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Church Record

Parliament rejects call to delay divorce bill

An open letter, signed by 18 leaders of Christian Churches, has been sent to members of the Senate and the House of Representatives.

Among the signatories are: Archbishop Loane, Cardinal Freeman, Mr Justice Richardson, F. J. Gormly, QC, Mr Gerald Christmas, Mrs Freida Brown, Dean Shilton, Rev Bernard Judd.

The letter states:

"We, a group of Australian citizens, are deeply concerned by the effects upon our society of some of the provisions of the Family Law Bill, 1974, now being debated in the Senate. Some of us have already, through a previous letter dated 25th October, 1974, sought delay in the debate to allow full consideration and discussion of the Bill by the public and the members of the two Houses.

We now understand that the Attorney-General pro-

poses to introduce nearly 90 amendments to the Bill. The Standing Committee on Constitutional and Legal Affairs has already proposed some 50 amendments. This alone indicates the need for delay and careful consideration of this Bill and the Marriage Act, both of which reach deep into the heart of our society.

We appreciate that the present state law relating to divorce needs some change. However, any change in this area should not and need not affect or lessen the existing concept of marriage, or change those continuing marriages which constitute the vast majority of marriages in our society.

In good conscience, we object to many of the proposals already notified in the Bill and to some of those amendments suggested.

We now respectfully propose to you for your consideration a number of

found sociological effects, since it abolishes the primary, accepted duty of a husband to support his wife and imposes upon a wife a primary duty to support herself. This section adversely affects the situation of a woman in society.

Director of New Areas appointed

The Archbishop of Sydney, the Most Rev M. L. Loane, has announced the appointment of the Rev John Livingstone, aged 33, as Director of New Areas for the Church of England.

A former office worker and truck driver, John Livingstone has been Anglican minister in Green Valley for just one year. Before that, he worked for four years in Rooty Hill Parish and before that five years as Curate at Hunter's Hill to the first Director of New Areas, Canon C. Sherlock.

He succeeds the Rev Peter Watson, who concludes his five year term as Director of New Areas on December 31. Mr Watson has now moved out of the area, and is rector of St Luke's Miranda. Mr Livingstone, who spent two weeks in New Zealand earlier this year looking into inner city and new area work

conducted by the Churches, said today: "The whole work needs to be looked at in a radical manner, realising that the traditional manner of church activity is not fully appropriate to areas like Green Valley."

"We also need to consult much more with other denominations and work out a common policy. Certainly house churches are another possible form of meeting. Certainly we need to look at combined churches' community centres."

"What I want to see is the church being relevant in the community right at the

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SCEGGS Wollongong to be taken over

The Council of the Illawarra Grammar School, Wollongong, will take over the management of SCEGGS Gleniffer Brae School, Wollongong, with a view to acquiring it and forming a joint co-educational school.

It is the first successful takeover to be arranged as a result of the SCEGGS Schools' financial crisis announced by the Anglican Archbishop of Sydney, the Most Rev M. L. Loane, on October 14.

Archbishop Loane announced that the SCEGGS Group of Schools had a total debt of \$7.5 million, and that a financial reconstruction would be necessary.

Bishop Graham Delbridge, Anglican Bishop in Wollongong, said: "As an earl earning capacity of the parties to the marriage and all other relevant circumstances."

They call for the complete deletion of Section 51. This section is claimed to have pro-

The Rev John Mpaayei meets up with the Jungle Doctor, Paul White, in a new film about the work of the Bible Society in East Africa. Bruce Upton, National Public Relations Director of Bible Society in Australia, commissioned the Church of England Television Society to make the film in colour for television. CETV expects to televise this feature on Africa, early in the new year.

PAUL E. LITTLE HERE

The man who is the author of a number of best selling religious books and who was also programme director for the recent Lausanne Congress on Evangelisation will visit Sydney in early December.

He is Paul E. Little and during his visit he will address a special meeting at the Chapter House, St Andrew's Cathedral, on Tuesday, December 10.

The meeting "Lausanne and Paul Little" is being sponsored by a group of Sydney church people, who attended last July's Lausanne Congress. A film "Let the Earth Hear His Voice" will also be featured at the meeting and a group of Congress participants will join Paul Little in a panel discussion.

Paul Little is assistant to the president of the Inter-Varsity Christian Fellowship. In addition to his activities with Inter-Varsity, Mr Little has spoken on more than 200 campuses in the US, Canada, Latin America, Europe and Africa. He pioneered Inter-Varsity's evangelistic beach activity during Easter vacation in Ft. Lauderdale, Florida. His best selling books, How To Give Away Your Faith, and Know Why You Believe, have been translated into several languages. His latest book is Know What You Believe.

A graduate of the Wharton School of Finance of the University of Pennsylvania, Mr Little also holds the MA degree in Biblical Literature from Wheaton College and has done graduate work at Chicago Lutheran Seminary.

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• PAUL E. LITTLE

AUSTRALIAN CHURCH RECORD, NOVEMBER 28, 1974 — 1

Mainly About People



Mrs Margaret Douglas, BA, the first mistress-in-charge of the new secondary department of St Luke's School, Dee Why. She is at present on the staff of Queenwood School and served previously on the staff of St Catherine's and Abbotsleigh Schools.

ADELAIDE

Rev R. O. Herde, Rector of St Mary Magdalene's, Adelaide, has resigned from 3rd January, 1975. He is to enter St Michael's House, Crafers.

Rev R. F. Ayles, Minister in Charge at St Augustine's of Canterbury, Para Hills, has resigned effective 1st February, 1975.

Rev E. J. Waterhouse of the parish of Gawler has been appointed Rector of St Margaret's, Woodville, from 31st January, 1975.

Rev R. Dedman, Rector of Milloo, died suddenly of a heart attack on September 25.

MURRAY

Mr W. R. F. Parsons, AASA, has been appointed Registrar of the Diocese to succeed the Ven I. J. Scott.

BRISBANE

Miss Jennifer Reeves has been appointed Headmistress of St Hilda's School, Southport. She replaces Miss Helen Granowski, who resigned at the end of August. Miss Reeves has been Deputy Headmistress for two years.

NORTH QUEENSLAND

Rev R. F. Ayles, formerly of St Augustine of Canterbury, Para Hills, South Australia, has been appointed to the parish of Cloncurry from early 1975.

MELBOURNE

Rev P. P. Kan, Minister in Charge at St John's Sorrento since February, 1971, has been appointed Vicar of the Church of the Ascension, Burwood East, from early 1975.

Rev D. A. Ganly has been appointed Superintendent Geelong Station of the Missions to Seamen from 1st December, 1974.

Rev J. W. Stewart, Assistant Curate, Holy Trinity, Surrey Hills, has been appointed Assistant Curate in the parish of Swan Hill, Diocese of St Arnaud.

Rev D. E. W. Green, formerly of St Wilfred's, Mount Duneed, died 28th

October, 1974. He retired in 1971.

Rev D. B. Warner, Leader of St Kilda-Prahran team parish, has resigned, effective January 31st, 1975.

SYDNEY

Rev Rod Harding, Curate St Matthew's Manly to be curate of Christ Church, Gladesville.

Rev John Peterson, Curate Christ Church, Gladesville, to be Curate Holy Trinity, Adelaide.

Rev Michael Bennett, Curate St Ives has been appointed Rector of St Mark's, Yagoona.

Rev David Firmage, from Norfolk Island, has been appointed Curate in Charge St Mark's, Berowra, from January, 1975.

Rev Graham Simpson, Curate Roseville East to be Curate at St Philip's, Eastwood.

Rev John Brook, CMS Indonesia to be Rector St George's, Hurstville.

Rev E. S. Jones, Assistant Minister in parish of St Arnaud's since 1971 has been appointed Assistant Minister at Christ Church, St Laurence, from January, 1975.

Following the retirement from Chaplaincies in the Citizen Military Forces of Revs R. F. Gray, F. J. Rice and G. B. Gerber, of Sydney, Rev K. J. Heuston, of the Diocese of Newcastle, and Rev N. Smith, of the Diocese of Canberra-Goulburn, the Revs B. C. Siversen and K. A. Tutt, of Sydney, and Rev N. J. Schofield, of the Diocese of Newcastle, have been appointed as Chaplains in the Citizen Military Forces.

PERTH

There will be an ordination in the cathedral on Sunday, December 1, for deacons at present involved in the Wollaston Intern Course. Following the ordination, they will become curates in the parishes mentioned.

The Rev David Atkinson, Esperance; The Rev Bruce Byfield, Darwin; The Rev Desmond Co., Carlisle; The Rev Peter Gibbons, Kalbar; The Rev Paul Gill, Applecross; The Rev David Meier, Midland.

The Rev Leon Cohen has resigned as chaplain of St Mary's School as from the end of third term.

The Rev Harry Sumpton has resigned as rector of Gingen as from the end of December, because of failing vision.

Bishop Macdonald is the acting archdeacon of the Rural Deanery of Swan.

The Rev Robert Hanson and the Rev John Hewitson will be commissioned as Associates in the Spearwood-Willagee Group Ministry on Sunday, December 8. The service will be held at the Hilton Park Church Centre.

The Rev Ron Pearce will be commissioned as Rector of Wembley Downs on Thursday, November 28, at 8 pm.

World Bible Societies' record \$US11m budget ... but devaluation takes \$65,000 off Australian effort

A record World Service Budget of almost \$US11 million was accepted by the Executive Committee of the United Bible Societies at its recent meeting in Warsaw, Poland, the Commonwealth Secretary of the Bible Society in Australia (the Reverend James Payne) said this month.

But before the meeting ended, news of the Australian currency devaluation jolted the committee, said Mr Payne, who is Vice-Chairman of the Committee.

The 12 per cent devaluation meant the \$US11,000 promised in faith by the Australian society was worth about \$US65,000 less when converted from Australian to American currency.

Eighty-four Bible Societies and associate societies asked the UBS for more than \$US14 million to help in the translation, production and distribution of Scriptures in hundreds of languages.

The 16-member societies of the UBS which finance the World Service Budget were able to pledge no more than \$US10.9 million (before the Australian currency devaluation news).

This was an increase over the 1974 budget of 9.3 per cent.

Most of the money is given to the Bible Societies by individual donors and a small percentage by the Christian churches.

The American Bible Society will finance almost half the total.

The other big supporting societies are the British and Foreign Bible Society, the Canadian Bible Society, the German Bible Society, the Bible Society in Australia and the Netherlands Bible Society.

Almost three-quarters of the 1975 budget will be spent in Africa (24.4 per cent) Asia (24.3) and Latin America (23.4), and 11.5 per cent in Eastern and Southern Europe.

The rest (16.6) will be used

Vatican Synod of Bishops meeting

One of the many disappointing results of the Second Vatican Council has been the Synod of Bishops, whose fourth meeting has just begun in Rome.

The intention was that representatives of national episcopal conferences throughout the world would meet periodically to reach conclusions on major topics of concern for the Roman Catholic Church.

The "original sin" of the synod was that it was given only advisory powers.

This was a departure from the clear intention of the Vatican II bishops.

They felt the Synod should reflect the collegiality of the bishops with the pope, and the fact that the whole college, including the pope, shared full and supreme power over the whole Roman Catholic Church.

In their view, the synod should have been given legislative powers.

By confining it to an advisory role, Pope Paul effectively depreciated its value so that it has become of little consequence, paying lip-service only to the collegiality principle and having no impact on the vast majority of ordinary Roman Catholics.

—DESMOND FISHER, in "Church Times".

INVITATION TO BIBLE TEACHER

The Australian Council of the Africa Evangelical Fellowship has extended an invitation to the Rev David Evans to visit Australia during 1975.

He is expected to be in Australia from about the beginning of April to June and will be available for deputations and a Bible teaching ministry.

Mr Evans is a British missionary with the AEF and has been serving in Africa for 25 years.

For some time he was the Executive Director of the AEF in the General Headquarters (which has now been phased out in order to set up an international headquarters in London).

His Australian itinerary is now being drawn up and information on his movements and appointments can be obtained from the AEF office, PO Box 135, Mittagong, NSW, 2575.

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Bishop speaks on tragedy of Ulster

"The IRA must realise that, even if they persist in their campaign for the next ten years, they will still be no nearer their objectives."

The "Church Times" reported this prediction by Bishop Heavener at Clogher Synod earlier this month.

After referring to a number of "Young men of our diocese" (including one senator) who had been struck down and brutally murdered, the bishop asserted that Ireland was being blackened in the eyes of the Christian and civilised world by the acts of violence that brought pain and grief to so many of its people.

"For six years now Ulster has had to endure these atrocities," he said.

"Over 1000 people have been killed, many thousands

more wounded and maimed for life, and over £130 million damage done to property."

"Yet there is no sign of any solution or of any end to it all, nor can the IRA claim any success."

"Never were they further from their goal or further from their objectives."

"The people of Northern Ireland have shown clearly that they never can be coerced, bombed or intimidated into submission."

"The IRA must realise that even if they persist in their campaign for the next ten years they will still be no nearer their objectives."



The purchase last month of a double-storey residential property at Hurstville has taken the vision of the Anglican Home Mission Society's Girls' Hostel one step nearer to reality.

The projected hostel will accommodate six to eight girls from the courts. Discussions held early in 1974 encouraged the HMS Girls' Hostel Committee to think in terms of a smaller establishment as this seemed to be more in line with current trends in child care.

The property, situated at 366 Railway Parade, Hurstville has been approved by Kogarah Municipal Council subject to fire precautions being investigated.

It is hoped that the Girls' Hostel will be opened early in 1975.

Cost for the property was \$57,000 plus legal and other costs.

Notes and Comments

LAWLESS PRACTICES IN CATHEDRAL

A statement has been released by the authorities of St Georges' Cathedral, Perth, on its patterns of worship.

It contains explanations on the Communion Service, variously described as Eucharist, Mass and "this great sacrifice", the statement also covers the significance of the decorations in the Cathedral, the movements in the service, the incense, vestments and votive candles.

Its explanations of these features of worship in the Cathedral represent a pre-reformation understanding of the service and run counter to the accepted standards of doctrine and worship of the Church of England in Australia.

The reference to the reserved Sacrament most blatantly transgresses the teachings of the Church and the Bible. To quote this section in full: "The reserved Sacrament: this most Holy Thing, the Body of our Saviour is kept safely in the Soldier's Chapel. It is a focal point for prayer and adoration. It is not only our food for everlasting life, but also our Lord Himself, specially and specifically present. It is good manners to bend the knee or to genuflect when passing this example of God's incredible humility. The perpetual sign of this privilege is the white light burning there."

We cannot recognise this as Christianity. What of the risen and ascended Lord? What of the Lord Christ

reigning in Heaven? How can a member let alone a Cathedral of the Church of England in Australia, in all good conscience promote such blasphemy?

Have they at St Georges' never read the final rubric of the Communion service? It states (and it is worth noting how diametrically opposed to the official teaching of the Church is the statement from St Georges'): "Whereas it is ordained in this office for the administration of the Lord's Supper, that the Communicants should receive the same kneeling.... It is hereby declared, that thereby no adoration is intended, or ought to be done, either onto the Sacramental Bread or Wine there bodily received, or onto any Corporal Presence of Christ's natural flesh and blood. For the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored (for that idolatry, to be abhorred of all faithful Christians) and the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's natural Body to be at one time in more places than one."

PENANCE

Other parts of the statement are equally offensive to Anglicans who love the Scriptures and hold to the teaching of the Church.

Speaking on the colours used for decoration it states: "...purple, violet or even

crimson is used for the thoughtful or more serious seasons of Lent and Advent, also for the Sacraments of Penance, Unction and the first part of the Baptismal rite."

Sacraments of Penance and Unction! Any child properly prepared for Confirmation knows that the Church of England in Australia believes that the sacraments number "two only, as generally necessary for salvation, that is to say Baptism, and the Supper of the Lord." Article 25, on the Sacraments states: "...Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony and Extreme Unction, are not to be counted for Sacraments of the Gospel.... The Sacraments were not ordained of Christ to be gazed upon, or to be carried about but that they should be duly used..."

The Altar is described in the statement as the focal point of any Church. Speaking of where the priest stands while officiating it says: "The new ways ask the priest to face the people over the Altar itself and for that time on Sundays we remove the big crucifix so that the celebrant may be seen to be the president of the meeting, the head of the supper and the focus of the Christian faith brought together for the Feast."

One wonders who among these "new ways" are authorised? In any case completely cancel out intentions of the Prayer Book Service which seeks to make the minister as inconspicuous as possible so that nothing will distract the people from feeding on Christ in the "heart by faith".

The use of incense is defended. "The smoking and sweet smelling accoutrement to worship dates back to the worship of Jerusalem and is seen in imagination as part of the worship of Heaven in the Revelation of St John the Divine."

SYMBOLISM

The reference to worship in the Temple is significant because it illustrates the faulty concept of worship that these unlawful and unreformed activities express... They are so concerned with symbolism that they fail to recognise that Christianity has to do with realities not symbols. As the writer to the Hebrews says: "the law has but a shadow of the good things to come instead of the true form of these realities."

The statement further defends the use of incense by saying, "It is associated with

all the major religions except Islam."

Worship as conceived at St Georges' and elsewhere in the Church of England where these patterns are followed, seeks to substitute true Christian worship which is characterised by simplicity and a direct relationship with God and one another on the basis of the word of God for shadows and symbols that either deny the truth of the gospel or effectively camouflage it so that the gospel fails to have its impact on the conscience of the worshippers.

VESTMENTS

The explanation on vestments is also worthy of note. "The vestments used at the Eucharist has its origin, believe it or not, in the Shepherd's tent worn with a hole through its middle and capable of being propped up for a night's shelter. By the time of Jesus it had become a normal kind of raincoat. It has been embellished with signs of his name, his

mysteries and the colour of the Church's year, but is still basically the same garment, maybe, that Jesus would have worn for the sermon on the mount."

Jesus no doubt wore sandals and other items of clothing, should we turn these into special items for worship? If the statement is correct that vestments originally were ordinary street clothes in Jesus' day would it not be more appropriate for ministers to use ordinary clothes in services now?

It may be hard for Anglicans brought up in the doctrine and practices of the Prayer Book and have experienced the liberation of the New Testament faith to see how people can take such teachings seriously but the truth is that such patterns of worship are widespread in the Church of England.

They constitute a fundamental departure from the spirit and the letter of the Prayer Book and the Con-

stitution of our Church. They effectively destroy any basis of real unity within the Church of England in Australia and make discussions on unity with other Protestant Churches a sham. They give respectability to lawlessness in the Church which, if everybody copied would virtually destroy the Church, and they bring into disrepute the role of bishops who are charged with responsibility of safeguarding the Law and Constitution of the Church and who should protect the Spiritual welfare of the faithful from the idiosyncrasies of irresponsible clergy.

DIVISIVE

Over recent years there has been a remarkable and welcome growth in relations between evangelicals and other members of the Church of England. It is a tragedy that such progress is jeopardised by the growth of such practices which smack more of mediaeval Romanism than Anglicanism.

Need to draw strength from Christ for His work

Dr Edward Henry Bickersteth (1825-1906), the son of an Anglican clergyman decided at an early age also to enter the ministry.

HYMNS and HARMONY

He held various church offices before he became vicar of Christ Church, London, where he remained for 30 years.

He established daily services and engaged actively in missionary work.

"For my sake and the gospel's go", written in 1899 when Bickersteth was 74 years old, reflects his lifelong interest and activity in missionary endeavour.

Many of Bickersteth's hymns are in popular use, the best known probably being "Peace, perfect peace", written in 1875.

A feature which marks his hymns is the way in which they draw so heavily on scripture, either by allusion or by direct paraphrase.

In 1885 he was appointed Dean of Gloucester, and

Early hymn-writer drew heavily from Scripture

shortly afterwards was nominated Bishop of Exeter.

Besides sermons, poems, and hymns, he wrote a number of books of value, including "A Practical and Expository Commentary on the New Testament", "The Lord's Table", and "The Rock of Ages" (more commonly known under the

title "The Trinity"). Bickersteth edited the Hymnal Companion (which includes 45 of his hymns) and was assisted by three well-known musicians in the compilation of the tunes for that hymnbook — Dr Charles Vincent, organist at Christ Church, Hampstead; D. J. Wood, organist at Exeter Cathedral; and Sir John Stainer.

He is represented in the Book of Common Prayer by 14 hymns (24, 178, 220, 233, 239, 270, 280, 286, 441, 500, 505, 583, 625, 759), in Golden Bells by four (91, 181, 338, 612) and in Ancient and Modern by two (562, 620).

Most congregations would be familiar with his communion hymn "Till He come — O let the words linger on the trembling chords", written in 1862.

Two other communion hymns which are not so well known are: "Not worthy, Lord, to gather up the crumbs with trembling hand that from thy table fall", and

"O holy Father, who in tender love didst give thine only Son for us to die".

This latter in particular would repay the learning, and coupled with the tune Sacramentum Unitatis, written by C. H. Lloyd, would be a valuable addition to any congregation's repertoire.

(The original tune Donam Dei by Dr Vincent, although musically better and easier for a congregation to learn, is not very well known.

Incidentally it is interesting to speculate on the remarkable similarity between the two tunes.)

Another interesting hymn by Bickersteth is "Come ye yourselves apart and rest awhile". Centring on the subject of discipleship, it stresses the need to draw strength for Christ's work from Christ himself as we pray and commune with Him day by day.

Why not try a selection of Bickersteth's hymns this Sunday?

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"Simpler life", not "bigger life", the answer to inflation

Worry about our economic future has gripped most of the world.

In the affluent world the problem is inflation. President Ford has labelled inflation "Public Enemy Number One".

While the richer countries worry about inflation, in the underdeveloped countries the problem is more brutal: famine and starvation.

In large parts of Africa and Asia thousands are dying from lack of food.

World Bank president Robert McNamara calls hunger "One of the great moral issues of our time."

Did you know that one-third to one-half of the world's population suffers from malnutrition?

Did you know that one-fourth of the children born in the poorer countries will die before they are five?

It seems to me there are two basic ways we can try to live with inflation.

Solution No 1 I call "The Bigger Life". It's the attitude found in the rich farmer that Jesus once told about.

"The ground of a certain rich man," said Jesus, "produced a good crop. He thought to himself, 'What shall I do? I have no place to store my crops.'"

"Then he said, 'This is what I'll do. I will tear down my barns and build bigger ones, and there I will store all my grain and my goods.'"

"And I'll say to myself, 'You have plenty of good things laid up for many years.'"

Take life easy: Eat, drink and be merry!"

This man lived by the philosophy of bigger and better. Security for the future to him meant more of what he already had.

Jesus went on with the story of the rich farmer who thought he had made it.

"But God said to him, 'You fool! This very night your life will be demanded from you. Then who will get what you have prepared for yourself?'"

"This is how it will be with anyone who stores things up for himself but is not rich towards God." (Luke 12:16-21)

Starts with you and me . . . we need a new sense of values

To God this man was a fool. He was a fool because he forgot God. Over and over he said "I . . . my . . . mine," but never "God." It was "What shall I do? My crops . . . my barns . . . my goods."

Part of the problem with inflation is that we have forgotten God, too.

Don't be a fool, says Jesus! Your materialism is killing you!

This man was a fool because he forgot eternity. "This night your life . . . your soul . . . will be demanded from you," said Jesus.

Forgetting that he was a living soul, this man existed as a kind of refrigerator to be stuffed. But that way is disastrous.

Where do we start to deal with inflation? It can't start just with economics and politicians. It has to start with you and me. We need a new sense of values . . . we need a new definition of success.

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will deliver a lecture at St Barnabas', Broadway (next door to Grace Bros), on Wednesday, 18th December, 1974 at 8.00 pm. His subject will be: "Abraham had two sons" (Gal 4:22): a study in Pauline hermeneutics"

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This item on "How to Live With Inflation", by the Rev Leighton Ford, is a condensation of a recent address over the "Hour of Decision" radio programme.

As Jesus said, "A man's life does not consist in the abundance of his possessions."

Success is not to be measured in things . . . but in relationships to God and to others.

Solution No 2 is "The Simpler Life". It begins with a new perspective. The Bible isn't against material things . . . it is against material gods.

Listen again to what Jesus went on to say: "Therefore I

world runs after all such things and your Father knows that you need them."

"But seek His Kingdom, and these things will be given you as well." (Luke 12:22, 30, 31)

Refuse the rat race says Jesus. Stop running after all the things the world runs after.

Close your ears to the seductive ads. Don't buy anything unless you need it.

If you have more than you need, give away part of it to those who do need it.

Refuse to make fashion a god. Keep your car and the clothes you have as long as you can.

Seek the Kingdom says Jesus. And if you do, these things will be added to you.

Your Father knows you need material things. He is not indifferent. And if you put Him and His Kingdom first, He promises to care for your real needs!

Get your priorities straight. The way to have a simple life is not to run away from our

complex world, but to focus everything on furthering God's Kingdom.

We are going to have to lead simpler lives in the future. No question about that.

The question is: Will it be because we're forced to, or because we choose to? How do we live with inflation? Not by a bigger

life, but a simpler life. The life with God on the throne: the life of freedom from the rat race: the life of present and eternal security.

And it begins when you make the exhilarating choice to let Jesus Christ be Lord . . . and really trust Him!

Try it. You'll be surprised how with Jesus a little goes a long, long way.

OPPORTUNITIES FOR CHRISTIAN SERVICE

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Vacancies will be occurring in the External Studies Department and Library of Moore Theological College for two Christian ladies with clerical and typing experience.

Duties are varied and include general office work, records and correspondence. Applicants must be mature and able to work with a minimum of supervision.

APPLY IN WRITING TO:

The Accountant
Moore Theological College
7 King Street, Newtown, NSW 2042
or Phone 519 6460, Miss V. Munnerley

KGB finds underground printing press

The Norwegian Mission to Iron Curtain Countries has just received the news that the secret printing press of the underground church in the Soviet Union has been discovered.

On the 28th October the KGB arrested six Protestant Christians in the city of Lignite in Latvia, among them a certain Mr Hauer. Further details in connection with the arrests are not known.

Situated in the basement of a house in Lignite the printing press has been operating over a long period of years. It has been a main target of the KGB, who have made great efforts to eradicate all kinds of unauthorised literature in the Soviet Union.

The Christians responsible for the printing shop have had to take all possible precautions to avoid being detected. Those who have dedicated themselves to this kind of work, have consented to being "buried alive"; they had their residence in the cellar, and they never left the place.

It is still impossible for people in the Soviet Union to get hold of a Bible legally, and the detection of the secret printing press will therefore make the Christians still more dependent on smuggling from the West.

A new hard approach has been adopted by the Soviet authorities in their fight against religion. The leader of the unregistered protestant church, Mr Georgy Vins, was arrested earlier this year, and is now in a prison hospital in Kiev. Because of the harsh treatment he has been exposed to, there is due cause of anxiety as to the future of those now arrested in Latvia.

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To the Hon.

Get it filled in by people over 18 years who have not signed it before and send it to FOL as soon as possible. Why not get your neighbours to sign it or get signatures at the local shopping centre. Send it to: Festival of Light, 379 Kent Street, Sydney 2000. Phone: 29 2561.



SIGNATURE _____

* NOTE: The word standard denotes a technical term meaning rules, NOT the actual quality of programmes on television.

ADDRESS

We have come to a point at which conscience must stick and we cannot budge on this issue; and we're here this afternoon to call upon every professed Christian and every man and woman of goodwill, to stand up and make his or her voice heard, so that, in the most intelligible way, it will reach those who are in authority and who have the government of our affairs in their hands.

Qty No	Title (Donation 10c each)
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Code

A PRAYER RESPONSE: Mahatma Gandhi once said, *For the millions who go without two meals a day, the only form in which God dare appear is food.* All say: The Lord's Prayer.



- fold along this line

CHRISTIAN ACTION NEWS

Published by World Christian Action
(Australian Council of Churches)

1974/2

faces
Lady Madonna with child
born old
in timeless pain

sorrow
with a patience born of a suffering survival
at a bowl a day

need or greed
compassion or complacency

when I was hungry, you fed me

when you do it
to the least of these
you do it to me

to know Him
is to love them

SYRIAN FLOOD

The floods in Syria this year created devastation over a wide area. An official of the World Council of Churches who was sent to report wrote back that he saw concrete bridges almost completely washed away, crops destroyed, villages ruined. A model farm and agricultural centre had been "reduced to a vast expanse of mud".

He found something else. As he travelled around, many of the people remembered help that had previously been given by the W.C.C. and told him how much they had appreciated it. "Time and again in Syria people and officials alike said that they hoped we could help, but, even if we couldn't, the fact that someone thought enough about them to come and share their sorrows meant to these Arab people a great deal".

From the Bowl \$2,000 went in immediate aid, and the Near East Council of Churches has been asked to present plans for longer-term flood prevention works.



A smile and a tear

Recently an envelope containing a five dollar bill came to the Australian Secretary of World Christian Action (the Rev. John Mavor), accompanied by a letter from a minister in Canberra. Here is the story the letter told:

Tammy is a little girl in my congregation who had her seventh birthday the other day. Big brother gave her a whole \$5 for her birthday. Excited to have such money at her disposal — more than she had ever had before in one note — she was waving it around when her father said, "What are you going to do with it, Tammy? Put it in the bank...?" Tammy was suddenly quite still, and with a faraway look in her eyes said, "I think I'll give it to (pause) the children who are starving." So it was that last Sunday morning at the Church door Tammy placed in my hands this envelope: there was a smile on her face, but a tear in her eye.

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Australian Council of Churches

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World food crisis predicted

A grim picture of a world close to the edge of food disaster was presented recently to the W.C.C. Commission on Inter-Church Aid, Refugee and World Service by its Acting-Director (the Rev. Graeme Jackson).

He painted in the background to his picture by quoting a report on the present world food situation prepared for the World Food Conference, to be held this year. The report said that already malnutrition affected between 400 and 800 million people, and it added: "This is not just a cold statistic among statistics; it describes the daily physical privation of fellow human beings, adversely affecting health and human growth and seriously reducing the capacity of children to learn and adults to work. This is a conservative statistic; as such it brooks no complacency."

And the report indicated that the situation might get worse. On present trends, by 1985 the developing countries would need to import between 85 and 100 million tons of cereals a year. Even ignoring the possibility of periodic crop failures, the trend in most developing countries was towards food deficits that would far exceed their capacity to import on commercial terms.

The estimated cost of this was placed at between \$16,000 and \$18,000 million a year, on top of the need for other imports of different types of food. "It is clear," the report says, "that under existing trade arrangements the majority of cereal-importing countries will not be able to finance such heavy imports."

Mr. Jackson said he believed that this report was far more optimistic than the facts warranted. This was because it assumed that world-wide weather conditions would remain basically constant.

In 1972 there was a world-wide upset in the weather, which reduced harvests in Russia, North America and large parts of India and Africa. If that year was an exception, there might remain a few more years before the food situation became critical, which Mr. Jackson interpreted as the beginning of the time when the 400 to 800 million under-nourished people started lying down in the streets and dying. But what, he asked, would happen if it proved that 1972 was not exceptional?

In 1972 a major catastrophe was averted by a world-wide effort and the fact that both India and the United States had grain reserves. Today India had practically none — and she had 24 million more people to feed. There was practically no surplus grain in America.

If the 1972 weather pattern were repeated, between 25 and 75 million people could starve to death by this time next year because there was not enough food in reserve to feed them and not enough shipping to transport it. (Since this address was given, heavy rains are reported to have fallen over the drought areas of North Africa).

Mr. Jackson said world population limitation provided no practical short-term answer. He claimed that the rate of population growth in the West threatened world food supplies more than the growth in the poor countries.

The additional one million people in the United States this year would consume four times the amount of resources (of which food was an important part) that would be needed by the 12½ million additional people in India. This was because the West ate more and more meat and fed more to its pets — and that

meat came from the consumption of an increasing proportion "of what little grain the world community possesses."

BUCHAREST. — A picture of a world heading into food shortages, threatened by growing pollution and faced with the prospect of enormous urban concentrations of people emerged from a conference here of 130 technologists, scientists and theologians from 40 countries.

Convened under the auspices of a World Council of Churches department, the conference recommended the creation of large internationally-controlled food reserves at strategic spots around the world. These would be financed from profits made by oil-producing countries and some of the \$U.S.300,000 million spent every year on armaments.

The reserves would provide a cushion against hunger in times of drought. The conference warned that no speed up in food production by the under-developed countries would solve the food crisis.

In this situation the Churches must set an example by encouraging a new style of life, characterised by frugality and an emphasis on the quality of life rather than on the possession of more and more things.

The conference also called for the development of non-polluting sources of energy such as winds, tides and the energy coming from the sun, and asked the W.C.C. to initiate a study of the major moral, economic, social and scientific implications of the extension of atomic energy plants throughout the world.

Dealing with population problems, the conference predicted that 50 per cent of the world's population would live in cities by the year 2000, and said that, unless corrective steps were taken, cities of from 40 to 60 million would be a "terrible reality" of tomorrow.

Christians were called on to practise restraint, live simply, and exercise compassion and a sense of community life that would permit them to help others. ECUMENICAL PRESS SERVICE.

KILLED IN FOOD QUEUES

How would you like to live in a place where you had to grind your own wheat for flour, where electricity is rationed to two hours a night, where petrol costs a dollar a gallon and where dairy products are short because drought caused the death of many of the cattle?

All these things are cheerfully reported as part of the day's experiences by Brian Polkinghorne, who lives on the slopes of Mt. Kilimanjaro, in East Africa, where he is on the staff of a Y.M.C.A. experimental and training farm at Moshi, in northern Tanzania. (The story of his rabbit-breeding experiments was told in Christian Action News last year.)

Mr. Polkinghorne says one of the worst droughts the Kilimanjaro region has experienced was followed by destructive floods, which swept through the school, filling all the poultry houses with up to 2ft of water and killing some of his young roosters. But that wasn't as bad as the shortage of poultry feeds, which forced him to travel 350 miles by bus to Dares Salaam, where he hired 10-ton lorries and loaded them with poultry feeds.

However, the problems weren't solved with the arrival of the feedstuffs, since they were so low in animal protein and so poorly balanced that the poultry started eating one another — 20 per cent of the hybrid layers were lost in this way despite every effort to stop the cannibalism.

He is now selling rabbits to the surrounding people for food, or to be used as breeders and even as python food for a nearby zoo. Now he is planning the introduction of bee-keeping as a farm school course, with milk goats and donkeys on the waiting list.

Writing of the human food shortages, he says that rice and maize, which are the local staple foods, are so short that when they have been available one or two people have been crushed to death in the queues waiting to buy.



TO KNOW HIM IS TO LOVE THEM



CHILEAN OPERATION A SUCCESS

Remember what happened in Chile last year, when a coup overthrew the Government and sent thousands of people flying for refuge from their political enemies?

It presented the World Council of Churches with an emergency which called for prompt action and the provision of hundreds of thousands of dollars to get the refugees out of the country and then find means of re-establishing them in countries where they would be safe. That's only about 12 months ago, but what has happened in that time represents one of the most successful efforts of its kind ever undertaken.

A recent report to the World Council of Churches says the emergency stage is now almost over, many thousands of people have been enabled to leave the country and help is being given those who remain in refugee centres.

Some of the most tragic and urgent relief cases were those of the 4500 people who had settled in Chile under the left-wing Government. When that Government was toppled they had to get out quickly. With the help of the National Committee for Aid to

POVERTY CAN BE WORSE THAN YOU DREAM OF

Perhaps sometimes you have wondered if conditions in the under-privileged countries of the world are as bad as the relief agencies paint them. Do people really starve and go without medical care, are their lives shortened by hardship and their minds stunted by lack of opportunities for development?

If these thoughts have gone through your mind now and again, you should read the letter written recently by Glenys Kuhne, a radiographer who has gone to work in Bangladesh under the Australian Volunteers Abroad scheme. She has been staggered by the scenes of poverty and want around her.

The poor villagers, who make up the major part of the population, she says, live in conditions of squalor. Because of the monsoon rains and floods, their houses are built on high mounds of earth, on top of which each has about three little huts, made of woven mat bound together with string. The floor is of pounded earth and the furniture consists of a low bed like a table, a chair and perhaps a table.

The farmers' fields are about the same size as our backyards and yield only enough for subsistence. The women are not allowed to go outside the little compound, except when they need medical help and the husband thinks they require hospital treatment.

Millions of the people are illiterate. This doesn't simply mean that they have never been to school. It means that their understanding of things outside their narrow experience is so limited that they do not even understand what a hospital is. And so they go on suffering intense pain.

"The very poor are still wearing the clothes they had before the war, so that they are very thin and tear very easily," Miss Kuhne writes. "Very few of the children have any clothes at all."

When the monsoon rains come, the houses often blow down or leak. There are no roads and the people have to walk through the mud. So they find it simpler not to wear shoes. This leaves them susceptible to hook worm infection, which is common and causes severe anaemia.

"The poverty is appalling," Miss Kuhne goes on. "At first I found it so widespread that it was not extremely noticeable, but, as I got to realise the way they live, I hurt deep inside to think of the waste we live with..."

"The old people who walk along with only 40 years of life to talk about yet need a stick for support and can only walk a few paces until they need to take a rest; the children dressed in rags, with the responsibility of an adult on their shoulders, and who have never known childhood joys."

In the hospital where she works, the outpatients' department handles a thousand cases a day, from all over Bangladesh. Any of the patients would immediately be admitted to an Australian hospital, but at this hospital the staff have to decide which is

the sickest and which will be able to survive a little longer back in his or her village.

"The variety of diseases is staggering, but they all have one thing in common — that is they are very severe. Often the patient has waited so long that the pain is unbearable and they threaten to commit suicide."

Miss Kuhne concludes her letter with the comment that she herself cannot comprehend the extent of the suffering about her. In our society, she says, we never know what real hunger is, or what work can be like out in the field under the beating sun. But one thing we do know — the obligation to love our neighbours.

ABORIGINES TO VISIT PACIFIC

One grant from the Christmas Bowl funds this year goes beyond the usual field of aid to provide \$2000 to the World Student Christian Federation.

In part, this money will be used to assist such things as the provision of help for students in exile or those facing political pressure, and even repression, in countries with near totalitarian governments. In some cases, students have been goaded for their part in opposing the authoritarian rule of their governments, and have become in effect "prisoners of conscience".

Another project to be financed in part from this grant is the sponsoring of a visit by a team of Aborigines to various Pacific islands, where they will have the chance to make contact with local groups working to defeat racism and other elements in modern life that restrict the development of native peoples. This is in line with the policy of the Australian Council of Churches, which for years has been pressing for a better deal for Aborigines.

CHRISTMAS BOWL MATERIAL FOR USE IN YOUR CONGREGATION



ENVELOPE

VESPERS (For the Christmas Bowl).

*Little boy kneels by the side of the road,
Hungry, bewildered, so heavy his load.
Rush! Rush! Don't stop to stare!
It's Christmas, we're busy, pretend he's not there!*

*Little boy sighs by the side of the road,
Hungry, abandoned, too hard is his load.
"Please, please — can someone help me?
It's Christmas, but no one has called me for tea."*

*"God bless my parents, they're hungry, too.
Oh! Isn't there something that someone can do?
I'm sorry if our plight embarrasses you.
Perhaps there is something that you can do."*

*"I've not known a place with a warm, cosy bed.
A soft, downy pillow to lay at my head.
It seems to me that everything's dead,
And all that is left is to kneel here, and beg."*

*Little boy lies by the side of the road,
Still hungry and dying — too great was his load.
"It's too late now; but don't worry for me —
For Jesus, my Saviour, has called me for tea."*

Robin Bisset
Mt. Waverley
Victoria.

When great disasters strike the world, the need for massive help becomes urgently clear, but every day of the year the major relief agencies face the demand for assistance that goes on and on — less dramatic but still involving vast areas of human need and suffering.

When you give to the Christmas Bowl you become a partner in an almost world-wide effort that reaches out to men, women and children for whom life would otherwise be grimmer and more hopeless.

Altogether it involves millions of dollars. For the funds from the Bowl join the giving of people in many countries who are trying to do what is possible to help the under-privileged.

Everyone knows about the devastation that war brought to Vietnam, but not so much has been heard of the work now going on to heal the wounds that the fighting left. For the South Vietnamese themselves have said that even more important than reconstruction is the need for reconciliation among people torn apart by years of war and its accompanying atrocities.

This is something that the World Council of

Where does



money go?

Churches and other Christian agencies have undertaken by work on the spot. They are seeking to bring together men and women from both sides in a spirit of co-operation and goodwill, without which Indo-China has a tragic future.

In some cases this means giving help to people on "the other side". Thus a contract was signed recently in Japan for the purchase of agricultural equipment for areas under the control of the Provisional Revolutionary

Government. The cost limit has been set at \$US 1 million.

Across the border in Laos related projects are under way. These fall into three groups. The first calls for the reconstruction of a re-settlement centre, where refugees from the fighting have been given a chance for a new life. The second involves the buying of agricultural equipment for the Pathet Lao and the third assistance in the repair and reconstruction of 50 churches.

All of this is being financed from the Fund for Reconstruction and Reconciliation in Indo-China, for which a Budget of \$US.5 million was agreed on last year. Included in this is financing of a hospital in North Vietnam. The Bowl contribution was \$35,000.

Dwarfed in size, but with its own importance in human terms to those it is helping, is the Australian scheme "For Those Who Have Less." It is helping children at Camp Tonakela, a rehabilitation centre near Madras in India, who are convalescing from serious illnesses and malnutrition.

An essential part of their diet for full recovery is fresh milk, which is not available in the area. And so the Australian sponsors of "For Those Who Have Less" are sending Friesian dairy heifers to the centre to provide the milk the children need. From the Christmas Bowl funds \$1,740 has been given to assist with transport costs for the cattle.

Several thousand miles away in Hong Kong there is need for help of a different sort. In one of the great housing estates built by the government, Kwai Chung, 50,000 people are living. A large proportion of those able to work — and everyone in a community like this has to work if he can — are employed in Tsuen Wan, an adjacent industrial area where 80,000 people work in 1382 factories.

Anyone who has seen the prices at which goods are imported from Hong Kong knows that the wages of those who make them must be appallingly low. And poor payment is not the only thing the workers suffer from in these labour-competitive industries. To help them get some measure of justice, the Asbury Community Centre, which has been established for some years in the Kwai Chung community, has launched a movement, "Know Your Labour Rights". Five hundred dollars has gone from the Bowl to help the movement.

On a much bigger scale, nearly \$20,000 has been given to projects in the Papua New Guinea-Pacific area. These include \$11,000 for a Port Moresby community development group, and a grant of \$1,450 towards the cost of a 22ft. catamaran for use by the United Church. \$5,000 to help a Christian education effort under the Pacific Council of Churches, \$2,000 for leadership training through the Y.W.C.A. and \$1,000 for the Theological College in Suva.

Within Australia itself the migrant resettlement programme received \$72,500 and the Overseas Service Bureau, which sends volunteers to work in developing countries for specified terms, \$22,000.

And so the story goes on. But there are projects which break away from the ordinary level of physical aid. One is a programme over the next three years to study what is being done in South East Asia in the field of worship and prayer.

The Christian Conference of Asia will organise efforts to discover what is being learned that is of special significance in this field, to discuss developments with those responsible and to collect and distribute relevant material. Two years from now a regional conference will be held at which those present will try to find what the Holy Spirit is saying today to the Churches in Asia.

When the total of all these grants from the Bowl has been added, the amount for 1974 stands at over \$600,000. And every donor at Christmas time and over the year has by this act become a shareholder in this effort of co-operative giving for others by the Churches of Australia.

Biblical description of inflation

Sir, The church has amassed great wealth. We see the corruptness that this wealth has conceived, we see the church being ruled by these riches, we see the church being dragged down by these riches that rule them.

We know that these riches are of no value, for we read in Matt 6 v.19-21, "But lay up your silver in heaven, where neither moth nor rust doth corrupt, and where thieves do not break or steal".

No man will save his treasure. Why is it that we place more importance on our treasure than on the Kingdom of God where our treasure will be of no use?

God tells us this is so. He tells us that our treasure will disappear in Hagai 1 v.6: "He that earneth wages, earneth wages to put into a bag with holes".

What a perfect description of inflation, our treasure eaten by moths and rust and our wages going into a bag with holes and you can rest assured that none will escape the corrosion and erosion of their wealth.

As it happened in the time of Noah, Sodom and Gomorrah, when Jeremiah prophesied the destruction of Jerusalem, so will it happen to us in the near future.

Destruction descended on all these people, all their

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treasure disappeared and so it is today. Our generation is the one on whom the end of the age has come.

As it has happened before, the people had lost their chance by failing to convert their possessions in the world to interest-bearing dividends in the Kingdom of God.

It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God.

The cost is high and there are only a few who trust Him to the extent of making such a sacrifice for a pearl of great price.

Christians blend to the finest seasons, trying to preserve their worldly possessions only to lose all, because they will not convert Babylonian assets into Kingdom of God dividends.

H. L. ABRECHT,
Trafalgar, Vic.

"Discount Crusade" for cash is needed

Sir, I agree with Mr H. L. Abrecht that inflation is not from God, but from man, and can, by God's grace, be changed by Christian men.

I thank him for his information about Mr Bjelke Petersen's plan — a plan which worked "during the Second World War, between 1943 and 1947 successfully".

Then it was the late Ben Chifley's plan, but it was rejected by the Australian electors in 1949. Since then there has been more or less severe inflation, because many Australians are greedy, and also expect to get extended credit (itself inflationary) for nothing.

Take "No deposit and no interest" advertising, the Bankcard over-spending bait, and "You may have won \$100 a month for life" — as examples.

We need a Cash Discount Crusade.

The statement of the Anglican Social Responsibilities Commission "which has the approval of the Anglican Bishops of Australia" (Sydney "Herald" 2/11/74) invites us to submit to Jesus Christ in an effort to cure inflation, urges Christians in management to question profit margins, and trade unionists to speak up against excessive wage demands, and adds "this will make them very unpopular".

We need a strong association of Christian executives, shareholders and of trade unionists — to get together to put some "very unpopular" ideas at company and union meetings.

Will our Church, or the Family Action Movement, or anyone at all, take the initiative? Many of our readers may be concerned enough to join up, and be brave to speak out.

(REV) BRIAN DOOLEY,
Penshurst, NSW.

"Priest" in Revised Liturgy

Sir, I was very interested to read in your issue of October 31 both of the survey conducted at St Paul's, Wairoonga, of opinions of the Sunday Services Revised liturgy, and particularly that the majority had objected to the inclusion of the word "priest" in these services.

I had the privilege of being a member of the Parish Council of this church for a very brief period during 1950

Letters

Derives from "presbyter"

Sir, Your article on the survey of parishioners at St Paul's Church, Wairoonga was of considerable interest, although I would like to have seen some comment on the provisions that the services in question make for the optional use of paraphrases and hymns in place of some canticles.

The objections to the word "priest" were also of interest. Since, however, the word "priest" is used extensively in the 1662 Service of Holy Communion, of which the SSR service is a very conservative revision, it would seem strange to ask for its removal.

My point in writing concerns the narrow-minded objection to the term "priest". While being well aware of the Roman connotation of the term, surely all of our ordained ministers are "priests" in fact as well as in name.

It occurs in many places in our accepted service books, and as an avowed evangelist, I fail to see where the objection to this term lies.

(DR) J. H. PRIESTLEY,
Armidale, NSW.

this background as "presbyter writ large". Archbishop Whitgift in replying to the Puritan Cartwright said, "the very word itself, as it is used in the English tongue, soundeth the word 'presbyter'."

Etymologically the word priest has more affinities with the word presbyter than any other alternative word.

What are we to do? We can use the word "presbyter", which will sound strange to modern ears, and in the Roman Church will still be closely identified with a sacrificing priest.

We can make greater use of the word "minister", but in secular circles that has come to imply an exalted position of favour.

Or we can continue to use word for presbyter which the ordinal uses, and teach its true meaning.

(REV) PHILIP C. BLAKE,
Eastwood, NSW.

African churchmen "conservative evangelicals"

Sir, Many of your readers will recall that until recently I was engaged in theological education in East Africa. Six years were spent at St

Paul's United Theological College, Limuru, Kenya, where men from the Presbyterian, Methodist, Reformed and Anglican churches are trained for the ministry. From time to time the College also accepts refugees as students. I have taught political refugees from Namibia (South West Africa), Zimbabwe (Rhodesia), Burundi and the Sudan who although hopeful of an eventual return to their homelands were prepared for service among their exiled countrymen and women.

These men were all conservative evangelicals — as are most African Christians — fearless witnesses to the power of the gospel and the love of God in Jesus. It mattered little whether they were refugees from white or black racist regimes (there are both) they were supported by funds made available through the World Council of Churches and the All Africa Conference of Churches. And from the same sources funds found their way back to their homelands to assist families stranded without support.

It came then as a shock to read of the recent Synod's

• To page 10

Letters to the editor should not exceed 300 words.



CHRISTMAS BOWL up 15% . . . but

The Christmas Bowl is being hit by inflation! Everyone knows about how inflation is affecting him or her. It means food and clothes and entertainment and all the costs of living are higher.

But when it comes to giving for others, most of us tend to forget about inflation. And yet the cost of all the projects that the Bowl supports has gone up, too.

In Australia the increased cost of living is estimated at 14 per cent. But in some of the countries where the Christmas Bowl is helping to relieve hardship and promote development the rise has been a lot steeper — Indonesia 47 per cent, the Philippines 40, India 28, Taiwan 63, Bolivia 40 and Chile 709. In parts of India today the price of a kilo (2.2 lbs)

of rice is more than the daily wage of a landless labourer — and he isn't employed seven days a week. Between the time an agricultural extension programme in the Philippines is planned and implemented the cost has risen 40 per cent.

And so when you make your gift to the Christmas Bowl this year remember that, if you give the same amount as last year, your money will be doing less. Unless the general level of giving is lifted, there will be less food for some, development projects will have to be curtailed, somebody will have his hope deferred.

As you send your gift or actually place it in a symbolic bowl think to yourself: Inflation has hit me, but I've had some compensation. Am I going to pass it on — or leave the under-privileged of our world to bear the sacrifice?



Help us help them

Especially at Christmas time.

They're all in need of some sort. Young Christopher needs a decent home life. The H.M.S. provides it at Charlton. A home that boys can call home.

Mrs. Elizabeth Smith is sick, elderly and needs full time attention. At one of the nine Chesham homes she's safe and secure.

Bill McCrae needs help to fit back into society. The chaplains and counselling service staff provides real answers to his needs. Help with accommodation, family clothing and food to get him started.

Margaret needs care, compassion, companionship in the

last weeks of an unwanted pregnancy. The Carramar Hostel fills these deep needs and eases the emotional strains.

The H.M.S. work reaches far and serves many, many people with a variety of needs. Your Christmas gift will really mean something. Send it now. Your gift will help us help them.

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AUSTRALIAN CHURCH RECORD, NOVEMBER 28, 1974 — 11

"Christianity in Africa inspiration to America"

TASMANIA
Rev H. J. M. Kerly, who has been in charge of the Parishes of Bothwell and Kempton since 1971, has been appointed Rector of the Parish of George Town.
Rev R. H. Carnaby, Minister in Charge of the Parish of Derby and Ringarooma since 1965 has been appointed Rector of the Parish of Claremont and Chigwell from November 15, 1974.

SYDNEY
Rev Phillip Jensen, Assistant Diocesan Missioner, Board of Diocesan Missions, since 1973, has been appointed Chaplain to the University of NSW, replacing Rev Bruce Wilson who has been Chaplain since 1970.
Rev Emmanuel Ghasita Mail, of the Missions to Seamen, in Sydney, died November 14, 1974, aged 51 years.

MELBOURNE
Rev G. L. Krack, Curate to St Peter's, Box Hill, has been appointed Vicar at Christ Church, Melton, from 31st January, 1975.
Rev T. F. Morgan has been appointed Senior Chaplain of 3rd Military District, replacing Rev V. Maddick who retires on June 30, 1975.
Rev R. P. Robins, Vicar of St Michael and All Angels, Bennettswood, will serve with BCA in Parish of Zeehan, Tasmania, from 27th January, 1975, for an initial 3-year period.
Rev P. P. Kan has withdrawn acceptance of nomination to the Church of the Ascension, Burwood East.

Rev L. Marshall-Wood, Vicar of St Mark's, Reservoir West, since December, 1973, died suddenly 11th November, 1974.
Rev B. E. Hancock, retired since 1971, died on 13th November, 1974.

DIRECTOR APPOINTED

From page 1
centre, not just tacked on at the end. We need to find a way to make contact with the ordinary Joe in Green Valley. At the moment we only have the middle-class people of Green Valley at church.
Like others working in Green Valley, Mr Livingstone gets irate at the reputation for crime and delinquency the area seems to have, which he says is quite unfair.
He will supervise and co-ordinate the Anglican ministry in the Dundas, Cabramatta West, Mt Druitt, Green Valley areas. The area team includes clergy, social workers, Church Army officers and Deaconesses.



APPEAL TO HELP NEEDY FAMILIES

The Counselling Service of the Anglican Home Mission Society and the Opportunity Shops have begun special appeals to provide goods for needy families during the Christmas period.

The Counselling Service is in need of food, toys and clothing for needy families and pensioners this Christmas.

Remember, in this affluent society, there are many who would not have anywhere near a happy Christmas if it were not for organisations like the HMS's Counselling Service and the generous public who give so that the needy can be helped.

The Rev Bill Payne, Director of the Counselling Service said anyone wishing to donate clothing, food or toys

should phone 211 1244 (Counselling Service) or 798 7888 (on the 24-hour "Op Shop" Open Line) to arrange for a van to collect the goods.

"Your generous financial support is also needed at Christmas," he said.

"Your gift, just now would mean a great deal to many people who look to the Home Mission Society for help."



Rev W. Payne

of the family, including Canon Dawson, are due back on January 15.
Dorothy Charrock returns from Oenpelli in North Australia on December 10.
The Rev and Mrs John McIntosh, from Indonesia, on December 15.
Miss Joan Eatch, from Dodoma, in East Africa, on December 18.
Miss Anne Nippard, from Osaka, Japan, on December 23.
Mr and Mrs Keith Hart, from Darwin, on December 28.

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The phenomenal growth of Christianity in Africa attests both to the strength of the indigenous leadership of today, as well as to a solid foundation laid by missionaries in the past.

A symbol of this, a door panel depicting the Epiphany by a Makonde wood carver, was brought from Dar es Salaam in the Province of East Africa by the Rev George H. Woodward (left) and given to the rector of Trinity Parish in New York City, the Rev Robert Ray Parks (right).

Mr Woodward said that the spirit of the Church in East Africa stood as an inspiration for the recovery of evangelism in America.

The Epiphany scene manifests that spirit.

"The growth of the African Church," he said, "is the result of dedicated work by mostly lay pastors (guided by ordained clergy) most of whom are engaged full-time in proclamation without pay."

For whom the Nobel toll

Professor Antony Hewish, 50, joint winner, with Sir Martin Ryle, of the 1974 Nobel prize for physics, is a member of St Edward's Church, Cambridge, England.
He was churchwarden from 1966-72, and his children are in the choir.

When sin has used man to break the law, it uses the law to break man, to undo him by condemnation and death.

RALPH VENNING,
The Plague of Plagues.

Additions for Ridley College: \$135,000 to be spent in 1975

The Council of Ridley College, University of Melbourne, has been informed that a grant of \$135,000 towards the cost of building a new dining hall and kitchen has recently been approved, the money to be available and used in 1975.

Final drawings are now being prepared by the architects.

It is anticipated that work on the new building will commence before the end of this year.

The present kitchen was intended to serve the requirements of a Victorian family, and allows no room for the equipment needed to cater for over 100 persons three times a day.

When the new building is complete, the present dining hall will provide additional library and office space, also much needed in the college.

Ridley provides accommodation and tuition for university students, as well as theological students.

Many St Arnaud diocesan clergy, both past and present, studied theology at Ridley prior to ordination.

Godliest Town

Former Robertson (NSW) rector Arthur Horrex, has been commissioned by Archbishop Sambell, of Perth.

He is the first rector of Kamalada, WA's nickel mining town.

The archbishop reminded the congregation that Kamalada had that same day been declared Tidiest Town in the state.

"If 'cleanliness is next to Godliness' the next step will

be to make it WA's Godliest Town", he suggested.

It is a new day for Kamalada's Anglican Community in another sense.

Arthur is the first rector appointed as a member of the Diocese.

While the Bush Church Aid Society will continue to give vital financial support, it is confidently hoped that the parish will steadily take over its own responsibilities as its life develops.

Increase in ordination candidates this year in the UK

An increase of twenty-three per cent in the number of ordination candidates in the Church of England this year is forecast by the Advisory Council for the Church's Ministry.

By the end of September

the number of men recommended and conditionally recommended for the full-time ministry was 287 — which exceeds the total for the whole of 1973.

The chairman of the Advisory Council, the Bishop of St Edmundsbury and Ipswich (Dr Leslie Brown), gave these figures when replying to a question by the Rev A. G. K. Esdaile (Southwark) in the General Synod.

"The year seems likely to end with a total of at least 340 recommended candidates compared with 277 in 1973," the Bishop declared.

"I may add that, of the 287 recommended so far, fifty-three per cent are under twenty-five and thirty-eight per cent between twenty-five and thirty-five.

"The corresponding figures

for 1973 were fifty per cent under twenty-five and twenty-nine per cent between twenty-five and thirty-five."

Dr Brown continued: "By contrast the number of men recommended for the non-stipendiary or auxiliary ministry shows a fall of 18½ per cent during the first nine months of this year."

"The number is forty-four, compared with fifty-four for the same period of 1973 and sixty-four for the full year.

"The colleges still have about 160 empty places, and at present the increased numbers can only mean at most two or three extra at each college in a year's time."

— "Church Times"

Off to serve people in need



Drs Brian and Sue Adams, with David (six months) and Bradley (two years), will leave on January 1, 1975, for Hombolo Leprosarium with the Church Missionary Society.

SUPPORT FOR WOMEN PRIESTS ON INCREASE

There is increasing support for women priests in the Anglican Communion.

In England 11 Diocesan Synods have recently passed motions to the effect that there is no fundamental objection to the ordination of women.

One Synod rejected this, the Diocese of Turo.

In New Zealand, the Christchurch Diocesan Synod and also the Synod of the Diocese of Waiapu both passed motions supporting women priests. In Waiapu there was strong opposition from Maori clergy.

Meanwhile, in the Episcopal Church in America, 97 bishops endorsed the principle of opening the priesthood and the episcopate to

women at a meeting of bishops in October. Thirty-five bishops opposed the motion and six abstained.

This represents a strong shift of opinion. In 1972, 74 favoured such a motion and 61 opposed with five abstentions.

This vote follows the controversy over the illegal "ordination" of 11 women this year.

The dioceses in England which voted for the ordination of women are Manchester, Sheffield, Bristol, Newcastle, St Edmundsbury and Ipswich, Wakefield, Ely, Exeter, Hereford, Rochester and Bath and Wells.

Mass famine 'threat to world in 1975'

Warnings are coming in from many quarters on the desperate prospects for millions of people in 1975.

The Rev Alan Booth, Director of Christian Aid, a UK group, said recently: "Doomwatchers sometimes seem to exaggerate our human predicament. This time, however, their warnings are real. Within 12 months men are going to see clear signs that the world is desperately short of food."

"For us it will mean higher prices. For tens of millions elsewhere it will mean death."

"Death threatens on an unprecedented scale. The first major toll of victims will be on the Indian sub-continent, India, Pakistan and Bangladesh."

In 1972 there was, in America, 12 months' reserve of grain. Today these reserves are down to 25 days.

According to the UN Food and Agriculture Organisation it will take 10 years of co-ordinated inter-governmental activity, costing \$US1500m, to restore some balance.

Higher prices for us — for tens of millions elsewhere it will mean death

Last week, Dr Philip Potter, General Secretary of the WCC, said any plans coming out of the recent World Food Conference which did not change the

existing world economic and political structures were "doomed to failure".

Dr Potter said the WCC was convinced that the present concept of purely economic growth needed to be replaced by a "process aimed at economic and social justice, self reliance, and people's participation in establishing goals and priorities and in making decisions regarding economic growth".

The churches were interested in the world food crisis because Christianity had its origins in the Hebrew prophetic cry for justice and a shared community of all

human beings made in the image of God."

World Vision International has put out a country-by-country survey on the refugee, poverty and food problem.

It paints a gloomy picture. Quoting the "New Internationalist", it says: "The world's food is so precariously balanced that one more season of shortage could lead to global disaster."

The hope of new "miracle grains" has been counterbalanced by droughts and by floods in many areas.

The report states that 17 countries face serious, or perennial, food shortage and that another 13 nations are in danger.

The total number of people affected is 950 million — or about one-third of the world's population.

Christmas greetings to readers

The next issue of "The Australian Church Record" will be January 23, 1975.

The editor, directors and staff take this opportunity of wishing our readers a very happy Christmas.

IN THIS ISSUE

- The problem of frustration. John Gelding — Page 2.
- The Christian Hope. Dr Carl Henry — Page 3.
- Letters to the Editor — Page 5.
- D. B. Knox on Racism — Page 6.
- Book Reviews — Page 7.

EDITORIAL CHRISTMAS 1974

Australia is about to plunge into its annual extravaganza of spending and feasting. For the next two weeks millions of people will worship at the shrine of self-indulgence. All this will be on the pretext of remembering the birth of Jesus.

There is something especially inappropriate about this kind of celebration this year. While we enjoy our prosperity, millions of mouths will go unfed. Millions of children will edge closer to an agonising death. Poverty, which is only a word to most of us, will continue to eat away the resistance of one-third of this world's peoples with unrelenting force.

The contrast between Christmas in Australia and the life and death struggle of people in the Third World is such that should make us all think afresh about how we celebrate Christmas.

How can we in good conscience indulge ourselves while others suffer? How can we consume more and more of the ever-shrinking stocks of food while millions stand by unfed and unhelped?

Of course it is idle to suggest that anything we can do will make an immediate difference to the people of

Bangladesh or India. Yet the magnitude of the food crisis poses a fundamental moral question which should be faced now when we are tempted to increase our consumption of food and other things.

Are we morally justified in persevering with a life style that expresses little practical concern or tangible help to the human beings suffering on a scale almost without precedent?

This is the situation this Christmas, 1974, and all the indications are that next year it will get worse. Should the 1972 weather pattern be repeated next year, something up to 75 million people would be expected to starve to death in 1975.

This is a moral question of the first order for Christians. It's not just a question of how we will spend Christmas. Will we go without to make a donation to the many funds calling for help?

The real question is how will we change our life style to make the appropriate response to this situation?

In the UK a campaign has been launched by church leaders to encourage people to cut consumer spending on food to release resources for the crisis programmes.

The idea is not just to give something off the top but to significantly and voluntarily reduce expenditure. By this gesture it is hoped to manifest solidarity with the hungry of the world, to indicate a personal commitment to bear the burdens and to make a real, not a token, contribution to the crisis.

Should not the Christians in Australia, the "lucky country", do the same? As indicated earlier, for Christians there is a moral question to be answered.

How in good conscience can we indulge ourselves in the usual way, as a means of recognising Christ's coming for us when there is so much real suffering in the world? Should not the spirit of grace that motivated Jesus to be born in Bethlehem, to share the home of a refugee family, to live in modest surroundings, to lay aside his all for us, inspire us to do the same? Would that not be the best way to celebrate Christmas in 1974?

"You know the grace of the Lord Jesus Christ. Though he was rich, yet for your sakes he became poor so that by his poverty you might become rich."