

Mainly About People

BRISBANE

The Rev Robert Roy Braun, formerly Assistant Curate of St Clement's, Stafford, as Assistant Curate of Christ Church, Bundaberg.

The Rev Alec Maurice Fox, formerly of the Diocese of Carpentaria, as Rector of St Paul's, East Brisbane.

The Rev Graham Henry Perry, formerly of the Diocese of Rockhampton, as Priest-in-Charge of the Parish of Brisbane Valley.

The Rev Henry Taylor, formerly Vicar of Glen Innes in the Diocese of Armidale, as Rector of St Peter's, Wynnum.

Students succeed at London BD exams

Moore College students were again successful with London BD examinations this year.

The seven candidates from Moore College who sat for the London BD examination last June passed successfully with honours.

Thirteen candidates who sat for the Preliminary were also successful.

The names of the successful candidates are:

• Final BD:

Second Class Honours, Upper Division: John Stanley Normand, Peter Michael Tow.

Second Class Honours, Lower Division: Patricia Marian Dahl, Frank Richard Gee, Peter Marshall, Ian Rowland Mears.

Third Class Honours: Kenneth Gilbert Frewer.

• Preliminary BD:

Pass: Hugh McKay Begbie, Graham Arthur Cole, Paul Francis Cooper, David William Gilmour.

"Few priests affluent," says Editorial

"Few priests are affluent, and the idea of working priests is not a new one" the Brisbane "Courier-Mail" said in an editorial on September 4.

The editorial continued: "Today's inflation, by reducing the real value of clergymen's stipends, is forcing some to think in terms of a second job if they are to balance their budgets."

"In some cases a part-time job could help to bring a minister into greater contact with working men and women. This could benefit both the minister and the work."

"On the other hand, many clergy would have to neglect important church duties if they took a second job."

"This would apply particularly in large, busy parishes."

"If congregations want a full-time minister the obvious way to keep one is to ensure that the stipends they pay are sufficient on which to live."

BIBLE SOCIETY LEADER FOR UBS CONFERENCE IN POLAND

The Commonwealth Secretary of the Bible Society in Australia, the Rev James Payne, will attend a meeting of the United Bible Societies' Executive Committee, in Poland, this month.

This is the first time the United Bible Societies' Executive Committee has met behind the Iron Curtain.

The meeting will be held in Warsaw.

Mr Payne is vice-chairman of the UBS executive committee.

He said the fact that the World Executive Committee of the UBS was to meet in Poland was clear indication of growing Bible Society involvement in Eastern Europe.

The Bible Society

movement was finding increasing opportunities for its activities in most Eastern European countries, he said.

A former Dean of Perth Mr Payne is the only Anglican member of the nine-man executive committee, which co-ordinates the activities of 56 national Bible Societies at work in 160 countries and territories.

The committee administers a budget of more than \$10 million for translation, production and distribution of the Bible across the world.



The Rev James Payne

Aust group back from world Christian Endeavour rally



The Jamaican president of the Christian Endeavour organisation addresses the recent 17th World Convention through a German interpreter. The convention was held at Essen, Germany.

A 37-member Australian Christian Endeavour delegation recently returned from a 44-day world tour.

The delegation was led by the honorary national director the Rev Fred Nile and Mrs Nile.

Mr Nile said on his return that new CE unions had been formed in Africa and that groups had expanded even in the Middle East, with more than 2000 Endeavourers participating in recent rallies in Cairo.

He said the main tour highlight was the 17th World CE Convention with 9000 Endeavourers attending "inspiring rallies", at Essen, Germany.

World CE Conventions are held every four years.

The previous conventions were held in Canada, 1970, Belfast, 1966, and Sydney, 1962.

The theme of the 17th World Convention was "Jesus Today and Forever," Mr Nile said.

Delegates travelled to Essen from all around the world, including 450 delegates from the USA and 60 from Australia.

Guest speakers included Dr Stanley Mooneyham, the president, World Vision, who said: "Time is running out for our world — it is five minutes to midnight!"

"REVIVAL OF RELIGION IN WEST," SAYS DR RAMSAY

The Archbishop of Canterbury, Dr Michael Ramsay, says he sees a revival of religion in the West, according to a recent report from AAP-Reuters, London.

The report referred to Dr Ramsay's published review of his primacy in a book called "Canterbury Pilgrims".

Dr Ramsay, who will retire on November 15, has surveyed his 13-year "pilgrimage" as leader of the worldwide Anglican Communion in the book.

"Amid the pressures and strains of life there is the longing of the self to free itself from the dominance of time and environment," he has written.

"Many cults and some drugs offer the promise of this freedom: But there is a difference between a freedom which may be no more than the shortest way out of Manchester and a freedom whereby the self finds the vigorous peace of moral energy."

Nothing matters more, he declares, than the reviving religious awareness

should be met by Christianity.

He sees leadership of world Christianity moving from the West to the churches of the "Third World", who understand their faith through the medium of their concerns — poverty and the struggle for justice.

He declares himself in favour of the Church of England choosing its own bishops, at present appointed by the Queen on the advice of the Prime Minister.

New Warden at Morpeth

A new warden has been appointed to St John's College at Morpeth to implement a program of theological education from next year.

He is Rev Dr R. S. Foster, a renowned scholar of the Old Testament and former lecturer at the University of Nottingham.

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CMS APPOINTS ITS FIRST 'OVERSEAS' SECRETARY

'Next century now being determined'

The Rev Peter Dawson of Tanzania has been appointed the first overseas secretary of the Church Missionary Society.

This was announced last week by the CMS Federal Secretary (the Rev Maurice S. Betteridge).

Mr Betteridge said Mr Dawson was expected to commence duty early in 1975.

"Federal Council decided on the move at last month's meeting," he said.

"It is aimed at streamlining administrative procedure and giving greater flexibility in decision-making."

"We also plan to have an overseas committee to replace the present one operating on a regional basis."

Mr Dawson has been with CMS in Tanzania since 1959.

A graduate of Moore Theological College, he was ordained in 1957. He was

curate at Penrith and curate-in-charge of Mascot until he was posted overseas.

'African church growth greatest in history'

He is at present director of Msalato Literature and Christian Education Centre, Dodoma, and CMS representative for the dioceses of Central Tanganyika and Morogoro.

He is married with a son and two daughters.

Federal Council also discussed the "massive opportunities" presented in Africa.

The regional secretary (the Rev John Turner) said African church growth was the greatest in history since the turning to Christ of the early European peoples.

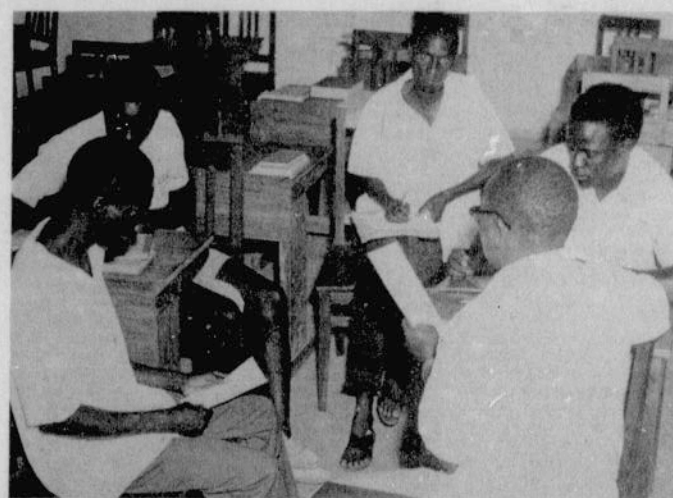
"The great animist world is 'turning over' like an iceberg," said Mr Turner.

"It is taking up a new position which may be a determining factor in world history for the next century."

At the same time as CMS Australia was discussing latest moves, the English CMS General Secretary and Bishop Designate (Canon John Taylor) told the Northern Congress at Bradford that overseas churches had much to teach the Western world.

"They can teach us how to be a minority church," he said, "but one on the up and up."

He said mission hospitals of yesterday were now state hospitals within the national health services of new nations.



One example of CMS activities in Africa is this group of Christian indigenes engaged in drama production in Tanzania. The final script of this production will be put into cassettes by CMS and distributed throughout parishes in that area.

DEAN CONCERNED AT MARRIAGE SANCTITY

Clergymen should stop performing marriages as officers of the State if the law fails to uphold Christian marriage, Dean John Hazelwood, of Perth, suggested.

Commenting on the Federal Government's Family Law Bill, Dean Hazelwood said that Christians had no real right to expect a secular government to have the same view of marriage as the Church.

However if there was a divergence between the definition of marriage held by the two groups clergymen could stop conducting marriages as officers of the State.

The State could perform

Inside this issue

- Sydney Synod — early report — page 2.
- Christian living series — page 4.
- Word and Life — page 6.
- College of Preachers — page 4.
- Festival of Light rally — page 8.
- Ordination of women controversy — page 8.

EDITORIAL

'Simple things in life are best'

If it is true that the simple things in life are the best, then it is time that we had a close look at the structures of our denominations.

It would be artificial, and in any case, impossible of achievement, to reproduce the simple forms of Church life of the Apostolic age, but there is a simplicity which characterises that age which we find attractive.

However, we have created a juggernaut — a massive, demanding machine which eats up tens of thousands of man hours a year in Committees, select Committees, Sub-Committees and Panels.

There are rules of association — a body of legislation which, in its application in the Synodal processes, is so complex as to exalt the status of the legally-minded in the Councils of the Church.

The complexities of our finances demand an army of honorary accountants, actuaries, solicitors and consultants in insurance, real estate and property development, together with growing paid staffs.

Even our internal processes have become so commercialised that, recently, a parish in one of the Dioceses paid some several hundred dollars to promote an Ordinance to provide for the distribution of money received from a specific source.

Men who have been called by God and ordained by our church to the ministry of His word have taken up roles which seem to have a diminishing relationship to the primary ministries of teaching the Word of God, proclaiming the everlasting Gospel of Grace, and being faithful pastors and friends to the Parish ministers.

We are a people dedicated to the filling in of forms. There are licences for multitudinous things — faculties and petitions and returns, statistics and analyses.

It is true, of course, that all these things can be rationalised. Seemingly good reasons may be deduced for all of them.

There are ways of negating the Gospel of Christ without opposing it or distorting it, and this is the problem which confronts the Church today. We are blunting its edge, and hedging it about with ecclesiastical impedimenta. The spontaneous groups — the house churches, the counter-culture Jesus groups — are not long range answers to the problems of Christianity in the world today, but they do exhibit a characteristic which many are finding exceedingly attractive — and that is simplicity. The denominational Churches must heed the prophets who came in the Name of the Lord saying, "Let my people go".

But how? By giving to the local worshipping congregation greater responsibility in matters which affect the life of their fellowship. Unnecessary central control over the life of the congregation should be minimised and congregations should be enabled and encouraged to be responsible for the quality of spiritual life and ministry among themselves.

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Can a 'holy war' be justified? — page 3

Notes and Comments

Christian opportunity

Last month's issue of "Education", the NSW paper for teachers, contained a blast from readers that would make any editor go pale around the gills.

Individual readers, federation members, groups of teachers, all condemned the "smutty" (their quote) article which appeared in the issue of July 24.

With its gutter language, this article had been widely publicised in the media. There seems no doubt that both the federation and the editor were rocked by the reaction.

It goes to show that protest is a valuable weapon. And it shows that Christian teachers have a great opportunity to exercise a responsible influence in their profession.

They should resist the temptation to opt out, and through God's grace should fulfil their role as lights in a sinful world and salt which preserves what is worthwhile.

'Ministering' no luxury

We need to be on our guard against regarding full-time pastors as a luxury in a society grappling with inflation.

"It is impossible," said Martin Luther, "for one man both to labour day and night to get a living, and at the same time to give himself to the study of sacred learning as the preaching office requires."

Of course today there are many claiming to be

ministers of the Word who do very little in the line of systematic study — one glance at their bookshelves will confirm this.

The early apostles gave themselves continually to prayer and to the ministry of the Word. The immediate effect was that the Word of God increased and the number of the disciples multiplied.

Congregations need to appreciate the scriptural principle of having a minister of the Word freed from the need to earn his living elsewhere.

And ministers need to guard their time zealously to give themselves wholeheartedly to their calling.

Child-care volunteers

Child-care centres are much to be fore. One with a difference will be held from December 9 until mid-January.

The Summer Institute of Linguistics (Wycliffe Translators) will be meeting at New College.

Organisers are anxious to have a child-care programme to enable staff and students to carry out their intensive studies.

Tom Hibberd, the business manager at Five Dock, will be happy to hear from volunteers.

College of Preachers

Most of us know what it is to be carried on a wave of enthusiasm at some time or other.

Last week the executive of Sydney's Diocesan College

of Preachers learned of enthusiasm that has not waned.

One man who had attended such a school wrote appreciatively some months later:

"My immediate impression was a very good one, but subsequent experiences have shown just how valuable those four days were."

"I have been encouraged to take a whole new attitude to the preaching task; to be more deliberate in the planning of series; to have a high conception of the value of preaching in the work of the kingdom."

"I am convinced that the kind of programme that the school provides is vital in this day when many parish men are confused or doubtful about their role."

Preaching is one thing, at least, where one must be continually seeking to improve oneself in this way of persuading men.

Opportunities such as the College of Preachers should be avidly seized by young and old alike.

Many do need prayer

Moves to promote harmony between the nations should always have the prayerful support of believers, who are commanded by God's Word to pray for kings and those in authority.

At the same time, we should recognise that communism has not shed its atheistic ideology.

Last month English Christians met outside the Soviet Embassy in London to pray for a Christian prisoner in Russia, Georgi Vins.

Brother George was arrested last March and has since been detained incommunicado.

His mother asked recent Western visitors to Kiev to

pray that something should be done in the West to help her son.

Holding to God's word

It's on again! Despite an attendance of 7000 at a protest meeting in Miranda (Sydney) arranged by the FOL, the press found the main attraction a speech by the Roman Catholic Archbishop, Cardinal Freeman.

And we notice that the official festival handout refers to him as the Catholic archbishop.

The "Record" is Catholic, Apostolic, Protestant and Reformed.

That's the way we've been for 94 years, but our catholicity is a far-cry from that proclaimed by those subservient to the papacy.

Secular work a possibility

Archbishop Frank Woods warned Melbourne synod that ordination might not guarantee a lifelong job.

He said they might soon need to have qualifications for "outside work" before being ordained.

Dr Woods said ministers used to be able to assume that, having been ordained, the Church would employ them and so was obliged to keep them for the rest of their working lives.

"Now they can have no such expectation," he said.

"I hope it will happen only very seldom, but it is not impossible that after 10 years in a parish, the priest would be compelled to find secular employment."

Many of us priests have no qualifications for such employment.

"It may be that before long the bishop of a diocese giving only limited tenure will have to insist that every man he ordains has a qualification which would fit him for some secular employment."

Those who weary of Democracy—should read "Gulag Archipelago"

Alexander Solzhenitsyn's book "The Gulag Archipelago" has been a best seller and no wonder.

But where does it leave us? It seems hard enough that we should sit and read the book in comfort, when the millions of whom it tells have suffered and in many cases perished.

It would be utterly obscene if we were to read it merely as a piece of exciting fiction or else shrug it off with the remark that "we always knew the Russians were like that."

So vast a tragedy demands a deeper response than the making of political capital.

The Christian teaching about the corruption of human nature and our almost infinite capacity for self-description — such profoundly unfashionable teaching, so often explained away in lying euphemisms — is vindicated and needs strong reaffirmation.

Totalitarian government, of whatever complexion, remains what it was in the days when our predecessors in the faith refused to burn incense to Caesar: the most unacceptable form of human arrogance.

And those who weary of democracy (or try to undermine it from within) because "it doesn't work" should be laying some of the "Gulag" lessons to heart.

The recent diminution of

New bishop for Bendigo diocese

The Rev Oliver Heyward of Hobart has been appointed Bishop of Bendigo.

Aged 48, he is the second Tasmanian to become a bishop.

The first was Bishop Blackwood, of Gippsland, 20 years ago.

Both the Launceston Examiner and Hobart Mercury gave generous publicity to the appointment.

A Rhodes Scholar in 1949, Mr Heyward was educated at Launceston Grammar School, went to the University of Tasmania and was ordained in England in 1952.

He returned to Tasmania in 1956, and has been Warden of Christ College for 11 years.

There were 50 students residing at the college in 1963 and there are 150 today.

During that time, Christ College became the second

all-men's college in Australia to admit girl students as residents, and Mr Heyward is very satisfied with the way this has worked out.

Asked about today's young, Mr Heyward said:

"I do not believe they are any less religious today than they were in my day."

"But there was such a lot of phoney religion about then."

"The young people of today are much more honest, you know, and they question more — because they have more things to question than we did."

"I do not feel that society is going to fall apart at the seams or anything like that."

"But although the church really has no right to make judgements about society, I believe it must try to act as society's conscience."

SYNOD IN SYDNEY

The 1973 session of the Sydney Diocesan Synod began on Tuesday, October 8.

The sermon at the Synod service was given by Bishop F. O. Hulme-Moir, who is shortly to retire as senior assistant bishop of the diocese.

Archbishop M. L. Loane, said in his Synod charge that the Australian government's rejection of racialism in its choice of migrants was commendable.

At the same time, he said, the Australian population should always contain a large proportion of people of British descent in order to preserve its British cultural heritage, and should always retain close political links with Britain.

The Archbishop condemned the white Australia policy as the result of insecurity and fear.

This session of Synod may be the largest ever to operate:

for if the proposed Synod Representative Amendment Ordinance is passed it will reduce the number of lay parish representatives who can sit at one time from two to one.

At the time of going to press the fate of this Ordinance has not yet been decided.

On the first day of the session motions were debated which showed widespread uneasiness at World Council of Churches and Australian Council of Churches support of terrorism and violence, especially in Africa.

One motion, presented by the Rev George Robinson, referred to the resulting loss of confidence in these bodies and commended the work of the Evangelical Alliance Relief Fund (TEAR) and the Archbishop's Overseas Relief Fund as alternatives.

This motion was passed, but the second, which called for the dissociation of Sydney Diocese from the World Council, the ACC, and Action for World Development, was defeated: instead, an amendment calling for a Standing Committee Sub-Committee to investigate the facts and report to the next session of Synod was passed.

Another motion passed raised the travelling allowances payable to parish clergy by \$60 per annum.

The Stipends and Allowances Committee recommended a consolidated table of stipends for rectors, curates in charge and resident ministers, based on age and length of time in orders.

The average recommended increase is 19.5%: a rector, etc, of 35 or over who has been ordained for 13 or more years should receive \$5450 per annum as minimum stipend.

Other motions before Synod called for no change in the national anthem or national flag without a referendum, expressed concern about the proposed Family Law Bill, and commended the report of the Committee on Population and Environment, which calls for the stabilisation of world population and for more responsible and equitable use of world resources.

BOOK REVIEWS

"The Story Without an End" by William A. Chapman 197pp. (no price).

This is by the founder of the World Home Bible League and indeed the story so far of this organisation whose first objectives is the distribution of the scriptures to every Bibleless home in the world.

"Project Philip" 45pp. (no price).

This is a catalogue and resource book of the materials available and suitable for systematic distribution of the scriptures and the teaching of the bible by Christians to non-Christians. GH

ST LUKE'S HOSPITAL
18 ROSLYN STREET, POTTS POINT, SYDNEY
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C. R. JAMES
Chief Executive Officer

Can a Christian justify the idea of a 'holy war'?

One of the criticisms that has been levelled at Christianity through the ages is that the Old Testament presents a primitive view of God — or perhaps a view of a primitive God — a cruel, hard God, who seems quite out of character with the God who shows His love so abundantly in the Christian Gospel.

This "cruel God" of the Old Testament shows his cruelty particularly in the way He commands Israel to carry out "holy war" — a warfare in which not only the enemy soldiers are slaughtered, but also the women, children and old people, as well as all the sheep and cattle.

While critics are only too

detailed instructions as to how the conquest of Canaan is to be carried out.

God will bring the nations inhabiting the land to defeat at the hands of Israel, and Israel for their part must make no truce or alliance of any kind with them but destroy all their images (7:1-5) and "save alive nothing

that breathes" (20:16-17).

The reason for this drastic action is given in 7:6-8.

Israel enjoys a special and unique relationship with God (although they can claim no credit for this — the reason lies not in themselves but in God's purposes).

God has brought them out of slavery in Egypt and is

happy to use such Biblical material as ammunition against conservatives, we do not often hear convincing replies; frequently the critic's point is virtually conceded by a denial of the traditional Christian view of the inspiration of Scripture.

If we are to maintain the same conservative attitude

about to give them the land of Canaan in fulfilment of the promise He made to their fathers.

The principle appears to be that just as the people of Israel are specially God's, so the land in which they are going to live is specially His.

It is His gift to them, and as such it must be pure.

Any impurity in the land — that is, anything which would threaten Israel's relationship to God — must be removed before the land is suitable to be a gift of God to His people.

about to give them the land of Canaan in fulfilment of the promise He made to their fathers.

The result was that brought the ban on himself, his family and all his possessions — all were stoned to death, burned and buried under a great heap of stones (Josh 7).

Another example is the way in which Saul is rejected as king by God, because he does not faithfully observe the ban in holy war against the Amalekites, but saves alive the king and the best of the sheep and cattle (1 Sam 15).

It is in the Book of Deuteronomy that God sets out His

to the Scriptures as Jesus and the apostles, we must be able to show that holy war in the Old Testament is consistent with the character and purposes of God as revealed in the rest of Scripture.

To do this we must first find, if we can, the principles underlying holy war.

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to the Scriptures as Jesus and the apostles, we must be able to show that holy war in the Old Testament is consistent with the character and purposes of God as revealed in the rest of Scripture.

This thought-provoking essay on what the Bible says about justification for a "holy war" has been prepared by Michael Hore, a student at Moore Theological College, Sydney.

The Canaanites, with their debased religion would corrupt Israel (as in 7:4) so they represent a serious impurity that must be completely destroyed.

In destroying them, God is in no way being unjust for they deserve this treatment for their wickedness (9:5).

Israel, on the other hand, must be under no illusion that the preferential treatment they are to receive is a reward for any righteousness on their part, for they have repeatedly rebelled and only God's choice of them to be His people has prevented their own destruction.

The object of holy war, then, is to establish God's people in His land.

We may see this also in the way God lays down different rules for warfare against cities lying outside Canaan (20:10-15) — the women, children and animals can be spared, and the spoil is Israel's. Such wars are not, strictly speaking, holy wars.

We can find two general principles in the way Israel is to carry out holy war.

The first we have already seen, namely the "ban" or total destruction that must be carried out.

Anything under the "ban" is regarded as being God's and only He can give permission for it to be saved.

A good example of the ban in operation is in the taking of Jericho, where the whole city was under the ban.

This was violated, however, when Achan kept some of the treasures of the city for himself.

The result was that brought the ban on himself, his family and all his possessions — all were stoned to death, burned and buried under a great heap of stones (Josh 7).

Another example is the way in which Saul is rejected as king by God, because he does not faithfully observe the ban in holy war against the Amalekites, but saves alive the king and the best of the sheep and cattle (1 Sam 15).

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The other principle which we can observe in the waging of holy war is that God is the fighter.

It is His war, and He will give victory regardless of the strength of Israel's opponents.

For example, He commands Gideon to reduce his army to a token force, so that it will be clear who is the real victor (Jdg 7).

Jonathan is aware that "nothing can hinder the Lord from saving by many or by few" before he and his armour-bearer advance alone into the Philistine camp (1 Sam 14:1-16).

As God is the fighter, the attitude of the Israelite soldiers must be faith in Him. They must regard the battle as won before it even begins

— as can be seen in the familiar exhortation "the Lord has given them into your hand".

Although the number of holy wars actually fought decreases considerably with the establishment of the monarchy, the concept remains important.

The period leading up to the exile is one in which the fortunes of the divided kingdom are generally in decline.

The prophets who appear during this period state repeatedly that the nation's difficulties result from their unfaithfulness to God, and that if they will turn back to Him, He will fight for them once again.

On the other hand, if they do not turn back to Him, He will fight against them — in effect, they will bring the ban on themselves.

The prophets who prophesy during the exile, however,

although it does that — but it reveals His whole pattern of salvation, a pattern that is fulfilled in the work of Christ.

God brought His people out of bondage to Pharaoh in Egypt, and into the land He had promised to give them.

Similarly, He has brought us out of bondage to sin and death and into His Kingdom, through Christ's sacrifice.

The Exodus points forward to this more complete salvation.

Holy war is a central theme in the Exodus story, as it is the means by which God establishes His people in their land.

The New Testament fulfilment of holy war would therefore be the means by which He brings us into His heavenly Kingdom, and that is through Christ's sacrifice on the cross.

Armageddon, as we have

proclaim a message of hope — God will rescue His people from exile.

They describe this event in language drawn from the time of the Exodus.

It will, in fact, be a new Exodus with God once more fighting for His people.

There will be a difference, however — Israel themselves will not take up arms, but God will fight alone.

The idea of God as warrior finally passes over into the apocalyptic battle of Armageddon — the last great battle when God will destroy His enemies for all time.

The idea comes up in this form in the New Testament in the book of Revelation.

There is, however, a prior fulfilment of the idea of holy war, which can be seen when we consider the relationship between holy war and the Exodus.

The Exodus plays a most important part in God's revelation of Himself.

It does not merely show His love and mercy —

seen, is also related to the holy war theme.

At Armageddon the enemies of God's Kingdom are finally destroyed — yet the Kingdom itself is already established.

Thus Armageddon may be regarded as an outworking of the victory God has already won on Calvary, and that it is Calvary which is the true fulfilment of the holy war theme.

As we look at Calvary we can see the same holy war principles as were outlined earlier.

Firstly, the ban is applied — but with a twist. The ban, as we saw earlier, is something applied to God's enemies — but it is we who were God's enemies.

What God does is to take the ban on Himself, in Christ. What appeared to be His greatest defeat was His greatest victory.

Secondly, just as the Israelite soldiers had to have faith that God would give them the victory, we must have faith that God has won the victory over the powers of darkness on our behalf.

We must also have faith that God will work out the implications of this victory in our lives now, helping us to overcome sin, and faith that we will

'What our Christian living ought to be'

The two verses, Romans 12, 1 and 2, provide us with a significant description of Christian living.

They give us in a few brief phrases a comprehensive pattern, which indicates in essential activity, in necessary equipment, and in ultimate achievement, what our Christian living ought to be.

Note at once that it is described as a "service" or "worship," which should be "reasonable" or "spiritual"; that it involves the use of both body and mind; that it should be determined not by what is fashionable among men, but by what is acceptable to God; and that it should issue in the delight of doing God's will.

In form these words confront us as Christians with a practical challenge.

For the words of Romans 12, 1 and 2, are an exhortation addressed to "brethren" who have experienced "the mercies of God."

These mercies both provide a constraint and guarantee an enablement.

Such an exhortation implies that Christian morality should be the expression not of a man-made resolve but of a divinely inspired response.

To quote Professor C. H. Dodd: "It does not begin with a man's ambition to make himself a fine specimen of virtuous humanity, and so, it may be, win the approval of God."

"It begins with the thankful recognition that God, the source of all goodness, has done for him what he could never do for himself."

Its essential character:

Divine service or worship — The double truth here to be learnt is (i) that henceforth all our living should be an activity of worship or devo-

This re-printing is the first of a series of studies by the late Rev A. M. Stibbs, a well-known author and Biblical Scholar who was one-time vice-principal of Oak Hill Theological College, London. This article first appeared in the "Record" on September 4, 1958.

tion to God; and (ii) that the highest form of true worship is not engagement in elaborate ceremonies but the practice of daily obedience.

For the Christian, worship is primarily a matter not of ritual performance but of moral behaviour. This is supremely illustrated in the human life of the incarnate Son of God.

Consequently the pattern of Christian worship is to be found not in the ceremonial law but in the obedience of Jesus in life and death to His Father's will.

Its practical cost: (i) presenting our bodies —

Such obedience involves the use of the whole man.

In particular we must yield our members to God to be used in His service. Christianity does not teach us to treat the body as evil and as needing to be suppressed and cast off. It teaches us rather to regard the body as capable of becoming the temple and instrument of God's indwelling Spirit, where and with which God is to be worshipped.

Also — in contrast to the ritual sacrifices of the old order, which involved putting animals to death, because only by blood-shedding could sin be remitted — now that Christ has died for our sins, and now that in Him risen we are alive from the dead, we can offer to God the sacrifice of our lives — by living daily to His glory.

Its practical cost: (ii) using our minds —

The worship which we ought now to render to God is also to be "reasonable."

It involves, as ritual performance does not, the use of the mind and will in a response of intelligent and considered choice.

This exercise of the mind is necessary in order to discern in daily living what actions will please God.

It is not possible to our sinful nature. It is possible only as our minds are renewed by God's quickening and illuminating Spirit.

Its practical cost: (iii) changing our standards —

This new awareness is necessary, and needs to be exercised, because, as Christians we are called to cease to order our lives according to

what God's will for us is in each particular situation of life. For we should learn, by the exercise of our new mind, to discern good from evil and to recognise what pleases God.

(ii) We should delight in its personal acceptance and practice, rejoicing in the realisation that because it is God's will it must be "good," it is to be welcomed as "acceptable" and it will prove to be "perfect."

(iii) Finally, the will of God which we have thus learnt to discern, and which we thus love to delight in, we should spend our days actively doing. "I beseech you therefore," — so to do.

Its intended goal: Doing God's will.

The issue of such response should be threefold.

(i) We should discover

the prevailing fashions of this world and to promote their transformation by choosing day by day to do what is pleasing in God's sight.

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New Bible film envisages scene at time of Christ's return

A spectacular new Christian film is shortly to be released in Australia entitled "A Thief in the Night".

In full colour, this feature-length production is a motion picture about Bible prophecy and shows what

'There will be no place to hide'

might happen when Jesus Christ returns.

The film is produced by Mark IV Pictures, USA.

The film story centres around Patty, an average girl caught up in living for the present with little concern about the future.

What happens when this thinking finally catches up with her provides an action-packed, unforgettable drama.

Filmed on location in Iowa, USA, this picture portrays with devastating reality the

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Shortage of priests in South Africa

Biblical prediction: "There will be no place to hide!"

"A Thief in the Night" has received two of four film awards given by the National Evangelical Film Foundation, Pennsylvania.

It gained "The Best Film Of The Year" award and Patty Dunning, who had the lead role in the film, was named "The Outstanding Female Actress Of The Year". Reports from the first year of showings in the USA reveal — 9887 showings; 300 persons per showing (estimated attendance — many report from 1000 to 3000); three million estimated total attendance.

Centenary service

All Saints Anglican Church at Moonta last month held a service of communion to commemorate one hundred years of worship.

Sung eucharist was conducted by the rector, the Rev Brian Newman, assisted by Mr Frank Warn.

Merbecke's setting of the Holy Communion was sung

by the choir of St Peter and St Paul, Port Pirie.

The Bishop of Willochra (Bishop Bruce Rosier) gave the centenary sermon.

The service was attended by members of congregations of nearby parishes, as well as many past members of all Saints.

— "Kadina Times".

— "SEEK"

'CONTRIBUTION TO PREACHING' FROM SCHOOL AT GILBULLA

A recent school for preachers held at Gilbulla Conference Centre, near Sydney had been the most successful ever, Bishop John Reid told the executive in Sydney last week.

He said plans were now being considered for follow-up seminars to give advanced instruction to those who had attended.

"This suggestion came from one of the men who was helped by the school," the bishop said.

Bishop Reid is chairman of the Sydney Diocesan College of Preachers which conducts the school each year.

He said the college had made a valuable contribution to preaching since its inception a few years ago.

"Those attending the schools have received instruction and encouragement," he said.

"We are looking forward to another good session in June next year."

The secretary of the executive (the Rev George



Digging into the past to create the future

Excavating contractors J. A. Bradshaw used a JCB 6D on the site of St Andrew's House, Sydney, one of the two buildings which are linch-pins of the redevelopment. While different architects designed both the Town Hall House tower and St Andrew's House, liaison and co-operative planning was such that a near-to-perfect balance is said to have been achieved. In addition, the whole site area has been opened up to provide plazas, underground parking facilities and shopping arcades.

SA METHODIST HOMES DOWN \$3000 P.W.

Miranda Fair rally



The Rev Fred Nile addresses the Miranda Festival of Light Rally, at which Cardinal Freeman, the Roman Catholic Archbishop of Sydney, describes drug abuse, suicide, abortion and pornography as grave social problems in today's society. It has been estimated that at least 40 per cent of all children in schools in the Sutherland Shire are on drugs and a large proportion of young people in the Shire commit suicide. — Refer story back page.

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Our churchgoers are more vocal

Australian churchgoers sing to a greater extent than their American counterparts, according to a visiting preacher, Dr Browne Barr, of Berkeley, California.

He was speaking at his first appearance as a guest preacher of the Trinity Congregational Church.

Dr Barr will be in Perth for a month to give talks on how a city church can solve problems of the 1970s.

Dr Barr, who is a specialist in revitalising local congregations, told the "West Australian" in Perth that he was delighted at Australians' participation in the church service.

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HOLIDAY ACCOMMODATION: WENTWORTH FALLS. Modern cottage, accommodations 4. December/January. 44 3688.

Church in Tanzania's "manpower, money problems"

At the recent sitting of the Provincial Synod of the Church of Tanzania, the following resolution was passed: "After some discussion it was agreed that the Church of the Province of Tanzania, believing that it is a part of the Catholic Church, is trying to be self-supporting in manpower and money. "However, this self-reliance does not imply that

it will stop co-operating with other churches in the Anglican Communion. "The Church of the Province of Tanzania will continue to ask for manpower assistance from any part of the world as partners in the mission of the Church." "This resolution had been passed on to CMS."

— Testimony Communications, Sydney.

Religious Studies in Tasmanian schools may be discontinued

The Tasmanian State Government is under strong pressure to scrap its new integrated religious studies course in primary schools, says the "Launceston Examiner".

The new course was approved by Parliament last May but so far the sections of the act on religious studies have not been proclaimed.

But it is being tested in at least 13 schools throughout the State on a voluntary basis.

Basically the new course will replace the weekly scripture lessons with a religious emphasis in normal lessons. A note by the Education Department to teachers

using the new courses says: "There are many opportunities arising from day to day school activities when a religious idea can be developed."

"INSIDIOUS"

Opponents of the scheme claim that it is illegal and insidious.

They have organised protest meetings among teachers and parents and plan to put a submission to the Minister for Education Mr Batt when he returns from an overseas tour at the end of next month.

The Solicitor General's Department has been asked by the Education Department to clear up legal doubts about the new course.

The Word and Life D. B. KNOX

LEARNING TO KNOW GOD

It is always interesting to learn what makes a person tick — to discover the experiences that a person values and the objects and ambitions of his life.

We are given a glimpse into the life of the apostle Paul in a passage of autobiographical writing in the third chapter of his letter to the Philippians.

Here he lists the status symbols of his time on which he used to pride himself — they were mostly a matter of birth and membership of the inner group of his community.

We Australians may have different status symbols, but they are equally unreal.

But St Paul tells his friends at Philippi that he now has a new object in life compared with which the former are absolute dross, and even garbage. His new object is to know Christ. It is an experience which he describes as "surpassing excellence".

Pleasure in people

Knowing people is the greatest pleasure in life — I mean, knowing them as friends in fellowship with them.

Personal fellowship, personal communication, personal relationship provide the basic joys of life — but it must be a fellowship in which the person does not think of his own interests but rather of those with whom he is in fellowship, then it can be a very happy experience indeed.

Sometimes a great undertaking which because of its immensity and importance draws us away from selfishness, creates the joys of fellowship.

The allied invasion of Normandy provided such an occasion and those who took part in it commented afterwards, how sad it was that the spirit of fellowship experienced and enjoyed during these months seemed to evaporate as soon as the operation was completed.

The reason was simple. During those months everyone sank their own interests and helped one another spontaneously in order to accomplish the joint objective.

When it was over we all turned to our own objectives once again and the fellowship subsided to a normal level. However, from this we can glimpse what joy and satisfaction true fellowship can provide. Heaven will be wonderful, because it will be perfect fellowship.

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Religion of 'fellowship'

The Christian religion is nothing else than a religion of fellowship.

The one purpose of the Christian Church is to be a fellowship in which we share personal relationships one with the other and with our divine Master.

This fellowship is brought into being by the Gospel which tells us that through Christ our sins may be forgiven, and calls on us to repent, ie, change our mind and accept Jesus Christ as our Lord.

The joy of true human fellowship is real and we may experience some of its flavour from time to time.

But fellowship with God in Christ is deeper and more satisfying and more joyful than even personal fellowship between men and women.

The fellowship with Christ and with one another is God's purpose for us, we may begin to experience it now and death will certainly not terminate it but only usher us into a fuller realisation of deeper joy. It is experiencing the possibility of this fellowship that St Paul makes the object of his life, and for which he gives up every other worldly ambition and possession.

In Philippians 3:10 he tells us that his aim is "that I may know Jesus and the power of his resurrection, and may share his sufferings..."

It is true, of course, that in this life we only know in part, we see as through a mirror darkly, but the time will come when we will know God as fully as we are known by Him, for then we will see Christ as He is.

We will have fellowship with Him face to face.

In the letter, Paul speaks of our present fellowship with Christ as absence from Christ, compared with the fellowship we will enjoy after death.

Nevertheless, we do enter into personal fellowship with God through Christ now, we are able to speak with Him and to address Him as Father and to know Him as a person.

Let us look for a moment at how this is possible. To know a person, to have fellowship with a person is always on the basis of intellectual notions. We have fellowship with our friends by their speaking to us and by our responding.

It is not necessary that we should communicate with words, but at least with gestures and expressions of our eyes.

We only have fellowship when a person begins to speak to us.

Till he speaks, there is no fellowship.

Christians find that this is true.

On personal relationships

If we are to enter into personal fellowship with God in Christ, He must speak to us and we to Him in response; Jesus says God does this, speaking to us through the words of the Bible.

In Matthew 22:31 Jesus asked the religious leaders of his day "Have you never read what was spoken to you by God?"

He was referring to the Book of Genesis written some 1500 years before. Jesus said that this written text is the contemporary word of God spoken to the reader.

"Have you never read what was spoken to you by God?"

In the same way the Epistle to the Hebrews in quoting a psalm from the Old Testament says that these words are the words spoken by the Holy Spirit to the reader.

"The Holy Spirit says", note the present tense, not merely "said" but "says". God speaks to us by the scriptures.

Thus He enters into a personal relationship with us — He speaks to us and we respond to Him.

This has always been the centre of true Religion. God spoke to Abraham, to Moses, to the disciples in Galilee; all had personal fellowship with God and this still remains our privilege.

God enters into fellowship with us through His Word and we on our own part respond personally to God through Faith and obedience.

Faith is personal, and obedience is personal.

So that when God speaks to us and we turn to Him with faith and obedience and prayer, we enter into a personal fellowship which is real if still dim, as seeing through a mirror darkly, but full of joy, the first fruit of the joy of the fuller, deeper fellowship of Heaven, when we will see God face to face.

Eternal life now

Thus, as Christians, we begin to experience eternal life now, for eternal life is nothing else than fellowship with God, knowing God, as Jesus said in his prayer of John 17, "this is life eternal, that they know thee the only true God, and Jesus Christ whom thou hast sent."

In the book of Revelation 3:20 our Saviour calls on us to open the door as He knocks, and He makes the promise that if we do He will come in and have dinner with us and we with Him.

Now a meal is of course, a basic act of fellowship, so that by this imagery Jesus tells us that if we open our lives to Him in faith and obedience, this will lead to a real relationship of mutual personal fellowship. He with us and we with Him.

Christians find that this is true.

God speaks to us through His Spirit by His Word and we in return speak to Him through prayer, prompted and taught by the same Spirit.

St Paul describes this as the "surpassing excellence" of the knowledge of Christ.

He made it His one aim to attain to everything else that the world had to offer him things which he once valued, now counted as mere garbage.

How do we stand with regard to relationship with God? Have we responded to the Gospel, received His forgiveness of sins and been brought into His presence, so that, taught by the Holy Spirit, we say to Him "Father!" This is the Christian religion.

Fellowship by 'word'

You will see then how basic to the Christian religion.

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Canberra-Goulburn diocese to have new Synod venue

Bishop Cecil Warren has announced that the 1975 Synod of the Canberra-Goulburn Diocese will be held in Goulburn.

In this month's newsletter the bishop said the first regular session of Synod to be held in Canberra had its "encouraging aspects and its disappointments".

"Evangelism in the Grammar School Assembly Hall contrasted unhappily with the same service in the Cathedral", he said.

"Movement in the city of Canberra is more difficult than in Goulburn and motel prices are a good deal higher."

"In addition, the expected larger gallery at synod did not materialise."

"On the other hand, many synodsmen commented favourably upon the taking of meals together, and the physical arrangements of the synod."

In his charge to synod, Bishop Warren said:

"At the root of Christianity is the knowledge that God is supreme and that, through Christ, he has declared and begun the redemption of the world."

"Christians are, therefore, hopeful people, bearing witness to this truth, and engendering hope in others."

"Ideally this hopefulness should be apparent in the life of the Body, along with the frankness, openness, charity and acceptance to which reference was made earlier."

"With due humility, Christians may remember the words of their Lord, 'You are a light for all the world. A town that stands on a hill cannot be hidden.' (Matt 5:14, NEB)"

"I hope that this will not be thought to be a mere matter of words, but that parishes and the diocese as a whole will make every effort to discover that quality of corporate life which is distinctly Christian."

ON-SITE SAVINGS

The Perth Anglican Diocese has decided to reduce the burden on local churches by providing all church sites free for parishes.

The cost — expected to be about \$100,000 a year for the next few years at least — will be carried by the church's trustees.

— "The West Australian".

Anglicans consecrate two Palestinians as bishops in Jerusalem

Two Palestinians were recently consecrated Anglican bishops in Jerusalem. They will serve in the Diocese of Palestine, Jordan, Syria, and Lebanon.

They are the Rev Canon Faiq Haddad, the priest in charge of the Arabic-speaking congregation in Jerusalem, and the Rev Aql Aql, Minister of the Church in Irbid, and resident in Amman the Jordan.

The consecration service was held at St George's Cathedral in Jerusalem and was conducted by the Vicar General, the Most Rev Robert Stopford, formerly bishop of London.

He was assisted by the Rt Rev Najib Cubian, Diocesan Bishop of Jordan, Syria and Lebanon, and also by the

Most Rev Campbell MacInnes, formerly Archbishop in Jerusalem.

The service was attended by more than 720 people, including 30 dignitaries and clergy from other Christian denominations and churches in Jerusalem.

Scientific Genesis

"The Story of Creation" by Honor Ward. 32pp. (1972). \$2.60 (Denholm House Press)

The author (a physicist) and textbook writer has placed the Genesis account alongside the facts of science and the book is attractively illustrated Geoffrey Hayles.

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"The Decision Makers" by Lyle E. Schaller Abingdon, 1974. 210pp. \$5.20

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WORLD ASSEMBLY OF COUNCIL OF CHURCHES

The Fifth Assembly of the World Council of Churches will be held in Nairobi, Kenya, during November 23-December 10, 1975.

The theme for the meeting would be "Jesus Christ Frees and Unites" a spokesman for the Australian Council of Churches said this week.

The Assembly is the supreme governing body of the World Council and the last Assembly was held in Uppsala, Sweden, in July, 1968.

Some 800 delegates from the 271 member churches will attend the Fifth Assembly and total attendance at the meetings will be around 2000.

Australian representation will include five Church of England, one Church of Christ, one Congregational, three Methodist and three Presbyterian delegates and one representative of the Australian Council of Churches.

The WCC Central Committee meeting, held in West Berlin in August this year, decided "with deep regret" not to make use of the invitation of the Indonesian Council of Churches to meet in Jakarta in 1975.

The committee noted that Indonesian government spokesmen recently indicated a world Christian assembly might have an unfavourable impact on national unity in the country.

The committee subsequently accepted an invitation from Kenyan churches to hold the Assembly in Nairobi.

Anyone interested should write to Mr Russell Rollason, Assistant General Secretary, ACC, PO Box 1111, Brickfield Hill, Sydney 2000.

The decision was received with great joy and enthusiasm by the Africans present at the meetings in West Berlin.

Organisers of the Fifth Assembly were seeking young people interested in being stewards in Nairobi, the ACC spokesman said.

Being a steward meant undertaking a variety of jobs concerned with the administration of the meeting, he said.

Stewards would carry messages, operate printing machines, assemble, staple, and distribute documents, set up meeting rooms and act as guides, as drivers and as bus conductors.

They should be prepared to tackle any task and keep smiling no matter what.

Stewards were a vital part of the Assembly and would have the opportunity of taking part in the many unofficial events related to the Assembly as well as meeting all the other participants.

The World Council of Churches would provide accommodation and meals for stewards but no travel assistance was available.

Anyone interested should write to Mr Russell Rollason, Assistant General Secretary, ACC, PO Box 1111, Brickfield Hill, Sydney 2000.

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Stand by cathedral

Liverpool Cathedral in England has taken a stand against that favourite but outmoded ecclesiastical pastime — splitting families up into age and sex groupings.

For October 19 is Family Day in Liverpool and the subject up for scrutiny will be "Christian Parenthood and Family Life".

— C. E. N.

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AUSTRALIAN CHURCH RECORD, OCTOBER 17, 1974 — 7

Festival of Light rally attracts 7000

SYDNEY
The Rev John Wise, rector of St James', South Canterbury, with St Mark's, Clement Park, since 1971, has entered the army. He is chaplain at Bandiana, Victoria.

The Rev Bill Holland has been appointed to Robertson (NSW) to replace the Rev Arthur Horrex who has joined BCA. Mr Holland has been curate-in-charge at Manly Vale since 1971.

A member of the editorial staff of the Reader's Digest has been appointed honorary women's secretary by CMS Federal Council. She is Miss Norma Lynas, who was at one time editorial secretary for CMS.

Miss Margaret Rook, well-known to those visiting the Sydney office of General Synod, leaves for Dodoma with CMS on January 31. She will replace Miss Margaret McKechie for 12 months as financial secretary to the inter-diocesan missionary council.

MELBOURNE
Miss Norma Lynas from NSW has been appointed honorary women's secretary for the Church Missionary Society.

Mrs Mary Powys from Victoria, has been appointed deputy honorary women's secretary with special responsibilities for Victoria. Mrs Powys is at present a member of general committee and the executive committee of the Victorian Branch.

CANBERRA-GOULBURN
The Rev A. W. Holder, Vicar of St Andrew's Surbiton, Surrey, England, has been appointed rector of the Parish of the Good Shepherd, Curtin, ACT, with effect from early January. Mr Holder, 51, is married with three children, two of whom will accompany him to Australia.

The parish fell vacant with the removal of The Rev C. A. Osborne to Bega last week. The Rev R. J. Lindbeck is serving as relieving priest in the parish until Mr Holder's arrival.

The Rev Norman Frost, Rector of Gunning, and The Rev James Tetlow, Rector of Adelung, have retired.

The Rev J. H. A. Gibson, formerly assistant priest at St John's Canberra, and St Matthew's, Albury, and most recently in the Parish of Havant, Hampshire, England, has been appointed Rector of Gunning with effect from early December.

The Rev David Rein is presently relieving in the parish of Koorawatha. The Rev Michael Cockayne, is at present on leave in Europe, visiting Taizé and other Communities. It is expected that Mr Rein will become assistant priest at Cooma when Mr Cockayne returns towards the end of November.

The Rev Percy Moore, formerly honorary deacon in the parish of St Luke's, Deakin, ACT, and subsequently with Mrs Moore as House Parents at "Bungarimbil" Boys' Home, has been ordained to the priesthood by the Archbishop of Melbourne. He will continue to fulfil an honorary ministry at St Mark's Emerald, in Melbourne.

ARMIDALE
The new chaplain at the University of New England will be the Rev Kevin Giles. After training at Moore College and a curacy at Wollongong, Mr Giles was engaged in study overseas. He is returning from England to replace the former chaplain, the Rev Tony Doran. Mr Doran and family are to serve with CMS in Sumatra.

BRISBANE
The Rev John Arnold has been appointed CMS secretary for the Queensland-Northern NSW branch. Mr Arnold was appointed rector of Christ Church, Blacktown, NSW in 1967 after being Director of CEBS in the Sydney Diocese.

GRAFTON
Mr C. S. C. Sheller, was sworn in by Bishop Donald Sherman at the recent Grafton Synod. He succeeds Mr A. B. Kerrigan as chancellor of the diocese.

ENGLAND
Canon Michael Green is dangerously ill in South Africa. He contracted meningitis while conducting a university mission. Mrs Green has flown to be with him.



Bishop Graham Delbridge, the Anglican Bishop of Wollongong, was one of the speakers at the Festival of Light rally at Miranda Fair.



Dean Lance Shilton addresses the Festival of Light rally at Miranda Fair on October 1. The NSW Chief Secretary, Mr I. Griffith, (with hand to face) was among members of the audience.

Charges against bishops follow female ordination

NEW YORK, NY, USA — The Rt Rev John M. Allin, presiding bishop of the Episcopal Church, in response to inquiries which have come to the Episcopal Church Centre, has announced receipt of formal charges against four bishops of the church who

participated in a service in which 11 women deacons were intended to be ordained to the priesthood in Philadelphia on July 29.

The House of Bishops, meeting in a special session in Chicago, August 14-15, declared "that the necessary

conditions for valid ordination to the priesthood in the Episcopal Church were not fulfilled" at the Philadelphia service.

The charges were filed in four separate papers by Bishop Stanley Atkins of Eau Claire (Wisconsin); Bishop William H. Brady of Fond du Lac (Wisconsin); Bishop Charles T. Gaskell of Milwaukee; and Bishop Albert W. Hillestad of Springfield (Illinois).

Among the violations cited were the failure of the participating bishops to receive "the recommendations of the several Standing Committees and the request and approvals of the Diocesan of the Deacons;" the bishops "officiated or assisted without the request of the Bishop of Pennsylvania;" and "all of the Deacons were women."

The charges were filed against Bishop Daniel Corrigan, retired former Suffragan Bishop of Colorado; Bishop Robert L. DeWitt, resigned Bishop of Pennsylvania; Bishop Edward R. Welles II, retired Bishop of West Missouri; and Bishop Jose Antonio Ramos, current Bishop of Costa Rica.

Bishop Allin has appointed as members of the panel of bishops to whom the charges are now referred, Bishop Christoph Keller, Jr. of Arkansas, chairman; Suffragan Bishop Hal R. Gross of Oregon; and Suffragan Bishop John T. Walker of Washington (DC).

— **Diocesan Press Service, New York, USA.**

WCC EXECUTIVE TO VISIT SYDNEY

The Rev Dr Alan A. Brash, OBE, Deputy General Secretary of the World Council of Churches, will be in Sydney on October 14, 15 and 17 and in Melbourne on October 16.

Dr Brash was born in Wellington, New Zealand. He took a Master of Arts Degree at Otago University, Dunedin, and a Bachelor of Divinity degree at New College, Edinburgh, Scotland.

He served as a parish minister for 12 years before taking the position of General Secretary of the New Zealand Council of Churches, a position he held for 13 years.

Prior to joining the staff of the World Council, Dr Brash was director of Christian Aid, the relief and development agency of the British Council of Churches.

Upon joining the WCC, he became Director of the Commission on Inter-Church Aid, Refugee and World Service and later was

promoted to staff chairman of the WCC Unit on Justice and Service.

Between 1957 and 1965, Alan Brash travelled more than a million miles throughout Asia as Secretary for Mission and Service of the Christian Conference of Asia.

He was awarded an OBE in 1962 in recognition of his liaison work between Asian countries and New Zealand, being commended by New Zealand's Prime Minister for having "changed the image of Asia in New Zealand."

In 1971 he received an honorary doctorate from Knox College, Toronto, Canada.

While in Sydney, Dr Brash will address a public meeting at St Peter's Church of England hall, Mortdale, on Tuesday, October 15, at 8 pm.

The theme of his address is "Evangelism and the Social Gospel".

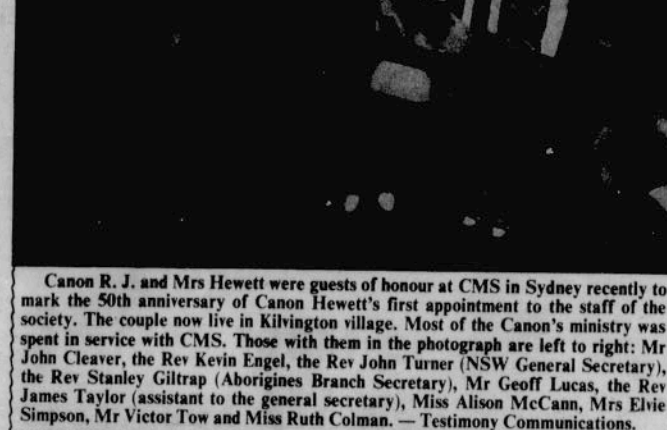
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Bishop Graham Delbridge to Diocese of Gippsland



Canon R. J. and Mrs Hewett were guests of honour at CMS in Sydney recently to mark the 50th anniversary of Canon Hewett's first appointment to the staff of the society. The couple now live in Kilvington village. Most of the Canon's ministry was spent in service with CMS. Those with them in the photograph are left to right: Mr John Cleaver, the Rev Kevin Engel, the Rev John Turner (NSW General Secretary), the Rev Stanley Giltrap (Aborigines Branch Secretary), Mr Geoff Lucas, the Rev James Taylor (assistant to the general secretary), Miss Alison McCann, Mrs Elvie Simpson, Mr Victor Tow and Miss Ruth Colman. — Testimony Communications.

SYDNEY DIOCESAN GIRLS' SCHOOLS' DEBT OF \$7.5m

Total liabilities of the Council of the Sydney Church of England Girls Grammar Schools amount to \$7.5 million.

In addition, accumulated trade debts amount to \$312,000.

Archbishop Marcus L. Loane announced these figures in a formal announcement to this month's Diocesan Synod in Sydney.

His statement read: The Council of the Sydney Church of England Girls' Grammar Schools was constituted by ordinance of synod.

It is an independent and autonomous body.

It is required to submit an annual report and an audited copy of its financial statements to synod each year.

• To page 8

LATE NEWS BIBLE COLLEGE APPOINTMENT

The Rev Howard Green has been appointed Principal of Sydney Missionary and Bible College, Croydon.

The appointment was announced last week by the College board.

Mr Green had been acting-principal following the resignation of the Rev Arthur Deane earlier this year.

Prior to that he had been vice-principal for several years.

• To page 8

such a type of announcement was unique in the history of the synod.

Gippsland Anglican Press Service describes the bishop-elect as "a moderate churchman".

He is expected to be enthroned in St Paul's Cathedral, Sale, in early February.

Archdeacon Robert Fillingham moved the motion of congratulation in Sydney.

He spoke of Bishop Delbridge's "distinguished ministry of leadership" for almost 30 years.

"He has been wonderfully strengthened and supported by Mrs Delbridge."

"They will both be greatly missed throughout the diocese especially in the Wollongong region."

Canon Basil Williams of Wollongong spoke of Bishop Delbridge's leadership to Wollongong churches and his widespread pastoral concern.

He was respected by civic leaders, industrialists and trade union representatives.

Two lay representatives eulogised the "vital ministry" Bishop Delbridge had exercised.

Mr Ron Bailey, a member of the standing committee, said his ministry amongst young people over the years had made an outstanding contribution to the spiritual life of the diocese.

Mr Peter Kell, Wollongong Synod representative, said Bishop Delbridge's impact on Wollongong as bishop and archdeacon would mean the announcement of his appointment would cause dismay to the area.

Bishop Delbridge was obviously emotionally moved by tributes of synodsmen.

"I believe the task given to me was viable, proper and a real one," he said, referring to his work in Wollongong.

"I came into synod as a layman."

"It is hard to realise this is my last synod."

• To page 8

Inside this issue

• Notes & Comments — pages 2, 4.

• Relics Galore — page 3.

• SSR Survey — page 4.

• Letters — page 7

• Archbishop Reed retires — page 8

EDITORIAL 'Preach the Word'

This guest editorial is by Dr Bryan E. Hardman, Principal of the Bible College of South Australia.

ference between truth and error, between the gospel which saves and the traditions of men which destroy.

We know that the word of Christ is still with us, for he is the everlasting word. However, it is still our responsibility to ensure (so far as is within our power) that the expectation of Latimer is not bypassed in our day. 'Let the earth hear his voice' resounded through the halls of the Palais de Beaulieu at Lausanne, not so many weeks ago. However, we cannot blame the earth for its failure to respond if his voice is not in evidence! We cannot blame the city multitudes for not hearing his voice if we fail to 'preach the word'. They stand guilty before God in any event, but that fact does not exonerate us.

Reformation Days come and go, and Reformation issues of the Church Record follow as regularly, with reminders, and exhortations. But are these all mere cries into the wilderness? Are we among the many who say, 'Yes, Lord. Amen to that,' yet do nothing? Many of us must be, for so little is done! And for that we stand under

the judgement of the Lord of the Word. Ah, yes, we stand in our pulpits week by week, and in many cases preach to diminishing congregations. But what does this word mean — PREACH THE WORD? Surely, if it means anything, it means to proclaim the Gospel of the kingdom where people are, not merely to teach the faithful Sunday by Sunday, where the ungodly are not. It is of interest to recall that much Reformation preaching took place, not in parish churches and cathedrals, but in the open air. Surely, not just to copy the Reformers' practice, but to be faithful to the Biblical principle we must give far more thought to preaching the Kingdom 'in the world'.

Hauck Friedrich, writing in Kittel's Word Book, tells us that kerysme 'preach' does not mean the delivery of a learned and edifying or hortatory discourse in well-chosen words and a pleasant voice. It is the declaration of an event. Its true sense is to proclaim.

Well then, let this Reformation remembrance take us back to a recollection that they proclaimed the Word, come what may, and whatever the cost. They spoke to the godly and to the ungodly, to the high and to the low, to individuals and to crowds. And if you link that with their resurrected doctrine of the 'kingdom of priests', we shall, both clergy and people unite each Lord's Day for didache, instruction, that we may, as the people of God go out, to PREACH THE WORD.

MARRIAGE SANCTITY

• From page 1
ferent from my own, I don't particularly want to act as a public servant."

He said most churchmen realised that the Church could not be absolved from responsibility towards people involved in broken marriages.

However, the teaching and discipline of the Church could not be pushed aside in

the face of expediency of sentimentality.

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