

Move to withdraw from WACC lost

North West Australia's synod in September defeated a motion that it withdraw from the West Australian Council of Churches, but it did ask for an investigation and a report on certain WCC funds.

The motion was moved by Rev David McDougall, rector of Wyndham.

He also called on the synod to censure the World Council of Churches for "allocating money obtained from Christian Churches to radical, racist and subversive organisations whose objectives and methods are utter-

ly remote from Christian faith and principles."

The synod preferred a motion from Mr J. Casey, the principal of the Port Hedland High School, that the synod's delegates to the West Australian Council of Churches investigate the allocation of funds by the World Council of Churches and report back.

Students visit parishes

Students of St John's College, Morpeth, went far and wide through the diocese of Newcastle on September 24, preaching and meeting young people.

The diocese was observing its theological education Sunday and 24 of its students were involved.

St John's is the second largest theological college in Australia. Normally, its senior students work in nearby parishes on Sundays but this day many more were involved, preaching and speaking on the life and work of the college.

THEY DIED FOR TRUTH



Bishops Nicholas Ridley and Hugh Latimer are burnt to death at Oxford, 1555, in the reign of Mary. Archbishop Cranmer, who as a prisoner is made to watch from the tower at the top right, was burnt at the same place a year later. From an engraving by John Foxe, 1563. These three men had already enshrined the biblical truths for which they died in our Book of Common Prayer.

1000 at Caringbah dialogue meetings

A thousand people attended the forty-five dialogue type meetings held recently in the parish of St Philip's, Caringbah, N.S.W.

The meetings were part of a home-based mission program. Over two weeks, 20 dialogue leaders and 20 students from Moore College and Deaconess House under the leadership of John Chapman, Diocesan Director of Evangelism, took part in meetings for men, women and young people.

Enthusiasm was so great that a number of follow-up meetings have already been planned.

BISHOP WITH HEART OF GOLD RETIRES

Gordon Begbie, described by Archbishop Marcus Loane as the bishop with the heart of gold, will retire on December 31.

Bishop Begbie was the first Bishop in Parramatta as part of the decentralisation policy adopted by the diocese of Sydney three years ago.

Before that, he was Archdeacon of Camden from 1949 till he was appointed Registrar in 1960. He served as General Secretary to General Synod's Standing Committee and became well known throughout the Church in Australia.

Archbishop Loane said: "Bishop and Mrs Begbie have never spared themselves in hospitality at home, in visiting parishes throughout the western area of the diocese, in care and concern for the retired, the infirm, and the bereaved and in active involvement wherever they could see a cause which they could serve."

"Bishop Begbie has a heart of gold, and has always been so unselfish and so free from self-seeking that he is held in honour by all who know him."

Although Bishop Begbie is quite resigned to the fact that he has reached retiring age, he is nevertheless surprised to think that the time has actually come. He is still as active and athletic as he has always been.

EACC plans name change

The East Asia Christian Conference proposes to change its name to the Christian Conference of Asia in order to give the conference a more exact title.

This was decided at a meeting of the EACC Working Committee held at Seoul earlier this year.

Plans have been made for the quadrennial Assembly to be held in Singapore in June 1973.

The theme of the Assembly will be "Christian Action in the Asian Struggle." The site will be the University of Singapore. Just over 170 delegates from Churches and Councils all over Asia as far as West Pakistan, as well as from Australia and New

Zealand, are expected to attend. It is planned that more than half of the delegates will come from the laity, a substantial portion of whom will be women and youth.

Another major task of the Assembly will be to consider changes in the Constitution of the EACC — for example, instead of a Chairman and two Vice-Chairmen there will be four Presidents each representing a particular region in Asia so that the needs, problems and challenges of each region may be better voiced and dealt with. It will aim at focusing the work of the EACC on major issues of particular relevance to Asia instead of just reflecting what WCC does.

Protestant failure of nerve

MAINLINE PROTESTANTISM today is marked by a general failure of nerve. Its expressions range from masochistic self-laceration to hysterical defensiveness, but hardly anyone has remained untouched by it. Institutional efforts to cope with the crisis are like rearranging the deck chairs on the Titanic, and some have been saying that we should blow up the ship before it even gets to the iceberg.

Even Roman Catholics, who back in 1961 were sitting pretty on their Rock of Peter, are now looking for trustworthy lifeboats with the rest of us.

(Peter Berger in "Eternity")

FIJIAN PRISONER TRANSLATES SU NOTES

In a Fijian jail a prisoner serving a life sentence has found a new life in Jesus Christ.

Time no longer drags for he has a new motive for living. He is daily absorbed in translating Scripture Union Daily Bread notes from English into Fijian.

His Fijian manuscript then goes to Maika Bovo, a member of the Scripture Union committee, to be checked. Maika Bovo is the Secretary of the Bible Society for the South Pacific and has had linguistic training for this work.

This is the first series of regular daily Bible reading notes produced in Fijian.

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Mainly About People

Rev John McManners, a professor of history at the universities of Tasmania (1956-60) and Sydney (1960-69) and now Head of the Department of History at Leicester University, has been appointed Regius Professor of Ecclesiastical History at Oxford and a canon of Christ Church, Oxford, from 1 October. He succeeds Dr S. L. Greenslade.

Right Rev Olof Sunby, Bishop of

Vaxjo, southern Sweden, has been elected Archbishop of Uppsala and Primate of Sweden.

Rev Henry H. Morrow, rector of St Peter's, Bortdown (The Murray), has been appointed rural dean of Mount Gambier.

Rev Peter D. Fisher, rector of St Augustine's, Renmark (The Murray), has been appointed rural dean of Renmark. Archdeacon John V. J. Robinson, rector of St Andrew's, Lismore (Grafton), since 1951, resigns the parish this month and he has been appointed part-time archdeacon of the whole diocese of Grafton. Rev Charles B. Murrell, a former vicar of Binalra and recently on overseas leave, has been appointed vicar of Walcha (Armidale) from late November.

Mr Graham Hodekinson, of Moore College, will be made a deacon on 29 November and will be appointed curate of St Stephen's, Coorparoo (Brisbane).

Rev Owen D. Dowling, in charge of the district of South Waaga (Can-Cough) since 1968, has been appointed rector of St John's, Canberra.

Rev John I. Fleming, chaplain to Anglicans at the University of Adelaide since 1971, was admitted to the charge of St Paul's, Pultney Street, Adelaide, 24 September.

Rev Dr R. Alan Cole, lecturer at Moore College (Sydney) since 1969, has been appointed Master of the new Anglican college to be established at the Macquarie University.

Canon Frederick J. Camroux, rector of St Andrew's, Cronulla (Sydney) since 1946, will retire from the active ministry on February 12.

Rev Peter W. Duggard, curate of St Anne's, East (Sydney) since 1970, has been appointed curate of All Saints, Nowra.

The following were made deacons in St John's Cathedral, Brisbane, by Bishop Hudson, on Friday, 29 September: Messrs Stephen H. Redhead (for St Luke's, Elkhin), Robert F. Sharwood (for St Matthew's, Sherwood) and Michael P. Stephenson (All Saints', Chermide).

PROGRESS OR NIGHTMARE?

Wherever we look, we see the irony: that the good and necessary fruits of our labours are somehow botched, and tainted with doom, and that what we call progress may be hurrying us into a howling nightmare. (Christianity today).

The waters are rising but I am not sinking. CATHERINE BOOTH.

FOR USE ON REFORMATION SUNDAY

Almighty God, who through the preaching of your servants, the blessed Reformers, has caused the light of the gospel to shine to all the world; grant that we, knowing its saving power, may faithfully guard it and defend it against all enemies, and joyfully proclaim it, to the salvation of souls and the glory of your holy name; through Jesus Christ our Lord. Amen.

External Father, we give you thanks and praise for all the generations of the faithful, who, having served you here, and now with you in glory, and we beseech you, enable us so to follow them in all godly living and faithful service, that hereafter we may with them behold your face, and in heavenly places be one with them for ever, through Jesus Christ our Lord. Amen.

The following Collects are also suitable for use on Reformation Sunday:

Advent II, Epiphany V, Quinquagesima, Easter III, Whitsunday, Trinity IV, VII and XVI, St Philip and St James' Day, St Peter's Day, St Simon and St Jude's Day and All Saints' Day.

Suggested hymns include those recommended for All Saints' Day and Guide me O thou great Jehovah. He who would valiant be, Soldiers of Christ arise, Christ is our cornerstone, Beneath the cross of Jesus, To the Name of our salvation, Luther's Hymn (Great God what do I see and hear).

Bible readings: Proverbs 9:1-11, Daniel 2:1-23, II Kings 23:1-20, Nehemiah 4, Nehemiah 8, Isaiah 6, Luke 13, 18 to end, II Corinthians 4, Matthew 5:1-12, John 17, Acts 20:17-38, Revelation 14. Suitable Psalms: 8, 15, 32, 42, 62, 75, 103, 118, 122, 138.

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Anglican and Roman meeting in Sydney

Roman Catholic and Anglican Bishops and theologians met in Sydney on November 1 to discuss the Agreed Statement on the Eucharist (Holy Communion).



Archbishop Woods

Co-chairmen of the conference were the Anglican Primate, Dr Frank Woods (Archbishop of Melbourne), and the Roman Catholic Archbishop of Sydney, the Most Reverend James Freeman.

This meeting was another in a series of discussions about matters of common concern between leaders of both churches. Mixed marriages was the topic at the meeting held last year.

The basis of discussion was

the Agreed Statement on Eucharistic Doctrine by the Anglican/Roman Catholic International Commission, a world consultation on which the only Australian representative was Anglican Archbishop Freeman of Brisbane.

The Agreed Statement, published on December 31, 1971, highlighted areas of agreement in the doctrine of the respective denominations. It does not commit either to intercommunion or to acknowledging that there are no longer differences in the doctrine of the Mass or Communion.

Participants in the conference were:

Roman Catholic: Archbishop James Freeman (Sydney), President, Aust Episcopate Conference, Archbishop Guildford Young (Hobart), Archbishop Launcelot Goody (Perth), Bishop John Cullinane (Melbourne), Bishop Henry Kennedy (Armidale), Rev B. Heather (Sydney), Rev P. Murphy (Sydney), Rev J. Thornhill (Sydney), Rev C. Tierney (Sydney).

Anglican: Archbishop Frank Woods (Melbourne, Primate), Archbishop Marcus Loane (Sydney), Archbishop Felix Arnott (Brisbane), Bishop Keith Rayner (Wangaratta), Bishop John

Grindrod (Rockhampton), Canon Broughton Knox (Sydney), Canon Leon Morris (Melbourne), Rev Antony Snell (Adelaide), Rev Dr Max Thomas (Melbourne).

The Sydney conference was held at Bishops Court, Darling Point, the home of Archbishop Loane.

Dr Rayner declines Newcastle

Dr Keith Rayner, Bishop of Wangaratta, has declined election to the bishopric of Newcastle.

Dr Rayner, who comes from Brisbane, became Bishop of Wangaratta a little over three years ago in 1969 and he told the press that he felt that the people of Wangaratta need him there.

He was elected at a special synod on Monday, October 16 from what was said to be an original field of at least 24 nomi-

nations. One was Bishop Ian Shevill, formerly of North Queensland and now Secretary of the USPG in London, who would be happy to come back to one of Australia's larger dioceses.

Bishop Stibbard, assistant bishop of Newcastle who presided at the special synod, said that a new synod would be held on November 25.



Dr Keith Rayner

SUDDEN DEATH of Bp KOH

Right Rev. Tan Sri Roland Koh, Bishop in West Malaysia, died on Saturday, October 7, after a stroke. He was in Philadelphia, USA, visiting his daughter.

He was born in Borneo in 1911 into a Buddhist family. After his conversion, he trained for the ministry in Canton and served for a time in China. When vicar of St Mary's, Kuala Lumpur, he was made assistant bishop of Singapore in 1958.

He was Bishop of Jesselton from 1965 until its division in 1968 when he became Bishop of Sabah. When Singapore was divided in 1970 he was chosen as Bishop of West Malaysia with Kuala Lumpur his see city.

Roland Koh was a warm and friendly man, at home in any company, easy to work with and a man with a wide experience and knowledge of affairs. He was honoured by his country with the PSM of Selangor in 1968, which gave him the title of "Tan Sri."

Until a successor is nominated by the diocesan synod and confirmed by the Archbishop of Canterbury, the diocese will be administered by the Vicar-General, Archdeacon J. Savarimuthu.

Inverell Convention draws crowds

People from all over the North-West of NSW came to Inverell for the Christian Convention held there over the weekend of October 6-8.

Missionary speakers at the convention were Mr Bob Jarman, of the Sudan Interior Mission, and Miss Janet Clarke, representing the Worldwide Evangelisation Crusade.

The Convention featured the exposition of the Word of God by the Rev G. Paxton, Principal of the Queensland Bible Institute. This ministry was shared with Miss Hulme-Moir of Sydney.

In his address, based on the Sermon on the Mount, Mr Paxton emphasised the necessity for Christians to think through their faith in relevant terms. "We must look for meaningful content in the terms we use to bring the Gospel to others, and the words we use to express our faith to each other," Mr Paxton challenged his hearers. "Far too

often we have substituted morality for faith in Christ," he said.

Addressing the large gatherings of people, many of whom had travelled long distances to be present at the Convention, Mrs Hulme-Moir spoke in terms very relevant to the problems of modern Christian living.

The women's meetings at which Mrs Hulme-Moir spoke were sponsored by the Christian Women's Convention. Well-spiced with experiences from years of Christian work, the tenor of Mrs Hulme-Moir's addresses was a solid defence of the values of the Gospel and an incisive attack on such fads as the new morality.

Speaking in St Augustine's Church of England on the Sunday night, she summed up her message for the Convention by drawing attention to the inevitability of judgment on the practices current in society. "The current attitude of legislators seems to be that if you can't keep the law, you should change

the law," she observed. Illustrating the effect of the new morality, she quoted statistics regarding Sweden, which has had "abortion on demand" for years, and also has the highest suicide rate and highest percentage of illegitimate births in Europe. "One cannot deduce social bene-



Mrs Hulme-Moir

fits from such a policy from these statistics," she commented.

The convenor for the convention, Rev D. Campbell, said that he considered that the convention had been a great success with good attendances from all churches in the Inverell town area and with others travelling from as far afield as Tenterfield and Moree.

The President of the Inverell Ministers' Fraternal, which sponsored the Convention, the Rev Ivan Ransom, said that the convention had demonstrated in its second year a clear potential to provide a Bible teaching ministry to Christians of all churches living within a 100-mile radius of Inverell.

A special feature of the convention this year was a children's mission conducted by the Child Evangelism Fellowship.

A team of four, led by Mr G.

Wallace, came from Wollongong, on the South Coast of New South Wales, for the occasion.

A "Good New Club" was held after school for the week prior to the convention, and had attendances of about 50. The C.E.F. also conducted children's meetings over the convention weekend during the meetings for adults.

NEXT ISSUE:

Archbishop
Loane on
the Lord's
Supper

Moore College

Church Record

NOVEMBER 2, 1972

Too many men?

It may well be in the next ten years that the Church of England in Australia will have a situation in which many clergy will face redundancy.

In the post-war years, dioceses recruited strenuously to fill the demands for curates created by the fund-raising movement and to staff large numbers of newly created parishes.

But recruitment has lost its impetus, parishes often have a chronic shortage of funds and curates tend to stay longer. A curacy of three or four years was uncommon in the post-war era until the last five years or so. They will become more common.

For years, the Church in England has been expressing alarm at the fifty per cent falling off in candidates for the ministry. But the fertile mind of Colin Buchanan has come up with the thesis that in the next ten years there will be more clergy than jobs. And he backs this with figures taken from a detailed survey of 25 English dioceses.

Although a few dioceses in Australia are saying that they badly need recruits, many bishops are saying that their numbers are adequate and the numbers to be ordained in the next year or two, although not as great as they would like, will be sufficient.

There are some dioceses which would like more ministers but they could not support them if they had them and this is likely to be the position at least for some years.

Since for over ten years, the emphasis has been upon training our congregations for ministry, we need not be unduly dismayed about a shortage of full-time ministers. If we would but recognise it, such a shortage and such redundancy lies in the very nature of what we should have been trying to do.

The old parochial system with its minister in every centre of population is breaking down under the weight of social change. We may even lament its passing but today's realities must be met in different ways. Parishes are closing down in both city and country. Amalgamation, team ministries, specialist ministries are with us. Men and women with special skills or training exercise a ministry once the sole right of the ordained man.

The day is gone when a man entered the ministry to serve Christ and to have job security, complete independence, the sole exercise of spiritual responsibility and the privilege of being looked up to as a leader by virtue of his office.

Today he is respected only for what he is and for what he brings to a shared task. He may be captain of the team but he is also but one member and others will probably have gifts and abilities which are greater than his own.

If the new situation facing ministers today has brought about a reduction in the numbers in training, perhaps we should thank God and go ahead with training and using all our non-ordained manpower.

JOIN FORCES

A task can look pretty impossible if you face it alone. But with encouragement from others, things look different.

It is so easy to become discouraged by the big things that happen in the world. I'm thinking especially of wars. You

By Margaret

know, you feel defeated before you start...

Start what? Why praying, of course. And that lurking snare of defeatism has to be put firmly away, if we want to be effective.

I believe that God is looking for believing pray-ers today, those who will use their imagination to make their prayers powerful to the pulling down of strongholds.

I was touched by a call to prayer for Vietnam recently. I felt I had grown slack in praying for that needy land.

We hear of protests against this war all too often — but how many calls to prayer for it? We read in the Old Testament that "one of you shall chase a thousand." Well, we can't go over

there and chase the enemy away ourselves. The only chasing we can do is on our knees.

May I then encourage my fellow Christians to renew their prayer efforts for Vietnam? Let us remind ourselves of the value which Jesus put on both prayer and faith.

The Bible tells us that our Lord Jesus has all authority in heaven and on earth. Then in His name let us resist the aggressor and send him back into the hands of God.

I have waited in vain for some call to prayer by a leading Christian, but perhaps one can be sounded in this humble way.

We ought also to pray for national leaders who venture out to meet the leaders of other nations, seeking a way of world peace. They need our intercession.

Don't let us fall into a fatalistic attitude, you know — "Oh, well, what is to be will be..." with a shrug of the shoulders.

It is important to have an attitude of mercy and forgiveness towards those who seem to be our enemies. "And when ye stand praying, forgive..."

It may be that Vietnam is not your prayer priority. Perhaps you have ties with other needy areas. Whatever your target, see if you can get others to join you.

THE TWO MAIN VIEWS OF THE LORD'S SUPPER

This critique of the "Agreed Statement" was part of the presidential address to Sydney diocesan synod on Monday, 9th October, given by Dr Marcus Loane, Archbishop of Sydney.

In my address to the Synod last year I tried to state certain basic facts with regard to the Scriptural foundation for the Anglican attitude to the pastoral character of Baptism as a Sacrament of the New Covenant. Other circumstances of an altogether different character have led me to believe that this year I ought to discuss certain aspects of the doctrine of the Lord's Supper as the other Sacrament of the Gospel.

The Lord's Supper ought to unite all true believers in true fellowship with each other and with the Lord Himself. It is to our lasting reproach that it has so often proved to be the focal point of controversy and the stumbling block of separation. There are now two main views on this subject, but with many shades in between. One is the Roman doctrine whose official expression is found in the Decrees of the Council of Trent; the other is the Reformed doctrine whose tenets were formulated for the Church of England in the Book of Common Prayer and the Articles of Religion.

Sacrifice or Sacrament?

The great point in debate may be summed up in a single question. Ought we to think primarily in terms of sacrifice or primarily in terms of sacrament?

It is impossible to discuss this issue without a certain degree of controversy. But controversy need neither be negative nor unworthy; it may be a rigorous discipline in the continuing pursuit of truth.

Debate on such matters ought to take place in a spirit of dignity and courtesy, with an honest understanding of the other viewpoint and a humble recognition that no one mind can lay claim to absolute possession of truth. It is I trust in this spirit that I have tried to frame what I now have to say.

In March, 1966, the Archbishop of Canterbury carried out a formal visit to Pope Paul VI. On the final day of this visit, a Common Declaration was read and signed by both Prelates in the Basilica of St Paul-without-the-Walls. This called for action in three respects. The first was the need for theological dialogue between the Roman Catholic Church and the Anglican Communion in order to explore doctrinal union on the basis of the Holy Gospels and common ancient traditions.

It was this Joint summons that led to the appointment of the Anglican-Roman Catholic International Commission. This body consists of 10 Anglican and 10 Roman Catholic members; the Archbishop of Brisbane (The Most Rev F. R. Arnott) is the only Australian member.

Malines 1921

The last notable occasion when an attempt was made to reach common understanding between leading members of both Churches was in 1921 when Lord Halifax and the Abbe Portal entered into conversation with Cardinal Mercier at Malines. But their conversations were strictly private and unofficial, and they came to nothing.

The present Anglican-Roman Catholic International Commission has an official character which was denied to Lord Halifax and Cardinal Mercier; it has this in virtue of the fact that it came into being through the direct action of the Pope and the Archbishop of Canterbury. It would have been impossible to contemplate a commission of this

kind a few years ago. It must be seen as a direct result of the détente in the relations of the Vatican with non-Roman Catholic Churches brought about by Pope John XXIII. His initiative in summoning the Second Vatican Council served to create a new climate for rethinking traditional doctrines with an ecumenical orientation. This has made it possible for this commission to engage in serious discussion in an atmosphere of Christian courtesy and honest recognition of divergent conviction.

New Commission

The commission was established at Windsor in January, 1970, when three subjects were listed for detailed study. These were the nature of Authority and Infallibility, of Eucharistic Presence and Sacrifice, and of Ministry and Orders.

The first subject to be discussed in depth was the nature of Eucharistic Presence and Sacrifice; this was dealt with during the third meeting which was held at Windsor in September, 1971. As a result, the commission produced its first report in the form of an agreed statement on eucharistic doctrine, and this was made public in January this year.

This will undoubtedly prove a historic document, and its repercussions will be felt both in the Church of Rome and in the Anglican Communion for years to come. But the findings of the commission have no authority beyond that of its own members; it can only submit its own conclusions to the Pope on the one hand and to the Archbishop of Canterbury on the other hand.

The Archbishop of Canterbury made this crystal clear in a sermon which he preached in St Patrick's Roman Catholic Cathedral in New York on January 23, 1972. "This report," he said, "is not a pronouncement by the Churches; it carries only the authority of its authors; but it shows remarkably how Roman Catholic and Anglican theologians can find agreement on some of the most important questions."

This means that while members of the commission were able to formulate a statement which as individuals they could support, the statement itself must now be tried by the Roman Catholic Church and by the Church of England in the light of their own historic confessions of faith; namely, the Decrees of the Council of Trent, and the Articles of Religion.

While these official documents remain in force as the canons by which each Church must test its faith, such an agreed statement is no more than a sign of hope

for those who are in search of some much less dogmatic utterance.

The Agreed Statement has encountered a mixed reception; this was no doubt inevitable. It would seem that there are as many internal tensions and divisions within the Roman Catholic Church today as within the Anglican Communion. There are Conservatives who adhere as strongly as ever to tradition and the Tridentine Decrees. There are Progressives who are willing to rethink and restate their theology without overmuch regard to inhibitions drawn from formal dogma. Progressive theologians like Hans Kung may sit as loosely to the Decrees of the Council of Trent as their counterparts in the Anglican Communion to the Articles of Religion.

One Evangelical

I do not know to what extent Conservative and Progressive theologians were represented in the Roman Catholic membership of the Commission. One recognised Conservative in the Anglican membership was the Rev Julian Charley who has expressed certain reservations as well as a guarded welcome for the Agreed Statement.

This fact spotlights one great problem in an Agreed Statement when the parties on each side are inclined to soft-pedal traditional dogma in their quest for a mutually acceptable formula. Neither party is free to turn their backs on the official confessions of their own church; this means that they can not renounce traditional dogmas which may be in conflict with those of the other party. They must employ language to which each can accede

(Continued Page 3)

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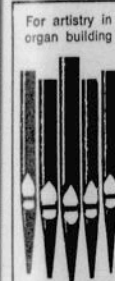
while they reserve the freedom to construe that language according to their own tradition.

It was this element of ambiguity in the Book of Common Prayer in 1549 that enabled men like Gardiner to argue that it allowed for the Sacrifice of the Mass while men like Cranmer thought in terms of the Lord's Supper. This proved intolerable; but it was the price of ambiguity. Such ambiguity is not absent from this Agreed Statement; but this is a weakness; for in the end, nothing will be solved by deliberate ambiguity.

One can only welcome the fact that an exchange of views can now take place in a courteous atmosphere, and that an Agreed Statement can be compiled as a basis for further conversation. Many aspects of this Statement will afford great encouragement to biblically minded Roman Catholics and Anglicans alike.

Thus in Section 5, it affirms the once-for-all character of the

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Atonement in truly significant language: "Christ's death on the cross, the culmination of His whole life of obedience, was the one, perfect, and sufficient sacrifice for the sins of the world. There can be no repetition of or addition to what was then accomplished once for all by Christ. Any attempt to express a nexus between the sacrifice of Christ and the eucharist must not obscure this fundamental fact of the Christian faith."

The offering

Again, Section 8 affirms that the element of "offering" in this Sacrament is to the believing recipient and not to God: "the sacramental body and blood of the Saviour are present as an offering to the believer awaiting his welcome. When this offering is met by faith, a life-giving encounter results."

Again, Section 9 affirms that Christ's body and blood are only present in connection with the act of "sacramental eating"; and the logical inference is that this must exclude the practice of reservation for the purpose of adoration or benediction.

These are sections which draw their strength from their scriptural character; it is easy to say that they accord with the theology of the Reformation divines. For that very reason, they must threaten some of the long cherished dogmas of Rome. This may explain why the Vatican reaction has been hardly more than lukewarm. How can Roman Catholics themselves resolve the apparent tensions between this statement and the Tridentine decrees? And how can we engage in more adequate discussion with them while this tension is unresolved? Can we encourage them to continue their quest for a truly Scriptural solution in the language of the twentieth century? Nor is this the only issue. There are other aspects of the Agreed Statement which will evoke the spirit of caution in the mind of many non-Roman Catholics. I will mention two in particular:

Vague and ambiguous

Section 3 speaks of a "sacramental presence," but the Agreed Statement is both vague and ambiguous as to the true nature of this presence. Reformation divines held that "sacramental presence" means a "symbolical presence"; it is presence only by means of a sign. But this does not appear to be what the authors of the Agreed Statement mean by "sacramental presence."

They have given it a mystic connotation when they say in Section 4 that "we greet Him present among us." This phrase is so vague that it leaves room for several totally different concepts and it pinpoints one of the main errors in the Agreed Statement. The Lord's own words make it clear that He is always present when and where two or three people meet in His Name. Cranmer was also prepared to affirm that He is present in the "ministration" of the Lord's Supper. Both these aspects he spoke of as Christ's "true" presence in this ordinance.

It is the more significant in view of this that the Prayer Book and the Articles avoid any language that might link His presence in the sacrament with the elements of bread and wine. This may have been partly because "presence" per se is a static concept, and their primary emphasis was on giving and receiving. The language of Article 28 is as relevant as it is explicit: "The Body of Christ is given,

taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith."

Rejected by Black Rubric

Therefore to say that "we greet Him present among us" is to put forward a view of Christ's presence which is totally different because it is related to the elements of bread and wine, and so can be thought of apart from and prior to the act of giving and receiving. It was this very concept that the Black Rubric was designed to reject. The bread and wine are used for a sacramental purpose, but they "remain . . . in their . . . natural substances" for "the natural Body and Blood of our Saviour Christ are in Heaven, and not here."

This must be kept in mind when we turn to Section 6 which declares that "Communion in the eucharist presupposes His true presence, effectually signified by the bread and wine which in this mystery become His body and blood."

A footnote explains that transubstantiation is the term which denotes the fact that God effects a change in the inner reality of the elements, but says that in recent theology, it is not understood as explaining how this change takes place.

Section 9 goes on to declare: "The elements are not mere signs; Christ's body and blood become really present and are

really given." These two Sections stand in contradiction to the teaching of the Articles on the sacraments. The great Reformation divines totally rejected the view that there is "a change in the inner reality of the elements." They held that the only presence of Christ in this service is in the hearts of those who draw near to partake in faith, resting on the promise of God. They held that His body and blood are given and received "only after an heavenly and spiritual manner," and that the means whereby they are given and received is faith. They held that His body and blood are not present in or under the forms of bread and wine, and that no change occurs in "the inner reality" of the bread and wine to make them more than "mere signs."

No mere sign

The word "mere" in such a context is both unfortunate and misleading, because it is placed in contrast with the word "really" in the same sentence.

The bread and wine are signs as words are signs; they point to the reality of Christ's body and blood which are offered and received "after an heavenly and spiritual manner". They are strong and effectual signs, as words are, to which faith may respond. But that does not make them other than signs, for where there is no faith, there is nothing but bread and wine. In this sense, they are "mere signs," though signs of a very great reality; faith can make them effectual as a means of bringing the believer into union with Christ.

Dr Loane then went on to speak about "Roman Catholic and Reformed Doctrines in Practice." In it he shows that the Anglican doctrine of the Lord's Supper needs neither a sacerdotal priest nor a sacrificial altar.

This part of his presidential address will be printed in our next issue.

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Notes and Comments

Dr Reed on television

One of the nicest things on national television lately was the appearance of Dr Reed, Bishop of Adelaide, in the series "Confront."

A panel of four senior second year school pupils asked the bishop questions on subjects topical, ecclesiastical and theological. He handled them all quite without embarrassment and without being avuncular.

He got right to the heart of each question quickly and dealt with it so concisely. And he never faltered from the level of the four young people. That in itself is quite an achievement.

Synods: maligned and misunderstood

Synodical government in the Church of England in Australia is well over 100 years old in many of its dioceses. The system has had a thorough testing and despite certain strains and tensions today, it is likely to serve us very well for a long time to come.

Providing, of course, that we do not expect our synods to do things they were never intended to do.

For instance, they were never set up to be sounding boards of individual, group or ecclesiastical opinion. There are always those who go to synod to push their particular barrow or to give their latest socio-political-economic theory an airing.

These things are generally of shattering importance and special urgency and synod is that unique body where alone these motions must be moved. Come what may, synod's refusal to suspend standing orders to give a motion a special hearing must be taken as a direct insult and an

acknowledgement of its supreme unconcern for something highly relevant to the Kingdom of God.

Synods exist for the order and good government of the Church of England within a diocese. State parliaments have given synods considerable powers to order their own affairs within a legal framework and legislation is made by means of ordinances or canons or statutes as they are variously called.

This legislative authority is synod's major, perhaps its only power. Accordingly, it must be exercised in proper form and with genuine concern for the rights of all involved. That is why ordinances, however lengthy, technical or tedious they may seem, must have priority in our synods. No other body within our denomination has such high responsibility.

While we do not believe it is either desirable or practicable to stem the flood of motions which prolong the sitting of many synods, we do feel that more opportunity should be given for many of them to be discussed at regional or rural-decanal conferences.

It would also be fairer to synod members if notice of all except most urgent motions had to be given some weeks before synods met. This would give time to all to think about the motions, gather material, etc. It would also discourage people who use synod to play to a press gallery.

The problem candidate

A Melbourne daily treated its readers to a picture of a young man complete with full beard, long hair, knee boots and a copious girl's

poncho. Nothing unusual about that except that he claims he is bi-sexual and is offering for ordination in the diocese of Gippsland.

He has been interviewed by the provincial panel in Victoria but nothing has been said about whether he has been accepted or not.

The young man is only 21 and is a student at Trinity College, Melbourne. Before he is 23, the earliest age for ordination, he may well be thoroughly converted to Christ and not so apt to thumb his nose at people who take seriously their responsibility to ordain fit and proper persons and to lay hands suddenly on no man.

His proclamation to the world that he is "bi-sexual" may mean other things to him but to many it means that he has very great difficulty forming mutual satisfying relationships with people of all kinds. That is a fearsome problem alone without looking at its other implications.

MR WILLIAMS SAYS...

Mr Williams says he prayed for his wife to be completely cured of a

deadly disease but she is still having treatment.

I always found it difficult to understand the story of the healing of the blind man of Bethsaida (Mark 8/22 ff). I could understand a human healer failing short of perfection in his first attempt — but not Jesus!

Jesus took the man by the hand and led him out of the city. Then spat on his eyes, laid his

By Ken Roughley

hands on him and asked him, "Do you see anything?" The blind man looked up and said, "I see men; but they look like trees walking." His vision was blurred. What a disappointment! Why didn't Jesus say, "Open your eyes and see!" and an instantaneous clear vision follow?

Simply because instantaneous vision was not desirable in this case. The "imperfect" cure was not a failure but part of a wise plan. Immediate transition from dense darkness to full light may have an injurious effect. I can see now that the restraint of Jesus was a tender and understanding kindness. His great love shone conspicuously in the moderation of his mighty power.

The story concludes by Jesus laying his hands upon him again and "he saw everything clearly."

Thank God for your wife's partial cure, Mr Williams, and keep praying that God's perfect will will be done.

NZ bishop takes H.C. with Pentecostals

The Bishop of Wellington, N.Z., Right Rev Henry Baines, recently accepted an invitation to preach in a Pentecostal Church in Wellington, the first Anglican bishop to do so.

The invitation was extended by Rev J. E. Worsfold, general secretary of the Aposolic Church Council. Bishop Baines also received Communion during the service.

In his sermon Bishop Baines said he recognised the protest made by the congregations father's years ago and still being made at the spiritual lukewarmness of the historic Christ Church and at the lovelessness of much of their society.

The healer's dilemma

SIR. — A year ago, Brother Ted Whitesell visited Canberra. There were complaints that he carried on too much when he prayed, and that he did not spend enough time preaching the Word.

A few months ago he returned. This time he preached and prayed. He read three whole chapters of Scripture, laid out God's plan of salvation, led the audience in a prayer of acceptance of Christ as Saviour and Lord, preached on the Holy Spirit, preached on healing, and finally got around to praying for about ten individuals.

So what did people say this time? "Why didn't he pray for everyone?"

I knew some who went forward were not only weak in faith but outright sceptical, and yet on this occasion every single one reported instant relief. So why didn't he pray for everyone present?

"I used to do that," he told me next day, "but as the meeting dragged on, people would begin talking with one another about the healings, and the meetings fell apart, with people almost becoming bored with healings. I felt it would be better if the

prayer time were limited and people were encouraged to rely more on the local church, and, more importantly, on Christ.

"God has given me a gift, but it is only so that I can use it to point people to Christ."

"No matter what I do there will be people who complain. I've given up worrying about that. I'm only a human instrument through which God works — one member of a much bigger Body."

Since Brother Whitesell has now left Australia, I felt it only fair to him to offer these quotations which he gave in an interview in Canberra as partial reply to the October 5 issue of ACR.

Dave McKay, Queanbeyan, NSW.

Refusal of L.S. leave

SIR. — Mr Stacy Atkin's letter re Chaplain's Long Service Leave calls for a few comments. He states "it does not necessarily follow that because some procedure is adopted in Bathurst, Goulburn, Melbourne, or anywhere else for that matter and not in Sydney that Sydney is wrong" comment — nor is it necessarily right. Some of these dioceses are in New South Wales.

While we admire and appreciate the long hours spent in diocesan work by people in an honorary and paid capacity, that also does not necessarily make things right.

Chaplain's were the concern of your article. Chaplains were never consulted about their standing. They maintain they are no more employees than parish clergy. Their work is of a pastoral nature and they are responsible to the Archbishop not to any organisation. No provision has been made for them under the State Long Service Leave Act. They were, therefore not excluded by the terms of the general synod Canon.

One question. Who will pay the arrears back to 1969? All chaplains trust the diocese will.

(Rev Canon) W. K. Deasey, Director of Chaplaincies, Sydney.

Letters

TO THE EDITOR

Letters to the editor should not exceed 300 words.

Healing: Two versions

SIR. — Of topical moment is the fact of healing services and versions of how man ought to be healed. In the Church Record 5/10/72 there are two versions.

One from a man attached to a university and all for scientific medicine, the other without aids and props given to medicine of the "heart." It could be that both have a contribution to make in our world of today.

It is a pity that Professor Steinbeck does not give consideration to some of the ideas, especially the community health centres and the idea of "mass" health as exemplified by the chest X-ray campaign of the Commonwealth Government, when he states that "The Bible does not promise life without illness." God may not promise that through his word but man — at least the medical profession in this country so asserts.

I think Mr Whitesell is protecting himself not from God but from the law as the AMA would soon take action against any person aligning himself with God to the detriment of that August and wholesome organisation.

(Miss) W. Terry, Hawthorne, Qld.

Why invite Pentecostals?

SIR. — At the Hornsby Rural Deanery Conference of Saturday, October 7, 1972, a leading member of the Neo-Pentecostal movement (Rev David Crawford), spoke by invitation on "The Charismatic Movement." His presentation was essentially a public relations exercise — and a very effective one. Our concern lies with the attitudes of the clergy of the rural deanery who invited this man to talk on the topic.

The speaker's attitude and

teaching on the charismatic movement is well known both through the Neo-Pentecostal circular letters to clergy and his own publications. Well informed clergy would have sufficient knowledge from the speaker's booklet "Baptism with the Holy Spirit" to know exactly the presuppositions and doctrines which underline his point of view.

This booklet, we found on examination contains at least 37 instances of misquoting, 14 errors in logic, and 5 major doctrinal misinterpretations of scripture — the latter striking at the very base of our biblical faith.

Articles 6, 19, 20, 21, 22 and 28 point to the supremacy of scripture in deciding matters of faith and doctrine. In the "Ordering of Priests" the minister solemnly vows "to banish and drive away all erroneous and strange doctrines contrary to God's word."

In the light of the error be-

lieved and propounded by this man through his publications and talks (even public relations), we find it disturbing that the ministers in the Christian church of our rural deanery should allow such unbiblical and erroneous teaching to set its foot in our midst. Cries of "we must let the people hear his point of view," and "we could not obtain a speaker from the opposite camp," are unfaithful to the vows of a Priest and the teaching of our articles.

As the late Bishop Ryle wrote so discerningly at the close of the last century, "Three things there are which men never ought to trifle with — a little poison, a little false doctrine and a little sin."

We know that we will be accused of "controversy," "unlovingness," "misunderstanding," etc; but we sign ourselves: M. A. Cusiter, Mrs R. V. Cusiter, R. C. Doyle, Dr R. Doyle, Hornsby, NSW.

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Death of Bishop of Durham

Right Rev Ian Thomas Ramsey, Bishop of Durham, 57, died suddenly after a meeting at Broadcasting House, London, on Oct 6.

Described by the English church press as a "warm-hearted intellectual," it had long been felt that he would one day succeed his namesake as Archbishop of Canterbury.

He had a brilliant academic career at Christ College, Cambridge where he took double firsts in the moral sciences and the theological tripos. From 1951 until his appointment to Durham in 1966, he was Nolloth Professor of the Christian Religion and Fellow of Oriel College, Oxford.

BIBLE CROSSWORD No. 59

We will give a book for the nearest correct entries to Bible Crossword No 59 which should reach the office not later than November 12. All answers come from the Revised Standard Version of the Bible.

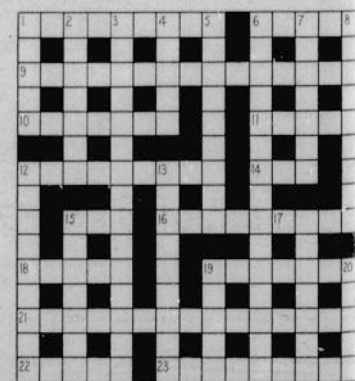
ACROSS

1. but is forbearing toward you, not wishing that any should — that all should reach repentance (6,3) 2 Pe 3:9
6. he entered the temple and began to — out those who sold and those who bought (5) Mk 11:15
9. With men it is impossible, but not with God; for all things — God (3,8,4) Mk 10:27
10. Jesus Christ, who will change our lowly body to be like his glorious body, by the power which — him even to subject all things to himself (7) Php 3:21
11. And since they did not see — acknowledge God, God gave them up to a base mind (3,2) Rom 1:28
12. you yourselves are full of goodness, filled with all knowledge, — instruct one another (3,4,2) Rom 15:14
14. Shall I come to you with a —, or with

- love in a spirit of gentleness? (3) 1 Co 4:21
15. For me to live is Christ, and to — is gain (3) Php 1:21
16. they stripped him of the robe, and — clothes on him, and led him away to crucify him (3,3,3) Mt 27:31
18. Arrogant men have hidden — for me, and with cords they have spread a net (1,4) Ps 140:5
19. The thief comes only to — and kill and destroy; I came that they may have life (2,5) Jn 10:10
21. He who spares the rod hates his son, but he who loves him is diligent — (2,10,3) Pro 13:24
22. The rest of the dead did not come to life until the thousand years were — (5) Rev 20:5
23. and cast out many demons; and he would — the demons to speak, because they knew him (3,6) Mk 1:34

DOWN

1. my — I give to you; not as the world gives do I give to you (5) Jn 14:27
2. And they spat upon him, and took the — struck him on the head (4,3) Mt 27:30
3. For every one who does evil hates the light, and does not come to the light, lest his deeds — (6,2,7) Jn 3:20
4. and forty — of silver you shall make under the twenty frames (5) Ex 26:19
5. Moses' anger burned hot, and he threw the — of his hands and broke them at the foot of the mountain (6,3) Ex 32:19
6. For Christ also — for all, the righteous for the unrighteous, that he might bring us to God (4,3,4,4) 1 Pe 3:18
7. Again — my eyes and saw, and behold a flying scroll. (1,6) Zac 5:1
8. the king commanded Ebed-melech, the —, destroy the temple" (7) Mk 15:29
17. But that same servant, as he went out, came upon one of his fellow servants who — a hundred denarii (4,3) Mt 18:28
19. not to cause you pain but — you know the abundant love that I have for you (2,3) 2 Co 2:4
20. Can you find out the deep things of God? Can find out the — of the Almighty? (5) Job 11:7



"Take three men with you from here, and lift Jeremiah the prophet out of the cistern" (9) Jer 38:10

birds of the air (3,6) Gen 2:20

13. we have an advocate with the Father, Jesus Christ the righteous; and he is the — for our sins (9) 1 Jn 2:2

15. And those who passed by — him, wagging their heads, and saying, "Aha! You who would

LETTER FROM MASSACHUSETTS

Here are six women training for eventual ordination in the Protestant Episcopal Church of the U.S.A. as deacons and then priests. Rev Charles Barton from Adelaide is working with them in a post-graduate program in Boston. In this letter he reflects on some of the issues.

In our summer program of clinical pastoral education, there are six women who are students at theological schools, and some of whom are hoping to be ordained. Two of them are supervisors and four of them are basic students.

The main issue they are struggling with is the place of women in the ordained ministry, which up to the present is largely an occupation for men. Most of them are very angry about the difficulties they are having to gain denominational approval for ordination.

The question we are facing is, how can we best deal with the issue and feelings involved, while the main reason they are in the program is to learn to be ministers to those who are hurting badly.

Historically the issue has been mostly dealt with from two points of view, the theological/traditional, and the psychological.

The first approach involves asking what the Bible or tradition has to say and then to legislate from that. Tradition and biblical interpretation are very closely interwoven. Even those who seek most diligently to find the biblical point of view are influenced greatly by what they have been taught.

Then the Scriptures are written from within tradition and culture. Traditions and cultures change. This makes it extremely difficult to be finally sure what God is saying to us in a new situation. Many of the legal requirements of the Bible are directed to a specific situation. This includes Paul's comments on the place of women in the church. Other authors had other things to say.

Another way is to deal with the issue from a psychological frame of reference. Women are like this. Men are like that. Therefore women can do this and not that. One huge problem in the way of finding success through this approach is that there are no clear distinctions between men and women from a purely psychological point of view that can find general agreement.

The old ways of discovering the differences have no longer the same validity. The perspective of the researcher influences to a great degree his findings. That there are physiological and biological differences is clear, but how they relate to psychological differences is not. Most of the research needs to be reworked, to refine some of the biases out.

Because one's own personal history influences greatly what one can hear and understand, it is important to listen to the point of view of others. In this way we can have a better understanding of our own prejudices and the prejudices of the other person.

We need to allow each other the freedom under the guidance of the Holy Spirit to have different opinions.

The women in our program are presenting their belief that they are being called to the ordained ministry. I think that we have to take them seriously, or be guilty of spiritual pride. They obviously have the gifts to minister to people in need and each other. Often they can do it better than the men can.

Some of them as they go along will find that they were mistaken in feeling that they had the call of God to the ministry as ordained, just as do some men as they test their calling. Others may have a deep ended sense of their call, even though at the

present time they cannot be ordained because of denominational rules.

Some other issues which bear on the question are important. Women are the bearers of culture, tradition and religion. Why should they suddenly cease to be bearers of religion in one specific situation, in church? God has made both men and women to be parents. Without both there are no children. Why can only the man be spiritual parent in the congregation?

Are not evangelists in danger of being sacerdotalists, when they will permit women to form churches, and to do everything in church except to administer the sacraments. They have been permitted to do everything else as the Holy Spirit has guided in differing circumstances. To teach, to pray, to speak in church is contrary to Paul's injunctions. To administer the sacraments is not.

The final decision is not just ours in the hospital. All society has some part to play in the decision, as well as the churches. We are struggling to deal with a very sensitive issue and to do the best we can with it, with God, and with each other.

Charles D. Barton.

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Books

"INSTITUTES" SUMMARISED

INSTRUCTION IN CHRISTIANITY. A summary of Calvin's "Institutes," translated by J. P. Wiles. Sovereign Grace Union. 195 pages. 1966 reprint. (UK) 12/6.

This book has the expected advantages and disadvantages of a 195-page abridgment of a major work which amounts to 1,500 pages.

Negatively, the worst feature is omission of Book IV, with so much that is pertinent today for church and public life; positively, the editor has so preserved Calvin's style that the book should fulfil the purpose of the original: to help readers know and understand their Bibles.

For any unacquainted with Calvin, the volume, to quote Parker's introduction, "fills a gap." To those prejudiced against him (as was the reviewer for many years), reading this slim book may stimulate them to read more from the man whose heart "god subdued to teachableness."

Don Howard.

NT CRITICAL PROBLEMS

TRADITION - HISTORICAL CRITICISM OF THE GOSPELS. R. S. Barbour. S.P.C.K. 1972. 54 pages. 75p.

Although dismissed with some contempt on the second page as one of those who by and large accept the historical value of the Synoptic tradition, this reviewer nevertheless found here an interesting discussion of some of the critical problems associated with that tradition, and a useful summary of work done by other scholars in this field.

It will repay reading by theological students in particular.

David Williams

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A publishing mistake

have the same hopes about a television station or two but he sees the limits.

But in the light of the realities of media impact in the seventies, he should be pushing hard for the churches to buy out a daily newspaper or two. If we are going to be adventuresome, why not go the whole hog?

Early in the book he tries to lay down some communication principles and of all people available, and there is a rapidly expanding literature in this field, he picks on Marshall McLuhan whom he calls "the world expert on communication" (p 15). Then

on page 20 he tells us that McLuhan's thesis is patently absurd. We agree, but why not give us some sound communications theory from a local like Vol Molesworth rather than McLuhan's absurdities?

Mr Nichols is not comfortable, when he is dealing with principles, concepts and abstractions that require closely reasoned argument. That makes it a relief to turn to the practical and informative side of the book.

Here he is thoroughly at home and well-informed. Unfortunately, the earlier part makes it

clear what conclusions he is going to arrive at though he is unaware of the false premises.

A writer who has not come to terms with his style of writing is not seen at his best when asked to write a book like this in two weeks. The author shows a strong preference for adjectives, for three words where one would do and for cliches like "it can be categorically stated." Accordingly, it does not read very easily and it lacks strength and simplicity.

It is a pity a large sum of Sydney diocesan funds was spent to produce something that thoughtful people will find hardly worth the effort of reading.

Rex Meyer.

Key Books

ACR'S REVIEW EDITOR INTRODUCES

IMPORTANT NEW TITLES:

MIRACULOUS HEALING, by Henry Frost. Evangelical Press, Paperback ed. 1972. 125 pages. UK30p. Dr D. M. Lloyd-Jones in a preface to this new edition commends it as the best book he has ever read on the subject. Dr Frost believes in miraculous healing and testifies about what he has seen personally, including one such healing of the great Hudson Taylor in China. But he then deals with the difficulties, practical, experimental, theological and biblical. He looks at our Lord's miracles and what we can deduce from them. All this is done with remarkable lucidity and faithfulness to the Bible.

AMAZING GRACE, by Marcus L. Loane. Marshall, Morgan and Scott, 1972. 123 pages. UK90p. A series of 14 brief Bible studies which draw on parts of the New Testament from Acts to Hebrews. The Archbishop of Sydney uncovers in these, facets of St Paul's life, ministry and teaching, particularly as it concerns his doctrine of grace. This is far from being light devotional reading. It is strong meat for all who apply themselves to partake of the deep spiritual insights which Dr Loane brings to his strong, cogent exposition.

UNDERSTANDING & COUNSELLING THE SUICIDAL PERSON, by Paul W. Pretzel. Abingdon, 1972. 251 pages. \$5.55. Dr Pretzel is a doctor of theology as well as being a practising clinical psychologist. Howard Clinebell jun., well-known to many in this country, writes a foreword. Many troubled people come to ministers but unless the minister has had some clinical training, he will not realise how often most of them have thought of suicide. This volume covers the field very well and also helps those who minister to those left behind by suicides. The size of their guilt is so often hidden by the outward signs of grief. But it's all there and this book shows how help is given.

CLINICAL STUDY OF LUTHER

YOUNG MAN LUTHER: A Study in Psychoanalysis and History, by Erik H. Erikson. Faber & Faber, London 1958. (Paperback edition 1972), 280 pages. £1.20 (UK).

This clinical study of Luther as a radical young man was originally planned for inclusion in a book on emotional crises in late adolescence and early adulthood, but became a book in its own right.

Explains the author (p 245) "I have applied to Luther, the first Protestant of the end of the age of absolute faith, the insights developed by Freud, the first psychoanalyst at the end of the era of absolute reason."

The exercise is stimulating and enlightening, but needs testing against broader evidence (ie for the historical background to Luther's public career and inner quest), which the reader must largely seek outside this book.

R. S. M. Withycombe.

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Melbourne sets no age for Confirmation

Although last year's synod made a call "to delay Confirmation to an age where it can signify real personal commitment," the Archbishop of Melbourne in his charge to synod in October said that "we should lay down no rule as to age."

He went on to say that "I interpret the words of the Book of Common Prayer 'ready and desirous to be confirmed' to be applicable to a child from the age of seven upwards."

The longest debate in synod concerned the recommendation of the Stipends Committee whose chairman is Mr Allen James, that stipends be raised from the \$3,200 to a new minimum of \$3,450. The debate went into a

second day and a move was made to make the minimum \$4,200 in line with Methodist ministers. Eventually, the new minimum was set at \$3,600.

Synod passed a strongly worded motion on the Aborigines introduced by Rev George Pearson of Dandenong. In it, synod expressed the belief that the Aboriginal was a free and equal citizen, entitled to equality of opportunity, entitled to determine his own way of life, whether in the style of his ancestors or in the style of the community at large and entitled to the preservation inviolate of his sacred sites.

Synod also approved a motion by Mr Pearson and seconded by Professor R. D. Topsom asking the Social Questions Committee: (i) to take action on its behalf, either through its own sub-com-

mittee, or through a Commission set up for the purpose by the Archbishop, or by requesting the State or Federal Government to set up a Commission representative of the concerned community, to make an accurate assessment of the social and personal consequences of addiction to drugs, to alcohol and to nicotine; and to keep synod informed on the subject;

(ii) to recommend to the synod from time to time the best means exemplary, educational, preventive and rehabilitational, by which the Church in particular, and the community in general, may help to lessen the incidence of addiction and assist the recovery of its victims; and

(iii) to do these things, wherever practicable, in consultation and co-operation with similar committees working in this field.



Dr Alan Cole,
Master of Anglican College,
Macquarie University.

Rev T. Eric Champlin, rector of St Hilda's, Katoomba (Sydney) since 1971, will retire on 31st January next.

Hon Charles D. Fisher, M.A., 51, headmaster of Brisbane Church of England Grammar School and formerly headmaster of Scotch College, Adelaide, has been appointed headmaster of Geelong Grammar School from 1973. He is a son of the late Lord Fisher of Lambeth.

Rev John R. Dixon, curate of Wyong (Newcastle) since 1970, has been appointed precentor of St Paul's Cathedral, Rockhampton.

Rev L. David Fry, formerly curate of New Lambton from 1969, was inducted as rector of Nablac (Newcastle) on 19th October.

Rev Richard H. MacFarlane, rector of Murwillumbah (Grafton) since 1964, has been appointed rector of St Andrew's, Lismore from 1st December.

Canon Stephen E. Verney, of St George's Collegiate Church, Windsor, spent October in Adelaide, attending the 125th anniversary of the parish of Magill.

Mr Paul S. Robertson was made dean by the Bishop of Durham on 24th September, by letters from the Bishop of Newcastle, NSW. He will serve a curacy at St Mary and St Cuthbert, Chester-le-Street, Co Durham.

Bishop H. G. S. Begbie has been appointed chairman of the Church of England Homes, Sydney.

Mr Norman Edwards, after 15 years with the Victorian Child Welfare Department, has been appointed superintendent of the Church of England Homes, Sydney.

Rev Kelvin A. Tutt, rector of Holy Trinity, Peakhurst (Sydney) since 1962, has been appointed rector of All Saints', Balgowlah.

Rev John G. Mason, curate of St Mark's, Yagoona (Sydney) since 1970, has been appointed curate of St Michael's Pro-Cathedral, Wollongong.

Rev Colin G. F. Bertram, curate of St Thomas', North Sydney since 1971, has been appointed curate of St Stephen's, Port Kembla.

Rev Robert A. Farrell, curate of St Stephen's, Port Kembla since 1970, has been appointed curate of St Ann's, Ryde.

Rev Derek Miller, curate of Christ Church, Warrnambool (Ballarat), will be ordained priest in that church on 30 No-

vember by Right Rev James Grant, assistant bishop of Melbourne. Mr Miller will continue at Warrnambool on loan from the diocese of Melbourne.

Rev John L. Beiers, curate of Christ Church, Bundaberg (Brisbane) since 1970, has been appointed vicar of Christ Church, St George.

Rev Clive E. Brook, vicar of St Mary's, Wondai (Brisbane) since 1969, has been appointed rector of Noosa.

Rev Ross R. Burnett, chaplain of the Southport School (Brisbane) since 1966, has been appointed rector of St Alban's, Gatton.

Rev John E. Cutcliffe, curate of St Mary's, Redcliffe (Brisbane) since 1970, has been appointed curate of Christ Church, Bundaberg.

Rev William I. W. Davidson, curate of St Andrew's, Sherwood (Brisbane) since 1970, has been appointed vicar of Wondai/Proton.

Rev Maurice A. Hayward, of the diocese of New Guinea since 1964, has been appointed curate of All Saints', Chermside (Brisbane).

Rev Drew R. Jorgensen, curate of St Luke's, Ekibin (Brisbane) since 1970, has been appointed vicar of Mary Valley (Brisbane).

Rev Albert J. L. Nott, vicar of Mary Valley (Brisbane) since 1961, has been appointed vicar of St Paul's, Jandowae.

Rev Stephen H. Redhead has been appointed curate of St Luke's, Ekibin (Brisbane).

Rev Robert F. Sharwood has been appointed curate of St Matthew's, Sherwood (Brisbane).

Rev Michael P. Stephenson has been appointed curate of All Saints', Chermside (Brisbane).

Rev John G. Harrison, chaplain of Wolliston Park Hospital, Brisbane, since 1963, will retire on November 30.

Rev John D. Bleakley, precentor of St John's Cathedral, Brisbane, since 1963, has resigned from the full-time ministry as from December 22 next.

Rev Thomas L. Willis, rector of Koorawatha (Can-Goulb) since 1969, has been appointed rector of Tumbarumba from October 6.

Rev Ian C. Lipscomb, a former precentor of St Saviour's Cathedral, Goulburn, is serving in an honorary capacity in the parish of Lake Bathurst (Can-Goulb).

Rev Geoffrey D. Sibley, formerly curate of St Paul's, Manuka (Can-Goulb), has been appointed in charge of Brisswood.

Archdeacon Frederick W. Guest, has resigned the archdeaconry of Perth which he has held since 1967, as from January 31, 1973, when he will become an archdeacon-emeritus.

ACR APPEAL

The directors of the Church Record Ltd acknowledge with warm thanks the following extra donations to the appeal from 8 to 20 October:

Rev J. Vanderbom, Kingston, \$1; Mr D. Harris, Toowoomba, \$6; Rev D. Parker, Tenterfield, \$10; Mrs D. Boyle, Kanahooka Point, \$5; Mr L. Bear, Rokeby, \$7; Mr H. A. Shaw, Cremorne, \$5; Dr W. H. Koschade, Bunyip, \$2; Rev J. Goldworthy, Hawthorn, \$5.

Bridgewater teaching mission

Protestant denominations at Bridgewater, Victoria, united in October for a Bible teaching mission led by Rev Geoffrey Bingham, principal of the Adelaide Bible Institute.

Taking part were the Methodist Churches of Inglewood and Raywood Circuits, and the Ang-

lican Church of the Loddon-Raywood Parish. The Rev R. A. Nethercote of Holy Trinity Church was responsible for the administration.

During the weekend Miss Beverly Hayes of Bridgewater (a member of the Bendigo "Gospel Messengers") and the Bridgewater Methodist Youth Choir sang. Mr Bingham taught the congregations two new hymns of his own writing, viz, "The Holy Family" and "Mighty Holy Spirit."

Mr Bingham's theme for the mission was, "Reigning in life by one man Christ Jesus" (Romans 5:17). At the three evening meetings he spoke on Ezekiel 37 "Can these bones live?" "The Holy Family," and on Daniel 7, "The kingdom will be given to the saints of the Most High." The emphasis in all was on the need for purity and holiness of life by Christians.

Such purity and holiness came from the Spirit of God. "The power of the Holy Spirit" said Mr Bingham, "was expected to be the norm in Christian experience; there were no privileged few VIP. Many churches sadly lacked the power, and were more concerned with fetes and guilds and the like. The Kingdom of God was not talks and words but the demonstration of the power of God."

With attendances of between 120 and 130 each night, the Bible teaching and fellowship was an enriching and encouraging experience for many.

SYDNEY PREPARES FOR RADICAL CHANGES

The first session of a new Sydney synod held Monday to Wednesday in each of two weeks in October prepared the ground for a number of radical changes in the life of the diocese.

The 25,000-word report of the Commission on the Parochial Ministry and Organisation was accepted with some amendments and synod instructed Standing Committee to prepare the necessary ordinances to give effect to its major recommendations. (The report was dealt with more fully in the last issue of this paper, page one.)

An ordinance was passed allowing women to be elected to synod but synod changed its mind as expressed last year and

did not permit 18-year-olds to be so elected.

An inner city ordinance was passed which effects further limitations on clergy tenure in these areas since it permits a licence to be revoked under certain conditions.

A report of a committee of inquiry into the wearing of robes was largely accepted after much debate and it permits some measure of freedom.

Part of the Glebe property is to be sold to help finance Cathedral site development and a communications department is to be set up. The question of State aid to help the churches train religious instruction teachers was something of a departure from precedent.

Out of about 850 members, there were rarely more than 500 present at any one time in Sydney's Chapter House. There were many new speakers and the extra day gave a measure of freedom for debate that was worthwhile.

While synod did not show signs of any unusual interest in the presidential address, the Archbishop of Sydney seemed to be giving notice to the church at large that his theological position is firm and clear on the highly ambiguous "Agreed Statement" and indeed on the biblical doctrine of the Lord's Supper. He is one of the three evangelicals chosen to meet with Roman Catholic theologian on these issues a few weeks after synod.

"The Mighty Wind" youth team

Six young people from the State of Minnesota, USA, left the United States on September 4th. They will spend the next four months in New Zealand, Australia and the Orient.

This South-East Asia/Pacific Youth Team, who call themselves "The Mighty Wind" will assist in Christian youth work. They are the 52nd such group to be sent from North America under the auspices of Youth For Christ International, with headquarters in Wheaton, Illinois.

The program of this versatile group will be on a "cultural exchange" basis, consisting of vari-

eties of contemporary and traditional music. They will be featured in high school and university gatherings, coffee houses, clubs, churches, and on radio and TV. The presentations are flexible to fit the occasion, making it possible to communicate most effectively in each situation.

The team is composed of a "Campus Life" leader and six college-age young people from Minnesota. The leader will be available for training, speaking and counselling.

Youth For Christ International is an international, non-denominational, non-political organisation with national programs in 39 countries.

Rise for Sydney ministers

Sydney rectors, curates and deaconesses are to get salary rises following the acceptance of recommended increases by the recent session of synod.

Synod's Stipends Committee recommended an increase in the minimum payable to rectors from \$3,600 to \$3,960, plus adequate provision for housing and travelling expenses.

The Diocesan Car Finance and Insurance Board also recommended new scales for travelling allowances, depending on whether a four or a six cylinder vehicle was used. The minimum scale in each case is \$1,030 and \$1210 and these amounts increase with increased annual mileage covered. The recommendations were adopted by synod.

Australian MU at Gilbulla

Members from 24 dioceses attended the triennial Conference of the Commonwealth Council of the Mothers' Union held at Gil-

bulla Conference Centre, Menangle, NSW, October 5 to 10.

Mrs D. Stuart-Fox of Cairns, North Queensland, chaired the Conference and delegates representing 24 dioceses came from as far afield as the Torres Strait Islands, Papua New Guinea and Geraldton, North West Australia. Included in the Conference were the Young Members' Department of the Mothers' Union accounting for 21 members from 12 dioceses.

The main purpose of the Conference was to discuss recommendations contained in the Commission's report "New Dimensions," which was presented by the Chairman of the Commission, the Bishop of Willesden, to Central Council in England last July. These discussions concerned the objects, extension of the qualification of membership and autonomy.

Full findings are to be reported by delegates to their dioc-

eses. After further study these will be reconsidered at an extraordinary meeting of the Australian Commonwealth Council to take place as soon as practicable after Central Council meets in July 1973.

Rev Barry Burgess celebrated Holy Communion each morning and the Right Rev G. R. Delbridge, Bishop of Wollongong, conducted a Quiet Morning on the Sunday.

Other sessions included departmental reports, motions and resolutions from dioceses and an entertaining and informative evening demonstrating the extent of overseas and social problem activities.

The enthusiasm of the delegates of the Young Members' Department added a note of encouragement to the Conference, and their varied reports displayed their real concern for the problems of young family life in the community.

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