferences on key issues in the practice and theology of world evangelisation, an enlarged programme of communication to share news of evangelism, and a comprehensive survey of unreached peoples will be the focus of the Lausanne Committee for World Evangelisation activities for the next two years.

Meeting in Berlin under the chairmanship of Dr Leighton Ford, the International LCWE Executive Committee created four working groups that will spearhead the expanded LCWE programmes. An updated survey of the unreached, non-Christian peoples in every nation is planned by the LCWE Strategy Group.

The Theology and Education Group is scheduling international consultations to tackle such important issues as the contextualisation of the Christian message, evangelism within homogeneous groups, and Christian attitudes to wealth, possessions and lifestyle. Help will be offered to improve training for missions and evangelism in seminary and local church education.

"There is need for theological reflection on many aspects of mission and evangelism," John Stott, group chairman, declared.

A greatly enlarged communications programme is projected with approval for the appointment of a director of communications and the proposed issuing of regular news releases on the progress of world evangelisation.

The communications group will explore with other international Christian agencies how to co-operate in the use of the media for the spread of the Gospel. The Information Bulletin will be revised, enlarged and its circulation increased, the Executive Committee voted.

Mr James Douglas is under special assignment as international correspondent and is presently on a three-month fact-finding tour of the world.

Another group will promote intercession for the evangelisation of the world through regular bulletins featuring key events in different areas of the globe, and a prayer calendar to be distributed from the Nairobi office.

Conscious of the dark shadow cast by the Berlin wall, the Executive Committee members remembered their "promise to pray and

work for the freedom" of Christian brethren suffering for their testimony (as promised in the Lausanne Covenant of 1974).

A statement issued by the committee declared "the plight of these will continue to be a major concern of our interest. As for action we are reliably assured that the most positive contribution we could make is to give widest publicity to the facts of persecuted Christians (as published by such agencies as Keston College in England)."

Projected for late 1979 or early 1980 is a World Evangelisation Leaders Consultation, Chairman Ford announced. Evangelist Billy Graham will be honorary chairman of this gathering.

The conference will bring together several hundred Christian leaders primarily engaged in evangelism, to assess developments since the Lausanne Congress of 1974, sharing the latest information and insights on world evangelisation, and to seek to hear what God is saying to the church concerning its evangelistic priorities and task for the next decade.

During its session the Executive Committee invited Waldron Scott, general secretary of the World Evangelical Fellowship, to discuss relations between the two international organisations which are already linked by a certain overlap of constituencies and by a common evangelical faith. Following the cordial exchange of views and plans, the LCWE Executive Committee stated that it had no intention of competing with the WEF but rather strongly supported its work.

The LCWE has from its inception resolved to concentrate its activities on the furtherance of the mission of the church and specially on world evangelisation. The committee will also explore the possibility of undertaking projects under joint sponsorship with WEF.

From the ten countries and five continents represented by the Executive Committee, members reported widespread fruitfulness in evangelism. From Africa came reports of encouraging spiritual activity and growth despite political upheavals and uncertainty. Continued numerous conversions were reported from Brazil.

A tremendously fruitful nationwide seminar on evangelism which included every church in Papua New Guinea, the world's newest nation, was reported by LCWE Executive Secretary, Gottfried Osei-Mensah. Committee members and staff are heavily involved in future evangelism, congresses and campaigns in Japan, India, Ghana, Canada, Australia, Germany, Brazil and the United Kingdom and numerous other countries.

The Executive Committee in its business session approved the registration of the LCWE in Kenya, Africa,



ON & OFF THE RECORD

BY DAVID HEWETSON

WAUGH AND PEACE

A remark, which for sheer uncharitableness must surely be almost unequalled, has recently come to light. It was found in the diaries of the English novelist Evelyn Waugh. Upon hearing that a malignant tumour had been removed from the lung of his friend Randolph Churchill, he wrote: "It was a typical triumph of modern science to find the only part of Randolph that was not malignant and remove it."

Waugh was noted for his brilliant novels and vitriolic sarcasm, but also for being a celebrated convert to Roman Catholicism. He and Randolph Churchill had once had an interesting exchange on the apparent discrepancy between his profession of Christianity and his acid tongue.

It occurred during a fascinating piece of wartime adventuring when they, together with the Earl of Birkenhead, formed a small mission to Tito's Partisan GHQ in Croatia. They set up a somewhat zany household in a farmhouse, and Waugh and Churchill proceeded to wage their own private psychological warfare with each other.

On one occasion after a particularly biting remark concerning one of the books written by his famous father, Randolph said angrily to Lord Birkenhead: "Have you ever noticed that it is always the people who are most religious who are most mean and cruel?" Waugh, quite unruffled, came back with the stunning reply: "But my dear Randolph, you have no idea what I should be like if I wasn't."

EXILES FROM HAPPINESS

Waugh was certainly a prize (if sometimes disconcerting) catch for the Catholic Church. In a symposium entitled "Come Inside" published in 1949 he suggested that Catholicism's appeal to him was historical. A religion of authority, it took him back, he felt, to the roots of order amid the chaos of the modern world.

David Lodge wrote of him: "The core of (his) faith was, I feel, his sense of mankind exiled from a state of prelapsarian happiness, needing some providential guidance and institutional order." Catholicism seemed to be the only safe lodging place for doomed and frightened men as they await the restoration of happiness and lost innocence.

This being so Waugh was hardly enthusiastic about Vatican II and the great changes that flowed from it. As a convert to the old ways he resented the authoritarian structures of Rome giving way to changes demanded by what he could only see to be the spirit of the age. Such challenge he insisted had been outlasted by the church's discipline and authority. No doubt today he would have been an ardent member, indeed leader, of the Tridentine Mass Society.

as an "Unincorporated Association". A Legal Corporation exists in the USA to receipt donations. The appointment of a deputy executive officer was approved to assist Osei-Mensah in his expanding duties around the world.

Bruno Frigoli, La Paz, Bolivia, South American evangelism director of the Assemblies of God, was elected to membership on the committee, to fill a vacancy for Latin America.

Looking forward to the next plenary session of the LCWE itself in 1978, the Executive Committee approved a plan of retirement by rotation, of 48 members by which a new class of 16 members would be elected every two years.

The Executive Committee in its business session approved the registration of the LCWE in Kenya, Africa,

MYSTERY MAN

What is one to make of this brilliant baffling man? He could pass rapidly from gaiety to deep depression. He could write like an angel and then spit flame like a devil. Was he always rational? Was his religion a pose? Or at least an evasion of real Christianity?

True, he did suffer a brief attack of hallucinations at one period; and subsequently wrote the semi-autobiographical "The Ordeal of Gilbert Pinfold". But the Jesuit Martin D'Arcy who prepared him for reception into the church said of him, "I have never myself met a convert who so strongly based his assents on truth. It was a special pleasure to make contact with so able a brain." And Waugh's family who also at times felt the brunt of his tantrums seemed to smile on through the storms and were in fact devoted to him.

PARADISE REGAINED

Anyone who has read the "Sword of Honour" trilogy or "Brideshead Revisited" for example must acknowledge the subtle but powerful plea that he makes for Christianity as he understood it. In the trilogy who could forget Captain Guy Crouchback, descendant of one of the old English Catholic saints (not too unlike Edmund Campion whose romantic history Waugh wrote).

Crouchback stumbles along with his odd regiment, a sad and nostalgic figure, yet somehow in touch with a sanity that the mad world at war has forgotten or never known. And that sanity is implicitly but inextricably connected with his religion. Tied by a sacramental view of marriage to the unfaithful Virginia, he is lonely and yet strangely heroic; and at the end his piety and love even bring a measure of redemption to her.

Who could forget Lord Marchmain's deathbed repentance in "Brideshead Revisited" or the word of his promiscuous daughter as she turns away from her lover: "The worse I am the more I need God. I cannot shut myself out of my mercy."

So the mystery remains. No doubt all Christians would like to excuse their poor performance with Waugh's defence before Randolph Churchill: "You have no idea what I should be like if I wasn't (a Christian)."

And yet which of us has not at times breathed a prayer of thanks for God's deliverance from certain of the grimmer aspects of our own natures. In the last resort perhaps Evelyn Waugh was a wounded spirit, raging with pain and shame at our expulsion from the garden, crying out for that better world that will come upon us at the Day of our Lord Jesus Christ?

If we exercise a charity which Waugh believed in but did not always show we can certainly hope so.

SCHOOL OPENED

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The Archbishop unveiled the commemorative plaque while the large congregation watched on closed circuit television in the Cathedral.

The Headmaster, Canon M. C. Newth, who has held this position for 35 years and has recently returned from overseas, gave the address.

He said: "This service of dedication and thanksgiving marks the re-entry of this great school, with its close and living links with the Cathedral, into the new and truly magnificent St Andrew's House, a visible expression of the values important to our way of life, and a fitting backdrop to Sydney Square — the civic centre of Sydney."

WHAT!

You mean to say CMS BOOK-SHOP has been selling church robes all these years and I didn't know about it?

I always get my clerical wear when I go book-browsing at the Bookshop.

ROBES FOR CLERGY AND CHOIR

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Girdles
Surplices
Stoles
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White
Shirts
Collars —
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TG.P.5.66

SECOND "CALL TO NATION"

Twenty-five years ago, 12 prominent Australians, mainly spiritual leaders and Chief Justices of the various States, put their names to a remarkable document, styled: "A Call to the People of Australia."

In the main, their call was for honest work and a new effort to advance moral standards; for a better understanding of the nature of law and of its necessity as the principle of order in a free society; for deeper concern by citizens in public affairs and for more respect to be shown by the various sections of our society for each other, by the respective generations for each other.

In essence, what they were seeking was the positive renewal of our whole society.

The Call didn't change human nature. It didn't shock society into any major re-appraisal of itself.

But it did prompt many Australians for a time to turn aside from the courses they'd previously been pursuing to take stock of their situation, both individually and nationally.

There's reason to believe some were influenced permanently to change the course of their own lives.

But the momentum created by changing life-styles and patterns of thinking can't be arrested easily. Surely enough, they quickly re-asserted themselves and have since been magnified out of all proportion.

A quarter of a century later, it's now easy to see how much "on target" the original call was.

Accordingly, a new group of people, representative of our generation, is now drafting a fresh Call.

Community leaders, representing a broad cross-section



Mr Jim Cameron, MLA, former Speaker of the NSW Legislative Assembly.

of our people, are being invited to become signatories.

One of the prime movers of the original call, Sir Edmund Herring, a distinguished soldier and former Victorian Chief Justice, has promised his support.

In association with visit by Muggeridge

This is from a broadcast by Mr Jim Cameron, MLA, chairman of the "Call To The Nation" committee and broadcast over 2CH recently. Mr Cameron's speech was made on behalf of the Festival of Light.

It's intended that the Call will be publicly proclaimed at mass rallies being organised during October in association with the visit to Australia of Malcolm Muggeridge.

This visit is being sponsored by the Festival of Light, and associated church and community groups.

For Sydney, the high point will be a great gathering in Hyde Park on Sunday, October 10.

Certainly, the new Call will challenge all of us to proclaim afresh the spiritual bond between us and our Maker.

It's the only antidote to our worsening materialism and to the growing degeneracy of our art and culture.

It will have a message for all of us, for management and for labour, for age and for youth.

Let's hope it prompts us all to look closely at ourselves, and at the frailties and lower motivations which imprison and demean us.

Perhaps it will help to get moving what Lord Hailsham once called "The Revolt of the Old-Fashioned Squares." I haven't much appetite for revolts, but that's one for which I'd have some sympathy.

We genuinely need the silent majority to make itself just a little vocal — with restraint, with dignity, but in numbers and with a determination which can't be easily overlooked.

Above all, let's hope the new Call offers a stimulus to leaders of our media and

creative arts to use their great talents to uplift and to ennoble, rather than to demoralise.

I believe strongly that we have an opportunity within this great island of ours to strike an affirmative, uniquely Australian, cultural spark.

I'd like to see it illuminate our scene with all of the brightness of a magnesium flame burning in a darkened cavern.

It can be done, I know — if we but mobilise all of the civilisational will that's latent within us.

But let's be honest with ourselves, at the moment we're often little more than carbon-copy, rubber-stamp importers of the decadence of other countries.

We have a chance now to change all that. The Festival of Light, and all of the great denominations and groups that are working through it, are helping to make that chance real.

Malcolm Muggeridge's visit, we believe, will prove a wonderful springboard to better things.

The new Call to all Australians may well itself become a trigger, a detonator for an upsurge of positives, for a rebirth, renaissance of values that are precious to us all.

It's open to all of us to help, each in his own way. The Festival of Light will welcome any help you personally are able to give.

Evangelicals "muted on issues of racial injustice?"

Sir,

Like many others, I have long been disaffected by the selective criticism of the Protest movement.

Christian poetry

Sir,

re "Lord of the Dance"

A lady in my congregation once complained about my use of this song because she didn't approve of Christians dancing.

I am truly amazed that people are uptight because they imagine that the song is all about Jesus living along the Jordan, or fox-trotting through the fields of Galilee. Whatever happened to our sanctified imaginations? What a hash some of us would make of interpreting the Parables.

I would concede that Sydney Carter's song may not be suitable as a hymn in the context of a worship service, because it is not addressed to the Lord (as many of our traditional hymns are not either).

Surely, however, it is a brilliant piece of Christian poetry, vibrant with the joy of the power and triumph of our Lord, with the added invitation to receive the new life ourselves and to experience lives of true celebration.

Well did Jesus say "The letter kills . . ."

REV NEVILLE CURTIS,
Dandenong North.

Synod a time waste?

Sir,
Synod is upon us again! I was first introduced to Synod last year after being dutifully elected by our congregations as their representative. This being a somewhat awesome task, and with every endeavour, I used some of my holiday leave to take in as much of synod as I could.

But as they say — "first impressions are most lasting" — 1975, my first and lasting impressions, are of what I think was one of the first motions "Synod is a waste of time".

This to me was most interesting, even if the motion was not put — according to the language — why put such a motion? Surely the parliament of the Anglican

Church for Sydney diocese, as I understand it, was worth more than a comment than that! The decisions, the importance of it all.

But as day after day of Synod went by and as I looked over the seats of the Chapter House, it was obvious that to many there were more important things than Synod. The motion may not have been put — but to many it is still a fact of life, there are more important things than what appears to be an unwieldy giant. The great body where the articulated oratory gets first prize and the uninitiated sits and listens.

Does it really represent the people and their wishes? I wonder. The thoughts and needs of my people, how does one express it and how relevant does it appear. The area where we might expect to see the church marching forward is where it appears to be dragging its feet.

The congregation is where the church is alive to the facts of life. As for me this year and next I will try and do my duty to those who gave me the responsibility of being their representative but somehow, like many others, I would prefer to get down to more mundane things like sharing my evenings with the family and possibly the parish Bible study, and even more mundane, possibly visiting a friend. Someone else can put their head in the atmosphere — it's too dusty for me.

BARRY JAMES,
Mount Druitt.

Can Mass be "substantiated"?

Sir,

The real basis of opposition by Protestants to the Roman Catholic Mass is not whether the ceremony is said in the vernacular or Latin, but of that church's dogma of Transubstantiation.

The publicity given recently to some Roman Catholic priests in celebrating the "outlawed" Tridentine

Mass, is but a storm in a tea cup.

The dogma of Transubstantiation — which affirms that the bread and wine used in the Mass actually becomes the body and blood of Jesus Christ to be offered again by the celebrant priest as a sacrifice — is the real crux of the problem. It is because of this unscriptural teaching that Protestants base their opposition to the Mass.

It was because of this opposition to the unscriptural claims of Roman Catholicism that thousands of people were burned at the stake, amongst whom were Archbishops Latimer, Ridley and Cranmer, who were burned to death in the streets of London.

It is absurd, therefore, from Roman Catholic priests to claim that the "modernised" ceremony of the Mass is a sell-out to Protestants, when in fact no real change in the basic dogma has occurred.

The same could be said of other Roman Catholic dogma, including Papal "infallibility"; "Co-redemptrix of Mary"; the

• To page 8

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October 2-4, 1976

Guest Speakers: Dr Robert Wight, ABMS Sentani, Rev Robert Henry, Christian and Missionary Alliance.

January 29-31, 1977

Guest Speakers: Canon John Chapman, Board of Diocesan Missions, Sydney; Pastor John Buckle, Wagga Baptist Church.

Easter Convention, April 8-11, 1977

Guest Speakers: Rev R. Hemming, International Christian Fellowship, London; Rev R. Patfield, Convention Secretary.

ENQUIRIES: 94 1997

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Applications are invited for the position of Matron of a 34 bed Nursing Home at Eastwood.

A Christian general trained nurse with geriatric nursing qualifications or experience is required. Will need to commence duties in November and spend initial 2 weeks working in other Chesalon Homes to gain experience. May live in or out but live in preferred.

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For further information, ring 798 4328 or apply in writing to:

Miss E. Armstrong
The Director of Nursing
Chesalon Administrative Office
63 Prospect Road
Summer Hill, NSW, 2130



GENERAL SECRETARY OF SCRIPTURE UNION NSW

The Council of Scripture Union, NSW, invites applications from suitably qualified people for the position of General Secretary of the Movement.

The vacancy has occurred following the recent appointment of Norm Bennett to the position of General Secretary of Scripture Union in South Australia, and his subsequent resignation from the work in NSW. Mr Bennett will be taking up his new appointment early in 1977.

Applications will be treated with the strictest confidence and should be addressed to the Chairman of SU Council, Dr Keith Watson, 129 York Street, Sydney. Applications should be accompanied by names of three referees.

Further detailed information about the responsibilities and duties of the General Secretary can be obtained from Norm Bennett, SU Head Office, Phone: (02) 290 1944.

Closing date for applications is Friday, 29th October, 1976.



Anglican Home Mission Society

120 years of concern

HOW HMS WINS PEOPLE FOR CHRIST

"The Home Mission Society is just what its name implies — a missionary society right here in Sydney. And like any missionary society, its purpose is to win people for Christ."

That is how Archdeacon Robert Fillingham, General Secretary of HMS, sees the role and goals of the Home Mission Society of the Diocese of Sydney.

And he insists that HMS is a particularly important evangelistic arm of the church — because it is in touch with people whom the church would otherwise never reach.

"Girls and boys from the Courts, for instance — we



Archdeacon Robert Fillingham, General Secretary of the Home Mission Society of the Diocese of Sydney, always present the claims of Christ to them as we share their problems and seek to

help them," Archdeacon Fillingham said.

"Unmarried mothers, people in hospital, elderly people in all kinds of crisis situations — we're in touch with them everyday. And all our people are constantly alert to their unique evangelistic opportunities."

Emphasising the parallel between HMS and overseas missionary societies, Archdeacon Fillingham pointed out that people were not sent to overseas field jobs just to preach, but "to preach, teach and heal."

"It's the same with us," he said. "Like overseas societies, we always hope and

pray that our ministries of compassion will open the door for the Gospel message. And so frequently, they do."

"We're constantly finding that, in ways we never dreamed of, people have been converted and become convinced Christians through HMS."

This made it all the sadder that some people, including clergy, misunderstood the nature of the HMS ministry

and dismissed it as "only welfare work."

"Sometimes Home Mission people feel very lonely and quite rejected when they hear that sort of thing," the Archdeacon said.

"In actual fact, of course, they're preaching the Word every day."

"But they're encouraged to carry on when, for instance, they hear an elderly Chesalon resident, who hasn't long to live, say: 'Since I came into Chesalon I've made my peace with God.' And that, as an example, happens quite often."

One of the most exciting aspects of HMS work, according to Archdeacon Fillingham, is to see the "wonderful way" in which the right people for various tasks are provided.

"I'd like our friends to keep on praying that God will continue to prepare and lead the right people into our work."

"That's a vital prayer point for any missionary society — which, as I said before, is exactly what HMS is."

Costs exceed increased giving

Giving to the Home Mission Society during the last 12 months rose by 4.14 per cent — but a 22.2 per cent cost increase has occurred over the same period. As a result, HMS now faces a serious budget shortfall.

Announcing this, the society's Director of Administration (Mr Richard Gribble) said that several factors had led to the situation.

"Rising costs have meant that the Op Shops have been unable to contribute to the Society's general funds this year so far."

"Last year by this stage \$15,000 had been provided," he said.

"We have had to budget extra money for Carramar and Carinya hostels to an amount of \$19,000."

"Costs of chaplaincies, the counselling service and Charlton Boys' Home went up by 49.62 per cent and head office administration costs rose by 49.79 per cent, mainly through wage increases and the provision of much-needed additional staff."

"What's more, legacies — always the great unknown in our income — have not been received this year in the same degree as previous years."

Thanksgiving appeal

Against this difficult background, it was "most encouraging" that parish offerings and donations — due to the 120th Anniversary Appeal — were up by almost one-third.

"But we still need more money," Mr Gribble emphasised. "The society makes an urgent plea to its friends to give sacrificially and to pray that its needs will be met."

"It asks rectors to make these needs and opportunities widely known during the traditional Advent appeal period."

Gifts to the HMS 120th Anniversary Appeal may be made via the coupon in the advertisement on the next page.

New role for counselling service people

In this age when so much is said about society, the community and the environment, the Church of England parish concept should be seen as an advantage with great potential.

This must be the case as far as Christian social welfare is concerned.

During the last five years welfare services have become "community needs" orientated — decentralisation has been taken over by regionalisation.

Conferring with parishes about welfare services, the majority want services to be in close proximity to people and the service delivery people have a better understanding of the conditions people are exposed to in their environment.

The Church of England is fortunate in that it has resources in almost every suburb of the diocese.

The major resources are the Christian care group made up of people with varied experiences and potential for Christian service, and properties offering many possibilities for use.

Many parishes are using their buildings for community projects, such as pre-school kindergartens, play groups, AA meetings and many other activities.

Some parishes have difficulty in working out how to use their resources in the best possible way.

The "people" resource is often deployed in unsatisfactory ways for the person and the community.

Many have heard the words "what can I do?" and the non-response or delayed response because the needs of the area remain unknown.

During the last year the Counselling Service staff of the Home Mission Society have been working on a strategy for decentralising and ultimately regionalising its services.

The great majority of people seen by the social workers come from a community which is also a parish.

Each of the five general social workers employed in the Counselling Service has responsibility for an area or region.

Figures show that fewer interviews are being held in the Surry Hills office and more people are being seen where they live.

The Counselling Service like its parent body, the Home Mission Society, is a service organisation, so there is this working relationship available to parishes who want to avail themselves of it.

Parishes are beginning to see the value of this relationship and are deploying it effectively in meeting some of the needs their people experience.

However, there is another value within this servicing concept and that is the training of Christians who, prompted by the Holy Spirit, want to be of genuine help to their neighbours.

The social workers have knowledge and information, skills and expertise they want to pass on to these concerned Christians.

So the social workers have set up learning activities in various parishes with satisfying results for both teachers and recipients.

This can be seen as a utilisation of what we have. God has given much that can be used in making Him known.

The difficulty is how can resources be best deployed.

One must be able to recognise resources and these come in all kinds of ways that aren't always easily recognised.

At Carramar the pressures are off

When a young girl gets pregnant, she faces all sorts of pressure from family and friends — especially when she's making the big decision of whether or not to keep the baby.

But at Carramar Hostel, the HMS home for unmarried pregnant girls at Turramurra, the pressures are off.

Each girl is free to make the vital decision for herself, in an atmosphere of Christian love and concern.

While at Carramar, fully qualified obstetric nurses are on hand to help, until a girl goes to hospital, while social workers guide them as they ponder the right courses of action for the future.

Some girls make up their minds about keeping the baby at an early stage.

Sue, for instance, had decided to keep hers and was busy getting baby clothing together when she was only three months pregnant.

She did have medical approval for a legal abortion, but didn't go ahead with it.

"Mum was all right," she said, "but my father wanted me to have an abortion at first."

"He was frightened of what his friends would say

until one of them hit him and told him to wake up to himself — now he's all right."

Sue, who is 18, is learning to type while she is at Carramar. She left school at 14, and worked in factories, a supermarket and as a waitress.

Lisa, a mature 15, decided to have her baby adopted. "At first I didn't want to," she said, "but after talking to some social workers I thought it would be best."

"In the beginning my foster parents didn't want anything to do with me, but I've told them about the adoption and they feel a lot better."

Despite modern contraceptive methods, hundreds of unmarried girls still have babies each year in Sydney. And despite changing community attitudes, it's still a traumatic experience for many of them.

Carramar's Christian ministry continues to meet a very real need in our society.



Anglican Home Mission Society

120 years of concern

Opportunities in hospital chaplaincy

"I think hospital chaplaincy is the most exciting frontier work in the Christian ministry. I could at this time scarcely think of a more rewarding avenue of service."

That is how the Rev Stan Richardson, HMS Chaplain at the Royal Prince Alfred Hospital, regards his chaplaincy work.

And through it he finds many opportunities, not just to bring comfort, but the fullness of the Gospel.

"In hospital, we see men and women won for Christ," he says. "To see the peace and joy of Christ on many a face is the justification for our being in the hospital situation."

"For many, a hospital is a morbid place. For me, it is a place of victory — a place where we give thanks for the miracle of healing."

"For sure it is sometimes a place where many suffer and endure loss."

"But even against great odds, we see men and women finding the resources that God gives to conquer and to triumph."

To help make such a triumph possible is a challenging and difficult ministry, Mr Richardson admits.

"It requires much application and study of the Scriptures and their relevance to the needs of such people," he maintains.

"Then the chaplain has to realise that he's dealing with people rather than patients. He succeeds in his ministry when he shows concern and when the person feels that God is near."

One of the chaplain's main roles, Mr Richardson believes, is to encourage people to express their feelings.

"A true faith is not afraid to look reality in the face," he asserts.

"If an emotional wound is not lanced and released, it may fester and give trouble in the future."

"If I have a loss of any kind, the test of my faith is how far I can look at the pain of it — and still come out victorious in Christ."

Chaplaincy work in hospitals, courts and gaols is a demanding and costly part of the Home Mission Society's activities.

But as the testimonies of Mr Richardson and other chaplains indicate, it is infinitely worthwhile.

ROGER CLIMPSON TO SPEAK AT HMS LUNCHEON

Well known TV and radio personality, Roger Climpson, will be the speaker at the Charlton Boys' Home luncheon on Thursday, October 28, at 1.00 pm.

The home is situated at 16 Brunswick Parade, Ashfield, and a warm invitation is issued to friends of HMS and Charlton to attend. Please phone Pam Bell, 798 6486, if you can attend.

Government grant approved for Jannali Chesalon

Following Federal Government approval of a grant of \$494,228, work will shortly begin on the construction of a new Chesalon Nursing Home at Jannali, in Sydney's Sutherland Shire.

Tenders are about to be called, and building should commence within a few months.

It is hoped to have the new Chesalon open by the end of 1977 or early 1978.

As well as catering for permanent patients, the new home will also have some beds for elderly people needing care for limited periods.

As well, facilities are being planned that will enable Jannali Chesalon to look after 10 day-patients each day.

Announcing these developments, the HMS Director of Nursing (Miss Eileen Armstrong) said that Sutherland Shire's need for the home was very real.

"Our grant application was strongly supported by the Health Commission Geriatric Services, and the Council of Social Services in the Shire," she said.

"It was one of only 11 aged persons projects approved for immediate Government funding, out of 900 currently before them —

so that shows something of its urgency."

HMS already had a very good first-hand idea of the area's needs, Miss Armstrong added.

"Chesalon has operated a District Nursing Service in Sutherland Shire for the last 11 years," she said.

"In 1975 alone, our sisters made 2847 home visits in the Shire — and that's given us a very clear picture of the requirements there."

Total cost of the project will be at least \$700,000. That means the church has to provide considerably more than \$200,000, over and above the Government grant.

"Already there are active auxiliaries in parishes throughout the Sutherland and St George Rural Deaneries, working hard to raise money," Miss Armstrong said. "That's very encouraging!"

Completion of the new 52-bed home will bring the total number of Chesalon beds to 444 — still barely enough to scratch the surface of the need in the Sydney area.



Long Bay Gaol HMS Chaplain — Rev Keith Marr, serving Holy Communion.



Craftwork at a Chesalon home.



Anglican Home Mission Society



120 years of concern 1856/1976

That's a good start.

In 1856, the Home Mission Society of the Diocese of Sydney was formed to give financial support to new and struggling congregations in far-flung, semi-rural areas like Darlinghurst, Redfern and Waverley.

It's a job we still do today, in many corners of the Diocese. We also care for hundreds of aged people, boys and girls from the courts, and unmarried mothers. We arrange adoptions, run Op Shops and provide counselling, immigration and chaplaincy services.

In the process, we have a wealth of evangelistic opportunities — because we reach many people whom the Church would otherwise never reach.

After 120 years, the Society's ministry has broadened beyond the dreams of those who founded it. But we can't sit back and rest on our laurels. God is opening too many doors. And to follow His leading, we need the help and involvement of His dedicated people.

Like you.

Please pray for the work of the Society. If you aren't praying, then who is? Please support our Thanksgiving

Appeal by doubling your giving. That will help make our first 120 years what the Lord intended them to be. A good start in His service.

THANKSGIVING APPEAL

To: Anglican Home Mission Society
486 Kent Street, Sydney, 2000
(Phone: 61 7015)

Enclosed is my contribution of \$..... towards the HMS 120th Anniversary Thanksgiving Appeal (donations are allowable deductions for tax purposes).
☐ Please tick if receipt is required.

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Seeking to adapt old to the new

"The Eagle Life" and "Springs in the Desert" by J. H. Jowett
Pp 164 and 300 respectively
Baker Book House, Grand Rapids, Michigan
Paperback Edition, 1976
(Original Edition 1924)

These are two paperback reprints, in unaltered form, in the J. H. Jowett Library, consisting of studies in the Old Testament in general, in the first book, and in the Psalter in particular, in the second book, by a famous preacher of half a century ago.

The chapters are too short for sermons, though the style is that of a sermon in the old style; indeed, the books are much like those in the Boreham series, for those who remember them.

Perhaps the best way to consider them would be as brief devotional meditations on particular Bible texts, and, as such, some will no doubt find them helpful.

The doctrine is, of course, impeccable, but the style reads as wordy and rhetorical to modern ears, sounding something like an eighteenth century sermon.

Finally, I doubt whether any young people of today will read these books, and it is a pity, because they contain much good material; but I do not think that they will communicate to modern man.

What we need is somebody in each generation to do this; and it is no criticism of J. H. Jowett to say that he is two generations too old to do it. He did his job faithfully and well in his generation; now we must do it in ours.

But to all of us Jowett will show how to do it, and to older readers, he will doubtless still strike a chord.

The print and general lay out is remarkably good for a book of the period.

Alan Cole

Thirteenth Bible version

Later this year another version of the Bible — The Good News Bible — will be released in Australia, bringing the number of major Bible versions in Australia to a total of thirteen.

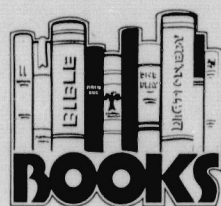
Many people are confused as to just which version is best for their needs and up until now it has been difficult to get a concise answer to that question.

However, this week the Anglican Information Office has published a simple and concise guide to the various versions of the Bible, called "Which Version?"

It was written by the Rev Ian Mears, who is a lecturer at Moore Theological College, Sydney and Adult Education Officer with the Anglican Board of Education in the Diocese of Sydney.

The book evaluates each version and pinpoints strengths and weaknesses in each and comes up with some interesting conclusions.

It is available from



Anglican Mail Order, 507 Kent Street, Sydney, 2000, for only eighty cents per copy.

Stimulus for prayer

"How much Prayer Should a Hamburger Get?"
Compiled by William J. Krutza
Baker Book House
Michigan, 1975

If the strange title of this little book attracts attention to the importance of prayer, it will have achieved a worthwhile goal.

The subject of prayer is treated in brief chapters by many different writers, providing interesting and stimulating hints and experiences for more meaningful prayer.

The book is ideal for a new Christian in its freshness and its direct application to busy contemporary life. On that account it will prove likewise a stimulus for those who may consider they are "old hands".

Robert Luscombe

LAUSANNE

• From page 2

Members of the Executive Committee present at Berlin were: Saphir Athyal (India), Kenneth Chafin (USA), Jack Dain (Australia), Nilson Fani (Brazil), Leighton Ford (USA), Akira Hatori (Japan), Armin Hoppler (Switzerland), Festo Kiven-gere (Uganda), Gordon Landreth (England), Gottfried Osei-Mensah (Kenya), John Stott (England), Peter Wagner (USA), and Thomas Zimmerman (USA).

Also present were consultants Donald Hoke (USA), Tom Houston (England) and Ramez Atallah (Canada).

Sermons from Wales

"The Gospel of Grace" by J. D. Jones
Baker Book House
\$US3.95

This book is from Baker's series "Ministers Paperback Library" and are the sermons of a Welsh preacher John Daniel Jones who lived 1865-1942.

His messages are easy to read and he certainly had a gift for assembling imaginative, well prepared material. The ones in this follow no specific biblical theme or book. They do however, set before the reader the pre-eminence of Christ — for this reason the book can be recommended.

However, this reviewer has a few reservations.

Firstly, his assessment of Jesus' attitude to the Old Testament Law is wrong, stating (p 58) that Jesus in the Sermon on the Mount, sets aside the precepts of the Mosaic law. What about Matt 5: 17-19? This is oversimplification. Secondly, his method is to take a verse then illustrate and apply it, even taking a verse from its context, ie, the parable (Mark 12: 6) and a verse of little consequence "Though art not fifty years old". John 8: 57. Surely expounding passages of Scripture is more worthwhile than isolated verses.

B. Holland

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A24-001 7.76

Riding high? or sinking low . . . ?

WHO HASN'T LONGED to stroll along a tow-path, board a barge and thrill to the experience of riding high (or sinking low) on the lock system?

Each year hundreds of British families hire a holiday barge and trip over the 5000-odd miles of waterways.

John and Carol, with their pushbikes on the bow and a comfortable cabin below, were entering their 100th lock when we arrived on the scene at Kidderminster.

There, with the austere statue of Richard Baxter overlooking us, John and I filled a lock with 28,000 gallons of water in less than five minutes by the simple expedient of turning a capstan and then gently unlocking the gates when it was time.

THE ENGLISH DROUGHT has seriously curtailed the holiday barges.

There was a curfew at this time and since then several canals have been closed.

Average speed is 4mph and with unscheduled stops to take a look at the surrounding countryside, it's a leisurely way to travel.

One of the most intricate systems is the Caledonian Canal. It took 44 years to complete and its 29 locks are still smooth in operation. The Caledonian was the brainchild of a Dumfriesshire engineer, Thomas Telford.

A whole series of locks in steps and stairs is on the canal near Fort William in Scotland.

THE SALVATION OF BAXTER (1615 to 1691) goes back to a labourer lending him a tattered copy of a popular work by a Jesuit.

This was followed by Alleyne's "Alarm to the Unconverted" being put into his laundry by a washerwoman and a colporteur selling a copy of "Bruised Reed" by Sibbes to Baxter's father.

Links in the literary chain continued to be joined after Baxter's conversion.

BAXTER WROTE BOOKS throughout his ministry,

An innocent abroad



perhaps provoked by the part that the printed word had played in his own conversion.

His "Call To The Unconverted" helped Philip Doddridge whose hymns we often sing, including "O Happy Day".

Doddridge was also an author of books, one of which was "The Rise and Progress of Religion in the Soul". This played a prominent part in world history through its effect on a young man called William Wilberforce.

It was Wilberforce's "Practical View of the Prevailing Religious System" which fired the zeal of Leigh Richmond (1772 to 1827) whose tract, "The Dairyman's Daughter", is still in print and has been used to bring thousands to Christ.

THE AMAZING THING about Baxter's ministry in Kidderminster was that it continued to bear fruit long after his departure and subsequent death.

The transformation from Baxter's ministry was still evident when Whitefield visited there 82 years after Baxter had left.

"I was greatly refreshed to find what a sweet savour of good Mr Baxter's doctrine, works and discipline remained to this day," said the evangelist.

Baxter's "Reformed Pastor" is being republished by Banner of Truth, with an excellent introduction by Dr Jim Packer.

THE KIDDERMINSTER STATUE RECORDS that Baxter's ministry was marked by "his Christian learning and pastoral fidelity in a stormy and divided age" (he ministered in the mid-17th century).

On Baxter's chair in the parish church is a tapestry-covered cushion worked with the words, "Lord Thy Word Abideth".

There is also a notice: "Please remember the blessed sacrament is reserved here and this is kept as a place of quiet and prayer."

NO 7. LAODICEA REV 3:14-22. "CITY OF COMPROMISE" — "THE LUKEWARM CHURCH"

The city of Laodicea was situated in a fertile valley on the bank of a river at the junction of three great roads.

The city was dependent for its water supply on an aqueduct which brought water from hot springs about six miles to the south. The church caught the attitude of the city.

Three facts are known about the city. (a) It was a banking city and extremely wealthy. When the city was partly wrecked by an earthquake, the inhabitants declined to receive any Government aid. They were rich, and they knew it. Therefore, they were unbearable, self-satisfied snobs.

(b) It was a manufacturing centre. Clothing and woollen carpets were produced from the valuable wool of the sheep of the area which was soft in texture and glossy black in colour. (c) It had a famous school of medicine producing, amongst other things, a remedy for weak eyes — a medicinal powder used in an eye-wash.

There were no extremes. There were hardly any very strongly marked features in the city. This is what made it so successful. The city could adapt itself to the needs and wishes of others, ever pliable and accommodating, content, full of the spirit of compromise.

The church caught the attitude of the city. Commendation None at all. The only one of the seven. The Laodicean church was absolutely and wholly condemned. There was no exception.

Condemnation (Vs 15-17) The Laodicean church was irreligious, half-hearted, complacent. It had not made up its mind either one way or another. The church people were proud, defiant and conceited.

They were not bothered with any consciousness of sin. They had arrived! In their own thinking they were not in any need of admonition, therefore they were lukewarm to any exhortation.

Lukewarm, indifferent, always ready to compromise with the temptations and allurements of the world, therefore they were rejected absolutely by Christ whose faithfulness and truth reject all half-heartedness, complacency and compromise.

The terms used are definite. The "cold" means frigid, icy. The "hot" means boiling. The reference is to the hot water from the springs outside the city which was lukewarm when it reached the city.

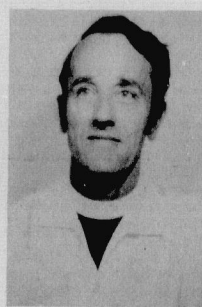
How often the evangelist finds an opportunity with the "cold" pagan, fellowship with the "hot" Christian, but he cannot do anything with the lukewarm.

Christ could not stand them. An emotion of Christ is seen here which is revealed nowhere else. He is not grieved, nor is He angry. He is disgusted.

The church is not accused of immorality, nor idolatry, nor of open apostasy because persecution was unknown. The condemnation was due to pride, self-satisfaction.

The church did not feel its need, but was content with what it had. It was neither truly Christian, nor frankly pagan.

Letters to the Seven Churches . . .



The Rev Gordon Robinson

their abundance of cloth; blindness, although the city had many physicians.

Their entire religion was so much sham, pretence, hypocrisy and they did not know it. "Pitiable" is the word Christ uses. Who is more to be pitied than a person who thinks himself a fine Christian, whereas Christ is thoroughly disgusted with him because he is lukewarm.

Warning (V16)

Christ is thoroughly disgusted with the Laodiceans, yet He reveals such grace. "I will . . ." is equivalent to "I am about to . . ." or "I will . . ." in the future if you do not change". He is waiting.

Exhortation (Vs 18, 19)

Christ says of the Laodiceans, "You say . . ." (v17), but then He goes on,

(a) It had to recognise it was poor and seek riches where true riches are to be found — not in its banks but from Him Who can sell "gold refined by fire".

Not given for nothing, bought with a price, the price of suffering and truth, fidelity and martyrdom.

(b) It had to recognise it was naked and seek to be clad, not with glossy black garments (of Sardis, 3:4) facturers but with white garments (of Sardis, 3:4) which the faithful wear, these will cover their shame. They are sold only by Christ, at a price.

(c) It had to recognise it was blind, but not incurably blind — but the physicians of its famous medical school could not help, only the salve

first move. Man must open the door, and he can refuse to do so.

He can only open the door when Christ knocks — Christ will not break in. This response of opening the door is conversion.

And in that act there is involved Divine, sovereign grace and human responsibility. Blessed fellowship with the Saviour can begin in this present life and is perfected in the hereafter when the conqueror sits with Christ.

Note — Christ provides for our physical life to live for Him (v 18) Christ gives eternal life that we might live with Him (v 20).

So, there is revealed in Revelation, chapters 2 and 3, the seven-fold condition of the churches of Asia Minor. Differences existed then — and they exist today.

The seven churches represent the entire Christian Church.

Were these churches faithful to their charge? The church is in the world today. Does it shine in the midst of the darkness of sin in this world?

Jesus said: "Ye are the light of the world" (Matt 5:14) — "and the seven lampstands are the Seven Churches" (Rev 1:20).

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Mainly About People

PERTH
Rev P. Givever has resigned to return to England.

WILLOCHRA
Canon N. Shelby-James retires from full time ministry on October 31st. He has been Rector of Jamestown for more than twenty five years.

Messrs B. Frost and P. Smith will be made Deacons on December 16th, 1976.

SYDNEY
Rev B. L. Bovis, rector of St Paul's, Harris Park has resigned, effective from 9th January, 1977.

Rev J. W. Pryor, CMS Missionary, has been appointed Curate at St Andrews Cronulla, from 6th September, 1976.

Rev G. D. P. Kains from Adelaide, has been appointed Curate at Christ Church, St Laurence.

Rev A. W. Hayman has resigned from the Parish of Austimmer, effective from 30th October, 1976.

LETTERS

• From page 3

"bodily assumption of Mary"; "Purgatory" and the deletion of the Second Commandment.

To base one's opposition on whether the Mass should be said in English, Latin or Swahili, is to over simplify the issue.

J. H. MORRIS,
Grand Secretary,
Loyal Orange
Institution of Victoria

Third World Seminar



The team for the Third World Seminar held at Sydney on September 10-11, 1976. From left: Dr John Haggai, Dr Chandu Ray, Dr Kyung Chik Han, Dr Victor Oliver.

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Renowned theologians to speak in Australia

Moore Theological College in Sydney has arranged for a new series of lectures by notable speakers from overseas each year.

The college's September "News Bulletin" announced details of the lectures which it said had been arranged because of the growing need of staff, students, parish clergy and well-informed laymen "to be stimulated at Biblical and theological level by scholars from outside the Australian scene."

The lectures will be given "by noted evangelical and Reformed scholars in the fields of Biblical and theological learning."

First lecture would be by Professor F. F. Bruce, who had agreed to inaugurate the series in September, 1977.

Professor Bruce would deliver five lectures on the relationship of the Old Testament to the New, under the general heading of "Promised Beforehand Through His Prophets."

Professor Bruce is Rylands Professor of Biblical Criticism and Exegesis in the University of Manchester.

He is a Fellow of the British Academy, and currently President of the International Society of New Testament Studies.

He is well-known as the author of more than 20 books, ranging from impor-

Moore College plan for lecture series

tant commentaries on Acts and the Epistles to the Hebrews, as well as a significant "New Testament History", to the popular volumes, "Are the New Testament Documents Reliable?" and "The Message of the New Testament".

As well as delivering the annual lectures at the College, Professor Bruce will interact with both students and staff by leading seminar and discussion groups in

areas of New Testament interest.

In line with the general intention of making the lectures available to the Christian public through publication, Professor Bruce has arranged that his five lectures be published as soon as possible after they are delivered.

Professor Bruce's visit has been sponsored by a number of clergy and laymen interested in the promotion of theological studies.

"Plans are already under way to invite other key evangelical and Reformed scholars to be guest lecturers for this annual series in 1978 and 1979," the magazine said.

"It is hoped that these academic lectures, together with the interaction with the visiting scholars themselves will lead to a deeper understanding of our Christian faith and with this, a deeper commitment to our Lord Jesus Christ."

Christian booksellers convene

The First Convention to be held under the name of the Christian Bookselling Association of Australia, was held in the Bankstown Town Hall, Sydney, September 6-9. Two other conventions had been held under the previous name of the Religious Booksellers' Group Convention, but the CBAA is now properly constituted.

The modern style, Bankstown Town Hall was an ideal location, with facilities for displays in the large audi-

torium; discussion seminars in the theatre; as well as a reception room suitable for the 220 guests at the formal dinner of the Convention.

27 exhibitors, using 44 display areas, showed the variety of products, new titles and standard lines available. Although some distributors reported "slow sales", others told of "two months' orders taken in a few days".

Seminars, catering for the 14 delegates, covered such subjects as "Selling Techniques", "Distribution in Australia", "Stocking and Selling Bibles" and "Systems".

The first meeting, referred to as the "Pacesetter Session", was addressed by Rev John Farr, Blakehurst Baptist. Acknowledging the role of literature, and the need of such, he challenged the booksellers to reach out to those outside the Church, with printed messages that can be read and re-read.

Guests from the United Kingdom, David and Pat Alexander, of Lion Publishing Company, also attended the opening session. David challenged those present to "Expand your Horizons" — by giving thought to setting up bookstores in the busy shopping plazas, "where the people are to be found".

He also stressed the need for quality productions, which could find their way onto the secular bookstores' shelves, such as their own "Handbook to the Bible" has already done. Mention was made of a Christian managing an ordinary bookstore, in New Zealand, and as such having an influence for the Lord.

Similar thoughts were expressed at the dinner, when TV producer, and world known story teller, Clifford Warne, addressed the gathering. "Get the right book, into the right hand, at the right time," he said. Aply illustrating his point, with actual cases of a person, with a knowledge of books, being



Friends meet from across the world, at the First "Official" Christian Bookselling Association of Australia Convention. Pictured are: Helen Harrison (Emu Book Agency) speaking with Pat and David Alexander (Lion Publishers) from United Kingdom.

able to positively suggest helpful titles to people in need, he called on those present to exercise such a ministry.

Dr Paul White of the "Jungle Doctor" fame was at the ANZEA display stand where his three new books were on show. The Bible Society featured their forthcoming *Good News Bible* at their stand.

The latest interest in Jimmy Carter as candidate for the American Presidency, led to special displays by Buchanan of Brisbane, in a book on Jimmy Carter, and at the Oracle stand, a book by Jimmy Carter's sister.

Cassettes, records, books, metal sculpture, novelties and writing material covered the high quality display stands. Orders were taken, standing alongside people listening to music and messages over headphones, dodging people kneeling down counting the number of lapel pins available on a display card... and then it was all over, for another year.

1977 will find the CBAA Convention in Adelaide. Already the committee has

CALL TO NATION

• From page 1

dealt with by other citizens' groups on other occasions.

The "Family Celebration" will be followed at 3.30 pm with a "Call to the Nation March" to the Domain for those who wish to watch or participate, with a large number of Salvation Army bands.

All those citizens who wish to share in this positive affirmation of what we believe and want for Australia, are invited to share in these free public family events.

been formed under the chairmanship of Brian Gesling (Christian Literature Crusade). In the meanwhile, many went away determined to Expand (their) Horizons. Ramon Williams

Opening of house-church

On October 3rd at 2.30 pm, Bishop K. H. Short, Bishop of Wollongong, will open the House-Church of St Andrew, Airds-Ruse-Kentlyn.

The occasion is unusual for two reasons — 1. It is the first time that the New Areas Committee of the Sydney Diocese has experimented with specially designed rectory, which will alter for services and meetings to be held with minimum interruption to family life.

2. It is the first time in the Diocese that a rectory has been built on land leased from the Housing Commission. The lease is for 21 years on a peppercorn basis, and has resulted in considerable savings to the New Areas Committee in land costs.

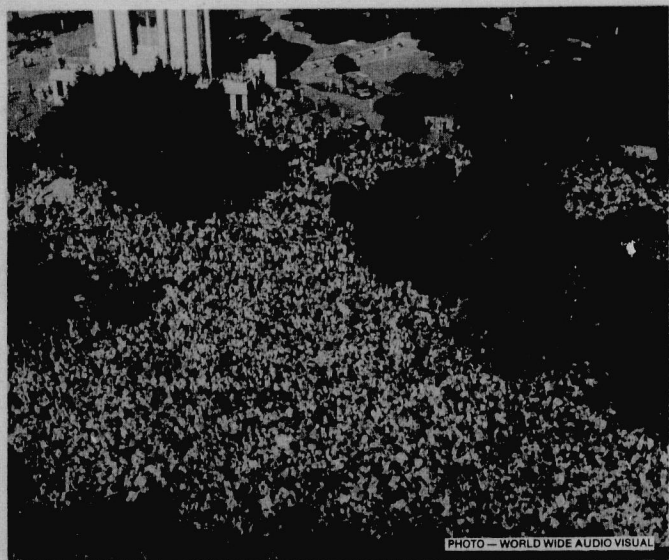
While the rectory has been under construction, services have been held in the local High School and a small, but committed congregation has been built up under the ministry of the Reverend Don Anderson. It is expected that the move to the rectory will provide a more concentrated and effective ministry to the area than has been possible without a clergyman in residence.

The cost of establishing and supporting ministries in the New Housing Areas of the Diocese is high and it is hoped that congregations and individuals will continue to see this work as being a definite part of their missionary giving.

The Australian
FIRST PUBLISHED IN 1880

No 1621 OCTOBER 14, 1976

35,000 JOIN IN GREAT RALLY



Part of the 35,000 people at the Family Celebration at Hyde Park on October 10.

After many months of planning, the Festival of Light held its Family Celebration at 2 pm on Sunday, October 10th.

Musical items preceded the main meeting, so that as people arrived to take up positions on the grass-covered slopes, they were entertained by a group of Christian singers and musicians known as Young World; the Salvation Army Sydney Congress Hall band and songsters; as well as boys' choir called The Marist Singers.

Chairman of the gathering was the Hon Milton Morris MLA, who opened the meeting with a message from the Governor of New South Wales, Sir Roden Cutler, VC.

Statements of Concern were brought by representatives of various denominations. The first being the senior Anglican Bishop of Sydney, the Right Rev Jack Dain. Others included Lt Colonel Godkin, Salvation Army; Rev Alan Walker, Central Methodist Mission; President of the Baptist Union of NSW Mr A. E. Kelshaw.

Special messages along particular themes, were then presented. Pro-Joy Message came

GOVERNOR'S MESSAGE

MESSAGE FROM HIS EXCELLENCY THE GOVERNOR OF NEW SOUTH WALES, SIR RODEN CUTLER, VC, KCMG, KCVO, CBE

On this 25th anniversary of the original Call to the Nation, I am pleased to accede to your request for a message to the Citizens' Rally today.

I believe that responsible people have to make their views known in a positive manner, and be prepared to take a firm stand if the standards of our society are to be maintained in this confused and complex world.

The standards set in the Bible are, as we all know, difficult to attain. Nevertheless, they are the basis on which our modern democratic society has evolved, and the principles there enunciated should guide our relationships with others.

Unfortunately, at present there is a world wide trend towards questioning everything and denigrating much which is good. There are many factors which have accelerated this trend, but I have no doubt that unless we as a community and as a nation take stock of the position now we shall have lasting regrets. It is easy to be critical of violence, of antipathy, of some of the features of the affluent society, and of a general disregard for the rights and the needs of others. It is obviously more difficult to take a positive attitude, to express constructive views, to define aims, and to place principles and the public weal before personal interests. We must, however, constantly and conscientiously strive to do this, and by our own behaviour and efforts work towards a better and more concerned society.

I wish the Citizens' Rally in Hyde Park today success in their efforts towards this end.

A. R. Cutler, Governor.

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Archbishop Loane delivers his Presidential Charge at the opening session of Sydney Diocesan Synod, 1976, in St Andrew's Cathedral Chapter House.

Sydney Synod meets

The Synod of the Anglican Diocese of Sydney commenced its 1976 Session with an address in St Andrew's Cathedral by Mr Malcolm Muggeridge, and the Presidential Charge in the Chapter House from the Archbishop, the Most Rev M. L. Loane, KBE.

In his charge, Archbishop Loane touched on Church Schools, an Australian Prayer Book, the Gospel and social concern, and the Gospel and proclamation.

He spoke about the nature and quality of education in Church Schools in the light of the fact that a report from the Diocesan Board of Education was to come before the Synod.

"The staff of a Church School", he said, "ought to consist of those who are freely committed to the character and principles of Christian education. It is desirable that a Master or Mistress should be a committed Christian; but Christian interest is no compensation for lack of professional ability. Therefore one of the most demanding duties for the Head of a school is to find and appoint persons of Christian character and professional ability."

Archbishop Loane informed the Synod that the first Ordinary Session of the General Synod of the Church of England in Australia would assemble in Sydney in August 1977 in the presence of Lord Ramsey of Lambeth, formerly Archbishop of Canterbury. The most important matter on the agenda for that Synod would be a Canon to adopt and authorise an Australian Prayer Book for use together with the Book of Common Prayer of 1662.

He pointed out a procedural problem: "A Canon of this kind must be treated as a Special Bill unless a specified majority agree to treat it as an ordinary Bill. If

it were dealt with as a Special Bill no finality could be reached next year. It would have to be referred to each Diocese for their consideration in detail and for report back to the next Ordinary Session of General Synod which may not be convened before 1981. Therefore it is to be hoped that the proposed Book will be sufficiently free from controversial material to justify general agreement to proceed with it as an ordinary Bill"

He also pointed out the difficulty of General Synod addressing itself to the text of the Book sentence by sentence. He said: "The only hope it seems to me is that a spirit of modernisation and sweet reasonableness will prevail, and that no controversial innovations will be incorporated in the Book with which the Canon will deal."

Archbishop Loane said the 1662 Prayer Book established a hold on the minds and hearts of people which endured for 300 years. "But if it is hard to conceive of a Book that was composed by a

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- Malcolm Muggeridge speaks to the Church Record — Page 3.
- Letter to the editor — Page 4.
- Text of Call to the Nation — Page 5.
- Book reviews — Page 6.
- New Bible study series — by Rev Jim Ramsay — Page 7.
- Mainly about people — Page 8.



Un-named Australian reading the Call to the Nation at Hyde Park. Standing behind are: Mr Milton Morris, MLA; Dame Monica Gallagher; Dean Shilton; Mr Kevin Stewart, NSW Minister for Health; Bishop A. J. Dain; Mr and Mrs Muggeridge; and Cardinal Freeman.

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