

Mainly About People

BALLARAT
Rev Austin P. Brehaut, rector of St Aidan's, Otago, since 1970, has been appointed rector of St Peter's, Dimboola.

CANBERRA and GOULBURN
Archdeacon Neville J. Chynoweth, 51, rector of St Paul's, Manuka, and Archdeacon of Canberra, has been appointed Assistant Bishop of Canberra and Goulburn. The service of consecration will be conducted at St Andrew's Cathedral, Sydney, by Archbishop M. L. Loane, on Friday, 18th October (St Luke's Day).

Rev Owen D. Dowling, rector of St John's, Reid (Canberra), has been appointed Archdeacon of Canberra, from October 18.

Rev Cecil ("Steve") Osborne, rector of the parish of the Good Shepherd, Curtin (Canberra), has been appointed rector of Bega and archdeacon of the South Coast-Monaro, from October 18.

Rev John M. Kohler, curate at St Paul's, Cooma, has been appointed rector of Holy Trinity, Kamourka.

Rev Robert J. Wilson, a former Presbyterian minister who was ordained deacon on April 21 this year, was ordained priest by the Bishop on August 24th in St John's, Wagga. Mr. Wilson has been serving as assistant curate in St John's parish and will remain there for the present.

Mr and Mrs R. Duffey have been appointed House Parents at St Saviour's Children's Home, from September 9.

SYDNEY
Rev Warren Bryden-Brown, rector of St Stephen's, Penrith, since 1967, has been appointed rural dean of Prospect, from September 1.

Rev Alan E. S. Begbie, part-time chaplain at Concord

Repatriation Hospital since 1967, has been appointed acting rector of St Aidan's, Blackheath, from November 1.

Rev Frederick J. Camroux, now living at Oatley, has been appointed acting rector of St Mark's, Sylvania, from September 9.

Rev William F. Carter, rector of St Andrew's, South Brisbane, since 1960, has been appointed rector of St Paul's, Canterbury, and locum tenens of St Stephen's, Hurstville Park.

Rev Jeffrey Mills, rector of St John's, Camperdown, since 1958, has been appointed rural dean of Marrickville, from September 1.

Rev Reginald N. Langshaw, rector of St George's, Hurstville, since 1963, (chaplain to lay readers since 1964) has been appointed state secretary for the Bush Church Aid Society, from October 1.

Rev Leslie F. Monaghan, returning from leave of absence, has been appointed in charge of Holy Trinity, Panania, from September 10.

Alice Nora Dillon, daughter of the late Rev D. H. and Mrs Dillon, a CMS missionary in China from 1931 to 1951, and for several years CMS Prayer Secretary and Women's Missionary Fellowship Secretary in NSW, died on June 22.

Olive Parsons, wife of Rev Leland Parsons (rector of Leichhardt, 1933-1965) died on July 18, aged 71 years.

TASMANIA
Rev Lindsay J. Grimmer, is returning to Tasmania after a period of study leave at St John's College, Morpeth, and has been appointed rector of the parish of New Norfolk.

Rev Rupert L. Heyes, rector of Scottsdale since 1971, has been appointed rector of Davenport, from early October.

Appointee to post in Christian education

The Rev T. R. Wallace, BA, ThL, DipRE, has been appointed as Associate Director of Christian Education in the Diocese of Sydney as from January, 1975.

Mr Wallace was Adult Education Officer in Sydney prior to moving in 1970 to his present post as Director of Christian Education in the Diocese of Perth.

The Board's Director of Education, Canon A. A. Langdon, will concentrate on the Board's role as a Standing Commission on Education, on study and research and the formulation of policy in both general and Christian education, on clergy training and on the Board's editorial work.

The Associate Director of Christian Education will accept prime responsibility for the administration and co-ordination of the various aspects of the Board's parish ministry with children, youth and adults.



The ceremony of the Placing of the Rock, at Nungalinga College, Darwin, recently, marked the commencement of the building of Darwin's first college aimed at Aboriginal ordination and church lay training for the whole of North Australia.

The Primate of Australia, the Most Reverend Dr Frank Woods, is seen performing the ceremony watched by some of the 400 Territorians — including many Aborigines — who attended the function.

The service was conducted by the chairman of the College Council, Bishop K. B. Mason, and the principal, Dr Keith Cole, outlined details of the building programme.

Nungalinga is an Aboriginal word meaning "Big Rock" and Aboriginal communities in the Northern Territory were represented at the ceremony by their own native pastors.

Archbishop Woods, in his address, said:

"Let us pray that this college does the work of the building up of a community in which our Aboriginal brothers and sisters will take their proper place."

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CHRISTIAN TV GROUPS TO FORM NATIONAL ASSOCIATION

The Christian Television Association State bodies were about to form a national organisation, a report in the Adelaide "News" on August 2 said.

CTA's South Australian secretary, Rev Neale Michael, said the formation of a national constitution was one of the main items the conference would discuss.

He said a national body would mean State organisations could work more effectively together.

The CTA is funded by the Church of England, Church of Christ, Salvation Army, and the Methodist, Presbyterian, Congregational and Baptist churches.

Time for the association's "spots" is provided free by television stations.

Mr Michael said that the success of the television spots was shown by one the CTA jointly screened with the Bible Society advertising free copies of "The Man You Can't Ignore".

More than 4000 people had written in for copies of the book, he said.

Public concern at issues relating to Family Law Bill

The Divorce Law Reform Association has called for the Federal Government's family law bill to be debated in Parliament and implemented as soon as possible.

This was reported in the Melbourne "Age" on August 6.

The report said that the association's Victorian president (Mr Bruce Judd) was commenting on the recommendation of the Roman Catholic Archbishop of Sydney (Cardinal Freeman) to delay the bill.

Cardinal Freeman said that he hoped Federal Parliament would allow a period of public discussion of the bill because of its "grave consequences" for Australia.

The bill, which makes irretrievable breakdown of marriage the sole ground for divorce, was introduced into Parliament in early August.

Mr Judd said that thousands of people were disadvantaged under the present law.

He said the Attorney-General's Department had properly researched the problems involved and had

"People who advocate further delays in the passage of the bill on the grounds that it would accelerate marriage breakdowns would do better to look at the problems causing breakdowns," he said.

"Divorce is the end product, not the cause of marriage failure."

ANGLICAN AND ORTHODOX SEEK TO AGREE ON EUCHARIST

GARDEN CITY, NEW YORK — Important points of agreement on the church as a Eucharistic Community were identified by an international group of Anglican and Orthodox leaders at a meeting in Garden City, NY, during July 8-12.

The group is a sub-committee of the Anglican-Orthodox Joint Doctrinal Discussions initiated by the Archbishop of Canterbury and the Ecumenical Patriarch.

The report, together with reports from two other sub-committees meeting this summer in Crete and Romania, will not be made public until it has been reviewed by the Archbishop and the Patriarch, the heads of autocephalous member churches, and the full membership of the international commission.

It listed several items requiring further discussion as well as matters on which there appeared to be full agreement.

Discussions at the meeting made clear the importance of ratification by Anglican provinces of the six points on the Eucharist agreed by representatives of the two churches at the Eucharist Conference of 1935.

The Episcopal Church did this in 1969, following the lead of the Church of England, but most other provinces have not yet acted.

Co-chairmen of the sub-committee are Jonathan G. Sherman, Bishop of Long Island and Archbishop Athenagoras of Thyateira and Great Britain.

Other Anglican members of the group were Graham Delbridge, Bishop in Wollongong in Australia; Eugene Fairweather of Canada.

Sectarian schools 'brainwash' students: SA Governor

Sectarian schools "brainwashed" young people, the Governor of South Australia Sir Mark Oliphant said at a college dinner in Adelaide recently.

"We criticise the indoctrination of children with the Communist faith in the schools of some countries, but in our own society the young are just as soundly brainwashed in sectarian schools, but in a diversity of faiths, or non-faiths," he said.

Perhaps there was greater danger in lack of any faith than in sectarianism because in today's society no faith seemed to mean no discipline and complete self-indulgence.

The Federal Government played an ever-increasing part in the educational process through its control of finance.

"The private schools are resented by those who did not or cannot attend them because of the costs involved," he said.

"Nevertheless, for purely political reasons, sectarian church schools receive some financial assistance."

75m could starve: WCC

Up to 75 million people could starve to death within the next 12 months, a senior official of the World Council of Churches stated in Geneva recently.

The acting director of the WCC's commission, on interchurch aid, refugee and world services, the Rev Graeme Jackson, said that between 400 and 800 million people were suffering from malnutrition.

Increasing food costs, growing food deficits in the developing countries and worsening climatic conditions could mean between 25 and 75 million people will starve to death by this time next year, he estimated.

He said the need for a new international economic order to fight starvation was made more acute by worldwide inflation, increased oil prices and food shortages.

The Australian

Church Record

No 1571

First published 1880

Registered for posting as a newspaper—Category A

SEPTEMBER 19, 1974

20 cents

Renewed threats of Sunday trading plans by NSW Govt

Widespread rumours are circulating that the NSW Government intends to introduce laws permitting Sunday trading of hotels.

Already plans to reactivate the committee that fought the 'No' case in 1969 Referendum are under way.

A special protest meeting is planned at the Lyceum Theatre for Sunday, September 29 at 3 pm.

The speakers will be Bishop John Reid, Assistant Bishop in the Diocese of Sydney, Dr J. Knight and the Rev Alan Walker.

The meeting will be broadcast live by 2CH.

The Rev Bernard Judd, Secretary of the NSW Council of Churches and a leading figure in the 1969 Referendum campaign, issued the following statement:

"On August 30, 1974 the Sydney 'Daily Mirror' quoted the NSW Minister of Justice, Mr J. C. Maddison as saying that he 'still believes that to open hotel bars on Sundays is a logical and a proper step'."

"That was Mr Maddison's view in 1969 and but for the leadership of the churches, the people of NSW would have had this additional liquor invasion foisted upon them against their will, as the overwhelming referendum vote showed."

Mr Judd continued: "The Australian Hotels Association did not want a referendum. It counted upon its ability to persuade Members of Parliament to do its bidding."

Rally called for Sept. 29

"Rather than cause a party split, the Premier promised a referendum in 1969."

"The AHA's case rests upon getting even with their competitors, the registered clubs, despite the fact that most liquor is already sold in hotels."

"The hotels are never satisfied."

"They want to exploit the one day in the week when there is a pause in full-blast hotel bar trading."

"The welfare of the community is much more important than helping the 1900 hotel keepers to even their score with the clubs."

"Safety on our roads at the weekend would be enhanced if the clubs also closed their liquor bars."

"The weekend is the great Australian Carnival of road accidents. It is more impor-

tant to reduce liquor availability and save lives than to increase the publican's profits and pander to the endless alcoholic appetites of a section of the population.

"If we increase liquor's availability we increase the personal and social damage its use causes," Mr Judd said.

Mr Lance Hutchinson, General Secretary of the NSW Temperance Alliance, added his voice to the growing opposition. He told the Church Record:

"Responsible people will continue to recognise that where there is increasing access to liquor, correspondingly more trouble can be expected with a heavy price to pay."

"Take the recently-passed legislation enabling the sale of liquor in Universities and areas of advanced education."

"Recent events have vindicated this opinion."

"Not only has there been no widespread demand on campuses, but the one university that has introduced liquor recently was the site of ugly demonstrations associated with its sale."

"Thirty police cars, 83 arrests, vandalism on university property and the vice-chancellor himself having to be protected."

"I cannot but agree with one of the MLA's who

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Where there are more hungry mouths than food available...



This refugee camp, in Nigeria, was one instance where there were more people seeking food than could be adequately accommodated and fed.

The scene is typical of the situation which exists in many countries throughout the world today — where people are clamouring for food, for shelter and for the education which should be a prelude to enabling a person to obtain those necessities of life.

Our feature on world poverty — pages 4 and 5 in this issue — has as its theme: "Are we our brother's keeper?"

The articles are designed to awaken the reader's interest to the situation of dire need which exists in many countries of the world today.

The articles have been reprinted from a number of sources and set out for the wealthy nations — and the individual people of those nations — a field of endeavour which must be followed if the peoples and the lands concerned are to be brought up to the standards of the more fortunate nations.

The photograph above, and others used in this feature, have been made available by courtesy of the Australian Council of Churches.

Inside this issue

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- Special Feature on Poverty — pages 4 and 5.
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EDITORIAL

Evangelicals and the Poverty Crisis

In this issue of the "Church Record", we give special attention to the fact of poverty in the world. We are apt to forget that the enormous variation of wealth existing in the world, actually means for many millions of people that they live in unbroken misery and demoralisation.

Of course sickness, poverty and starvation have always existed, yet that is no consolation for those unfortunate enough to be born where such conditions predominate.

This is all the more inexcusable when it is realised that there are the resources and the skills to alleviate, if not entirely eradicate, the extreme forms of poverty.

While we in Australia worry about inflation, millions starve. Only last week it was reported that three and a half million people in West Bengal are near starvation due to renewed flooding there. Yet this is so commonplace, that it only rates a couple of lines inside our newspapers.

This month, the Australian Council for Overseas Aid, announced that the combined income from a National appeal to relieve poverty since November 1973 was \$1.08 million. That is less than the sum paid for 'Blue Poles'. The turnover of the TAB in NSW last year was \$452 million. Australians, on the whole and pro-

bably Christians too, do not begin to appreciate the difference in the standard of living we enjoy compared with the underdeveloped countries.

What ought to be the Christian reaction to the reality of poverty? The Lausanne Covenant, Article 5 on Christian Social Responsibility stated: "Because mankind is made in the image of God, every person, regardless of race, religion, colour, class, sex or age, has an intrinsic dignity, because of which he should be served, not exploited". It went on, "The message of salvation also implies a message of judgement upon every form of alienation, oppression and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist." It concluded, "the salvation we claim should be transforming us in the totality of our personal and social responsibilities. Faith without works is dead."

It is often claimed that evangelicals are guilty of emphasising the preaching of the Gospel to the neglect of man's material needs. Indeed, the Lausanne Covenant virtually acknowledged this, "here, too, we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with man is not reconcilia-

tion with God, nor is social action evangelism, nor is political liberation salvation, nevertheless, we affirm that evangelism and social-political involvement are both part of our Christian duty."

Though no section of the Christian Church has done enough in response to the crisis of material and social inequality, evangelicals ought not to feel that they are more culpable than other Christians in this regard. Indeed, as far as the Church of England in Australia is concerned, the largest Social Welfare Agency is The Home Mission Society of the Diocese in Sydney. And the CMS Prayer Diary of 1973 indicated that of the 217 missionaries or members serving abroad, 133 were occupied in activities relating to the social welfare of the people where they serve.

The message of Lausanne is that there should be a proper balance between evangelism and social help. Unfortunately, many of the non-evangelical church organisations, including the WCC have in fact promoted social care at the expense of evangelism. The words of Jesus to the Pharisees of his day have a striking application to us all, "These you ought to have done, without neglecting the others."

Next issue: Feature on humanism

Notes and Comments

Sunday Trading

The rumours that the Askin Government in NSW intends to introduce Sunday hotel trading raise some very serious questions of political morality.

What standards of judgment could the Government use to justify such action when the people of NSW (and their will is supposed to be a democracy), clearly and decisively rejected such a proposal in a referendum? Whose interests would be served should the hotels open on a Sunday? The hundreds of extra people destined to be killed or injured on the roads? Does Mr Maddison want them on his conscience?

Who would profit from such an amendment to the Liquor Act? Would the children of families who already spend too much time at hotels be better off? The only people to profit will be the publicans and what does the Government owe them?

The arguments against Sunday do not depend on a religious principle to appeal to the great mass of the people. Indeed in the 1969 Referendum the overwhelming majority who voted "no" probably did so out of concern for the well being of the community. Is it too much to expect Sir Robert Askin and Mr Maddison to share that concern?

It is true that the hotel lobby has not ceased their pressure game to overthrow the people's wishes and the responsible minister is on record as seeing nothing wrong with Sunday trading. Surely democratic principles should take precedence over personal preference.

If the issue was important enough to justify a referendum in 1969 it is important enough for the Government not to change that decision without at least giving the

people the opportunity to again express their views.

It is urgent that church people and others concerned about this matter act now to impress upon their local Members of Parliament their strong objections to these proposals.

Parish Councils and whole congregations could well act on this by passing and forwarding motions of protest to Mr Maddison to let him know the depth of feeling on this question.

New Format

This is the fourth edition of the "new look" Church Record. We have been greatly encouraged by the favourable response to the changes in format. One rector last week ordered 200 extra copies of the latest issue, he said that he was so pleased with the changes that he wanted to give every parishioner a copy free.

Readers might not have realised it but since the new format was introduced the size of the paper has increased by the equivalent of one and a third pages, at no extra charge to the reader. The "Record" exists to promote biblical Christianity, to keep Anglicans informed of what is going on in Australia and overseas and to offer comment on current events, inside and outside the church.

We depend on the goodwill and support of our readers both to continue their subscriptions and also on our advertisers.

Over many years the "Record" has been supported by advertisers of a wide variety of services. In these days of economic pressure it is all the more important that readers patronise those who advertise in Christian publications.

Michael Green silenced in South Africa

'POLITICAL' THEME OF SERMON CLAIM BY HOSTS

The Principal of St John's College, Nottingham, England, Canon Michael Green, was asked to discontinue preaching at the annual Mission Week in the Student Church at Stellenbosch, South Africa, last month because, it was alleged, he had introduced politics into his sermon.

Canon Green was one of the two main speakers at the mission, a report in the British "Christian Weekly News" of August 30, stated.

Preaching on the Book of Amos, Canon Green drew a parallel between conditions in ancient Israel and present-day South Africa.

He said that in Israel Amos had declared the church had not done enough to change social injustice.

A statement issued by the chairman of the Mission Week Committee and four NG Kerk ministers, said Canon Green was asked not to make the Mission Week "a political arena".

A "brotherly discussion" was held with him, and Canon Green agreed that under the circumstances it would be best for him to discontinue preaching.

Among the signatories of the statement was Dr J. Gericke, moderator of the Cape Synod of the NG Kerk. Canon Green said that although he was heartsome

"In fact I've never known a mission with such an unusual impact," said Mr Lefevre.

"Canon Green's approach touched a wide spectrum of students who would never be reached by the usual Christian type of service or meeting."

Among those who came to a Christian commitment were student and sports leaders "not the type who are usually influenced by a Christian mission". Canon Green had since moved on to Durban to conduct another mission, the "Christian Weekly News" report said.

Synod speaks out

The Church of England synod urged State and Federal Governments yesterday to improve Aboriginal health.

This was part of a resolution of the second session of the 29th triennial synod of the Church of England Diocese of Adelaide, in the Memorial Hall, St Peter's College.

The synod also expressed concern at a report from its select committee on racism which showed that an 11 per cent mortality rate among Aboriginal children in the north-west reserves of SA was "many times the SA average."

The synod also passed a motion expressing concern at "the increasing tendency of the Australian Council of Churches to issue prophetic statements on contemporary social questions without first ascertaining opinion on such matters within its member churches."

SAMS LEADER SEEKS CLOSER LOOK AT CHILE

There have been disturbing reports of violation of human rights under both the present and previous regimes in Chile and in a horrifying number of countries in the world.

It is vital to condemn corruption wherever it exists, but it is also important in doing so to look at every situation in its historical and geographical context, to search for reliable evidence and to be prepared to criticise those of every political hue.

There are those who question whether the WCC has always done this.

In general there are many who now criticise the Junta, but who were strangely silent concerning the wrongs of the Allende regime.

As a guest of the Anglican church in Chile I was accorded complete freedom to talk with those of every religious and political persuasion.

I also had the opportunity to visit one of the prisons, but there we were under the supervision of the military authorities — their "guests" for an hour.

In spite of the obvious limitations which are common to every visitor we may have been a little nearer to the facts than some commentators who have not yet set foot in Chile.

On the other hand, if facts can be hidden, so can reports be exaggerated, especially if they rely for their information on militant opponents of the regime who fled the country in a hurry.

The visitor's impression of Chile is very different from that sometimes presented by the media here.

There is deep poverty and urgent need for social action.

Writing in the British publication, "The Church of England Newspaper", the Rev Philip King, General Secretary of the South American Missionary Society, in the UK, speaks of his assessment of conditions in Chile at the present time.

At the same time there was far less evidence of censorship or of a military presence than in most of the other republics we visited.

The purpose of my visit was not, however, to make a political assessment, nor does a short trip including only one prison qualify anyone to do so.

The harmony and joy of the prison I described were not a result of the conditions or of the attitude of the authorities, whether good or bad, but because a large number of those there had found a living faith in Christ.

It was good, too, to meet others outside the prison, whose new found faith had



Canon Green

Dangers inherent in proposed Family Law Bill

By Dr D. B. Knox, Principal, Moore Theological College, Sydney.

The Family Law Bill reintroduced before the Australian Parliament by the Attorney General, Senator Murphy, will overturn the institution of marriage as established in our community for the last 1500 years, ever since England, in fact, became a Christian country.

It is, therefore, a very important Bill and every citizen ought to be aware of what it does.

The Bill lays down that if the court is of the opinion that a marriage has irretrievably broken down for 12 months, it must grant a divorce and the

evidence of irretrievable breakdown is that the parties should be living separately even though they are still occupying the same house.

The result of this Bill will be that if one party decides he or she wants to break up the marriage all that is needed is



Forty RANR Cadets presented Mercantile House flags to Bishop Delbridge at the annual Port Kembla Missions to Seamen service on August 25.

Mission chaplains from Australia and New Zealand are to confer in Melbourne November 12-15 to formulate South Pacific Missions to Seamen strategy for the next three years.

ARCHBISHOP YOUNG CRITICAL OF BILL

The Roman Catholic Archbishop of Hobart, the Most Rev Dr G. Young, recently attacked the Federal Government's Family Law Bill, claiming it was a "comprehensive plan to de-Christianise our society."

Details of his remarks were reported in "The Examiner", Launceston, Tasmania, on August 20.

Dr Young told members of the State-wide Catholic Women's League that there was ample evidence that the implementation of the legislation was part of a plan of action by "secular humanists".

Dr Young said some of the major publicised points of the humanist programme included:

- Legislation for easy abortion.
- Legislation for easy divorce.
- Legislation for euthanasia and mercy killing.
- Abolition of all censorship and control of pornography.
- Abolition of religious education in schools.
- Permissive laws on the use of soft drugs.

"We are not talking about a mere philosophy — humanistic secularistic philosophy has always been there; we are talking about a programme committed to certain legislative action," he said.

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to withdraw from the other spouse and the marriage is automatically brought to an end in 12 months time.

Even in the business world those who enter into a contract cannot get out of it just because they want to, and yet this is what Senator Murphy proposes for the solemn lifelong contract of marriage.

The possibilities of gross injustice are enormous. Just to give one illustration: a man may deceive a girl into marrying him and after a month of so of living together as man and wife he decides that he will try fresh pastures, so he walks out and within 12 months gets his complete freedom without any penalty or requirement of paying alimony.

Indeed, his wife, if she defends the case, has to pay her own costs.

In the Government's Bill, the concept that marriage is simply for the better has reached its ultimate expression; marriage is no longer a complete union for better or worse but simply a union only so long as each party thinks it is a good idea.

So long as this is easy, one-sided break-up of the marriage is possible (and in Senator Murphy's Bill it will always be possible throughout the marriage), then marriage can never become a complete union, for this 'possibility of one partner breaking the marriage at will will always lurk in the background.

Before we go any further, let us consider what marriage is. Jesus' teaching is clear, that the Creator made humanity, men and women, male and female, in order that husband and wife should become united in a single personal unit.

"The two shall become one flesh so that they are no more two but one" and Jesus added "what God has joined together let no man put asunder" (Mark 10:6-9).

Jesus' words simply amplify what the Bible says at the beginning of creation in Genesis 2:24 "A man shall leave his father and his mother and shall cleave unto his wife and they shall become one flesh".

This is what the scriptures teach to be the nature of humanity as created by God.

Marriage, therefore, is for life and this is reflected in our Australian law at present which states that marriage is the union of a man and woman to the exclusion of others till death intervenes.

Anything less than this is not marriage in the eyes of the law but is simply taking a paramour in concubinage.

The Prayer Book puts the matter quite well in the marriage service. The bridegroom and the bride agree to live as man and wife together no matter what the ups and downs of life may be.

They take one another for better or worse, for richer for poorer, in sickness and in health till death parts them.

The Bible teaches that human marriage reflects the eternal relationship of God and His people.

Christ is the bridegroom, His church the bride. There is to be no separation.

The husband loves his wife and gives himself for her and the wife responds similarly. This is the way God created things to be.

Divorce is, therefore, something unnatural, and not surprisingly, the prophet Malachi (2:16) states that "God hates divorce"; yet the Bible recognises that

there may be situations where the marriage has come to an end so that the other partner is free to marry again.

Death, of course, is an obvious case but also if a marriage becomes impossible through one of the partners going off to live in adultery with someone else, the other spouse is then no longer bound (Mt 19:1 Cor 7).

The Christian church, in witnessing to God's ideal for marriage, has been very reluctant to admit the possibility of divorce.

Thus, the Roman Catholic denomination does not allow divorce at all, but the Protestant denominations recognise that there are some things which destroy the marriage, such as adultery, and complete desertion, and that these may rightly be grounds for divorce to enable the injured spouse to enter into another marriage.

But apart from these grounds the marriage contract is not to be annulled.

The Family Law Bill has been reintroduced into the Australian Parliament without substantial change from the original Bill. This article is published with the views to alerting the Christian public of its inherent dangers.

It is for better or worse, for richer for poorer, in sickness and in health.

Husband and wife are not only to enjoy prosperity together but if life takes a more bitter turn to help another.

Christian marriage, then is other-person centred and this is expressed in the phrase "for better or worse".

However, our modern world has allowed sinfulness and self-centredness to destroy this concept of marriage so that the modern idea of marriage is not for better or worse, but only for better; if things go bad then the marriage contract should be broken.

This is the modern attitude, and it is often expressed by the phrase "divorced by consent", namely, that if both parties think that the marriage should come to an end, then this should be allowed to happen.

Mr Williams says . . .

By Ken Roughly

Mr Williams says he doesn't seem to have any influence on anybody.

Jesus told his disciples "Ye are the light of the world . . . let your light so shine before men, that they may see your good works, and glorify your Father who is in Heaven." (Matt 5:14, 16).

Everyone has some kind of influence in the world. Your shining is either good, bad or weak.

The law of action and reaction, of attraction and repulsion is always at work.

The position of each grain of sand on the seashore affects the position of all others.

The quality of your character is more pervasive than you imagine. What you are affects others more deeply than what you say.

Your friends can be touched by your influence — but whatever you do or say you must see that you are true and faithful.

Our Australian divorce laws have never accepted this concept of divorce by consent.

Up to the present our laws have stood by the Christian view which, after all, is based on the nature of creation itself, that marriage is a life long partnership uniting husband and wife into one and ought not to be broken just because the partners think they would like to break it.

Senator Murphy's Bill destroys this whole concept of marriage created by God, as expressed in the Bible and as experienced in our Society for the last 1500 years.

In its place Senator Murphy substitutes the idea of sexual relationships and companionship so long as you want them, but with no penalty for breach of contract nor any obligation to provide for your former wife so long as she is able-bodied and without dependants.

Senator Murphy calls his Bill the Family Law Bill, but

To summarise, up till now marriage has been "for better for worse, for richer for poorer, in sickness and in health", but Senator Murphy's Family Law Bill scraps this age-old concept.

Marriage is now to be only "for better" so that if a spouse finds the marriage contract inconvenient or comes across someone he or she would prefer to be married to, all that is needed is to walk out on the marriage and 12 months' later get a divorce which cannot be refused.

Divorce by consent has never been accepted in the Australian community but at least if both parties consent to the divorce the likelihood of injustice is minimised — but this Bill is divorce by unilateral decision by one spouse only forced on the other willy-nilly.

It will be a fruitful source of great and cruel injustice.

It will prevent many marriages from developing into a true unity. The possibility of the threat and blackmail of breaking up the marriage will always be present to the very end of the marriage; and the wife will be the more vulnerable for there is to be no alimony for able-bodied wives once the children are grown up.

They will be thrown on the labour market to earn their own living as best they can.

The wife must live under this threat all her married life!

You can see the opportunities of threat and coercion this gives an unscrupulous husband.

Moreover, the wife, if she contests the divorce must pay her own costs!

Where she will get the money from I don't know, if she has given her life to maintaining the home.

Every existing marriage and every future marriage comes under threat. What right or what mandate has Senator Murphy got to do this with our marriages?

If you agree with what I am saying you ought to write to the Prime Minister and to your local member of the Australian Parliament in Canberra to object to permitting divorce simply by one partner deciding to break up the marriage.

You may not be appreciated but persecuted.

You must continue to bless the world by the silent and gracious influence of holy living.

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The Rev John Mpaayei.

Tribesman guest of Bible Society

A Maasai tribesman from Africa who tended cattle until he was 15 and who later became a leader in his country will visit Australia in October, as a guest of the Bible Society.

He is the Rev John Mpaayei, of Kenya, who worked his way from illiterate herdsmen to being the first member of his tribe to earn an MA from Cambridge.

A national figure and world Bible Society personality, he was offered an ambassadorship by the Kenyan Government in 1963, but turned it down because he was "already an ambassador for someone else".

Mr Mpaayei will visit all States and the ACT for the Bible Society. He is chairman of the United Bible

Societies General Committee and Africa Regional Committee, and is training as a translation consultant.

He has lived through an exciting time in the history of his country.

A time which saw the violence of Mau Mau terrorists, political troubles, fears between one tribe and another, independence and, now, peace largely wrought by Christians.

"The one thing that has brought peace after that kind of upheaval is not the police, it isn't the army, it is Christian people realising they are the peacemakers."

"If there is to be peace in Kenya, we do not wait for the world to bring peace, it is for the Christians to be the initiators of peace," Mr Mpaayei said.

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Poverty prevails in many lands...

'Hard to talk of God when humans starve'

What is hunger? It is a mild discomfort to Americans, to be quickly alleviated. To most of the world it is a gnawing feeling in the stomach that turns into what Mahatma Gandhi called "eternal compulsory fast".

For most of the world's people, hunger forms the context for all the rest of life.

It enervates body and spirit, dulls the mind and shortens one's horizons to surviving today.

India's late Prime Minister Nehru once said, "It is really folly to talk of culture or even of God when human beings starve and die." This is a hungry world and it is becoming more so.

One-third to one-half of the world's people suffer from continual hunger or nutritional deprivation.

The hungry one-third

Two billion persons live in areas of nutritional deficiency. An estimated half of these — one billion human beings — suffer daily or recurrent crippling hunger.

A 1963 survey by the United Nations Food and Agriculture Organisation (FAO) showed that "at least 20 percent of the population of the less-developed countries was undernourished, and some 60 percent received diets inadequate in nutritional quality."

During the World Food Congress in 1963, it was stated: "Every day of this week some 10,000 will die of malnutrition or starvation."

A 1970 review of this data said: "This picture has not been altered greatly in the past seven years."

The Western one-third of the world's population consumes roughly five times the basic food requirements that

Malnutrition also problem

we suggest as minimal for the hungry nations.

The average person in a country with a high standard of living consumes four pounds of food a day compared with an average pound and a quarter in a country with a low standard of living.

Malnutrition (lack of balanced diet) is as great a problem as hunger (lack of food).

Diets in high-standard areas contain more than 20

percent high protein foods, such as fish, milk and eggs.

The diet in a low-standard region may contain less than 5 percent of these foods.

In some countries, the diet may be 85 percent rice, which is woefully deficient in protein, fats and vitamins.

Minimum daily protein and calorie requirements

"Every half minute 100 children are born in developing countries. Twenty of them will die within the year. Of the 80 who survive, 60 will have no access to modern medical care during their childhood."

"An equal number will suffer from malnutrition

The existence of widespread hunger among such a large percentage of the world's population has been highlighted in this report by Mr William L. Needham, Associate Director MARC, World Vision International. The article has been reprinted from the May, 1974, issue of "World Vision" magazine.

are not being met in most areas of the world.

The UN FAO reports that areas of greatest shortage include the Andean coun-

tries of South America, semi-arid stretches of Africa and the Near East and some densely populated countries of Asia.

In Zambia, 260 of every thousand babies born die before their first birthday. In India and Pakistan the ratio is 140 of every thousand; in Colombia it is 82.

Children are victims

Many more die before they reach school age. Death is generally attributed to various childhood diseases but, in most cases, these children are likely to be victims of malnutrition, which so weakens the body that it is unable to resist even minor infections.

Children are among the chief victims of hunger, starvation and malnutrition.

The head of UNICEF stated in 1968 that "in the developing countries today there are 300 million malnourished children in the preschool (one to six years) age bracket alone."

A 1970 UN study on the world's children noted:

During the crucial weaning and toddler age — with the possibility of irreversible physical and mental damage; during this period their chance of dying will be 20 to 40 times higher than if they lived in Europe or North America."

The President's Science Advisory Committee reported in 1969, "the extremely high mortality rates in the one to four year age group in developing countries suggest that modern protein-calorie malnutrition affects at least 50 percent of these children."

We recognise that in many instances malnutrition per-

Population up on food

manently retards the child physically. A still more serious consequence, based on recent studies, suggests a similar relationship to mental development.

Population is growing faster than food production.

"Developing countries have increased their food output by only one or two percent during 1971 and 1972, not enough to cover increases in population," said the director of the UN FAO.

The 1972 annual report of the Population Reference Bureau notes that the explosive population growth in the underdeveloped world continues, while growth is slackening off in the developed world.

In 1972 world-wide per capita grain production dropped about six percent, the first such decline in a decade. During the same period, the world's population increased about two percent.

The world population will soon double. And over 80 percent of that increase will be in those regions where nutritional standards are below those required for full growth and development.

UN experts estimate that roughly the same number of people remain undernourished today as were undernourished 10 years ago.

Weather variations add to the problem by bringing drought and storm damage to crops.



This photograph taken near the Niger River in West Africa, shows a World Council of Churches medical team landrover halted in drought country on the road to a town named Agadez.

Cambodia's 1972 rice crop was 50 percent less than in 1971. Formerly a rice-exporting nation, Cambodia had to import rice throughout 1973 to feed about two million people.

Six nations of West Africa are struggling with drought and famine conditions.

Six to 10 million people are being affected, and the development of that region is being set back for years to come.

North-east Brazil continues to suffer from a drought of several years duration, which has affected over two million people.

Weather a problem

Perhaps 50,000 persons in north-western Afghanistan are faced with near-starvation conditions resulting from a two-year drought, and the effects are continuing.

The developed nations have responded to world food needs on a relatively modest scale.

The director of the Harvard Center for Population Studies notes, "The needed increase of food supplies... will involve very large capital investments, probably a transfer of five to ten billion dollars more per year from the rich countries to the poor ones than is now the case."

"The new miracle high-yield grains now constitute a 'green revolution' in the poorer world regions... but dramatic as this is, it can only at best give us a slender time margin to deal further with the world food problem."

Strategies advocated are

Response 'modest'

existing foods; improving seed grains; developing new sources of protein; improving farming practices; encouraging land reform, and using modern technology and equipment.

Our world is hungry and is becoming more so.

But as a former US Assistant Secretary of Agriculture once pointed out, "Hunger is not new. The new thing is our awareness of it, our concern about it and our intention to help alleviate it."

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... Are we our brother's keeper?

India: 'where 20th century and 15th work side by side'

Listening to our vicar preach on inflation recently, I was reminded of the difference in standards of living between our country and the village folk I had seen recently in India.

What perhaps came as the greatest rebuff to me, as a Christian, was the humility and deliberate acceptance by a Hindu village development worker of a similar low standard to the villagers among whom he worked.

In India there are, of course, tremendous contrasts of affluence and poverty — it is a country where the twentieth and fifteenth century seem to be taking place alongside each other.

Many of the rich Hindus express a fatalism "that it has always been like this — what can we do to help the poor when there are so many of them?"

And there is a similar fatalistic acceptance of their lot by the toiling and malnourished Harijan.

But, along with this general acceptance, there are shining lights — of people who are making an effort to improve the lot both of their fellow-men and of themselves.

From the Christian compassion of Mother Teresa, who spoke quietly and lovingly to me of her work in Calcutta, to Dwarika Sundrani, following in the steps of Gandhi and working among some of India's half-million villages, there is a stirring of the system, starting with the development of the very poor.

Although about eighty per cent of India's population live in rural areas, Calcutta has a tremendous problem of overcrowding — with people living on the streets in very public and insanitary conditions; but is it so strange when you recollect the high unemployment rate in Third World cities?

On average, unemployment in the developing world stands at 30 per cent — while here we worry when the two per cent barrier is reached!

Here we feel the Health Service is cracking up although we have one doctor to 800 members of the population — in Ethiopia the comparative figure is one doctor to 72,000!

We feel we are hard done by when petrol goes up to 55p a gallon, with another increase in sight.

But have you thought what it means to a developing country with a far greater problem of budget balancing?

This account of conditions in India, by Miss Daphne Bradford, appeared in the English "Church Times" issue of August 30, 1974. The contrasts between that country and affluent countries are set out vividly by this discerning writer.

The World Bank estimates that non-oil developing countries face an import bill of

about 6000m pounds in 1974 compared with 2250m pounds in 1973 — this coupled with a food-grain import bill which is three times the total of the 1972 cost!

Oxfam has been asked by the Church of South India Hospital at Tamilnadu if a balance of unused funds might be used for the extra running costs of their vehicle; in fifteen months from 1973-74 their costs were 352 pounds. They will leap to 777 pounds in 1974-75, a fifteen-month period again.

So, as we begin to look to harvest festival in our suburban sprawl and to sing joyfully of "ploughing the fields", let us think of the problem of harvest in developing countries.



Labour in many parts of Africa and Asia is cheap, as this illustration depicts.

ETHIOPIA: LAND OF CONTRASTS

About 94 percent of the Christian community in Ethiopia is affiliated with the Ethiopian Orthodox Church.

This church was established in the mid-fourth century as an outreach from the Coptic Church in Egypt.

Not until 1959 did the Ethiopian Church become completely autonomous.

By 1972 Protestants comprised about 1.3 percent of the total population, with most converts coming from peoples who had followed animistic and traditional beliefs.

The largest Protestant church in Ethiopia is the Word of Life Evangelical Church, associated with the Sudan Interior Mission and claiming a community of about 250,000.

This church has itself sent missionaries to evangelise tribes elsewhere in the country.

The Evangelical Church-Mekane Yesus is an outgrowth of the work of Lutheran missionaries from Scandinavia, Germany and the US.

It is the second largest of the Protestant churches in Ethiopia, with a community of about 181,000.

Other larger Protestant churches include Seventh-day Adventists, Presbyterians, Philadelphia Church Mission, Christian Missionary Fellowship and Baptist Bible Fellowship.

The Roman Catholic Church community in Ethio-

Both poverty and drought are commonplace in Ethiopia. This item, which appeared in the June 1974 issue of "World Vision" magazine, refers to Christian activities in that country.

pia is about half that of the Protestant community, with the majority of Catholics residing in the province of Eritrea.

Churches and missions are engaged in numerous ministries, including church planting, medical care and public health, broadcasting, education and relief.

Since each church and mission tends to work in its own area, evangelistic programs have been local in nature.

Radio ETLF, known as Radio Voice of the Gospel and owned and operated by the Lutheran World Federation, is a major Christian broadcasting station in Africa.

Located in Addis Ababa, it broadcasts programs produced by several groups.

Because of the low literacy rate, literature use is limited.

However, Bible distribution in 1972 exceeded half a million pieces. The complete Bible is available in three languages of Ethiopia, the New Testament in four others and portions in at least seven more.



These women cultivating a field in an African country are typical of the situation for women in many lands throughout Africa and Asia, where manual labour is part of their common lot.

MOVE TO AID BANGLADESH

The Australian Council of Churches has sent \$10,000 to Bangladesh for the purchase of anti-cholera vaccine for flood victims in that country.

The request for assistance came from the Bangladesh National Council of Churches through the World Council of Churches.

The Bangladesh NCC also requested clothing, food,

babyfood, vitamins, drugs and \$2 million for rehabilitation.

The current floods in Bangladesh, a poor country of 75 million people, began in the middle of July and have killed 700 people and much livestock.

The floods are affecting 20 million people, including

two million who have lost everything.

They have wiped out the rice crop in about half the country and they have destroyed 2000 schools.

Anyone wishing to help the relief work in Bangladesh is invited to send money to the Australian Council of Churches, Box J111, Brickfield Hill, 2000.



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NZ bishop seeks assent for women

The Bishop of Dunedin (NZ), the Rt Rev W. M. W. Robinson, in his presidential address to the 38th Dunedin Synod (July 14-17), asked the Synod to give assent to the General Synod Statute allowing women into the priesthood.

"I remind you that we debated this at some length at our 1971 Synod and passed a resolution 'that this synod believes there is no objection

to the ordination of women to the priesthood," he said.

"We will all recognise the great significance of the motion coming before us and you may wish to debate further some aspects of it; but I hope that in view of our previous debate you will not feel it necessary to go over the whole ground again but will be ready to give assent to the General Synod statute."

NZ Synod opposed to support for terror in Rhodesia

The Wellington (NZ) Anglican Synod recently resolved to advise the World Council of Churches of its opposition to the giving of further financial aid to organisations whose avowed aim was to bring violence and terror to Rhodesia or elsewhere.

During the debate, the Rev Matthew Calder of St Marks Church, Wellington, who

has recently visited the area concerned said he had irrefutable evidence of terrorist atrocities in South Africa and Rhodesia.

The motion was passed by 112 to 59.

The Synod's resolution was reported in the August issue of "Church and People" (NZ).

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'Stir in Anglican Communion' after ordination of women

On Monday, July 29, in the Church of the Advocate, Philadelphia, USA, four bishops purported to ordain to the priesthood 11 women, ranging in age from 21 to 79 years.

On August 16, at an emergency meeting held in Chicago, the House of Bishops of the Episcopal Church of the United States declared the ordinations to be invalid.

These events have caused a stir in the Anglican Communion and may have puzzled some of you, who have seen them reported in the Press, I think it advisable to say something about them.

The ordinations took place in the Diocese of Pennsylvania, whose bishop dissociated himself from them.

The ordaining bishops were the Right Reverends Daniel Corrigan, Robert L. De Witt, and Edward R. Welles II, all of whom are in retirement, and the Right Reverend Jose Antonio Ramos, Bishop of Costa Rica.

The presiding bishop of the Episcopal Church was not officially informed beforehand nor had any of the ordinations the approval of the bishops in whose dioceses

It presupposes that a man in episcopal orders is entitled to exercise episcopal functions, without restraint, anywhere he may wish to do so and under conditions of his own choosing merely by virtue of his being in episcopal orders.

A bishop is not a law to

The following report, by the Anglican Archbishop of Adelaide, the Most Rev Thomas Reed, sets out the background relating to the controversial ordination of 11 women in the USA. The report is reprinted from "The Adelaide Church Guardian", September 1974 issue.

himself, no matter how deeply he may believe himself to be the recipient of a special revelation from the Holy Spirit, granted neither to his brother bishops nor to the whole body of the Communion to which he belongs.

A man admitted to the Order of Bishops is given the capacity to exercise episcopal functions within the Church, but only in so far as the church grants him

'Outcome of lawlessness'

authority to do so within a sphere of jurisdiction, which is normally a Diocese of which he is the Ordinary.

It has never been, nor is it now, the intention of the Church to consecrate a bishop in order that he may exercise his ministry wherever, whenever, and however he may wish to do so, regardless of the canons and customs of the Church whose servant he is and contrary to the solemn promises he makes at his consecration.

The action of the four bishops in Philadelphia is the logical outcome of a wave of lawlessness and arrogance which is sweep-

ing through the Anglican Communion.

It is to be seen in bishops and priests who convince themselves that they are inwardly guided by the Holy Spirit to act contrary to the principles of law and order within the Church; and in dioceses which are led by such bishops into actions at vari-

ous with the good order and government of the national or regional churches of which they form a part.

It has led parish priests to lay down their own conditions upon which they will baptise infants, marry couples, and even bury the dead.

It has caused some priests to compile their own liturgies.

It has led some bishops into ordaining men irregularly without a cure of souls wherein to exercise their ministries and under conditions contrary to the Ordinal.

It has led at least one diocese in the Australian Church into conniving at the remarriage of divorced persons contrary to the constitution of the Australian Church.

And now it has caused four bishops invalidly to ordain 11 women to the priesthood by exercising powers which belong rightly to the Church to which they owe canonical obedience and in defiance of all the normal rules of valid and regular ordinations.

The Church of God is not a collection of individuals drawn together by a common ideal.

It is the Body of Christ of which He is the Head and

as representing provisionally the mind of the Church Universal.

Under these circumstances, impatience can have no place in the lives of her ministers nor is there room for episcopal self-will.

All her members should be dedicated to the fulfilment of God's purposes in His Church and be imbued with forbearance, longsuffering, patience, and humility, and these virtues should be pre-eminently displayed in her bishops and parish priests.

PRIMATE MEETS POPE

The Primate of Australia, Dr Frank Woods, had a meeting with the Pope on August 28 at the Papal Summer Palace at Castelgandolfo.

The day before the Pope received the credentials of the new Australian Ambassador to the Vatican.

BISHOP SUSPENDED AFTER ORDINATION

The Bishop of Pennsylvania (USA), the Right Rev Lyman Ogilby, has suspended the Right Rev Robert L. De Witt, his predecessor in the see, from exercising any ministerial function in the diocese, a report in the "Church Times" of August 30 said.

Dr De Witt has been an assistant bishop in his diocese, the report stated.

The action was taken following Dr De Witt's participation in the purported ordination of eleven women to the priesthood of the American Episcopal Church, which has been invalidated by the House of Bishops.

The House reproved the four bishops who took part in the "ordination", three of whom are retired, accusing

them of violating the collegiality of the House of Bishops as well as the legislative process of the whole Church.

Moreover, Bishop Ogilby ruled that Miss Suzanne Hyatt, one of the "ordinands", could not serve in a priestly capacity and he sharply rebuked the Rector of the Church of the Advocate, Philadelphia, for permitting his parish to be used for an uncanonical service.

It now transpires that about two-thirds of the bishops present at the recent meeting of the House of Bishops in Chicago first heard about the proposed ordination through the newspapers.

It will be recalled that though the House of Bishops

is on record as favouring the ordination of women to the priesthood, the bishops ruled that no diocesan is to permit any person irregularly ordained to serve in a priestly capacity in his diocese.

A resolution at the Chicago meeting urged the next meeting of General Convention — in 1976 — to reconsider the question of ordaining women to the priesthood, and asked "all concerned to wait upon and abide by whatever action the General Convention decides upon in this regard."

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Christians and the Teachers' Federation

Sir, When I think about our State schools I find it difficult to resolve a depressing problem.

My concern is really more of a paradox than a problem.

It is simply this: "Why is our education system becoming more secular and anti-Christian, when the number of Christian teachers in it is increasing?"

I don't think that it is a case of a falling percentage of Christians among teachers.

If anything, the proportion of Christian teachers is rising. In fact, teaching probably has the highest number of Christians per head of profession except for the clergy.

If asked to name one of the main sources of these anti-Christian trends in education, many people would point to the Teachers' Federation.

And it would be very easy for us to mount a campaign against the Teachers' Federation.

We could write editorials, send letters to the papers, debate on radio and TV, hold public meetings and so on.

But what effect would this have? We would simply end up attacking a large body of conservative, decent people (viz teachers).

True the Teachers' Federation is becoming more militant, more revolutionary, more liberal, and is calling for greater changes in education and society.

But let us ask why the Teachers' Federation is like this.

I would suggest that the very nature of the Federation must make it revolutionary.

The Federation exists to secure justice for both teachers and pupils.

Justice for teachers' salaries and conditions is something nobody would deny the profession.

Even more importantly, the Teachers' Federation has been concerned with justice for the pupils, especially the disadvantaged ones.

Teachers were militant to the point of striking to obtain some justice for non-English speaking migrants, for retarded children in over-sized classes, and for children in unsuitable and crowded classrooms.

To our shame it was often the atheistic, humanistic teachers who led these fights for justice rather than the Christians.

Further, much of the Federation's militancy and anti-establishmentarianism exists because Christians are not pulling their weight.

For example, Christians

rarely stand for the position of Federation representative at their school.

Normally it would be easy to be elected to this position as few people relish the work involved.

Again, with local Federation Association meetings only a fraction of those entitled to attend do so.

Just imagine how different the resolutions to Federation Council might be if Christians were at those meetings in force.

Remember, Christians are capable of seeing justice from God's point of view and so their suggestions would make the Federation a more effective force in combating injustices and inequalities.

Christians, however, are often loath to attend Teachers' Federation meetings.

Firstly Christians tend to be conservative. Also they find it embarrassing that when they oppose going on strike they are unable to suggest another alternative, when asked, to help right an injustice.

To be effective, at a Federation meeting, will mean reading tedious notes on other people's problems.

This is the easy bit. The hard part is thinking and praying through solutions to their problems.

But we must remember that God has better solutions than man.

It could well be that for Christian teachers, being the "salt of the earth" could mean being an active Federationist, if not a Federation Representative.

(Mr) T. R. SMITH, Toongabbie.

Ordination of women

Sir,

The objections to the ordination of women summed up by Dr D. B. Knox ("Record", August 16) are apparently based on the assumption that New Testament ceremonial rules cannot be modified if they are based on some Biblical principle — in this case, the order of creation (man first, woman second).

This means that such rules constitute a second ceremonial law, as binding as that of the Old Testament had been.

It is hard to accept the concept of a gospel of grace and liberty being linked to such a ceremonial law (Galatians 5.1).

Teachers were militant to the point of striking to obtain some justice for non-English speaking migrants, for retarded children in over-sized classes, and for children in unsuitable and crowded classrooms.

To our shame it was often the atheistic, humanistic teachers who led these fights for justice rather than the Christians.

For example, Christians

So far we've had much to say about the pulpit, but little about the pew.

"Preaching", as Donald Coggan wrote in his book on the subject, "is an act of corporate worship ... there should be traffic between preacher and congregation, and the traffic should be two-way ... there is almost as much activity going on in the pew as in the pulpit ..."

It takes time for congregations to realise this; but where members have been trained to pray, to hear, to expect bread and not a stone, the preacher himself becomes aware of a response which encourages him in his task.

One means to this end is for the preacher to be preoccupied not only with his message, but with his people. He and they belong to each other. Ministers acquainted with the state of their flocks are seldom at a loss in choice of subjects.

Letters

TO THE EDITOR

All equal before God

Sir,

Many women would agree with the Rev D. B. Knox ("Ordination of Women" — "Record" 22/8/74) that women should not enter the priesthood.

Apart from the Biblical doctrine by Dr Knox, women know that men do not usually like women to teach them.

Women are aware that Eve was tempted before Adam; but a Christian woman would never suppose the Lord punished women by putting them in an inferior position, because of that.

However, it is most heartening to read in the article that there is "no servility in this order" and that "everyone is equal in God's sight."

Also, reassurance can be found in another Biblical concept, the thought of Christ being the Bridegroom and of the Church being the Bride (Rev 19:7-8).

This is the heavenly reality of which the husband-wife relationship is a copy — even as the Divine Priest in the heavenly sanctuary is the reality of which the earthly priest and tabernacle are a copy (Heb 8:1-2).

Priests proclaim salvation, and the Lord's people shout for joy. (Psalm 132:9 TEV).

(Mrs) R. M. RODGERS, Henry Lawson Drive, East Hills, NSW.

Are married men only eligible for ministry

Sir,

The article by Dr D. B. Knox "The Ordination of Women" ("Record", 22/8/74) raises important questions for consideration by those who seek to live under the authority of the Bible.

If the family as defined by Dr Knox is to be the basis of the "congregation" what of the unmarried adult person?

(Rev) G. S. CLARKE, Delange Road, Putney, NSW.

Does it follow from St Paul's first letter to Timothy Chap 3 v2 and v12 that no man should be ordained "deacon" or "presbyter" unless he is married with children?

Also, can single women who are obviously not in a position to "rule their own husbands," be ordained?

On the question of man-woman relationships, and accepting St Paul's teaching in 1 Corinthians Chap 11 v3 that there is a "hierarchy" of "God, Christ, husband, wife" what is the significance of relationship in this hierarchy?

The traditional teaching of the Church concerning the relationships in the Holy Trinity as outlined in the Creed of St Athanasius states in part "And in this Trinity none is afore, or after other; none is greater, or less than another. But the whole three Persons are co-eternal together and co-equal."

Also our Lord taught that "Whoever would be first must be the willing slave of all — like the Son of Man. He did not come to be served, but to serve" (Matt 20 v 27-28 NEB).

He also set us an example by washing the disciples' feet (John 13 v3-16).

Is not love, expressed in caring for and serving each other, the Christian basis for man-woman relationships, rather than one exercising authority over the other?

Is not this the basic principle that St Paul is applying when commenting on particular problems in the different churches to which he wrote?

The answers to these questions are of great significance both to the church, as the "congregation of believers", and to the greater secular society to which we witness.

(Miss) P. NELSON, Pacific Highway, Turramurra, NSW.

Teaching of RI in schools

Sir,

I was pleased to read of the concern of the Teachers' Christian Fellowship over the matter of RI in NSW schools expressed by P. Davis ("Record" 22/8/74).

Yet I cannot help feeling that many Christian teachers view the problem from within a too narrow framework.

The basic reason for withdrawal from schools is

not simply the problems and difficulties which the religious instruction teacher has to face, nor the present method of dealing with religious education — although these are the obvious consequences of the underlying problem.

It has to be realised, I think, that the battle was lost back in 1880.

It was then that the foundation was laid for education in NSW — a foundation built on "naturalistic" presuppositions.

It seems to me pointless to inject 40 minutes worth (per week) of "supernaturalism" into a system which will filter it out at the presuppositional level.

To add hundreds of Christian teachers to the task force would only make the filter work a little harder or, in some cases, produce presuppositional schizophrenia (an advantage to no one).

Rather, action must be taken, not to produce value free education (an impossibility), but, to ensure that the educational system does not count against Christianity at a presuppositional level.

History is a subject which can well illustrate my point. Take a topic like the First World War.

Until recently most texts (if not all) dealt with it from a naturalistic position. Causes were always "natural" causes.

What is required is a history course which manifests the fact that there are many views.

The student might study the topic from a Marxist, Christian, or Humanistic position (and others).

With the move away from prescriptive syllabuses to general guidelines and concepts, individual teachers or subject departments may adopt this approach but it seems inadequate to allow this to be such an arbitrary matter.

Christians must agitate to have this pluralist approach written into the aims of each subject syllabus where it is applicable.

Maybe, then our forty minute injection would be effective.

(Rev) MICHAEL HILL, Gariboldi Street, Armidale, NSW.

THE BUSH CHURCH AID SOCIETY



A Commissioning Service for the Reverend R. N. Langshaw, NSW Secretary, 10.30 am, Thursday, 3rd October, in the Side Chapel, St Andrew's Cathedral, Sydney.

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AUSTRALIAN CHURCH RECORD, SEPTEMBER 19, 1974 — 7

Aboriginal drink problem serious minister claims

BRISBANE
Rev Peter G. C. Broadbent, Rector of Woodlands Wembley Downs (Perth) since 1970, has been appointed Rector of St John's, Surfers Paradise.

Rev Benjamin A. Clarke, Curate of St Peter's, Wynnum, has been appointed Curate of St Luke's, Too-womba.

Rev John M. Edwards, Curate of St Peter's, Southport, has been appointed Chaplain of St Hilda's School, Southport.

Rev John E. Cutcliffe, Curate of Christ Church, Bundaberg, since 1972, has been appointed Vicar of Holy Trinity, Taroom.

Rev Dennis Gimblett, Curate of St Luke's, Too-womba, has been appointed in charge of St David's, Allora.

Rev Gerald R. Greaves, Vicar of Holy Trinity, Taroom, since 1971, has been appointed Rector of St Anne's, Nanango.

Rev Thomas H. Hood, Rector of St Matthews, Sherwood, since 1971, has been appointed Rural Dean of Brisbane South.

Rev Douglas M. Southernland, Rector of Christ Church, Killarney, has been appointed Rector of St Philip's, Thompson Estate.

MELBOURNE
Rev G. B. Avery from the Diocese of Gippsland has been appointed to the Parish of Warrandyte with Park Orchards from September 20, 1974.

Rev M. J. Morton of St

Mark's, Spotswood, has been appointed to St Peter's, Ocean Grove, from November 12, 1974.

Rev W. R. Potter of St Paul's, Ringwood, has been appointed Rural Dean of Croydon from September 1, 1974, for three years.

Rev W. V. V. Lloyd has resigned from the parish of St Hilary's, Kew, from February 28, 1975.

Rev C. C. Shields has resigned as priest-in-charge of Christ Church, Melton, from August 20, 1974.

Rev E. J. Viney died on August 25, 1974.

Rev Ronald Dedman of the parish of Milloo since 1969 has been appointed Rector of Kangaroo Flat from October 31, 1974.

NORTH-WEST AUSTRALIA

Rev Eric J. Kerr, Rector at Brisbane Water in the Newcastle Diocese, has been elected Dean of Geraldton. He will take up his position in the New Year.

PERTH

Rev Roy Bradley, Chaplain Supervisor at the Austin Hospital, Melbourne, has been appointed Consultant on Pastoral Care in the Diocese of Perth from December, 1974.

Rev J. K. Hewitson has been appointed locum Assistant Priest in the parish of Northam. He will be appointed to permanent position within the Diocese of Perth later in the year.

Rev A. H. Horrex has been appointed Rector of Kam-balda from August 22, 1974.

SYDNEY

Canon Wesley D. Girvan, Rector of Christ Church, Kiama, since 1967 has been appointed Rector of St Luke's, Dapto.

Rev Robert Goodfellow, Curate in Charge St Mark's, Berowra, has been appointed Rector of St Thomas', Auburn, from February, 1975.

DIOCESE OF WILLOCHRA

Rev R. Pearson of St Andrew's, Elliston-Lock-Wudinna has been appointed Joint Rector of Port Augusta from September 12, 1974.

Religious issues "very much alive"

Religious issues are still very much alive among the youth of our nation the Director of ACTS International, the Rev Richard W. Innes said recently. He said that last May ACTS conducted a religious survey throughout the entire rural area of

Drinking was one of the biggest problems among Aborigines in Central Australia, a Lutheran Minister who works in the area said recently.

The Rev P. G. E. Albrecht said there appeared to be no such thing as social drinking.

"Rather, nearly all drinking is undertaken for the express purpose of getting drunk," he said.

"The only group which tend towards social drinking are more non traditional Aborigines who have largely adopted western values and a more modern life style."

Mr Albrecht told about 200 medical men and women at the fifth Australian Medical Congress that he had been a member of a board of inquiry appointed in 1972 to report and recommend on the Liquor Laws of the Northern Territory.

The board had found that the health, living conditions and economic circumstances of the Aboriginal section of the population were being seriously affected by excessive drinking.

Unless ways were found to deal with it, Aboriginal welfare programmes had little chance of success.

Mr Albrecht, who was appointed field supervisor of the Finke River Mission in 1962, said the state of drunkenness was deliberately sought after.

"From listening to Aborigines talk it is not difficult to ascertain the reason behind this," he said.

"The state of drunkenness allows the person concerned to act irresponsibly and flout accepted behaviour

Western Australia and also Cape York Peninsula in Queensland. This survey was conducted through the post with 100,000 families receiving a letter, a booklet on Christianity and a question form.

"From this mailing



A competition and exhibition called Art '74 was recently sponsored by the "North Shore Times" newspaper in association with Grace Bros, Chatswood, on behalf of the NSW branch of the Bible Society in Australia.

The competition was open to all age groups and to all forms of art and attracted much interest.

Awards were presented on September 2, at the Grace Gallery, Grace Bros, Chatswood.

Members of the judging panel comprised prominent members of the Royal Art Society, including the eminent artist and president of the Royal Art Society, Sir Erik Lanker.

Panel members (l to r) here are: Miss Claudia Forbes-Woodgate, Sir Erik Lanker, Miss Janet Cane, Mr Frank Spears and Mr J. Lindsay Sever.

NEW BCA SECRETARY

The Rev R. N. Langshaw is to be the NSW Secretary of the Bush Church Aid Society BCA from October 1.

Mr Langshaw was a student for the society and served at Wilcannia following his curacy at St Paul's, Chatswood.

On his return to Sydney he has been in a number of parishes.

He leaves St George's, Hurstville, where he has served since 1963.

There will be a commissioning service in the side chapel of the Cathedral at 10.30 am on Thursday, October 3.

Mr Langshaw takes the place of the Rev R. N. Beard



who is now in the parish of Bulli, Sydney. Mr Langshaw is a senior clergyman in the Diocese of Sydney. He has been Rural Dean in two deaneries.

NEW EDITOR FOR ANZEAS

Secretary of CMS in UK to be bishop

CANON John V. Taylor, general secretary of the Church Missionary Society, is to be the new Bishop of Winchester, according to a report from England.

Dr Taylor who succeeds the Rt Rev Sherard Allison, has worked with the CMS for 30 years.

He began missionary service in Uganda in 1944 and became warden of the Bishop Tucker Memorial College at Mukono.

He was appointed CMS Africa secretary in 1959 and general secretary in 1963.

ANZEAS Regional Council of Scripture Union and the Board of ANZEAS Publishers Ltd, have announced the appointment of Mr John Waterhouse as Co-ordinating Editor of ANZEAS Publishers.

Mr Waterhouse is a graduate in Arts and Education from Monash University, Melbourne and taught for two years at St Patrick's Secondary School in Tawau, Sabah.

He served as Scripture Union staff-worker in Papua New Guinea and has travelled widely in Asia, Europe and England.

He has been involved with Scripture Union training conferences, beach missions and ISCF Camps.

Mr Waterhouse, at present studying at Moore College, will take up his new responsibilities in January 1975.

WCC is to be censured at the Sydney Diocesan Synod

The World Council of Churches is expected to come under strong criticism at the Sydney Diocesan Synod this month.

The Standing Committee has received a notice of motion from two influential churchmen in that diocese, the Rev George Robinson, rector of St Steven's Willoughby, and Dr Alan Bryson — both members of the Standing Committee.

Mr Robinson's motion reads: "That because the support given by the World Council of Churches to various so-called liberation groups has resulted in a certain loss of confidence in that council and in the Aus-

tralian Council of Churches, and so that Christian aid to overseas relief work should not suffer thereby, this Synod commends to the parishes of the diocese the work of the Evangelical Alliance Relief Fund, Australia (TEAR), whose address is PO Box 243, Box Hill, Victoria, 3128, and urges their support for the fund's special Christmas appeal."

Mr Robinson told the "Record" that he was moving this motion because there was some loss of confidence in the WCC over alleged support for terrorist groups in Africa.

"Whether these allegations are true or not, is not the point of contention.

"The point is that people are uncertain about the money they give, TEAR

offers a good reliable alternative," he said.

Mr Robinson proposes to seek leave of Synod to amend the motion to include a recommendation for support for the Archbishop's Overseas Appeal.

Other moves against the WCC are possible following action by the Warringah rural deanery.

The Chapter Clerk, the Rev Bill Holland, has asked every deanery in Sydney to consider future policy on membership of the council and contributions to its work.

He said that Warringah was concerned at WCC activities in indirectly supporting terrorist groups in South Africa.

TERRORIST SUPPORT CAUSES CHURCHES TO WITHHOLD FUNDS

"Members have researched the matter and are of the opinion that the explanation given by the ACC do not lessen this problem," Mr Holland said.

These moves follow widespread Australian and overseas protests at WCC policies in relation to grants to combat racism.

The recent Adelaide Synod debated a motion of censure at the ACC at that council's tendency of issuing prophetic statements on contemporary social questions without first ascertaining opinion on such matters from its member churches.

Recently an influential churchman in the USA

Seminary, Lexicon, likened the WCC to anti-Christ and called it a false religion growing like a cancer.

In the UK, the Church of England's contribution to the WCC was recently reduced by a thousand pounds as a

gesture of criticism of the WCC's activities in particular grants to liberation movements.

Devaluation and C.M.S.

The sudden announcement of the devaluation of the Australian dollar has brought a murmur of approval from most sections of the community. However this move will have a serious effect on the operations of missions in general not to mention other beneficial organisations who send funds out of the country. As a

case in point the annual budget for CMS in Tanzania, East Africa, is \$130,300. The announcement of a 12% devaluation of the Australian dollar means that an extra 15,000 dollars has to be found to enable current services to be maintained.

"Science never conflicts with serious religious study," theologian says

Science never conflicts with serious religious studies, a world-renowned biblical theologian, Professor Charles F. D. Moule, said in Perth recently.

"Both are concerned with truth, and both seek to establish consistency and coherence," he said.

The professor is Lady Margaret's Professor of Divinity at Cambridge University and was on the panel of translators for the New Testament section of the New English Bible published in 1961.

He lead a recent series of theological sessions for ministers at Wollaston College.

Professor Moule emphasised that theology was scientific.

He said that his work — painstaking reconstruction of the "thought world" of early Christian communities — involved some speculation.

At times it was like reconstructing a whole telephone conversation from one side.

Translating the New Testament from Greek had raised

historical, linguistic and contextual problems.

Differences of opinion on the panel were resolved by a majority vote.

"Some academics bitterly criticised the translation as being donnish and pedantic," he said.

"However, we were not briefed to make it easy but as accurate as possible.

"It was never intended to supersede the King James version but to tell readers what the words meant in modern English."

Notice of motion from two influential churchmen

delivered a stinging attack on the WCC.

Canon Albert du Bois, president of the American Church Union and Professor of Church History and Homiletics at the Episcopal



Rev Maurice Betteridge Federal Sec of CMS

Inside this issue

- Forgiveness, J. Gelding — page 2.
- The Challenge of Humanism, B. L. Smith — page 3.
- A Critique of Humanism, D. B. Knox — page 4.
- Influence of Humanists — page 5.
- Letters to the Editor — page 7.

EDITORIAL

"TRULY HUMAN"

"How can we speak constructively about what is meant by the label 'humanism', about real contemporary man and his future if we do not know and do not want to know that man is in fact lost and also in fact saved, if one does not know and does not want to know the true horror and the true hope of our situation? The true man for all time is the lost and rescued man who is seen in the mirror of Jesus Christ.

"How can a conversation about this man have even a meaningful beginning if one shies like a scared horse at the Christian confession and its word of God's judgement and grace, if one has nothing more to set against it than the sentimental lament over its 'exclusiveness'? How can there be even a beginning if one always flees into the ambiguities of that lukewarm religion of semi-earnestness and semi-consolation, found in the middle, or rather, under the middle in some obscure depth, away from the horror which must really be feared and the hope which may be grasped with confidence?"

Those words of the late Karl Barth were written as he looked back on a conference held in Geneva in 1949 on the subject "A New Humanism". Barth had been invited to deliver a paper at this international conference and he had titled it "The Christian Proclamation Here and Now". In the course of this paper he said: "The Christian proclamation deals with God's humanism. These two words alone express the idea which is decisive for the Christian understanding of man; the idea of Incarnation. 'The Word became flesh and dwelt among us' (John 1:14).

"According to the Christian perspective, that is the work and revelation of God in the light of which man is to be seen. For the Christian proclamation is the proclamation of Jesus Christ. He is the Word which became flesh, and therefore He is also the Word about man. From the Christian perspective, man is no higher, no lower, no other than what this Word declares him to be. He is the being which is made visible in the mirror of Jesus Christ."

Barth's concentration on the person of Jesus Christ cannot be improved upon if we are to learn what we need to know about ourselves in our very confused and uncertain world. In Christ's LIFE we see the true human life fully extended in love towards God and mankind. In Christ's DEATH we see the stance which God takes towards the sin which has infected the whole of human creation.

In Christ's RESURRECTION we see the renewal of hope for condemned sinners as God vindicates His Son in the Easter victory. Human pessimism or optimism which is unrelated to the career of Jesus Christ has not come to terms with reality — with the final truths of God's wrath against sinners and his loving purposes for those who put their trust in His Son, Jesus Christ and is the TRULY HUMAN MAN through whom we learn the truth about ourselves. But we must not only listen to the news — both bad and good — we must act upon it and put our faith in Him.

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SUNDAY TRADING THREAT

From page 1

opposed this bill when he said, 'this was bad legislation and would bring very little credit to the house.'

"If the Government opens the hotels on Sunday against the wishes of the people of NSW that action would also bring great discredit upon them."

THE AUSTRALIAN CHURCH RECORD: Editorial and business, Room 311, 160 Castlereagh Street, Sydney, 2000. Phone 61 2975. The National paper for Church of England people — Catholic, Apostolic, Protestant and Reformed is issued fortnightly on alternate Thursdays. Subscription \$5 per year, posted. Printed by Maxwell Printing Co Pty Ltd, 862 Elizabeth Street, Waterloo for the Church Record Ltd, Sydney.