

Reformation and renewal

by Dr Keith Cole, Vice Principal of Ridley College, University of Melbourne.

ON the 31st October 1517 Martin Luther nailed his memorable ninety-five theses to the door of the castle church at Wittenberg.

In themselves, these theses were not particularly revolutionary but rather called for debate on the authority of the Pope to grant indulgences for the deliverance of souls from purgatory. Luther's action, however, sparked off the explosion which shattered the monolithic structure of the medieval church from which emerged the great Protestant denominations of the sixteenth century.

The Reformation in England was different from that on the Continent, being rather a reformation of doctrine rather than a re-formation of church structures, the notable exception being the freedom of the English Church from papal control. In England the complex Latin service books were superseded by the simpler Prayer Book in English.

The second Prayer Book issued in 1552 reflected more accurately reformation doctrine than did the first of 1549 and is substantially the Prayer Book which we have today. The threefold order of bishop, priest and deacon was retained in the new English Ordinal, but interpreted in the light of the Biblical view of the ministry and the reformed understanding of the priesthood of all believers.

Doctrine was expressed in the XXXIX Articles which emphasised the supreme authority of the Bible in matters of faith. Thus the Church of England was reformed by returning to basic Biblical doctrines.

The Church of England in Australia in the twentieth century similarly can find renewal in firmly believing in and constantly bearing witness both individually and corporately to these same great spiritual truths.

Biblical doctrines emphasised at the Reformation

The four central Biblical doctrines emphasised at the Reformation were:

the supreme authority of the Bible in determining matters of faith and conduct; the substitutionary nature of the atoning death of our Lord Jesus Christ; justification by faith; and the priesthood of all believers.

The Supreme authority of the Bible

The Reformation was concerned primarily with the question of the ultimate authority in matters of faith and conduct.

While acknowledging that there was a legitimate place for reason and also for the Church, the Reformers insisted that the Bible was the supreme authority by which spiritual truths were tested. Human reason so often fails and is subjective and the Church through the sin of its members varies in its judgments. The Bible, however, stands supreme as the objective revelation of God to man in creation and history, in the person and work of the Lord Jesus Christ, and in the gift of the Holy Spirit to His Church.

The supremacy of the Bible for doctrine is seen in Article VI, which states: "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein nor may be proved thereby is not to be required of any man that it should be believed as an article of the faith or be thought requisite or necessary to salvation."

Similarly, Article XX states: "The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: And yet it is not lawful for the Church to ordain anything contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another."

Thus for the Reformers the Bible is the supreme authority

for Christian faith and conduct, sufficient for salvation, and the standard by which the Church must ever reform itself and judge its traditions.

The substitutionary nature of the atoning death of our Lord Jesus Christ

The Reformers also emphasised the substitutionary aspect of the atoning work of our Lord because of the same strong emphasis given to it in the Bible. Jesus said that He himself was "to give His life a ransom for many," and at the Last Supper spoke of His body being given and His blood shed for His disciples. The burden of the apostolic preaching was that Jesus died for our sins and was raised for our justification.

St. Paul emphasises the theme "while we were yet sinners Christ died for us" when he wrote to the Romans, and "He died for all that those who live might live no longer for themselves, but for Him who for their sakes died and was raised" was what he told the Corinthians. Similarly, Peter wrote, "Christ also died for sins once for all the righteous for the unrighteous that He might bring us to God."

These are but a few of the many examples which could be given of the New Testament interpretation of the death of our Lord Jesus on the cross, emphasised by the reformers as reflected in the words of our service of Holy Communion, "who made there (by his one oblation of himself once offered) a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world."

Justification by faith
The doctrine of justification by faith in the atoning work of our Lord was the theological and spiritual foundation of the Reformation.

For Martin Luther it was the key which opened the door to an understanding of the grace of God. His love and His righteousness and the means whereby sinful and guilty man is accounted righteous before God. This great truth was reaffirmed in Article XI of our Church which says: "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not of our own works and deservings."

This article directs us to the Homily of Justification which outlines the Biblical basis of the doctrine. All have sinned and fall short of the glory of God, therefore can no man "by his own acts, works and deeds, seem they never so good, be justified and made righteous before God. . . This is that justification or righteousness which St. Paul speaketh of when he saith, 'No man is justified by the works of the law, but freely by faith in Jesus Christ.'"

The doctrine of justification by faith is the very foundation of all Christian life and experience in every age for it is only when this is understood and known can there be any peace, power and progress. Are we in the Church of England in Aus-

tralia today faithful in our proclamation of this central reformation doctrine which lies at the very heart of the New Testament?

Priesthood of all believers

Those who are justified by faith offer to God through our Lord Jesus Christ the sacrifice of praise and thanksgiving. More they offer unto Him their souls and bodies, to be a reasonable, holy and living sacrifice.

This ministry is the priesthood of all believers always spoken of in the New Testament in a corporate sense. The New Testament writers emphasise that the priesthood of our Lord is unique. As he is the only and all sufficient mediator between God and man and his death is the only sacrifice for sins, it follows that the distinctive functions of the ordained ministry are not sacerdotal but pastoral, and while the Holy Com-

munion service is the proper occasion for worshippers to offer praise and thanksgiving, themselves and their gifts, these are their responsive offerings as members of the priesthood of all believers.

Reformation and Renewal

The divine agent for the renewal of the Church at all times in her history is the Holy Spirit. This was evident at the Reformation. This must also be evident today.

In the great ecumenical movement, in the newer concepts of mission and evangelism, and in the concerted effort for relevant communication at the present time there must be the realisation that their effectiveness depends on the faithfulness of the church in believing and mediating those fundamental Biblical principles which were reaffirmed at the great renewal of the Church during the Reformation.

REFORMATION AT STAKE TODAY

(Continued from page 1)

probably believe the same! On the New Zealand scene, it is disturbing to find that reference to the sufficiency of Holy Scripture is being quietly set aside, and vague nebulous statements are being put in their place.

In the document "The Faith we affirm together" which is the proposed basis of union for the five negotiating churches, there is no explicit statement relating to Scripture as regulating doctrine in the church. It is spoken of only in terms of "Guidance of the Holy Spirit," or "the Church having a right" to formulate, adopt, modify and interpret supplementary doctrinal statements, always in agreement with the word of God received in the Bible and witnessed to by the creeds of the church. Final decision in all matters of the faith is the responsibility of the Church."

This is a far cry from Articles VI and XX. Incidentally, the wording of Article VI was proposed as an insertion in this document at a recent diocesan synod and rejected. The phrase "Which is the Supreme Rule of Faith and Practice" was inserted. However, after the words "Received in the Bible . . ." (above) to be effective, of course, this would have to be passed in the numerous governing bodies of the five churches.

There are many other spheres where the battle must go on; but these are two areas where Reformation principles are at stake.

It behoves all those who desire to see the Gospel enthroned in the Church today, that she may be an instrument of the Holy Spirit for revival in the land, to do all that they can humbly and faithfully to ensure that the Church will "stand fast in the liberty wherewith Christ has made her free." (Galatians 5:1)

Books from G.B.R.E.

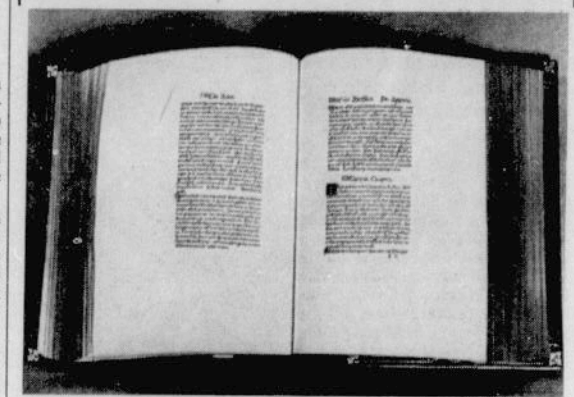
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The religious needs of educationally subnormal children. \$1.30.

The above books are all publications of The Church Information Office, and are available from G.B.R.E. Bookshops, 323 Bourke Street, Melbourne, and Cathedral Branch, 199 Flinders Lane, Melbourne.

FAMOUS NEW TESTAMENT



● William Tyndale's New Testament, translated during his exile in Germany, 1524. Only three copies now exist.

THE CHURCH OF ENGLAND IN SOUTH AFRICA

THE Annual Synod of the C. of E. in South Africa met in Capetown from October 9 to 13, 1968. It is 30 years since the scattered C. of E. congregations in the Cape, Natal and the Transvaal came together under a Constitution. At that time there were six churches in Capetown, four in the Transvaal, the extensive African missions and one "white" congregation in Natal.

But the C. of E. had its beginning in South Africa more than 130 years earlier when the Royal Navy and the British Army took the Cape of Good Hope from the Dutch. The Naval and Military chaplains who came with the occupation forces were men who believed that all men needed to be saved, and that the Gospel is the power of God unto salvation.

It was largely due to this that so many of the outstanding officers of those days had a highly Christian faith, and a real missionary vision. These men founded the first congregations in the Cape from which grew St. John's Loynberg, St. Peter's Mowbray and subsequently Holy Trinity, Capetown. In the meantime, Natal had been settled and had become a Crown Colony; and attracted by the wealth of the mines, people had poured into the Transvaal. In both of these territories congregations of the C. of E. came into existence, and missionary work was developed.

It was representation of these congregations that met in Capetown 30 years ago to draw up the Constitution of the C. of E. in S.A. Six of those congregations have subsequently joined the C.P.S.A.

In Capetown only Holy Trinity, with its daughter St. Thomas' was left. However, in the 30 years six new churches have been built there. In the Transvaal 12 new churches have been built. In Natal 19 new churches have been built.

It must be recorded, with sincere regret, that every one of these has been built in the face of the fiercest opposition from

the C.P.S.A. In the past four or five years the attack has moved out of the hands of the humbler clergy to the leaders; a bishop, an archdeacon; and a canon of the C.P.S.A. have joined the clamor.

However, the C. of E. continues the task handed to it by the founders—the inward task of realising that all men need to be saved — and the outward, declaring the Gospel "which is the power of God unto salvation."

U.K. REUNION
Responding to a questionnaire circulated by the Evangelical wing of the Anglican Church, some 850 clergymen have indicated they would not be willing to take part in the Anglican-Methodist service of reconciliation proposed when the two communions unite. Some 3,600 Evangelical clergymen were polled, 1,200 replied, and 850 said they could not take part in the service. — E.P.S., Geneva.

THEY SAY

The phenomenon of human regress is no less to be reckoned with than the phenomenon of human progress.

—Paul S. Rees, World Vision.

I give you a commission. Cast the dumb spirit out of the Church of England.

—Prestbendary Wilson Carlisle.

So, you see, in such an "off-centre" world it may be the highest compliment to be called "abnormal." It could be one of the sure indications that we are truly living for God.

—Rev. Reg Hanlon, Chatswood, N.S.W.

If a minister fails in some job you think important, it's not because he is uninterested, it is because he, too, has human limitations. If there is a job not being done, maybe you are the one who should be doing it.

—Rev. George Robinson, Willoughby, N.S.W.

"Too much of the time of the laity is taken up with 'church' activities, and with keeping the show going. What the Church needs is a laity, properly equipped, to go out into the world to bear witness in those places where men's minds are influenced and decisions are made, to be the caring community in the neighbourhood, and to be active in local and national politics."

I have found that becoming a deeply committed Christian does not keep one from being fully aware of beauty in the opposite sex. And I do not think this recognition is in any sense sin or is an indication that one needs a spiritual check-up.

You cannot keep the birds from flying over your head, but you can keep them from nesting in your hair.

—Martin Luther.

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THE AUSTRALIAN CHURCH RECORD

THE CHURCH OF ENGLAND NEWSPAPER—EIGHTY NINTH YEAR OF PUBLICATION

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Mainly About People

Captain John Dewdney, who has been responsible for editorial and publication work for the Church Army in England since 1954, has been appointed Dominion Director of the Church Army in New Zealand. He succeeds Captain Swift who has been appointed director in Australia. Captain Dewdney will take up his post in Auckland early in 1969.

Dr W. E. Shewell-Cooper, World Clans' Chief of the Campaigners, an Anglican youth movement will visit Australia this month while on a world tour. In Tasmania he will meet a Campaign Chief who hopes to become Hon. Organiser for Australia and he will preach in St. Andrew's Cathedral, Sydney. His wife, who accompanies him, is an Australian.

Rev. William H. Ostlins, rector of St. Barnabas', Roseville East (Sydney) since 1962, has been appointed chaplain of the Royal North Shore Hospital as from April 1, 1969, when the Rev. Charles M. Kemmis resigns after nine years' service.

Rev. Keith Gowan, rector of St. Mary's (Sydney) since 1962, has been appointed rector of St. Luke's, Miranda.

Rev. Harry E. Cole, formerly rector of Bridgewater (Bendigo), has been inducted to the parish of Eimora.

Rev. Canon Leonard C. Bailey, rector of Hillston (Riverina), has been appointed rector of Corowa.

Rev. Raymond W. Ginn, in charge of Lake Cargellico (Riverina) has been appointed rector of Tocumwal from October 4.

Rev. Arthur R. H. Graves, rector of Bluff Point (North-west Australia), has resigned and returned to England.

The Rev. J. Ozanne, from the Ballarat diocese, has been appointed curate of St. John's, Mudgee (Bathurst).

The Rev. John B. Neville, rector of Terril (Newcastle) has resigned the parish as from November next.

Rev. John R. Greenwood, rector of St. Stephen's, Coorparoo (Brisbane), has accepted an invitation to attend the Asia-South Pacific Congress on Evangelism to be held in Singapore in November.

THE AUSTRALIAN CHURCH RECORD

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WOLLONGONG CLERGY

Clergy of the rural deanery of Wollongong, N.S.W., met for two days at Gilbulla, Menangle, on 1st and 2nd October.

Two studies in practical aspects of the parish ministry were taken by Rev. Owen Dykes, of Turramurra, Dr Peter Martin, of Gladesville Psychiatric Hospital, spoke on "The Dying Soul of Twentieth Century Man," giving insight into the role of Christianity and psychiatry as they both seek to bring men fulfilment.

Widely differing opinions were revealed during a forum on the problems of the re-marriage of divorced people.

PRAYERS FOR 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.

Eternal Father, we give you thanks and praise for all the generations of the faithful, who, having served you here, are 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.

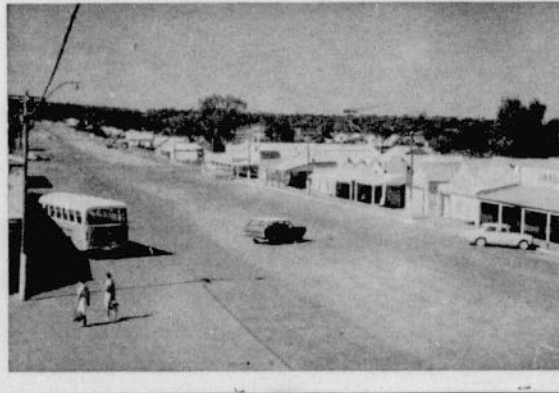
O Almighty God, who rules in the affairs of men and gives power to whomsoever you will; we give you high praise and hearty thanks for those leaders in church and State by whose devotion and sacrifice the Reformation of the church was established; grant that there may never be wanting a supply of people who with purity of faith and singleness of heart will so devote themselves to your Eternal Truth that they may prosper the cause of your gospel, and by their example and witness win others to that cause, for the blessing of all mankind; through Jesus Christ our Lord. Amen.

ANNIVERSARY ON GOLDFIELDS

NORSEMAN is the site of one of the richest reefs of gold in the Southern Hemisphere.

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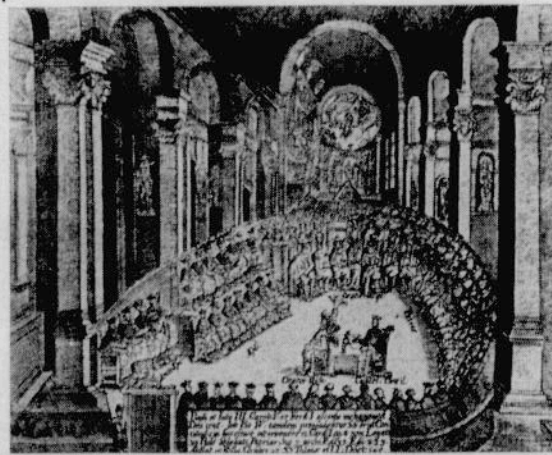
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TWO NEW DIOCESES FROM SYDNEY

BOTH Wollongong and Parramatta areas are to become separate dioceses from Sydney by resolutions passed at the Synod held 14th to 18th October. St. Michael's, Wollongong, is to be the cathedral of the diocese of Wollongong which will come into being within ten years.

Meanwhile, a coadjutor-bishop will be appointed to live in the area and a committee will be set up to plan a diocesan structure.

The new diocese will include parishes in the rural deaneries of Wollongong, Berrima, and the parts of Liverpool rural deanery covering the parishes of Camden, Campbelltown, Cobbity and Denham Court and Engadine from the rural deanery of Sutherland.

The proposed diocese to include Parramatta and the western parts of Sydney diocese to Lithgow and Wallerawang includes large new centres of population like Mount Druitt and Penrith.

Both Parramatta and Penrith were discussed as possible seat cities. Acting upon problems raised in the Archbishop's charge, synod agreed to investigate the proposal and the appointment of a coadjutor-bishop to live in the Parramatta area to foster the proposed diocese. It may include substantial parts of the rural deaneries of Parramatta, Liverpool and the Hawkesbury and the rural deaneries of Prospect and the Blue Mountains.

DEACONESS HOUSE
 The Archbishop's charge also called for a closer integration of Deaconess House with synod and for much more support for the work of Moore Theological College.

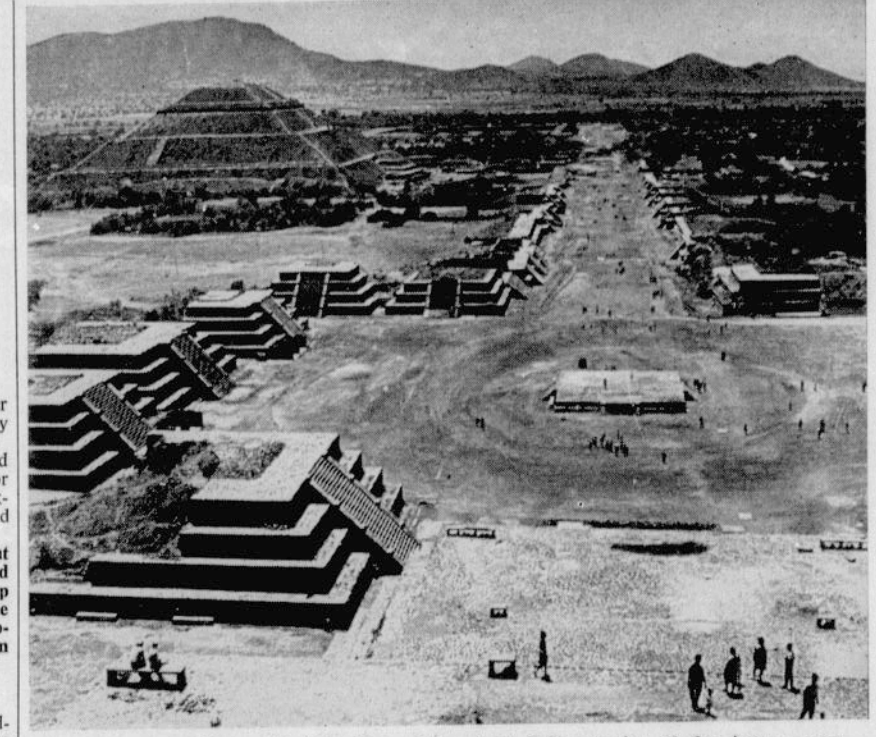
This third session of the 34th synod of the diocese was a most happy one, without a single note of bitterness, with much good humour and the debates were often of a high order.

Many controversial issues were introduced and it was interesting to see that they were never decided on party lines.

Perhaps the most controversial was the motion to permit women to become members of synod. It was debated at length and in some cases, with more heat than light. But it got through by 31 votes. It means that Sydney may have women in synod by 1972.

The motion to limit tenure of clergy to seven years with permissible extensions to ten years introduced by Dr Neville Babage aroused no violent objections but was not voted on. More may be heard of it next synod. A motion that the diocese observe

Sunday, November 24, is to be observed as a day of prayer and giving for foreign missions throughout the diocese of Adelaide.



The famous Pyramid of the Sun, sixth century B.C. remains of the Aztec or an earlier civilisation near Mexico City, venue of the XIXth Olympics.

N.Z. POLICY CHANGE

(Christchurch, New Zealand)
 Following criticism from the Rev. Ronald M. O'Grady, 38, assistant general secretary of the New Zealand National Council of Churches, the New Zealand Government has rescinded its decision to withdraw contributions to the United Nations refugee aid programs, it was announced here.

Editorial writers of leading national newspapers took the government to task following Mr O'Grady's disclosure.

It is understood the government decided to withdraw contributions to the program owing to New Zealand's economic condition.

In announcing the decision to continue supporting the aid program following the editorial outburst, a government statement said "the steady improvement in the country's balance of payments" made the decision possible.

LINK WITH EARLY TASMANIA

St. Matthew's Church, Rokeby, recently celebrated its 125th anniversary. Planned during the rectorship of the famous galloping parson, Rev. Bobbie Knopwood, he did not live to see it dedicated by Bishop Nixon in 1843.

Knopwood was the first rector of Clarence Plains, of which Rokeby was then a part. Today, it is in the parish of Sandford, and whose rector is Rev. Charles Fehre. St. Matthew's has many links with founders and pioneers of the colony of Van Dieman's Land, as it then was called.

Knopwood was the first chaplain to the colony, accompanying Lieutenant-Governor David Collins in 1803. He was rector of Clarence Plains from 1826 to 1843. He took the first service at Rokeby in 1821.

Archdeacon Thomas Hobbes Scott chaired the public meeting called to decide on building the church. He was then archdeacon of N.S.W. Archdeacon Hutchings laid the foundation-stone in 1840.

It was designed by convict architect, James Blackburn, and was built of local stone. It is gothic perpendicular in design with a square tower and it is noted for its fine interior woodwork which is of cedar. The pipe organ was originally used in St. David's Cathedral, Hobart, and is now undergoing restoration.



Archbishop Loane and Bishop Hulme Moir at the opening of the new Australian headquarters for the Church Army at Belrose, N.S.W.

U.S.-CANADA BISHOPS MEET

AUGUSTA (Georgia). — Bishops of the Anglican communion in the U.S. and in Canada held their first joint meeting on October 20-24.

Some 35 to 40 bishops from Canada met with the House of Bishops of the Episcopal Church in St. Paul's Church here.

Agenda items included assessment of the 10th Lambeth Conference of Anglican Bishops which met in London in August, and of the Fourth Assembly of

the World Council of Churches. Social issues common to Episcopalians and Canadian Anglicans were discussed, as well as such common interests as overseas development, inter-communion with non-Anglican churches and relations with the Orthodox and Roman Catholic churches.

The two groups held separate meetings to conduct business affecting their respective churches.