

Rev J. F. W. Mason will resign as Rector of Mowbray parish on 1st August, 1977, not retire as previously advised.

Owen Dykes appointed Dean of Bathurst

The Rev Owen Dykes, Rector of St James, Turramurra, in Sydney, has been appointed Dean of All Saints' Anglican Cathedral, Bathurst.

He succeeds the Very Rev Ronald Edwards, who resigned because of ill-health.

Mr Dykes was ordained in 1954 and has been minister at

Pagewood 1954-57; Port Kembla 1957-60; and Penrith 1960-66. He has been Rector of Turramurra since 1966. He takes up the new appointment late July.

PARTNERS IN MISSION CONSULTATION

The Standing Committee of the Anglican General Synod — the church's national executive committee — decided at its meeting in Sydney, April 14-15, 1977, to hold a "Partners in Mission" Consultation for Australia in April, 1978.

The church's Missionary and Ecumenical Council had recommended that the Standing Committee meet for three days in a residential conference with six overseas contributors and representatives of national Anglican interests.

Bishop Gerald Muston, Assistant Bishop of Melbourne Diocese, explaining the consultation, said: "Partners in mission consultations have been held in many parts of the Anglican Communion. They are designed to allow the church in each country to look at its own mission and to strengthen the partnership ties between the Australian

Church and other branches of the church in countries in our part of the world.

"We want to hear what Christians in developing Third World countries want to say to us. We believe that they have serious things to say to us in our affluence. It's a kind of missionary work in reverse.

"But it is primarily a close look at how the church in Australia is tackling its own mission to the community in which it works."

It is proposed that Christian leaders would be invited from India, Pakistan, Japan, Latin America and New Zealand.

Liturgical experts for Sydney

English Prayer Book expert the Rev Colin Buchanan will be in Sydney in June.

A lecturer at St John's College, Nottingham, he is a member of the Liturgical Commission of the Church of England, and has published through "Grove Books" a series of booklets on liturgical revision.

Mr Buchanan will preach at the 7 pm service on Sunday June 19 at St George's Paddington. He will speak at Moore College on June 20.

At 2 pm on the afternoon of Monday, June 20, he will speak at a seminar for clergy at St John's, Darlinghurst,

on the subject "Evangelicals and Contemporary Liturgy". There will be a \$2 enrolment fee for this seminar.

At 7.45 pm the same day, Mr Buchanan will speak at a public meeting at St John's, Darlinghurst, on the topic "Trends in English Anglican Evangelicalism".

Both the clergy and public meetings have been arranged jointly by the Rev Bruce Wilson of St George's, Paddington, and the Rev David Crawford of St Mark's, Malabar.

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Workshop on Apologetics and Evangelism at Moore.

A three-day workshop on apologetics and evangelism will be held at Moore Theological College next month.

It will run from Monday, May 16, to Wednesday, May 18.

Main aim of the workshop will be to provide instruction on producing evangelistic and apologetic articles for the media.

It will also encourage Christians to:

- Think out issues of apologetic and evangelistic concern.
- See the value of theological education, especially of Moore College.
- Keep in contact with recent university graduates

ISLANDERS TO WORK IN COUNTRY PARISHES

Three clergymen have arrived in the Diocese of Grafton from the Torres Strait Islands to gain experience in larger parishes and undergo further study.

Whilst in the Diocese they will be under the direction of the Rectors of Murwillumbah, Lismore and Kempsey, as well as their examining Chaplain, the Rev Wal Ogle of Thursday Island, who directing their course in "The Diploma in Ministry".

The Rev Edmond Blanket has been appointed to Murwillumbah, the Rev Stanley Waigana to Lismore and Archdeacon Michael Bani to Kempsey.

The Parish of Lismore has a unique association with the Diocese of Carpentaria. The present Rector, the Rev Dick MacFarlane, was born there during his father's 18 years' service in that Diocese. The Rev W. H. MacFarlane is described by the Australian author Ion Idriess as a travelling priest who introduced him to dozens of local leaders and identities in the north.

One of the assisting ministers in Lismore, the Rev Ron Beattie, also served in Carpentaria and two of his children were born on Thursday Island.

by encouraging them to utilise their "secular" skills in the cause of the Gospel.

Anyone is eligible to apply for enrolment, particularly teachers, staff at tertiary institutions, graduates of Moore College and students. The daily programme will start with Bible study, prayer and an apologetics lecture.

The rest of the day will be given over to private research and consultations, with small seminars at night.

Resources of Moore College and Fisher Libraries will be available.

Instruction will be given on advertising, use of the press and contacts through specialised groups and fellowships.

The Rev John Reid is chairman of the committee. The secretary is the Rev John Webb of the Department of Evangelism.

HMS appeal for used clothing

The Anglican Home Mission Society has launched its fourth annual appeal for used clothing.

Archdeacon R. G. Fillingham, General Secretary of HMS, said that with winter coming on and with the present level of unemployment, many families are in desperate need of good used clothing.

"Our Counselling Service staff of 16 people distribute these clothes to needy families.

"As well, there are many needy people who are too proud to accept used clothing as a gift. That's one reason why we run Opportunity Shops.

"Our shops give such people the opportunity to preserve their dignity by paying a small price for the clothes they receive."

Anyone who can help can simply phone 798 7888 to arrange for a van to collect the goods. Financial help is also needed.

LECTURE GIVES NEW IDEAS ON ORIGINS OF SYNOPTICS

A new theory explaining the origins of the Gospels of Matthew, Mark and Luke, and how they related, was "unveiled" in a Tyndale Paper in Melbourne and Sydney recently.

This Paper, which challenges the usual theory about these Gospels (the "Synoptics"), is likely to cause considerable controversy amongst students of the New Testament.

The Paper is the result of several years of study of the Synoptic Gospels by Rev Dr B. Ward Powers. Dr Powers presented his Paper at the March meeting of the Tyndale Fellowship for Biblical Studies at Ridley College, Melbourne, where it was discussed by members of the Fellowship.

Dr Powers explained that the new theory involved a break with all present approaches to resolving the "Synoptic Problem".

"These all assume," he said, "that one or other of the Gospels must have been written first and the others later, and the question to be decided is what that order was.

In particular, the theory which is most widely held at the present time is that Mark's Gospel was the first to be written, and was the basis for the Gospels of Matthew and Luke, which were written between 75 and

90 AD (the author of Matthew's Gospel not being the Apostle Matthew). But there are a great many aspects of the Synoptic Gospels that this Markan Priority view cannot account for."

The new hypothesis developed by Dr Powers is based on recognising the possibility that instead of being first published as a whole, one Gospel — Matthew — was issued progressively in sections.

There was a mixed reaction to this hypothesis at the Melbourne meeting. Some members thought that this opened up new possibilities in Synoptic investigation, but others considered that the idea that Matthew would publish some parts of his Gospel separately could not be substantiated.

Printed copies of the Paper are available for \$1 each from Dr Powers at 259A Trafalgar Street, Petersham, 2049. Dr Powers will present his Paper in Sydney at a meeting arranged by the Tyndale Fellowship held at the United Theological College, Enfield, on Friday, May 6.

The Scriptures speak today...

By Canon John Chapman

THE SERVING PEOPLE

"The Son of Man came not to be served but to serve and to give his life a ransom for many." Mark 10:45

This statement of Jesus came in response to the status bid made by James and John. They ask if they may sit on his right hand and left hand when he comes into his kingdom. The other disciples are very indignant. Jesus draws them to himself and explains that status has no part at all in the Christian's thinking. True greatness, for the Christian, is in becoming the servant of all.

JESUS SERVES MANKIND

Jesus' whole life was given over to serving mankind. We like to think that we are self sufficient people in our world. However the bible makes it clear that Jesus was the agent of the creation and he also is the sustainer of the creation (Col 1:15-17).

We are indebted to Him for life and breath and everything.

Without his providential care we could not exist. However, Jesus has served us by being redeemer as well as creator.

JESUS SERVES US IN DEATH

Jesus gave his life as a "ransom for many". His death was the death of sin bearing. He serves us as no other man can. He takes the punishment which our sins deserve. Being without sin, He is able to substitute Himself in our place.

Had Jesus not served us in this way we would still be unforgiven, under God's wrath, and hell bound. Jesus serves us at our point of real need.

WE MUST ALSO SERVE

There is no doubt as we read this account in Mark 10, that the Lord Jesus expects us to serve one another. Mankind is still in desperate need of forgiveness. They still need to be saved.

The preaching of the gospel still remains the way God chooses to draw men and women to Himself.

The mark of the true disciple is service. Men cannot be served in a better way than through the preaching of the gospel. Do pray that we will be able to repeat of any grand notions we may have of ourselves which prevent us from fulfilling that "servant" role.

Student leader to tour Australia.

A provocative campus speaker on student revolution in Third World countries will visit Australia in May to address student groups.

He is Dr Burki, an Associate General Secretary of the International Fellowship of Evangelical Students (of which the Australian Fellowship of Evangelical Students is a member body).

He comes with a wealth of experience in student work from every continent in the world.

His stay in Sydney will be from Monday, May 23, to Friday, May 28, and he will be meeting with members of the AFES affiliate groups in

Sydney, the Graduates' Fellowship, the Nurses' Christian Fellowship.

He will be available for interview with members of the news media from 12.30 pm to 2 pm Monday May 23 at St Andrew's House, Sydney Square.

Dr Burki's areas of expertise and abilities range over educational psychology, student movements around the world, problems in human relationships, literature and philosophy. He has just returned from a tour of Russia.

MOORE COLLEGE ENROLMENTS UP FOR 1977

Moore College began 1977 with a record enrolment of 55 first year students. These included 39 men training for a full time ministry of one type or another; 7 men and women who are being trained by arrangement with the Youth Department of the Diocese of Sydney; and 9 women enrolled through Deaconess House.

In addition, there are a number of people who are taking some College first year lectures part-time. Of the thirty-nine men, almost two-thirds have been accepted as candidates for the Diocese of Sydney, while the remainder are either independent students, or are being trained for ministry within the Continuing Presbyterian Church.

More than 70% of the new students are 25 years or over, some coming with considerable experience in professional fields. Eleven are married with two or more children, and a commitment to four years training in-

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BISHOP KERLE CHALLENGES RALLY

Friday, April 29, the Bush Church Aid Society held a Service of Thanksgiving in Sydney's St Andrew's Cathedral, followed by the Annual Rally in Chapter House.

The New South Wales Secretary of the Society, Rev Wakely Wade, the Linnet Choir; and other clergy, took part in the Cathedral Service.

The sermon was delivered by the Right Reverend R. Clive Kerle, who exhorted the congregation to be "eager beavers" for the Lord.

"The outcome of faith and knowledge is a zeal to share the knowledge that we have and to share our experience of Christ, with other people. St Paul says never to lose that sense of urgency. Have you lost it? Never lose that sense of urgency. It's important to the 'eager beavers' in the work of the Kingdom of God."

His exhortation to be concerned; to show love and generosity and to be generous in service, was heard by a crowded Cathedral.

Two bus loads of elderly people had come from the Mowll Retirement Village, as well as many others who had

made this, their annual "pilgrimage" as members of the "BCA Family". The enthusiasm and loyalty of those attending was evident throughout both services.

When asked, one Church officer remarked, "Oh yes, we know of other missions, but this is a work we not only know, but love! When a BCA deputationist visits our church, he tells us ABOUT the work! The people then know the ministry involved; the difficulties and challenges. Then they give their support and prayer. I wouldn't miss this one night of the year, for anything."

This was the atmosphere, from the beginning of the Cathedral Service, at 6.30 pm, until the close of the Rally. Here were people who regarded this as "their

mission". The concern to evangelise, by the missionaries, was equally shared by their supporters.

A highlight of each Annual Rally was the audio-visual prepared and shown by Mr Laurie Calder. This was no exception. "Only God Can Make a Tree" contained excellent quality slides, accompanied by a taped commentary expertly prepared by the Anglican Radio Unit.

The work at Coober Pedy was told in detail by the missionary, Rev Kerry Medway. Up-to-date news from the field, BCA work across Australia, was given by the Federal Secretary Rev T. J. Hayman.

Rt Rev Kerle again spoke briefly, as did the newly appointed President of the Bush Church Aid Society, the Archbishop of Sydney, the Most Rev Sir Marcus Loane.

The Archbishop spoke of Australia being so empty, with such scattered settlements; such lonely people. "There are places like a mining township, with a concentration of population, that are so isolated and so cut off. Not only the contacts which we enjoy, but far more importantly the opportunities which we have for Christian fellowship; for Christian worship; for Christian instruction.

"All the ends of Australia, and the heart of Australia as well, needs to be taught to look unto Him, that they may be saved, for He only is the Lord God. There is none else.

"This was the only reason for the BCA coming into being, and down through the years being maintained. The only motive for men and women to offer themselves for its service; and the only driving force behind the support which it has so relied upon in the past and encouraged to look for in the future." With such a "motive", and such a "family", the BCA obviously has a unique role in the evangelising of Australia.

Ramon Williams

SYDNEY DIOCESE ON FUNERAL RACKETS

In a submission to the NSW Prices Commission and the NSW Department of Consumer Affairs, the Anglican Church in the Diocese of Sydney has called for price control of the funeral industry. The report said:

"Because of the vulnerability of people at the time of bereavement, especially if it is sudden, we recommend that the Prices Commission institute a system of price control for the funeral industry, so that 'customers' can clearly understand that there are standard charges for standard services in connection with funerals; with the result that they could freely choose an economical funeral for family reasons and know that they are not being exploited.

"Such a standardised price system could be advertised and made known to the public generally, and then in time of need a funeral director would be able to indicate this price list immediately.

"We believe that such price control would have the support of clergy because it would remove a constant anxiety at possible exploitation of vulnerable people.

"We believe it would also have the support of the public at large who, because

of their natural disinclination to talk about death and funerals, seldom make funeral prices a matter for public discussion until they have an immediate personal reason."

The submission, prepared by the Rev Alan Nichols, Director of Information, also covers such areas as: exploitation of the bereaved in a time of shock, occasions of exploitation in connection with funeral societies, and possible exploitation in connection with perpetual care of graves.

EVANGELICALS AFTER KEELE

English Evangelicals gathered at Nottingham University last month for the second National Evangelical Anglican Congress. The first was held at Keele, 10 years ago.

Some 2000 delegates gathered to hear and discuss a series of papers on various aspects of the theme "Obeying Christ in a Changing World". The Congress was chaired by Rev John Stott, and was addressed by such notables as the Archbishops of Canterbury and York, Dr Jim Packer, Colin Buchanan and Michael Green.

There is to be a full statement on the Congress to be published shortly but a declaration of Intent was overwhelmingly passed at the final plenary session outlining the general direction Evangelicals wish to go in the future. It stated:

"We have met together in the name of Jesus Christ at the second National Evangelical Anglican Congress at Nottingham. We thank God for our evangelical heritage in the Church of England. Today we reaffirm Christ's lordship over our lives, and therefore commit ourselves to the following particular declarations of purpose.

1. We bind ourselves to proclaim, explore and defend against current misconceptions the biblical faith in the deity of Jesus Christ and in his role as the only Saviour of man through his death in our place and his risen life.

2. We acknowledge that our handling of inspired and authoritative Scripture has often been clumsy and our interpretation of it shoddy, and we resolve to seek a more disciplined understanding of God's holy Word.

3. Rejoicing in the grace and gifts of God which "charismatic" and "non-charismatic" evangelicals find in each other, we pledge ourselves to work with and learn from each other, in mutual trust and common dependence on the Holy Spirit.

4. In grief that we find ourselves at a distance from our evangelical brothers in other denominations, we undertake to seek closer fellowship and co-operation with them in informal consultation, in shared worship, and in united outreach.

5. We recognise that all members of the body of Christ, depend upon each other's ministry, and we pledge ourselves to seek ways of making this fellowship more effective in all our churches.

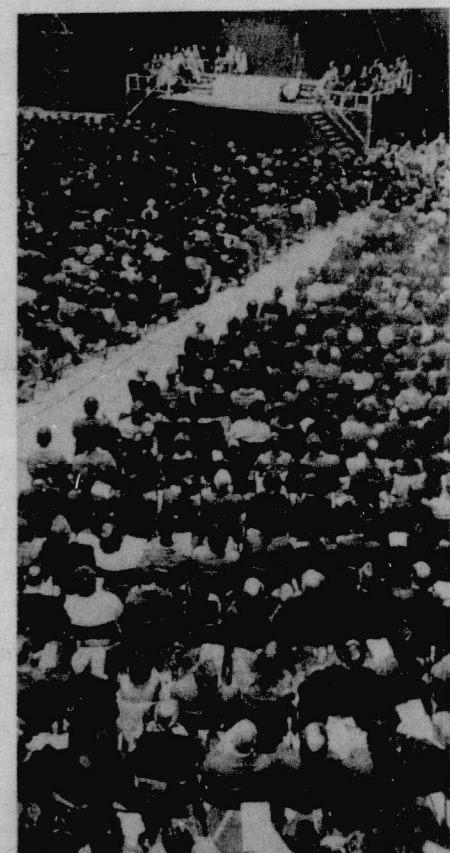
6. We reaffirm our commitment to the goal of visible unity in Christ's church, and declare our conviction that the starting-point of visible unity is a common confession of faith in Christ, leading on to the fellowship of congregations at the Lord's Table.

7. Deeply regretting past attitudes of indifference and ill-will towards Roman Catholics, we renew our commitment to seek with them the truth of God and the unity he wills, in obedience to our common Lord on the basis of Scripture.

8. We repent of our lack of urgency in mission, and resolve with God's help to establish as the priority in all our churches the task of mak-

ing Christ fully known.

9. We repent that we have been backward in facing



An attentive audience listened to the Archbishop of Canterbury as he gave the Communion address at NEAC.

ON OTHER PAGES

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- On and off the record — David Hewetson — Page 2.
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- Overcoming fear in evangelism — Leighton Ford — Page 5.
- An innocent at large — Donald Howard — Page 7.

MOORE COLLEGE
LIBRARY

Our Risen and Ascended Lord

"The Lord has risen indeed and appeared to Simon." Such were the words which jabbed to life and hope our dispirited spiritual forebears. Jesus was alive. Death was defeated. What next?

Indeed, what next? What could resist this mighty Lord? "Lord will you at this time restore the Kingdom to Israel?" What happened? ... he was lifted up and a cloud took him out of their sight. Jesus ascended into heaven.

Climax or anticlimax? Luke's Gospel says the disciples returned to the city with great joy. But were they perplexed at the course of events? Was it what they expected? What did his ascension mean? What does it mean? Jesus had counselled them that it was for their benefit that he should be removed. While he remained the Spirit would not come. When he departed he would send the Spirit to them (John 16:7).

It is not hard to believe that the disciples were less than enthusiastic about the prospect of Jesus leaving them. They were yet to learn the lesson of not depending upon his visible bodily presence. They had no conception of what was involved in the coming of the Spirit. To their already dazzled minds a new era was being opened.

From our vantage point we are able to see, as they could not just then, our Lord's Ascension as a thing of fulfilment and promise.

It fulfils and justifies our deepest conviction that Jesus is from heaven. He returned to the Father from whom he came. It means that we are not mistaken in exercising faith in him as the Divine Saviour, the God-man. He who is both Lord and Christ.

In the language of the letter to the Hebrews Jesus is our great High Priest. In the virtue of his reconciling death he has passed for us into the presence of God. There he continues. There he intercedes for us. Thus by his sacrifice and intercession our salvation is secure. Here is a hope which will not disappoint us.

He ascended to take his place at the right hand of the Father. From this position of approval and glory he sent, as he promised, the Holy Spirit, the Counsellor. We now rejoice in his gift of the Spirit as a token of the new age into which we have been born. Exalted to give repentance and faith, Jesus gathers a great company that no one can number. From his throne in Heaven, he continues to this moment, that eternal purpose of which his death was so vital a part. It is his regal authority which encourages us to continue to make disciples.

The ascended Lord sustains the church which he died to win. We are seated with him now in those heavenly places. Our life together is sustained and matured by those gifts which he gives, that we might grow up into him in every way.

Then last, but certainly not least, is the promise that our ascended Lord who has gone to prepare a place for us will come again and take us to be with him. We will be where he is. Death will be defeated and he who reigns at God's right hand will openly declare his rule. In that day God will be all in all.

Praise God for our risen and ascended Lord.

R. H. Goodhew

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10.00 am — Prayer
11.15 am — "Faith, Obedience, Reward"
2.00 pm — "The God Who is There and Speaks the Truth"
4.00 pm — "Treasure in Earthen Vessels"
Light Lunch Available



ON & OFF THE RECORD

BY DAVID HEWETSON

Medieval Meditation

Our local school has just had a Medieval Fayre. The Principal was dressed as a Canterbury Pilgrim, and staff and pupils as knights, knaves, noblemen, maids, monks, ladies, peasants and yeomanry.

We were fed hunks of bread and cheese washed down with cider, lamb off a spit, and slabs of pie, and sold knickknacks, trifles, nosegays and other assorted stuff. On sale was shrink (or was it stink) potions and — a master stroke this — beggars wandered through the crowds gathering up the small change we thought we had saved.

I passed a monk in the Scriptorium who murmured quietly that he hoped it would not jeopardise his membership in the Uniting Church. It was all marvellous well done, and exceeding merry withal.

PILGRIMS GOING BACKWARDS?

The Principal looked great as a Canterbury Pilgrim. He is a true pilgrim as it happens, a staunch Methodist whose witness is greatly appreciated by those who take weekly RL. Actually he very nearly dressed himself as a Medieval Bishop but decided for the Pilgrim instead.

He had already approached me about using my robes, and I had even managed to borrow a crook for him (don't ask me how; I certainly do not keep one in my haversack). I must say that this gave me a lot to think about. I said to myself "It is a sobering thought that in 1977 when the local school wants something medieval it approaches the local Anglican minister." I cannot say that I was too comforted by it.

I insisted that if the Principal was to borrow the robes he would have to look significantly different to the way I look Sunday by Sunday, or it would all be very counter-productive to my cause!

OLDER THAN OLD

To say that a thing is "Medieval" is, of course, quite a slur these days. Cautious dictionaries tell us that it merely means "pertaining to the Middle Ages". But we all know that it has about it an aura of superstition, the mindless following of outward traditions, 'dumb and dark ceremonies', etc, not to mention unhygienic drains,

political despotism, religious persecution, and so on. It is the very opposite to being modern, enlightened, tolerant and progressive.

Nobody wants to get lumbered with that image these days. We would all like to think that the faith we proclaim is relevant, up-to-date, and in touch with the times. We are, of course, stuck with the fact that our message is based on events considerably older than the middle ages. There is no changing that; and all attempts to do so end in dismantling Christianity altogether. The fact is that for a revelation to be historical necessitates that it also occur at some particular time, place, etc. Antiquity is therefore inescapable.

NEWER THAN NEW

But once that base is laid the Gospel is applied to all ages, imprisoned by none.

As one recent theologian said, Christ's coming is an "open incident". Its significance is projected forward from its base; the structure soars upwards from the foundations. A number of times in history the Christian edifice has had a very distinctive form, eg, in Medieval times when Christianity became the 'folk religion' of Europe.

This naturally tends to influence the shape that future expressions will take, sometimes to lay a very heavy hand on it indeed. As in a building there is no escaping the moulding effect of such 'lower' layers. But if the builders built well (and some of them did) it will not put a freeze on the future either.

MODI-EVIL

After all, when all the evils are swept aside, the Medieval world-view was a powerful vision. Was it not C. S. Lewis who said (something like this) "medieval man stood at the foot of a ladder which reached upwards to the feet of God; modern man stands at the top of a ladder which stretches downward into the primordial slime." For a fuller appreciation of Medieval thought read Lewis' "A Discarded Image".

Well, no one wants to be 'medieval' if it means being archaic. Personally I deplore all that about our churches which presents them to the world as antiques. But if we can do half as well as the best Medievals did in presenting to our world a consistent Christian view of life, then we shall have done rather well.

Then I will be glad to be called a Medieval. And the Principal can have my togges anytime.

GIPPSLAND SYNOD — USE OF RESOURCES

The Synod of the Diocese of Gippsland met on the Anzac weekend at Yarram. Among some of the resolutions passed were:

1. That this Synod deplores the continued greed and consumerism of so many Australians and urges upon all members of Synod the importance of awakening our leaders and the community's conscience to a truly Christian use and stewardship of our resources. (Passed.)

2. That this Synod notes that the present economic system depends on continuing expansion for stability and therefore induces unnecessary consumption in the community. (Passed 53-48.)

3. That this Synod urges upon all members the serious consideration to alternatives to continuation of the present economic system.

4. In view of the many serious risks involved in uranium mining and the nuclear fuel cycle, this Synod asks that there be informed and rational debate on further research into the risks involved and further research into alternative energy sources. (Passed 46-39.)

EX-BOXER CLAIMS BORN-AGAIN EXPERIENCE

George Forman, the world's former heavyweight boxing champion, has shared his "born-again" Christian experience with Dr Robert H. Schuller's "Hour of Power" television program.

Mr Forman joined Dr Schuller again at the Miami Marine Stadium for the Easter Sunrise Service and repeated his testimony.

The minister asked Mr Forman to work with him at a new Development Centre in Southern California to serve youths of all ages and ethnic backgrounds.

THE SOUTHPORT SCHOOL GOLD COAST, QUEENSLAND

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Sir N. Anderson visits Aust

One of England's leading churchmen is visiting Australia this month. He is Sir Norman Anderson. He is a noted author and was Vice-Chairman of the Longford Committee on Pornography.

Sir Norman Anderson is at present the head of the House of Laity in the General Synod of the Church of England. He is in Australia for a series of lectures and meetings. He is by profession a lawyer. He taught Law at Cambridge before the war and then went to Egypt as a missionary. (He is a noted authority on Islam.) He joined the army in Egypt and fought with Arab guerrillas.

After the war he went back to Cambridge to teach and then to London where he was the Director of Advanced Legal Studies at the University of London.

He is a leading Evangelical and took a leading role in the National Evangelical Anglican Congress at Nottingham University last month.

Commenting on the question of ordination of women he told the Church Record that the question has been debated from the wrong end.

"Rather than discussing whether women should be ordained priests or bishop, we ought to have started by having a new look at the ministry altogether.

"In the past we have been apt to have a one man band ministry. The minister was expected to have all the virtues and to exercise all the ministries. In the New Testa-

ment you find a variety of different ministries which are shared.

"Certainly I'm quite sure we've not used the ministry of women nearly enough — we have not used the ministry of the laity as much either," he said.

To the question whether he would object to women exercising oversight in the congregation, Sir Norman said, "If you are taking the Bible seriously this is the point at issue. Some of the passages are not very clear as to how you should interpret them."

"If you are going to have a partnership between two people, you're going to have an equal partnership but there are different functions for a husband and a wife. They don't have exactly the same function. When you apply that to the church you can say the church is like a family."

"I personally have no very strong view on this matter."

"I don't think you can say, as some theologians say, that there is no possible objection to a woman being ordained priest or head of a ministry or bishop. I think the question of Hermeneutics comes very much into view here. The question is to what extent the statements in the Bible are culturally conditioned."



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(On the corner of Barrack Street)

DON'T LEGALISE MARIJUANA — FOL

The Festival of Light congratulated the Minister for Health, Hon Kevin Stewart, upon his Heroin Drug Addiction Programme and the opening of the new Drug Dependence Centre at Bourke Street.

However, FOL believes "prevention is better than cure" and is concerned over the Premier, Mr Wran's, new plans to introduce a form of decriminalisation of drug use as a second stage within 18 months.

Mr Wran's more cautious approach shows some recognition of genuine public anxiety over his previous permissive policies foreshadowed at the NSW Government Seminar in February by the Government's overseas "expert" Professor Kaplan, who strongly advocated an even-handed policy towards drugs along the lines of our alcohol policy of regulation.

FOL is concerned as to why the stress on these proposed changes and their possible implications for the future of our nation.

The inconsistency of the Wran-Walker drug proposals, is shown up by the evidence concerning the existing wide powers of discretion at present exercised by the police and courts. The courts already have the power to grant a bond, probation or to have no conviction recorded under Section 556A.

This is the whole basis for the FOL's concern over the half-baked recommendations of a divided Parliamentary Drug Committee and the new Wran-Walker Drug Policies.

If these powers already exist after hearing all the evidence, what do the Wran-Walker policies of "decriminalisation" of so-called "victimless crime", such as marijuana use, entail?

It is FOL's contention from a close study of the various marijuana lobby groups, such as the Cannabis "Research" (Sic) Foundation in Australia, and NORML in the USA, that a clever plan has been devised to confuse the Australian public based on the successful USA model.

This approach includes the use of new jargon — "decriminalisation", "Victimless Crime", etc, as part of a four-stage plan, according to



CENTRAL METHODIST MISSION

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This position offers an excellent opportunity for services in a challenging and rewarding work among homeless men.

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Superannuation is available after a qualifying period. Applications can be made to the Director, Deaconess Towers, Central Methodist Mission, 210 Pitt Street, Sydney.

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position, such as Dr Harvey Powelson.

"Legalise Pot": That was the headline in the Daily Californian, our campus newspaper, on April 12, 1967, 'Marijuana is harmless', the article quoted me as saying, 'There is no evidence that it does anything except make people feel good. It has never made anyone into a criminal or a narcotics addict. It should be legalised.'

"At the time I made those remarks, I was chief of the Department of Psychiatry in the Student Health Centre at the University of California, Berkeley, and deeply involved in the debate over hallucinogens and 'mind-expanding' drugs. Mescaline and LSD, I thought, were very dangerous. But marijuana was different."

"I had tried it twice myself — once in the 1950's and again in the early 1960's — without noticing any ill effects. I had read the medical literature which, although sparse and out of date, indicated that the drug was non-addictive and produced no harmful effects."

"Within five years I knew I was totally wrong. What was it that caused me to change my mind? It was the natural consequence of observing some 200 students whom I counselled."

The latest reports from Europe (Newsweek 18/4/77) clearly prove that a tolerant police-political attitude to marijuana usage for the last 10 years, has not prevented a heroin drug epidemic, but rather paved the way for it.

It also seems clear from USA experts, that contrary to TV police dramas depicting police crackdowns on marijuana usage; the opposite has been true in the USA, which also is experiencing a heroin drug epidemic.

Dr Hardin B. Jones, Professor of Medical Physics and Physiology at the University of California, recently reported in his new marijuana study "Sensual Drugs", Cambridge Press, 1977:

"As marijuana use has increased over the last 10 years in the USA, the enforcement of laws against the use of marijuana has decreased. We, consequently, have a de facto legalisation of marijuana."

Dr Jones writes:

"I am concerned about further changes in the laws that will encourage marijuana use. The marijuana advocates admit decriminalisation of the marijuana laws is just a step in their attempt to legalise marijuana fully. Admittedly, their next goal is to throw out laws against possession altogether, to remove penalties for cultivation, and to permit marijuana to be prescribed for medical use."

"The advocates are attempting to shift marijuana and cannabis resin from the list of the most controlled drugs under international treaty obligations, to a lesser list. And now that the movement to decriminalise marijuana has been successful in a few States, leaders of the movement are beginning to ask why it is a crime to sell marijuana, if it is not a crime to possess bought marijuana."

Dr Jones shows clearly how a soft attitude to marijuana, encouraged its spread amongst students. He writes: "The more widespread the use of marijuana, the easier it is to convince society of the need to soften the laws. I saw marijuana pushed on young people at the beginning of one drug movement in Berkeley. Subsequently, the use of marijuana spread. There was no obvious use of marijuana on my university campus prior to 1965, but in 1976 my sampling of male college students showed that over 75

per cent had tried marijuana, at least once."

"The Gallup surveys of drug use among college students (1967-1972) showed a steady rise in marijuana use. In 1967 only five per cent of college students said they had tried the drug at least once; in 1969 22 per cent had used it; by 1970 42 per cent had; in 1972 the figure had climbed to 51 per cent. Use of marijuana spread rapidly to high school students."

"Annual surveys of drug use among school students, showed that those who smoked marijuana ten or more times during the previous year, to be 17.5 per cent in 1968, 26.3 per cent in 1970, and 34.5 per cent in 1972 (Blumberg, 1975.)"

"Marijuana was presented to this generation of youth as a harmless drug. Before the dangers of the drug could be come known, its use spread. Now, because there are so many marijuana users, some people want to see the drug legalised."

Dr Jones writes: "One argument for the legalisation of marijuana is that its use would then decrease. To the contrary, facts show that when drugs are readily available, their use increases, eg, in Oregon, following decriminalisation, the marijuana users have increased by 18 per cent per year!"

An ALP Government should reject any effort to set up another multi-national monster in our midst — "The Marijuana Industry".

Companies have already been registered in the USA and Australia to market marijuana!

An ALP Government should reject a policy of compromise and surrender. It should adopt a compassionate, but firm, policy which truly protects the one million school students in NSW from marijuana, LSD and heroin.

A caring five-stage policy is needed of:

1. Containment: Stop any expansion of drug usage.
2. Education: For youth and adults.
3. Prevention: Firm laws.
4. Rehabilitation: Courts to use discretion within the existing laws.

5. Eradication: All-out community campaign to eradicate drugs.

Dr Jones' studies revealed that the active ingredient of marijuana — cannabis drugs THC (Delta-9 Tetrahydrocannabinol), with regular marijuana usage, becomes concentrated in the brain cell membranes and body fat and finally causes the "amotivational syndrome" — lack of motivation, lack of drive and withdrawn behaviour.

"Perhaps", said Mr Nile, "this amotivational syndrome may be the hidden factor behind the dramatic drop-out rate from Universities, eg, Wollongong, and the high percentage of young people who seem to be content to simply remain on the 'dole' forever."

An urgent survey should be undertaken by the Federal Government Health Commission, to discover if there is any link between marijuana usage by an estimated 500,000 persons and the drop-out attitude by an increasing number of Australian young people.

"No policy of compassion for the drug addict must weaken our firm resolve to fight these insidious soul-destroying drugs with every weapon at our disposal", said Mr Nile.

"We must be consistent, that whilst restricting Bex and Vincent powders, we do not allow the 'heroin tiger' and the 'marijuana python' (not innocent mouse) to escape from their cages to ravage and slowly crush the hopes and aspirations of our Australian youth."

Evangelicals Today

• From page 1

dehumanising, sub-Christian and dishonouring to God.

10. Because we have often been ignorant and ill-informed Christians through neglect of study, we commit ourselves to develop realistic programs of Christian learning as a regular part of the life of all our churches.

11. We repent of the narrowness of our Christian interest and vision, and we undertake to maintain informed and active concern for the worldwide spread of the gospel, and for stewardship of world resources and for the cause of welfare and justice among all men.

12. We admit that we have often tolerated low standards in our worship, and apathy in our spiritual life, and we pledge ourselves by prayer and action to seek renewal in our local churches.

There was significant involvement by Neo-Pentecostals, the Rev Michael Harper, founder of the Fountain Trust spoke on the subject of Christian Maturing.

On the opening night when the Archbishop of York spoke the hall had to be cleared because of a bomb scare.

The Congress passed a resolution on the situation in Uganda which stated:

"We as evangelicals have strong ties of fellowship with the Anglican Church in Uganda. We are deeply shocked that its centenary year has been overshadowed by the killing of its Archbishop, Janani Luwum, a beloved brother and of many others."

"The actions of the present regime are ruining the life of millions of patriotic Ugandans. We associate ourselves with the Anglican bishops of Kenya in urging the United Nations and the Organisation of African Unity to take appropriate steps to bring Uganda back to the rule of law. We request HM Government not to welcome President Amin at the Commonwealth Conference in this country in June."

"Meanwhile, we pray with love and sympathy for the Church and nation of Uganda."

EVANGELICALS FACE DANGERS

Evangelicals must be sure of who they are and where they stand if they are to withstand likely developments in the church over the next decade.

Evangelicals generally.

"I feel this will have a 'spin-off'."

"While I say 'Amen' to everything he said, there will be others who will not do so."

Mr Bournon agreed with some English press reports that there was an anti-intellectual bias displayed by some at the Congress.

"The Declaration of Intent represented generally the views of those present," he said, "but I don't think evangelicals in the Church of England should live in an atmosphere of euphoria."

"This is one reason for an emphasis on repentance in the declaration."

"For example, Dr Stott is aware of the danger of 'triumphalism' seen in some of the American churches."

"The outcome of this triumphalism is that the edges of evangelicalism begin to get a bit frayed."

"Those of more liberal tendencies are today seeking to identify with someone."

"This is now happening in the student world and is likely to happen in the church tomorrow."

MANAGER

SELF SERVE STORE

The Church Missionary Society invites applications from persons interested in managing a modern self-service Shop at Numbulwar, an Aboriginal township on the NT side of the Gulf of Carpentaria.

- Retail or wholesale management experience essential.
- Salary \$8750 negotiable, with furnished house provided.
- Active Church affiliation essential.
- Please write, with Minister's and other references to 93 Bathurst Street, Sydney. Phone: 61 9487.

SHOP ASSISTANT

SELF SERVICE STORE

The Church Missionary Society invites applications from young women 25-35 interested in working in a modern Self-Service Shop at Numbulwar, an Aboriginal township in the NT.

- Experience in retail trade preferred.
- Active Church affiliation essential.
- Please write, with Minister's and other references to 93 Bathurst Street, Sydney — Phone: 61 9487.

Statement not minority report

Sir, I would like to clear up the confusion which may have stemmed from the initial release by the Anglican Information Office to the Press of the Commission on Doctrine's Report on the Ministry of Women.

Dr Knox's Addendum to the report is not a minority report. The Commission encouraged him late in its final meeting, to submit this addendum. It was not intended, either by him, nor by the Commission, as a minority report, nor is it called that in the published booklet. It was supplied to the Secretary of the Commission weeks after the final meeting, and no other members of the Commission, so far as I am aware, saw it or had the opportunity to support it until the final draft of the report was completed.

Clearly a minority report arises in a completely different manner, serves a different purpose, and bears the proper title, with an indication of the proportion of the commission which supports it. The report of the Commission to the 1973 General Synod consisted, in respect of the Ministry of Women, of a majority report and a minority report. (P 338 of the Proceedings of the Fourth General Synod).

Three members, of which I was one, disagreed with the majority report which found "no Theological objection to the ordination of women to the priesthood". It would have put the present discussion into better focus if press reports had at least, made some reference to this previous report, which incidentally is referred to at the beginning of the report.

It is, in my view an unfortunate circumstance, that a report like this is officially released for public discussion and misunderstanding, months before General Synod meets. As well as speaking to the Report, and not necessarily in support of it,

LETTERS

some members of the Commission may feel it incumbent upon them to clear up some of the misunderstandings. These have been produced by premature publicity, as I see it. A Report which needs to be read with an understanding of circumstances surrounding its production, which cannot be elaborated prior to the meeting of General Synod.

ALLAN M. BRYSON,
Roseville.

In defence of Good News Bible

Sir,

I am surprised at Rev M. Bonner's criticism of the "Good News Bible" and other modern translations (ACR 14/4/77).

It is unfortunate that he does not tell us what is in his opinion the perfect and only translation to use. It seems to me that every translation will have its strengths and weaknesses and that there can be no perfect timeless translation from one language to another. Hence I use, and recommend others to use, several translations with reliable commentaries.

One of his major criticisms of GNB is that the word "blood" is rendered as "death". Rev A. M. Stibbs in his Tyndale monograph "The Meaning of the Word Blood in Scripture" shows this stands for death anyhow. Apparently Mr Bonner did not check GNB very carefully as some of the most significant verses John 6:54, 1 John

1:7, Mark 14:24 retain the word "blood".

He requires a strict word for word translation, irrespective of the meaning conveyed. But I take it that the NT writers did not have such a wooden approach. They held to verbal inspiration and yet quoted the OT from memory sometimes in exactly and often used the Septuagint version which was quite free from a word by word translation of the Old Testament Hebrew. They held the meaning to be more important than the words used and reinterpreted Christologically Old Testament verses.

I hope none will be persuaded by his letter not to use modern translations as the Word of God must be understood to be believed, therefore the meaning must be clear to the reader's mind.

(Rev) D. W. HOLLAND,
Robertson.

Which modern Bible to use

Sir,

People in this Parish have purchased about 90 copies of the Good News Bible. Have they purchased an inferior translation as the Rev Max Bonner's letter suggests?

A translation for today must convey God's truth in the way people can understand it now; not as they understood it, say, in 1611. Regarding the "offering of Christ's life", not being seen

to equate with the blood sacrifices in the Old Testament, where the word 'blood' is used, the word 'death' does seem to convey the truth of what happened. I give blood frequently, but it has never cost me my life. One would only have to read half-a-dozen lines to see that Christ didn't die of a heart attack; crucifixion was a violent death.

What translation are we to use for the 70s? To suggest the AV would be placing a padlock on the Bible. I have asked people who have used the AV for years the meaning of key words, yet they are unable to say what they mean. The RSV in the Epistles is not easily grasped, and the NEB is not common English for Australians. This leaves us with either the Jerusalem Bible or the Good News Bible. I would plumb for the Good News Bible and part of the reason for this is the amazing sales of the New Testament Good News, showing that it is common English for the average reader, and makes good sense of God's Revelation.

KENNETH GILMORE,
Harbord.

More on the ordination of women

Sir,

I would be grateful if you would grant me space in your paper to express a view on the Ordination of Women.

It seems to me first of all as a Christian woman and then as a Christian wife and mother that those who favour the ordination for women have got right away from the Biblical concept of woman and her place in society. Even allowing for the present day concept of the role of women, in which fewer women are taking on the role of wife and mother, I feel that women can contribute greatly to the spread of the Gospel without the need for ordination.

The Biblical concept of the role of women is one of subjection. If we believe that the Bible truths are as applicable today as in the days when they were written then, surely this should be our only criteria.

If women are to be ordained are they then only to be allowed to progress to the stages of curates and then priests, then surely the whole point of the exercise is lost.

If we are to be ordained then how can we, with a clear conscience, accept the roles of Bishops, &c which would make us the spiritual heads of our husbands when the Bible clearly tells us that we are to be subject to our husbands. If we are to be ordained, are we to be made remain unmarried so that this difficulty does not occur? If this is to be the case, then it is unfair and — dare I use the word — discriminatory.

Women have a very important part to play in the teaching areas of the church as leaders of youth groups, speakers at meetings, teaching in the schools and Sunday Schools. We also have a responsibility in the home when most of us have the most time to spend with our children and therefore more opportunities to teach our children the things of God. Many women are nowadays being elected to Parish Councils and the like. Please let us not lose sight of the Biblical concepts of womanhood and our place in God's order? There is a danger that we can get so involved in being equal that we lose sight of Christ and His purpose for us.

(Mrs) J. GROCOTT,
Moree.

ENGLISH MISSIONERS IN NEWCASTLE

The Bishop of Salisbury, England, the Right Reverend George Reindorp, and his wife, Dr Alix Reindorp arrived in Newcastle on Friday, April 15, and are already involved in a heavy programme of engagements, Canon Barker of Newcastle stated recently.

Known throughout England as the "Body and Soul" Team the Reindorps are visiting Australia as part of the Diocese of Newcastle's "Year of Celebration". Bishop Reindorp is conducting missions in two large, strategic parishes, Mayfield and Cessnock, whilst Dr Alix Reindorp is addressing gatherings of church women throughout the diocese and in Sydney.

On Sunday, April 17, the Auxiliary Bishop of Newcastle, the Right Reverend G. F. Parker, commissioned Bishop Reindorp during the Parish Eucharist. In the afternoon Bishop Reindorp met Pastoral Care leaders from parishes in the Newcastle and Lake Macquarie deaneries and St Andrew's Church, Mayfield was crowded for the first mission service on Sunday night.

Under the leadership of the Rector of Mayfield, the Reverend G. J. Coad, who is himself, an experienced missionary, the Mayfield Parish has given over 12 months to intensive preparations for the Mission. Simultaneously the Canon Missioner of the diocese, Canon Eric Barker, has been preparing the rest of the city. As a result Monday night saw 140 men at a mission dinner and, the church has been crowded every night, with people from many parishes as well as those from Mayfield.

The Mission Service lasts exactly one hour. Tea and biscuits are then served in the parish hall and the congregation settles down to a second hour of questions and answers. The questions have covered a wide range of subjects and the Missioner has mixed wisdom, knowledge and humour in answering them.

GRAHAM CRUSADES AT HOME

The Western Carolina Billy Graham Crusade held in Asheville, North Carolina, was limited by the seating capacity of the Civic Centre Arena, but the renowned evangelist had promised to hold at least one more crusade in the community where he and Mrs Graham have lived for over thirty years and where they reared their five children.

Measured in terms of co-operation, enthusiasm and spiritual impact, it was a resounding success.

The religious meetings consistently drew the crowd which closed just two days before the first crusade service. Not only was the arena packed to capacity for each of the five services, the overflow crowd spilled out into the Thomas Wolfe Auditorium, the banquet hall, and the exhibition area of the Civic Centre.

Mr Graham and his wife, Ruth, live in the mountains a few miles east of Asheville and their friends and neighbours came by the

thousands to see them in person, as well as to hear the other regular crusade team members and such special guests as country music singers, Johnny and June Cash, and Bishop Festo Kivengere of Uganda.

Kivengere had to flee for his life after what he termed the "murder" of Archbishop Janani Luwum, February 16. Speaking in the Saturday night meeting, Bishop Kivengere asked that Christians continue to pray for his country, but he predicted confidently that the Christians in Uganda will be victorious and that "even those who persecute will be converted."

During the day the Missioner met and addressed industrial and union leaders, made a half-hour television program, gave interviews to press, radio and television representatives and visited old people's homes. He has also been available for personal interviews. He also conducted two one-day schools on preaching for clergy and theological students.

On Monday, April 18, Dr Alix Reindorp addressed 150 members of Mothers' Union and Young Wives on "Bringing Up Parents". She spent Monday night at Gersford as the guest of the Reverend Desmond and Mrs Stuart-Fox, then left for Sydney on Tuesday for three days of speaking at gatherings.

From Monday, April 25, the Reindorps spent six days as guests of Mr and Mrs Adrian Poole at their lovely property, "Llanillo" at Jerrys Plains. They went to Cessnock where Bishop George conducted his second mission while Dr Alix addressed gatherings of Anglican Women in every deanery of the diocese on successive days. They left for London on May 9.

In his mission addresses, Bishop Reindorp dealt with the "Christian Faith, its Difficulties and Challenge". In his answers to questions he has dealt with such subjects as the purpose and practice of prayer, the value of confession, women priests, homosexuals in the Church, the way to use the Bible, marriage and divorce and the meaning of worship. His addresses have been recorded and cassettes will be made available through the Diocesan Registry to those who wish to reflect further on their content.

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WHAT A WORLD!

by Lesley Hicks

Christianity in the Solomons

Some books cry out to be written, and for those who know anything of the history of the South Sea Evangelical Mission, its story was one that had to be told. The book "Fire in the Solomons", by Sydney author Alison Griffiths, has now been published in the United States and will be available here later this year. Look out for it!

Alison's father Ken Griffiths was until his retirement chairman of the Board of Directors of the Mission's headquarters here in Sydney. Before that, during the thirties, his main job as a missionary in the Solomons was as captain of the Mission ship, the Evangel.

The Solomon Islands are a little-known world for most Australians, although so close. Many would have heard of only one of the islands, Guadalcanal, because of its fame as one of World War II's great battlefields. Some may remember that many of the Kanakas, the indentured labourers brought to Queensland in the latter part of the nineteenth century to work in the cane fields, were from the Solomons. Some may also recall the Islands' reputation for great savagery and grim practices including cannibalism in earlier days.

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The first ambassadors for Christ in the eastern Solomons (the Melanesian islands of Malaita, Guadalcanal and Makira, and the Polynesian-settled island of Rennell), were islanders converted in Queensland who returned to witness, sometimes at the cost of their lives, to their own people. It was in response to their calls for help, and as a result of Australia's decision to repatriate all the Kanakas by 1906, that the Mission began work in the Eastern Solomons, especially the densely-populated island of Malaita.

Many islanders were baptised over the years and became strong in faith; churches were established, pastors trained and children given Christian education. But as with all such work there were many others whose faith was only nominal and whose lives were marked by compromise, in the early days largely with their animistic customs, and since World War II also with materialism and the uglier aspects of Western culture.

Early Battles

Among the early Australian missionaries were three members of the Deck family, the dentist Norman, Dr Northcote Deck and their sister Kathy, nephews and niece of Florence Young. They with other Australians, and always working hand in hand with Island Christians, relied extensively on the ship the Evangel for transport round the islands. The drama and the conflict, battles with the elements,

revival in the Solomons, when the Spirit of God began to reveal hidden sins to missionaries and Islanders alike. In the thirties, two of the missionaries, Ronald Grant and Alan Neil, became burdened at the lack of power in their own and the Islanders' lives. "After years in the Solomons, each had discovered that he didn't really know a dynamic answer for defeated Christians, only good advice ... they talked about their own frustrations and sense of defeat in the Christian life, their powerlessness and unbelief. Both felt compelled to spend time together to unburden themselves before God and to listen to Him." (p 107)

The resultant cleansing and insights shared with godly Islanders began a work of remarkable power in which many lives were transformed. Then in 1970 came a mission led by Maori evangelist Muri Thompson. Beforehand a great tide of prayer rose in support of the crusade, for many had long been dissatisfied with the level of spiritual life in the Islands. At a conference of missionaries and church leaders, Thompson's messages, though not emotional, were used by God to cause one man to confess with tears to sins of bitterness, animosity and resentment. Others followed — "in a quiet and orderly way, God convicted missionaries and Island leaders of wrong attitudes, resentful thoughts, hurt feelings, jealousies and other sins of the spirit which had been hindering unity and crippling God's work, in some cases for years. They confessed openly, and asked forgiveness of God and of each other in true brokenness."

Then follows a moving account of the outpouring of the Holy Spirit in revival which attended Muri Thompson's crusade after this, of its continuation in the Solomons in succeeding months and years, and its spread in 1976 to the Sepik District in Papua-New Guinea. Reading of these evidences of Pentecostal power, soberly told and well-documented, all sorts of questions arise in my mind. Is all this appropriate only to such a culture as the Solomons? Emphatically, no. Sin and compromise, hypocrisy and hidden grudges are as prevalent in our own churches as in any so-called "primitive" mission churches. The Holy Spirit's convicting and cleansing work was as necessary amongst the missionaries as amongst the people, and was often the prelude to the preaching of God's Word being received with remarkable responsiveness.

It is almost embarrassing to read any account of revival; exposure is embarrassing; emotion is awkward. Yet, as Bishop Festo Kivengere of Uganda, himself a product of the East African revival, wrote in

recommending this book — "I am most grateful to the Lord for permitting me to participate in His 'time of refreshing' in the Solomons — first in preparation for it (when a great hunger for renewal permeated the hearts of believers), and later when

the Lord had visited the Church in power."

There is no doubt in my mind that God has been honouring the longing prayers of His faithful people in the Solomons. Dare we pray for a real awakening in our Australian churches, or are we too frightened of its implications? Might we not find it too costly? Our pride would be an early casualty — our tendency to think we "have it all". Potentially, we have; actually, we may learn from this book how far short we fall.

Some people are hardened to the Gospel and others express no sense of need whatsoever. Then we need to take another approach or just wait patiently and prayerfully until God uses His plow to open up their lives to the gospel. It

is extremely important that we learn to be sensitive to God's timing. One of the most reassuring things to me has been to realise that God is already at work in the lives of those to whom I go to witness. Certainly it's true that a few people that we run into may be hostile. A large number may be indifferent and just shrug it off. But a lot of our fear that people are going to reject us, and react negatively is just a preconceived idea in our minds.

There are many persons around us with whom God is dealing through loneliness, bereavement, family crisis, sickness, concern about the world, search for purpose, the need for forgiveness. Much of our fear will be taken away if we realise that God will often be leading us to those whose hearts the Lord is ready to swing open.

The best antidote to fear is love — a love that leads us to forget our own fears and focus on the needs of others. Perhaps that's why Paul wrote to Timothy, when he was apparently overcome by timidity, to remind him that "God has not given us a spirit of fear, but of power, love and a sound mind." God's love will not only cast out fear, but will transform our witnessing from compulsion to compassion.

Our ministry is of faith ... the object of our preaching, as well as its doctrine, is faith ... we have done nothing for sinners until, by the power of the Holy Ghost, we bring them to faith; and we only reckon that our preaching is useful to saints as we see them increase in faith.

— C. H. S.

LAUSANNE FOLLOW-UP

The Executive Committee of the Lausanne Committee for World Evangelisation (LCWE) will meet from September 5-9 in Montreal, Canada. The 12-member group is composed of Christian church leaders from many parts of the world.

The LCWE Executive Committee includes a cross-section of denominational and regional representatives. The heads of the four LCWE Working Groups are on that committee:

Mr Armin Hoppler from Switzerland, Intercession; The Rev John R. W. Stott from England, Theology and Education; Dr C. Peter Wagner from the United States, Strategy; Dr Thomas Zimmermann from the United States, Communications.

LCWE Chairman is Dr Leighton Ford of the United States; The Rev Gottfried Osei-Mensah of Kenya is the Executive Secretary.

I'VE FOUND IT — BUT WHO NEEDS IT?

by Leighton Ford

Recently I got into a conversation with a man who was my seatmate on an airplane. He turned out to be a successful businessman and an accomplished lay preacher and an elder in his church.



Rev Leighton Ford

He said to me, "You know, the hardest thing for me to do is to go out visiting the homes of people and talk to them about the Lord." I asked him why and he said, "Well, I'm just scared. I just don't think I would know what to say them."

"Welcome to the club," I said. "Let me tell you something, I'm an evangelist, and I have been involved in witnessing and sharing my faith since I was 14 or 15 years old. I have preached to crowds of people ranging up to 60,000 and yet, many times I still get more nervous about talking to an individual, person-to-person about Christ, than I would getting up and talking to a big crowd of people."

Fear does not disqualify us from sharing our faith. If it did, the Apostle Peter never would have made an evangelist because he was the man who was afraid to even admit that he was a follower of Jesus Christ and denied Him three times. But he was also the man who preached the great evangelistic message on the Day of Pentecost, when 3000 people were converted.

Paul wrote to the brothers and sisters in Corinth, and revealed a side of himself that none of them perhaps had realised. "I came to you in weakness and fear, and with much trembling" he said. But that fear led him to put his confidence even more in God and His word.

Perhaps the most common fear is that of being rejected. None of us likes to be rejected or ridiculed or regarded as an odd-ball.

Jesus made it clear that if we are going to follow Him we ought to expect some rejection. After all He was "despised and rejected of men". He "came unto His own and His own received

him not." And he said that the servant couldn't expect to be better than His master. "If they hated me, they'll hate you." He said. The question is: Am I committed enough to Jesus Christ as my Lord to be willing to let people know that I am a Christian even if I have to lose some friends or some social standing?

When I face the possibility of real opposition the question is: Will I obey Jesus Christ?

When we face real opposition all of us will sense fear, but are we going to let our fear and our pride rule our lives? Or, are we going to let Jesus Christ rule our lives?

Some of our fear about how people will react is based on false assumptions. We are afraid that people will reject us because they are just not interested. It is crucial that we really get to know people and talk to them about Christ and we will see that actually many of them are very, very interested.

Some people are hardened to the Gospel and others express no sense of need whatsoever. Then we need to take another approach or just wait patiently and prayerfully until God uses His plow to open up their lives to the gospel. It

is extremely important that we learn to be sensitive to God's timing. One of the most reassuring things to me has been to realise that God is already at work in the lives of those to whom I go to witness. Certainly it's true that a few people that we run into may be hostile. A large number may be indifferent and just shrug it off. But a lot of our fear that people are going to reject us, and react negatively is just a preconceived idea in our minds.

There are many persons around us with whom God is dealing through loneliness, bereavement, family crisis, sickness, concern about the world, search for purpose, the need for forgiveness. Much of our fear will be taken away if we realise that God will often be leading us to those whose hearts the Lord is ready to swing open.

The best antidote to fear is love — a love that leads us to forget our own fears and focus on the needs of others. Perhaps that's why Paul wrote to Timothy, when he was apparently overcome by timidity, to remind him that "God has not given us a spirit of fear, but of power, love and a sound mind."

God's love will not only cast out fear, but will transform our witnessing from compulsion to compassion.

Our ministry is of faith ... the object of our preaching, as well as its doctrine, is faith ... we have done nothing for sinners until, by the power of the Holy Ghost, we bring them to faith; and we only reckon that our preaching is useful to saints as we see them increase in faith.

— C. H. S.

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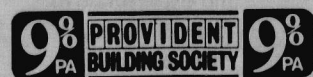


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THE KING'S SCHOOL PARRAMATTA SCHOLARSHIPS 1978

An examination for the award of entrance scholarships will be held on Saturday, 23rd July, 1977. Candidates must be under 14 years of age on 1st February, 1978.

Violet Macanish Scholarship
Covering free tuition, a grant of \$150 on entrance towards the cost of uniform and incidental expenses, and an allowance after the first term at the rate of \$90 per annum. In the case of boarders, a reduction may also be made in boarding fees.
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Applications for the scholarships must be accompanied by an entrance fee of \$10. Entry forms and full particulars may be obtained from Headmaster.
Entries close 27th May, 1977.

Important Wesley study re-issued

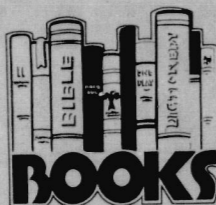
The Burning Heart
by A. Skevington Wood
Paternoster Press
pp 302

This is a reprint in paperback form of a book which was first published in 1967. Its sub-title makes its subject clear, viz. John Wesley, Evangelist. The man whose heart was strangely warmed at that little meeting of Moravian Brethren in Aldersgate Street in May 1738 was indeed to prove a man whose heart burned within him until his death in 1791.

For more than fifty years, he was to travel the length and breadth of the country and more than any one man in that age, was to change the face of England.

Quite apart from the Methodist Church which came into being as a result of his life-long labours, he left an indelible mark on our national history.

This is not a new Life of



Wesley, but a careful study of Wesley's work as an evangelist. It is for this reason that the present reprint is timely.

It should be a stimulating book for all who are concerned with the Billy Graham Crusade in Sydney in 1979.

It is packed with quotation and information; Wesley's doctrines and methods are amply illustrated. It is a valuable addition to the Wesley literature and deserves wide circulation.

M. L. Loure

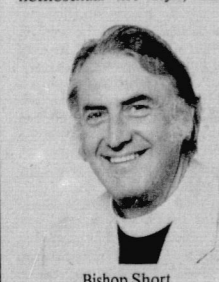
Homosexual "myth"

The Bishop in Wollongong, Bishop Ken Short last week spoke out against the campaign to make homosexuality an accepted way of life in the Australian society.

He said, "For centuries, heterosexual patterns have been the basis upon which the fabric of our society has been woven. However, we are being told with increasing frequency that the homosexual and lesbian life style is a valid alternative. Of course no matter how often something is said it cannot alter whatever is the truth of that situation!"

"That truth is very clearly spelled out in what God has said to mankind. He instances homosexual behaviour as an expression of rebellion against God. It is one of the reasons for which God's judgement will come upon mankind."

"The woman officer of the Australian Union of Students and a student teacher (who was refused a Queensland teaching post because of his homosexual life style) last



Bishop Short

week addressed students at Wollongong University. "They claimed that opposition to homosexuality was based on what they call the 'myth' that homosexuals are always striving to convert others to their ways. (To read some of their literature one might well question whether that alleged claim is a myth.)"

"Let us be crystal clear that homosexuals do have the right to tour around Australia trying to promote their views. But whereas God loves them as people he hates the things they practice."

"Moreover, let us remember that it is no myth that we all, every single one of us, will one day stand before this God. He discriminates against all that is evil and there is no doubt that all will be held responsible for those whom they have hurt by leading them into patterns of life that God has condemned."

Whatever "call" a man may pretend to have, if he has not been called to holiness, he certainly has not been called to the ministry.
— C. H. Spurgeon

Hemming at College

The Sydney Missionary and Bible College was able to arrange with the International Christian Fellowship for a visit to the College for one week commencing April 2 of its General Director, the Rev George Hemming, as the 1977 Guest Lecturer.

The week began with two addresses given at the Missionary Day held at the Ashfield Baptist Church because of the Building Project on the College Campus. Mr Hemming spoke during the afternoon meeting on characteristics which should be apparent in candidates offering for missionary service and followed with another address at night on the necessary support required from local congregations.

Mr George Napper and Mr Mark Jenner represented ICF during the afternoon meeting and Miss Noella Sookun, AEF Mauritius and Mr Ian Tranter and Mrs WEC were present at night. They were given the opportunity to speak about their work while Miss Sookun spoke of opportunities existing for work in Mauritius.

Mr Hemming expounded portions of the prophecy of Malachi each morning Monday through Thursday followed by another address dealing with practical problems and issues arising during missionary service. The theme followed in each address was: "Lead us not into temptation but deliver us from evil". The Biblical basis for dealing with each problem was set forth clearly.

The Principal expressing the thanks of the College for the ministry said: "We are especially thankful for the ministry of Mr Hemming during this week because it has been Biblical, balanced and practical". Students have been greatly helped and encouraged through the ministry and there is no doubt that Mr Hemming was among us as 'The messenger of the Lord of Hosts'.

Throughout the week there was a refreshing emphasis upon the sovereignty of God, the Authority of the Scriptures, the need for justification by faith alone, the fear of the Lord and the need for expository preaching of the whole counsel of God as a fitting preparation for a sovereign work of God the Holy Spirit in local congregational life.

Wanted someone who loves Jesus

"Control here sister, there is a patient 6 months' pregnant, apparently in premature labour, coming down to you on the '73rd' (train)."

Pat silently resolved to feed the chicks before then — they had been forgotten in last night's excitement of entertaining our three community Health visitors while their train shunted and did those mysterious things trains do while in small stations.

Nursing at Cook Bush Church Aid Hospital contains more than the built-in element of the unexpected which helps attract people in to this profession. It offers other than the incredible experience of standing at night under a yawning canopy of space and stars, imagining how, that if gravity laws somehow failed, you'd go hurtling off into that great emptiness.

During the three weeks

that I relieved at Cook, we did anything from suturing up wounds (that ground is so hard and stony), to treating a spider bite or dispensing aspirin tablets. The hospital is also the town Pharmacist. Another job was selling Aboriginal artifacts, avenue for income shared by school and hospital auxiliaries, to travellers off the Trans. Continental/Indian Pacific train which stops at Cook for water and a crew change. I remember getting quite agitated in trying to convince a sceptical traveller that "indeed, the didgeridoo was hand carved and by local Aborigines."

The BCA Sisters are the only source of Christian influence in that rather rugged town. This means they take Religious Instruction in the school, Sunday School classes and an adult Bible discussion group.

Sister Pat Watts has won the respect of the people of Cook and with it, the right to minister to their needs, share in their problems and work alongside them.

There is an urgent need for a permanent co-worker, here and at Tarcoola. Let us pray that God will thrust the right person into that ripe area of His harvest.

It will need to be someone who loves Jesus, other people and adventure in that order, ... and who doesn't mind feeding the chicks.

Protestants in Spain

In a recent interview the Rev Juan Sanz, an evangelist in Barcelona, Spain, who is a minister in the Liberated Reformed Churches in the Netherlands, said that in the deepest tendencies of their thinking most Spanish Protestants remain Roman Catholic.

"The Catholic church," he explained, "has always asked the people to do something for God; this moralistic motive still lives on in Spanish protestantism: the Bible is read as a book of regulations that tells the Christian what he may and what he may not do. For the rest the life of faith entails a bit of religiosity that is conducted in the church on Sunday."

Also part of the interview was Rev Sebastian Rodriguez of the Iglesia Evangelica in Barcelona who gave a brief description of what it is like to be a Protestant in the overwhelmingly Catholic Spain. Persecution has not been a problem for a long time, but the Protestant Christian is constantly subject to the influence of the powerful Catholic Church.

A church wedding, for example, is pretty well obligatory in Spain, and it is assumed by the government that this will occur in a Catholic church. In order to get married in a Protestant church, one has to get permission from the Catholic Church first. The Catholic Church also has the right to provide religious instruction at all State institutions.

Special dispensation must be given to those who wish to gain exemption. Upon induction into the army, a mass is held for the new recruits;

somebody who refuses to participate puts himself outside of the group.

The Protestant churches are not really recognised as churches in Spain. Whereas the priesthood, Catholic newspapers, magazines and radio stations all receive government subsidy, Protestants have to buy time on commercial stations. Their broadcasts also have to pass through the hands of a Catholic censor (a priest) in order to get on the air. In almost everything they do, Protestants must first gain permission from the Catholic Church.

Although the Church has this great power, Rev Sanz pointed out, the number of faithful Catholics in the cities is probably between five and 10 per cent. This may go up to 50 per cent in the small villages. In name, and at the special occasions such as birth, marriage, and death, almost every Spaniard is Catholic, however.

Both Rev Sanz and Rev Rodriguez are concerned with developing evangelism methods that are thoroughly adapted to the Spanish situation. They complained that foreign missionaries have a tendency to lord it over the Spaniards in their work; in their paternalism they can do more harm than good. The methods of evangelism, they argued, had

to be developed by Spaniards who understand the Spanish mind.

RES News

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AN INNOCENT AT LARGE

by DONALD HOWARD



Look before you leap

Wurmbrand claims that South Africa's strong anti-communist stand is the reason she is the object of hatred by many outsiders.
And if the communists succeed, he sees the black races suffering far more than the white.

ADMITTEDLY THERE IS INJUSTICE — this is inevitable in a fallen world where man seeks to exercise a sinful dominion over his fellows.

This does not excuse governments or a society from wrongfully treating its people, particularly a minority group; it ought to make us weigh carefully what we hear and read from afar.

Are the black races in Rhodesia as down-trodden and as poorly off as most Australians imagine?
An Aussie of my acquaintance set up his camera last year in order to photograph himself on the edge of the grave of Cecil Rhodes.

He was politely asked to move away as this was considered irreverent. Nothing strange about that, except that the man who rebuked him was black.
Perhaps there really are two sides, not the one we're so often fed from the media.

THIS THEME WAS PROMPTED BY a prayer meeting. It was my introduction to several American missionaries on furlough from the country which Rhodes opened up.

Weeping in prayer does not appeal to most of us. We prefer an Anglo-Saxon reserve. But that night I heard a prayer "sobbed" without any sickening emotion from a doctor whose life (and it had been a long life) had been given without reserve to the native population of Rhodesia.

His request? That the Lord might preserve the present (Ian Smith) government!

I nearly fell off my chair. Here was a man with the welfare at heart of those he loved; a man who knew what would happen if control of the nation were handed over hook, line and sinker to one or all of those seeking power.

HE PRAYED FOR Christian pastors being tortured in Mozambique, where one "treatment" is to stand a man in ice for 24 hours.

OLSON'S NEW JOB

Warwick Olson, a director of Pilgrim International, has been appointed honorary Australian editor of the Billy Graham Association's monthly magazine "Decision".

From 1966 to 1973 he worked within the Anglican Information Office and was editor of Southern Cross. In 1973-74 he served as Communications Director in Switzerland of the International Congress on World Evangelisation, co-ordinating world media coverage for that event.

He returned with his family to Sydney late in 1974 and became a director of Pilgrim International, a non-profit Christian agency offering

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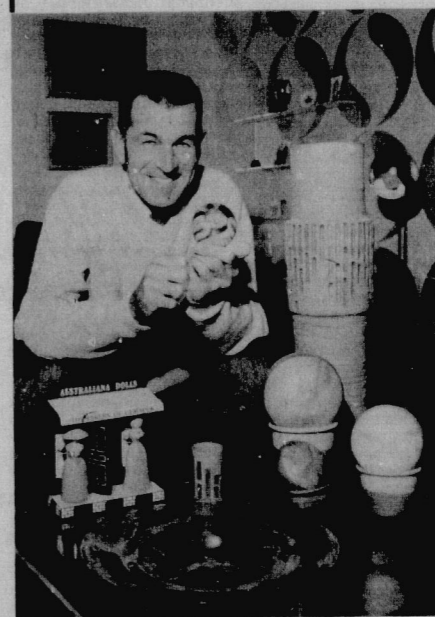
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NEW SU SECRETARY



Tom Treseder, the new state secretary for NSW Scripture Union, has spent four years with the Industrial Design Council of Australia. As field advisor, he travelled widely in NSW, and brings his knowledge of country towns to Scripture Union.

He is full of ideas. He would like to see co-operation between the distribution of Gideon Bibles and SU notes in schools. He is keen to establish closer links with the Crusader Union of NSW, as both SU and Crusaders organise holiday camps for school children. Close observation of a variety of crafts and skills, in the course of his job with IDCA, has given him ideas for new types of activities for adult and family camps.

For the past eight years, he and his wife Merriel have taken a party of 20 adults to the snow, and have proved that the environment of Smiggin Holes has provided an excellent opportunity for Christian learning and fellowship. These camps will now continue under Scripture Union.

Tom is responsible for the distribution of SU notes, supervising beach missions, with over 2000 leaders, organising Inter-school Christian Fellowship groups in primary and high schools, and holiday camps.

Tom believes in the uniqueness of the individual with talents and gifts God can use. He hopes to involve many more voluntary workers within the structure of SU.

An outstanding athlete, Tom has found God to be faithful when his sporting career conflicted with his Christian convictions. He has learnt that there is no need to compromise and that God honours those who honour Him.

What guarantee was there that such practices would not be repeated in Rhodesia where three main tribal groups are sworn enemies?

He told me that when Rhodes entered the territory, the 300,000-odd natives were being decimated, largely through tribal warfare dominated by the Matabele.

Today there are over 6,000,000 of these peoples who have increased and prospered under white rule. But the inter-tribal enmity is ready to erupt should the restraining hand of the white man be removed.

This is not to say that there is no case for greater responsibility and freedom to be given them.

It is a plea to be more aware of the facts and problems — an awareness that cannot come from living in a cosy prosperous land thousands of miles away. A land, incidentally, which is hardly in a position to point the finger at others until it rights a few more of its past wrongs.

SYDNEY JOURNALIST ALAN GILL wrote a few weeks ago of the slaughter in Burundi of over 100,000 out of a 3½-million population.

How many voices are raised in query or accusation? For that matter, how many have even heard of Burundi or can find it on the map?

The English newspaper, Church Times, commented: "The question must be asked why these events have been greeted with such a deafening silence by the powers that be."

"The Organisation for African Unity, always so loud in its protests against any white misdemeanours in the continent, has said nothing, nor has the United Nations."

"Powerful governments, East and West, could not apparently have cared less."

"It looks like a terrible example of that inverted racism which will not allow criticism of black savagery simply because the perpetrators are black and not white."

Next time you think of Africa, race or colour, think long and hard. And in assessing what are the facts, let's all try to ask whether at times there might not be two sides.

In personal or national issues, Solomon's wisdom in Proverbs 18:17 is worth remembering:

"He who states his case first seems right, until the other comes and examines him."

The Scriptures speak today...

by Canon John Chapman

Ephesians 6: 18-20

"Pray at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints, and also for me, that utterance may be given me in opening my mouth boldly to proclaim the mystery of the gospel . . . ; that I may declare it boldly as I ought to speak."

The apostle is writing from a position of weakness — he is in prison. He is encouraging the Ephesian Church to "war" well in the Christian fight. Part of that warfare is diligent prayer for other Christians.

1. Need to Pray for Boldness

The specific request which the apostle makes is that they will pray that he will be given boldness in preaching the gospel. It has always seemed strange that one with the obvious zeal of the apostle Paul should feel any apprehension about preaching the gospel. Although we are not in the same difficult circumstances, we can be sure that the Evil One will seek to divert us from preaching the gospel and we need to pray both for ourselves and for each other — that we will "open our mouths boldly, as we ought." (see Acts 4:29 and the wonderful answer in Acts 4:31).

2. Need to Recognize the Obligation

Paul had been called and commissioned by the risen Christ on the Damascus road. He recognized that he was under obligation to preach the gospel to all men (Romans 1:14). It was an obligation of joy and it never ceased to amaze him that he was specially chosen by God for this (1 Tim 1:12-14). Our call and commission is unlike Paul's. We have not had the special appearance of the risen Christ. None of us are allowed to be caught up in God's ongoing work of preaching the gospel to the uttermost parts of the earth.

PRAYER FOR EVANGELISM

WHITSUNDAY

May 29, 1977

Board of Diocesan Mission for the Diocese of Sydney invites all Christian people to join with them in a special time of prayer for evangelism in our country.

St Andrew's Cathedral, Sydney, 3 pm-4 pm

St John's Cathedral, Parramatta, 3 pm-4 pm

St Michael's Cathedral, Wollongong, 3 pm-4 pm

AUSTRALIAN CHURCH RECORD, MAY 12, 1977 — 7

MAINLY ABOUT PEOPLE

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ARCHBISHOP'S WINTER APPEAL

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

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

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

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Protestants in USSR — active church life

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

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

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

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

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

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

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

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

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

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LINKS FOR THEOLOGY STUDENTS

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

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

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

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

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

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

arising.

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

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

House, Sydney Square, Sydney 2000.

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

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

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

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

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

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

specific difficulty" of the meeting.

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

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

Dr Coggan replied that the Anglican Church did not

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

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

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Appeal launched for Ugandan refugees

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

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

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

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

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INTER COMMUNION WITH ROME CALL BY ARCHBISHOP

The Archbishop of Canterbury has just completed a concentrated, week-long flying visit to three of Christendom's leading figures.

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

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GRAHAM DIRECTOR APPOINTED

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

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

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

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

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