

# General Synod debate on Draft Prayer Book

MAINLY ABOUT PEOPLE

CANBERRA-GOULBURN  
Chaplain J. G. Leonard, presently at RAAF, Fairbairn, was advanced to the priesthood and Mr R. J. Salway was ordained on 24th August. Mr Salway will be Deacon-in-Charge for the new Special District of South Queensland. Both men are former Methodist ministers who offered for the Anglican ministry when the Uniting Church came into being on 22nd June.

Rev Michael Vercoe, of the parish of Adaminyah has been appointed Rector of Braidwood with effect from late September.

WANGARATTA  
Rev D. Nichols, Rector of Myrtleford, has been elected Rector of Numurkah.

A former Franciscan brother and INSTEP trainee, Ross McAuley, was ordained for the diocese of Wangaratta at a service at Christ Church, South Yarra, on August 14.

SYDNEY  
The Rev Jack and Vicki Normand left Sydney on 30th August for Language School in Nairobi. Travelling with them is Helen Duncan who is returning to her work as Administrative Secretary in the Diocese of Nakuru.

The Induction Service of the Rev C. N. Steele at St Hilda's Church, Katoomba, is to be at 8 pm, Friday, 30th September.

Rev J. Wyndham, Curate at St John's, Darlinghurst, has been appointed acting Curate-in-Charge of St Paul's, Belfield, from December 1.

Rev B. Richardson, Rector of St Matthew's, Manly, has been appointed Rector of St James', Turrumurra.

WILLOCRA  
Rev R. Niehus, Rector of Maitland, has resigned to become Rector at Robinvale in the Diocese of Bendigo from the end of November.

The General Synod of the Anglican Church of Australia recently passed a canon authorising for use a new Australian Prayer Book.

The 210 members of Synod, representing 3 million Anglicans in Australia, debated 720 pages of text in six hours, and finally passed with remarkable agreement the whole book.

It passed almost unanimously — with only one person dissenting — the canon under the "ordinary bill" provision provided by the Church's Constitution. This means that "An Australian Prayer Book" is now authorised for use. Each diocese in Australia must ratify its use within that diocese.

In introducing the "ordinary bill" provision, Bishop Cecil Warren of Canberra and Goulburn said: "The most exceptional care has been taken, while moving steadily forward with the matter of prayer book revision, to consult the Church at every stage, with revised forms of service and statements of intention in the General Synods of 1966, 1969 and 1973."

He outlined the consultations Australia-wide held over the past year on the Draft Book, and said: "The intention of the special bill procedure has already been amply met, in advance, by those of us who have worked on this measure."

Where the "ordinary bill" procedure required three-quarters of each House, when it came to the vote, the lay and bishops' votes were unanimous, and clergy voted in favour 85 to 1. There was prolonged and enthusiastic applause at the result.

At that point, the Acting Primate, Sir Marcus Loane, said: "I would like to take this opportunity of expressing thanks to Bishop Warren for the tremendous trouble he has taken in preparing for this long debate. We all appreciate the thoroughness with which he has tried to cover every aspect."

"We should also express thanks to the Bishop of Rockhampton and the members of the Liturgical Commission for all the work they have done since the General Synod came into being."



Bishop Donald Robinson

Archbishop Loane said later: "The passing of An Australian Prayer Book through the General Synod represents a milestone of consensus for the Australian Church."

"The seven-hour debate on the Draft Book was conducted with courtesy and respect for the various traditions in the Church. It is a tribute not only to those who worked beforehand on the Prayer Book, but also to a new spirit of Christian

fellowship and unity in the Australian Church."

During the committee stage a number of amendments to the Draft were made. These included a deletion of the ICET texts and the inclusion of the Creed of St Athanasius. Moves to include the preface to the Ordinal from the Book of Common Prayer 1662 were defeated.

Following confusion as to the outcome of debate on the Lord's Prayer, Bishop Geoffrey Parker (Newcastle) successfully moved for the recommission of the motion to include "Lead us not into temptation" — which appeared to have been rejected earlier by the Synod. A majority was found to be in favour of "Lead us not into temptation" — moved originally by Bishop Don Robinson of Sydney. Voting was 97-85.

This supersedes a previous report that the Synod had approved the use of the phrase "Save us in the time of trial."

## AUSTRALIAN HYMN BOOK TO BE RELEASED

The Australian Hymn Book, an inter-church venture, will be released publicly on September 26, and dedicated the same day in a National Dedication Service in St Andrew's Cathedral, Sydney, at 12.45 pm.

The churches sponsoring the publication will all be represented in the service. In addition to congregational singing from the new book, music will be supplied by the Cathedral chorists and the Exponent Brass Quintet of Sydney.

At a reception afterwards in the Sydney Town Hall, a special presentation of copies of the Hymn Book will be made.

The new book will be demonstrated on Friday evening, October 7, at the Pitt Street Uniting Church, Sydney. Ninety minutes of congregational hymn singing with introductions and explanations will commence at 8 pm. Two members of the Hymn Book Committee, the Rev Henry Wells and Canon Lawrence Bartlett, will be in charge of proceedings.

The publishers of the Hymn Book, William Collins Ltd, have announced that the first printing of the Australian Hymn Book is now fully subscribed. Orders will be dealt with in order of receipt, and will be supplied from the second printing due out by the end of November.

## ACL PRE-SYNOD CONFERENCE AT MOORE COLLEGE

A Pre Synod Conference has been arranged by the Anglican Church League for the Moore College Common Room, Carillon Avenue, Newtown, at 8 pm, on Friday, 30th September.

"With some topical issues to be discussed and adopting canons from General Synod to be considered, there is scope for a lively debate at the Conference and the evening should be most profitable," organiser Rev Gordon Robinson said.

The subject of the new Prayer Book will be considered and Rev Peter Watson who is on the Archbishop's Liturgical Advisory Committee will be present to share with those who gather.

Legal questions regarding regulations and use of the new Prayer Book are matters that have exercised the mind of many. This side of the Conference will be handled by Mr Tony Greenwood. The legal involvement for Synod, Parishes and individuals in relation to other matters like the Ordination of Women and the use of Surplice/Robes can also be considered.

The Conference is open to all who wish to attend. Proceedings will be rather different from usual. No papers will be presented, but Mr Watson and Mr Green-

## ARCHBISHOP TO VISIT UPPER HUNTER

The Archbishop of Sydney, the Most Reverend Sir Marcus Loane and Lady Loane, will pay a visit to the Upper Hunter area between Saturday, September 17, and Thursday, September 22. They will be accompanied by The Canon Missioner of the Diocese of Newcastle, Canon Eric Barker.



Archbishop Sir Marcus Loane

Arriving at Murrumbidgee on Saturday 17, they will attend a dinner at 7.30 pm at which the Archbishop will speak.

On Sunday, September 18, at 9.30 am, a Liturgical Reception and Holy Communion Service will be celebrated at St Luke's, Scone, for Aberdeen and Scone Parishes. The Archbishop and Lady Loane will have lunch at Gundy and attend an informal Evensong afterwards.

On Monday 19th the Archbishop will meet with the clergy of the Upper Hunter Deaneary at 10 am at St Alban's, Muswellbrook, whilst Lady Loane will meet with the Clergy Wives. They will all meet together for lunch and the Archbishop will preach at a Festal Evensong in St Alban's Church at 7.30 pm.

Tuesday, September 20, will be spent in the Denman Parish. They will be met at Wybong Church at 10 am by the Shire President then will go to Widden Valley for Thanksgiving Service at 12 noon to mark the Centenary of the Widden Church.

During the afternoon an inspection will be made of Widden Stud and Rosemount Vineyard. Deman and Merriwa people will meet together for a service in St Matthias' Church, Deman, at 7.30 pm, at which the Archbishop will preach.

The Archbishop and Lady Loane will attend a Synod Smorgasbord after this service and will leave for Sydney later that night.

## Archdeacon to retire

Archdeacon Clive Goodwin, MBE, will be farwelled on September 15, 1977, on his retirement as Executive Chairman of the Church of England Retirement Villages.

It is expected that as many as 700 of the "villagers" will attend a Service of Thanksgiving conducted by the Archbishop of Sydney at 10.30 am in the Chapel of St James', Mowl Memorial Village, Castle Hill.

Archdeacon Goodwin, 69, was ordained to the Anglican ministry in 1932. He served as a Missions to Seamen chaplain and military chaplain as well as in parishes. Since 1964 he has been Executive Chairman and Director of the Church of England Retirement Villages.

He will continue to be Rector at St Philip's, Church Hill, Sydney — the church at the end of the Harbour Bridge.

The network of 12 Church of England Retirement Villages have more than 2000 residents.

## SYNOD REPORT

From page 1  
Ecumenical Council. If this becomes possible, it will also assist the servicing of the national church operation.

The Bishop of Armidale, Right Rev Peter Chiswell, proposed a resolution asking The Doctrine Commission to examine the theology of ordination as set out in the Scriptures and the formularies of the Church of England, especially with regard to the appropriateness of laymen and deacons being given episcopal authority to celebrate the Sacrament. The motion was passed with the reference to celebration of the sacrament omitted.

There were political overtones to Mr Graham's visit, which were noted at his press conference at the conclusion of the trip. In response to a question "Have you changed your opinion about Communism?", Graham replied, "I have not joined the Communist party, nor have I been asked to, but I think the world is changing and both sides are beginning to understand each other more." He said the governments of the secular societies are adjusting to the fact that the church exists and are recognising the importance of the church.

He was asked about the possibility of the United States returning the Hungarian crown that was removed at the end of World War II and is an important

symbol to the Hungarian people. Graham replied: "Naturally, I have been aware of this problem. America keeps the crown at Fort Knox. I have discussed this with two or three people here and will discuss it with friends in America, but I have not been asked by church officials nor by government officials to do anything about this for them."

Graham said he had no definite plans to visit other Soviet Bloc countries. "But if we receive a formal invitation from those who have discussed it with us," Graham said, "we will most likely accept it. I have to remember that God loves everybody and the Gospel is to the whole world and this is an important part of the world."

The Reverend Sandor Palotay, President of the Council of Free Churches, which invited Mr Graham to visit Hungary, said "I am persuaded that the non-believer environment around us has had an opportunity to learn and experience such a characteristic of Christianity, such an important witness of Christianity in the person and service of Dr Graham which has been unknown so far."

Palotay denied the Graham visit had anything to do with the Helsinki Agreements on Human Rights, but, "We Hungarian church leaders are fully aware that without the spirit of Helsinki this visit could not have taken place."

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# HISTORIC CRUSADE IN HUNGARY

Evangelist Billy Graham concluded his week-long preaching mission to Hungary, saying all five of his reasons for coming here had been more than fulfilled.

His first reason was to preach the Gospel of Jesus Christ. He said he had the opportunity to bring five evangelistic messages in which he gave invitations to accept Christ... "and hundreds of people have given their lives to Christ."

Everywhere he preached he had overflow crowds. He preached in three different cities: the capital city of Budapest, the Calvinistic Centre of Debrecen in Eastern Hungary near the Romanian border, and the Roman Catholic stronghold of Pecs in southern Hungary.

The second reason was to meet with church leaders. He said he had the privilege of giving three major addresses to church leaders: to the Council of Free Churches, The Ecumenical Council of Churches, and at the joint opening sessions of theological seminaries.

In addition, Graham said he had long discussions with the Bishops of various denominations and with the Jewish leadership of Hungary. He said he had never been to a country where he had met with the church leadership in so short a time.

Mr Graham said he had come to see how the church exists in a socialistic society and he had learned many things: people can come to church and freely worship God, there were no preconditions or restrictions on his preaching at any time, and he was informed by church leaders about the challenges, opportunities and problems they face, "and", Graham said at a press conference, "I think I can report that the church is very much alive in Hungary."

Mr Graham said he had come to build bridges. As one example, he said Reformed Bishop Tibor Bartha had accepted his challenge for more evangelism in Hungarian churches and Graham accepted the Bishop's challenge to work more for reconciliation between people of various churches and also the peoples of the world.

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schedule for his visit. In addition to the five evangelistic messages and the three public meetings with church leaders, he had lengthy dialogues with pastors and church officials, carried President Jimmy Carter's personal greetings to Deputy Prime Minister Gyorgy Aczel and to His Excellency Imre Miklos, President of the State Office for Church Affairs... visited a 46,000 acre collective farm... a Budapest factory, and was guest of honour at a reception at the US Embassy by Ambassador Philip Kaiser.

In addition to Mr Graham's preaching, other Team members, Cliff Barrows, T. W. Wilson, John Akers, and Denton Lotz, preached in a number of churches. Graham's wife, Ruth, made several appearances. Singer Archie Dennis and pianist Tedd Smith were well received by the Hungarian audiences.

Mr Graham was aided by Dr Walter Smyth who on previous visits to Hungary had made the arrangements for this visit, and by Dr Alexander Haraszti, whom Graham called one of the best interpreters he has ever worked with.

Christians from Czechoslovakia, West Germany, Poland, Romania, Sweden, France, and the Soviet Union attended some of the meetings, indicating the impact of the Hungarian preaching mission reached all of Europe.

## MINISTERS IN ENGLAND JOIN TRADE UNION TO PRESS FOR WAGE RISE

One hundred vicars have joined a trade union to press for higher wages in the Church of England, in England.

But the Church Commissioners point out that although they met the clergy's deputation this was in no sense a recognition of the Association of Scientific, Technical and Managerial Staffs to which the 100 vicars pay £18 a year in subscription fees.

## ANGLICAN CLERIC JOINS ACC STAFF

The Rev Martin Chittleborough, Anglican minister from St James', Waikerie, South Australia, has been appointed as the new Secretary of the ACC Division of World Christian Action.

Mr Chittleborough brings 8 years of experience in Papua New Guinea to his new ecumenical position. Having moved to PNG in 1966, he served for 6 years as a Parish Priest in Aghenambo, and for the last 3 years was Archdeacon of Northern Papua.

In 1972, Martin Chittleborough was awarded a WCC scholarship and spent two years in African studies at Kingsmead College, Selly Oak, Birmingham, UK. In his studies, he focussed on Political Sociology of developing countries and Social Anthropology. Subsequently he returned to Papua New Guinea to be Director of the Christian Training Centre and Director of Religious Education in Popondetta, till he left PNG in 1976.

Mr Chittleborough obtained a Bachelor of Arts degree from the University of Queensland before undertaking theological training at St John's College, Morpeth. He spent a further year studying at the Australian Board

of Missions Training Centre, the House of Epiphany in Sydney before becoming Priest-in-Charge of the Parish of Meningie, South Australia.

From his experience in Papua New Guinea, Martin Chittleborough says he "has developed a deep love and concern for the Third World". His work in Papua New Guinea has also given him an understanding of the problems of development assistance from the receivers' point of view which will no doubt be of great value to him as he takes charge of one of Australia's largest donor agencies.

Married with two children, Mr Chittleborough is a keen pilot and especially enjoys glider flying. He also lists carpentry as a hobby which is well in keeping with biblical tradition.

Mr Chittleborough will take up his position as Secretary of the Division of World Christian Action in January next.

The Association of Clergy is "not in the least bit happy" about the ASTMS taking over. "The ASTMS is far too much to the left for our liking," said a spokesman.

The Manchester branch is the strongest of the ASTMS members. Membership is 98 per cent Church of England. Two of the 100 are Methodist ministers, one of whom lives in Belfast. They hope, through ASTMS, to increase their pay.

Mr Tansley said: "We met the Church Commissioners and asked that the minimum stipend for 1978-79, which operates from next April, should be set at £3026."

"Hospital chaplains, prison chaplains, chaplains in the armed services get far in excess of what the parish vicar receives, possibly because they are paid by the Government. They all receive well in excess of £4000 a year."

The rival, non-union Association of Clergy, with 140 members is to meet the Commissioners on September 23, to discuss the same subjects.

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## 2,000 HEAR F. F. BRUCE

Over two thousand people attended the five lectures given by Professor F. F. Bruce at Moore Theological College this month.

Professor Bruce was brought to Australia by the Friends of Moore College to inaugurate what will be a regular series of lectures at Moore College.

The purpose of the lectures is to allow clergy and theologically informed lay people to hear some of the world's most distinguished evangelical scholars.

Professor Bruce's lectures were centred around the themes Promised beforehand though His prophets — The Old Testament in the New.

They will be published next year by Paternoster Press. Cassette tapes of his lectures are available from Moore College.

Dr Peter O'Brien, secretary of the organising committee said he was very grateful at the size of the response and the warmth with which Professor Bruce's lectures were received.



- Legalisation of casinos — by Rev Alan Walker — Page 2.
- On and off the record — by David Hewetson — Page 2.
- Exclusive interview with F. F. Bruce — Pages 3 & 7.
- Study of crucial texts in the women's debate — by Dr Bill Dumbrell — Pages 4, 5, & 8.
- Limiting God — by Lesley Hicks — Page 5.
- An innocent abroad — by Donald Howard — Page 7.

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# NOTES & COMMENTS

## Casinos

There are no prizes for guessing what Mr Lusher's Casino Inquiry would recommend. We all knew the inquiry was a farce from the start. Now Mr Wran, with his well-known charm, says that the Casinos will only be for the North Shore and Eastern Suburbs "silver tails", knights of the realm and car salesmen who have sold a few Rolls Royces.

What reason can the Labor Premier have for wanting to pander to the tastes of knights of the realm and Rolls Royce gentry? What really is the undisclosed influence which is motivating Mr Wran to keep on riding this casino hobby horse?

This serious question has not yet been probed but it should be. When he opens his exclusive Lusher-type casinos which will cater only for the "silver tails", will Mr Wran enforce the law and close the illegal ones that cater for the rank-and-file?

Mr Wran is a Queen's Counsel. He is the Premier of NSW and the Ministerial Head of the Police Force. Yet he continues to give the Green Light to the illegal casinos. His legal ones, however exclusive their clientele, will eventually proliferate as the TAB has done.

The Liberals failed during their 11 years in Government but that is a poor excuse for Mr Wran's casino proposals.

## WHY OPPOSE CASINOS

By ALAN WALKER

We plead today with the Parliament of New South Wales to reject the legislation of gambling casinos. We urge the Labor Party to abandon a plan which is misguided and mistaken and against the interests of the people.

We ask the Liberal Party to maintain its opposition, using its majority in the Upper House to throw out a measure which is being foisted without mandate on the State.

Why say "no" to legalised gambling casinos? First, New South Wales, of all States, cannot afford either morally or economically further gambling facilities.

The Labor Party is being compromised by the strange obsession of the Premier with gambling casinos. The casino plan has become a political liability to the Party.

The Premier's credibility is under a cloud, in the light of his pre-election promise not to proliferate gambling outlets, until the proposal to legalise casinos is abandoned.

What has gone wrong with a Labor Premier who declares he is catering for "the monied, the Eastern Shoreites, the North-Shorites, Knights of the realm and the like?" The time is overdue for the Government to grapple with the real problems of the people: housing, education and the largest unemployment rate in the country.

Second, the facts and logic of the Lusher Report argue strongly against legalising gambling casinos. After building up a case against legalisation, the Report suddenly somersaults and recommends the establishment of casinos. Mr Lusher is obviously obeying the Premier's direction who had prior to

the enquiry announced legalisation.

The Lusher Report is a powerful argument against legalisation. Listen to these quotations from the Report:

• Clause 100 quotes the United States Morin Commission: "Only in rare instances and extraordinary circumstances should casinos be permitted in a major metropolitan area."

• Clause 102 states: "It seems that mere legalisation as such may not necessarily cause voluntary closure of illegal casinos."

• Clause 359 quotes the Royal Commission of Mr Justice Moffitt: "United States experience indicates that persons connected with organised crime have shown a particular interest in businesses connected with gambling equipment, with gambling legal and illegal."

• Clause 628: "Casino gambling is not merely another form of gambling. It has its particular difficulties and problems... and the most stringent systems of control and supervision have been found necessary anywhere to deal with these problems."

• Clause 652: "Casino gambling is open-ended, is played with great rapidity and velocity... This capacity distinguishes it from other forms of gambling. Casino gambling in the past has had a history of irresistible attraction to the criminal class."

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# ON & OFF THE RECORD

By David Hewetson

## HEAVEN IS FREE DODGEMS

There is a nice fat Ph.D waiting for someone who will analyse contemporary notions of heaven and compare them with the Biblical evidence. Apart from Utopians who want 'heaven' now (and who thus probably do not have too strong a concept of a hereafter-heaven), I think popular views of heaven are often good indicators of people's hopes and aspirations. Sadly enough their views sometimes reveal a concept of a life which is in some degree less satisfying than this one.

### HEAVENLY GEAR

For example, one teenage girl (with a smile, admittedly), told me heaven is where "you run around in a nightshirt and have a lot of fun." I found these two factors somewhat hard to reconcile! Was she thinking of a shroud as the appropriate dress for a candidate for heaven? Or a pyjama party she had enjoyed? Or some half-forgotten reference from the book of Revelation? Heaven did not seem quite to come up to present standards — at least as far as the gear was concerned. But anyway, a lot of fun.

Perhaps closer to the mark was the small boy who, on being told that heaven would be like the best we have on earth only better, asked me whether there would be Dodge cars, and, if so, would they be free? (He shrewdly observed that you can't take your money with you anyway). Parents may feel that Dodgems and their ilk are more likely to be found in "the other place". But, well, I suppose our small friend had had his little touch of heaven whilst in the cockpit and gyrating round the rink.

### POETS' HEAVEN

At least his heaven sounds like a better place for kids than the sterile mausoleum depicted in Rupert Brooke's poem "Song of the Children in Heaven". There, the poor little mites sit on glass floors longing for grass; their toys are confiscated when noise interrupts the celestial calm; they are bidden to "sit still and be good" like so many restless imps in Church.

Curiously enough an even more satirical poem by Brooke about the fish's eye view of heaven is more appealing. The fish meditates: "Good shall come of Water and of Mud," for "there is a purpose in Liquidity" and "the future is not Wholly Dry". He looks forward to "wetter water, slimmer slime" and a place where "never fly comes a hook", and where there are "Paradisal grubs", etc.

Poets can wax satirical about heaven. For example the Australian poet Douglas Stewart in a poem called "Heaven is a Busy Place", quotes a number of suggestions, some innocent enough, others rather mischievous:

"Incessant tinkle of strings,  
And rain for Alice Springs  
Now seven years in arrears.  
Then wind up the clock of time  
Douse the red sun in the deep,  
Put the cat on the moon, and sleep."

### NO DISAPPOINTMENT

Actually the poets who deal in imagery all the time do not always allow to us the same luxury (are they jealous?). Do they really think that we look forward to living in a city made of glass and gems and in which the major occupation is harp-playing?

It does not really sound any better than running around in a night shirt. Better the Dodgems any day! However, let

the imagery of the Bible speak to us as it was meant to and we soon find it contains powerful and evocative visions.

Stephen Travis, writing in "The Jesus Hope" asks the question "What shall we do in heaven?" And he gives the following answer:

"With no timeables to worry about, shan't we just get bored stiff? No, not if love is a mark of the world to come. Love means active self-giving for others, it means service and care. And there's always scope for adventure, for growth and development in love. The details are hidden from us, but of one thing we can be sure: heaven will offer no grounds for disappointment.

"What no man ever saw or heard,  
What no man ever thought could happen,  
Is the very thing God prepared for those who love him."

(1 Corinthians 2:9)"

## The Scriptures speak today...

by Canon John Chapman

2 Cor. 5: 17-6: 1

"Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God."

The apostle Paul was speaking on the grandeur and the permanence of the new covenant ministry. In this part of the epistle he shows the beautiful balance between God's part and our part in evangelism.

- The new creation is all God's work v 17-19**
  - \* If a man is in Christ he is a new creation. Just as God was the creator in the beginning so He is the re-creator. He brings a new man into being.
  - \* God does this through the death of Jesus. He was in Christ reconciling the world to himself.
  - \* He who knew no sin was made sin so we in him might become the righteousness of God.
- God has commissioned ambassadors v 18-21**
  - \* God has entrusted to men a ministry of reconciliation.
  - \* He has appointed men to act as his representatives — his ambassadors.
- We work together in confronting men 6:1**
  - \* What a relief it is to know that we do not initiate the work of evangelism — we work together with Him. Indeed it is because He is at work that we work at all.
  - \* Do pray that God will raise up more ambassadors for Christ and that we will all realise that we are not "alone" in our work of preaching the gospel.

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# F. F. BRUCE TALKS TO CHURCH RECORD

Professor Bruce it's very good of you to make yourself available this way after a very long week and the questions that I have in mind run this way — You've had a very long teaching career spanning something like four decades, if you did it again would you do it differently?

Prof B. No I don't think I would. The way I've done it has worked out in my judgment, very well. The fact that I've spent 12 years of my teaching career teaching classical Greek, has I think made a very positive contribution to the succeeding 30 years during which I have taught Biblical and in particular New Testament

I am very conscious of the authority of the scriptures. Because I have specialised so much in the Pauline letters, I'm always particularly conscious of the authority with which Paul speaks. I mean I feel I have a sort of response to his authority in quite a particular way.

Q. As you recognise, an ongoing difficulty in conser-

If I pre-suppose that a miracle is impossible or that genuine prediction is impossible then those pre-suppositions will control my critical study and the conclusions will be in line with those pre-suppositions. But I see no reason why I should start off with negative pre-suppositions of that kind.

In the critical study of the

principles of interpretation when I have tried to say things which recommend themselves as self evident once they are said. Namely that we should have regard to time at which various parts of the bible were written, the place where they were written, the people for whom they were written. So that if we want to apply to a different situation, something that was said in one situation, we should be sure that we know what we're doing and why we're doing it.

It's not inevitable that something that was said to the people of Israel in one of the Old Testament situations should be directly applicable to the Christian church today.

The historical situation may have differed so much that what was said is no longer applicable in the sense in which it was then said but it is possible I think to show how underlying principles can be discerned, so that when one makes due allowance for the elements of local and temporary application, one can see how there is

**"I am very conscious of the authority of the scriptures. Because I have specialised so much in the Pauline Letters I'm always particularly conscious of the authority with which Paul speaks."**

studies.

Q. You have been very active as a preacher in this period as well. Would you think that your own specialised work has made it difficult to communicate to the average Christian man or woman?

Prof B. I don't think so, in so far as the average Christian man or woman is interested in knowing what the scriptures teach. I've tried in my general teaching ministry to expand the scriptures in such a way as to interest the ordinary Christian and enable him or her to see what scripture means and what is its practical application.

vative circles, is the place that biblical criticism, ie, source, form, literary, historical and redaction criticism, etc, seems to assume today in biblical studies. Could you give us some guidance here as to how areas of criticism of this character are to be evaluated, how we can use their results if we should and in what sense can we do that, if we should?

scripture, due attention must be paid to the testimony of scripture itself and if the testimony of scripture itself is taken into account as one of the bodies of evidence in which are included conclusions, then I think the conclusions will not be at all hostile to the acknowledgment of scripture as the Word of God.

Q. Would you have a word

**"I have never found that the historical critical method in the study and exposition of scripture has been inimical to the appreciation of its authority and inspiration."**

Prof B. Well the various forms of biblical criticism depend very much on the available evidence. A great deal of criticism must be speculative. We can't say dogmatically that this is how, say Matthew compiled his gospel that he used precisely these sources. We may say that the evidence as we see it, points to this conclusion, but we can't say that this is the inevitable conclusion. Other people may and actually do read the evidence differently.

But I have never found that the historical critical method in the study and exposition of scripture has been inimical to the appreciation of its authority and inspiration.

for average Christians who want to apply themselves to more serious bible study other than devotional reading. What principles, for instance, of a general character would you think control biblical interpretation and how would the average person be able to have recourse to them?

Prof B. Well I have given thoughts to average Chris-

a permanent principle which is valid in all sorts of changing situations.

But this of course, has to be spelled out in detail with ever so many examples so that they see exactly what is meant.

Q. Again looking back over your long career now in Biblical study, what would you think would have been the major development in your time?

Prof B. Well I have given thoughts to average Chris-

ty. One major development is I think, a fresh appreciation of the essentially Jewish nature of Paul's upbringing. There was a time when the prevalent view was that, while Paul thought himself a "Hebrew of Hebrews", he was really a "Hellenist of the Hellenists"; and that a great deal of his thought could be explained in terms of a Hellenistic setting.

While a number of works

happy situation to be in Professor. One final word sir, in regard to conservative Biblical scholarship, you'll recognise as we do, that very often it is disparaged. Now for instance, a former colleague of yours, Professor James Barr of Oxford in a recent work on fundamentalism, has some unkind things to say in the course of that book, as to the bias or fairness of conservative

During Professor F. F. Bruce's recent visit to Australia he gave an exclusive interview to the Church Record. In this interview he answers questions by Dr Bill Dumbrell, Vice-Principal of Moore Theological College.

that have been published in the last 30 years have done a great deal to redress this imbalance, and I think particularly of W. D. Davies' "St Paul and Rabbinic Judaism" published in 1948 as one of the books which started this reevaluation. That's just one thing. Then of course the discovery of the Qumran texts has had very considerable influence on biblical study so far as the New Testament is concerned.

Its main impact I think has been on the study of the Johannine literature. It has caused many to recognise that the Gospel of John is essentially Jewish in thought and background.

The scrolls have done for the study of John what other factors have done for the study of Paul as I've mentioned.

Q. A question bearing upon the area on which you worked. You worked predominantly I take it, in secular contexts. Have you for instance experienced any difficulty, any consciousness that you've had to assume two stances here. Namely a professional from Monday to Friday and a private or devotional stance which would be more appropriate to your worship situation on Sunday?

Prof B. No, I have been conscious of no tension at all of that kind. In fact in my experience a secular university provides an especially congenial situation for unfettered biblical study and teaching. In fact I am paid to say exactly what I believe and I can hardly think of any more desirable situation than that. No one says to me, this is what you must believe.

Q. That is certainly a very

Q. Concerning the current controversy over the publication of the book "The Man of God Incarnate", edited by John Hick, how typical is the point of view represented in that book? Do you think that it will gain wide acceptance or will it be rather like the book "Honest to God", ten years ago, which is now almost forgotten?

Prof B. I think that "The Myth of God Incarnate" will have nothing like the impact that "Honest to God" had. There were three books published about the same time on Christology by British publishers. There was this one, there was Professor Moule's "The Origin of Christology" and Howard Marshall's "The Origins of New Testament Christology".

The symposium that you referred to received the publicity it did, largely because of the catchpenny title "The Myth of God Incarnate". I don't know who was responsible for the title, it may have been the publishers. If the book had been called "Seven Essays on

• To page 7

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# Are the Theological Objections to the Ordination of Women Insufficient?

The majority report of the Doctrine Commission recently adopted by General Synod finds no theological objection standing in the way of the ordination of women.

It thus reaches a conclusion which would enjoy widespread support on emotional or sociological grounds today.

To say that I do not agree with the conclusions generally, nor with the report's examination of key scriptural passages in particular is not to recognise the moderate way in which the report presented its findings, and the concern it exhibited at many points to submit to the controlling final authority of Scripture (cf par 39).

In passing I note (par 7) that there was a wide divergence among members of the Commission in regard to the way in which the biblical materials relevant were to be assessed or used and indeed as to whether the biblical contexts bore upon the current equality problem at all.

In view of uncertainties of this character, I am encouraged to hope that an examination of the Report in regard to its use of Scriptural evidence might not be unproductive. I recognise in doing this that the generalities which I will criticise were often rendered necessary by the dictates of consensus.

## THE GENESIS 2 PASSAGE

The report agrees that the opening chapters of Genesis are basic to our theological understanding of the respective social roles of the sexes (par 9), though it is quick to note that each age has interpreted this evidence in its own light.

This latter phrase is, however, irrelevant, for what is important is not what any age may take the evidence to mean, but rather what the text actually meant in speaking to its own age.

The task of the expositor is

then to translate what principles underlay that original meaning intention to the social context of his own age, and the difficulty in some cases of this task is admitted.

I would disagree with the report (and with others) that Gen 2 presents an equality situation. That chapter's concern is to delineate relationships within the general genus of humanity which has been referred to in chapter 1. A natural reading of chapter 2 certainly speaks for some priority being accorded there to the male and it is too much in my judgment to suggest that the limited position of woman in the Old Testament is the direct result of the Fall (Gen 3:16 particularly) and does not express the original intention (par 10).

Certainly, the Fall brings a perversion into the relationship, but Gen 3:16 may be saying no more than that even in the areas where woman as a wife and mother may expect to derive her greatest satisfaction, there will be conflict.

If the close parallels between Gen 4:7 and Gen 3:16 are observed, Gen 3:16 may well be saying more. The analogy may run that just as it was sin's desire to rule over Cain, it will be the woman's desire to rule over her husband, or put the reverse way it will be the woman's desire to reject as a result of the Fall the place within the relationship accorded to the male in Gen 2. I do not press this point but it is not without interest.

To say, as the report does, that the position of women in the OT reflects the Fall and

## DOCTRINE COMMISSION, SCRIPTURAL PASSAGES AND WOMEN

The recent general synod has passed a resolution saying that "the theological objections that have been raised do not constitute a barrier to the ordination of women". The archbishop in his presidential address suggested that "there are serious theological issues yet to be resolved." Many have objected that the Doctrine Commission did not in fact look at the scriptural passages thoroughly enough, that they did not look objectively at them.

Dr William Dumbrell has over the years gained a reputation amongst differing traditions of churchmanship for his scholarly abilities in Biblical studies and for his commitment to the objective exposition of the text.

The Church Record asked him to examine the Doctrine Commission's Report and the relevant scriptural passages to assess whether or not they were faithful to the text. The following is a very thorough and valuable research in answer to that question.

not the ideal is to overlook the fact that the OT is always aware of ideals (and lost ideals!). It knows what sin is and what it does.

The OT in fact continually legislates for ideals and the prophets are ever ready to draw attention to departures from them. We have no warrant at all in my judgment for assuming that the depressed role of woman in the OT was a sociological problem that was either conveniently shelved or not in fact recognised.

Of course we would agree that the OT implementation of relationships between the sexes would not be our own, but this is to say no more than that it expressed principles of relationship in a different sociological context to that of our own.

If the OT is able consistently to understand humanity's role as still to exercise dominion within the Fall (cf Ps 8), it would be a challenge to its theological accuracy to assume that it has no word to say about male abuse of privilege if the func-

tion of Gen 2 is as the report asserts. Further there is a clear reference in the Pauline Epistles to Gen 2 to support a Pauline doctrine of subordination of women.

If it is to be argued (as the report, to be fair, does not) that we cannot use Paul to interpret the OT, then we must ask, why not? Why not indeed, when we freely concede in other areas (Abraham's covenant, doctrine of sin, etc), Paul's fidelity to OT concepts?

## LESS SIGNIFICANT PASSAGES

I do not take up the point of the role of Phoebe in Romans 16:1 nor the question of the interpretation of 1 Tim 3:11 (where whether wives or deaconesses is intended is a neat point). Rather I agree with the report (pars 28-29) that those texts which concern congregational leadership, namely 1 Cor 11:3-16, 1 Cor 14:33b-36, 1 Tim 2:11-15 are crucial.

I note in passing that the interesting Gal 3:28 concerns unity in a salvation experience (oneness in Christ both in regard to law and promise Gal 3:15-29) and not to resolution of sociological imbalances, and that it is hardly correct to suggest as the report does (par 33) that the subjection of wives to husbands in the context of Eph 5:22ff is but a typical example of the mutual subjection expected to one another from all Christians, for this

immediate context of the subjection motif of 1 Peter 3:5.

## THE 1 CORINTHIANS 11 PASSAGE

Crucial is 1 Cor 11:3-16. Here the report (par 32) is difficult to follow. 1 Cor 11:3 details a "headship" of man to Christ. Woman to man, Christ to God.

"Head" there is being used in the transferred sense of 'having authority over' familiar from the OT. The report argues however on this verse that since superiority/inferiority does not inter into divine relationships it cannot enter into human.

Whatever that may mean, it is clear the NT at many points (John 14:28, 1 Cor 15:28) offers a Christological doctrine of the subordination of the Son to the Father, both as incarnate and resurrected Son. True, the use of the sequence, Christ, man, woman, God at 1 Cor 11:3 indicates how the fact of subordination of roles is to be construed, but nothing more than that.

In this situation women were to maintain, even while prophesying or praying, tokens of hair style or dress (hair style most probably, but this is a moot point) which indicate the functional subordination of their sex (there is probably within this passage a studied ambivalence between 'women' and 'wives'). A decision on this does not affect the general course of the argument.

Verses 7-9 appeal to Gen 2 to support this, though the mention of man as the image in v7 may be an analogical reference to Gen 1:27 with the hint that just as man and woman function vis à vis, as humanity, the rest of the creation, so within the relationship of man and woman, man exercises a leadership role — whatever the point may be in Gen 1:26-28 in regard to image, it is clear from that passage that the function of man as the image in the world is to exercise dominion.

The note of man as the image and glory of God and



The General Synod of the Church of England in Australia in session during the debate on women priests, 1977.

will hardly do in the light of the doctrine of headship which is offered in Ephesians 5:23.

Moreover the subordination which is called for in that passage is clearly reinforced by the analogy of the subjection of the Church to Christ.

I further simply refer to the assertion in the report (par 37) that 1 Peter 3:7 is an important context arguing against subordination in that both men and women are 'joint heirs of the grace of life', to draw attention to the demand of the first part of that verse which is to give honour unto the woman 'as unto the weaker vessel' in the

Having enunciated the general principle in v3, Paul then 1 Cor 11:4-6 states the problem to which he is speaking, namely, the department of women who prophesy or pray during public worship (hardly private here), of the congregational function of prophecy in Chapter 14 and note the correlation of 1 Cor 11:2 with 1 Cor 11:17ff where a congregational situation is definitely being pursued; and hardly hypothetically discussed, ie, supposing a woman were to prophesy or pray, in view of the congregational sharing of gifts in 1 Cor 12-14 — note Acts 21:9 and Acts 2:17ff.

## Historic Church buildings

Sir, Sydney Diocese has its share of ecclesiastical buildings and sites of architectural and historic merit. A policy is lacking for we see some buildings sold, others closed, others feebly operating while the fabric of the structures degenerates.

The creation of an authority is surely overdue. In each instance the time will arise when action will be taken whether for disposal, redevelopment, restoration; to suit a variety of purposes, e.g., historic, performing arts, or university use.

Further, funds generated from the sale of Glebes should be earmarked in the event that public funds flow.

H. SADLER, Peakhurst.

• To page 7

woman as the glory of man of 1 Cor 11:7 raises detailed question but only summary judgements may be offered here.

By assuming headship within the relationship man is assuming the role proper to his created function and he thus glorifies God. Within the same notion of headship, woman, standing in proper relationship to man brings honour to or glorifies man. In short verse 7 is moving within essentially the same framework as v3.

Verse 10 summarises the argument so far. Prophesying or praying, a woman must still be rightly related. In some sense (v10) she stands in the presence of the angels, either because they are understood to be guardians of the created order (so most) or else to declare to them by her acceptance of her role that she is a fit recipient of revelation which angels are thought to mediate.

Verse 11 does not add a rider or point to a changed experience, but extends the argument insisting that 'in any case' — Greek plen in St Paul concludes an argument, adding further force — within the sphere of Christian relationships the basic mutuality as previously defined exists, while v12 insists that basic sex differences continue, simply thus reinforcing the thought of v11 as the connective Greek conjunction indicates.

Verses 13-16 draw out practical consequences for the Corinthian congregation and Paul's appeal to 'custom' (Greek phusis) must be understood in v15 as an



# WHAT A WORLD!

by Lesley Hicks

## LIMITING GOD

Some of God's promises in the scriptures seem to be leaping out of the page at me lately. Others I recall vaguely, just a phrase or two, and set out to locate by memory — Let me see, that's in one of the psalms, I think . . . "overwhelm" . . . no, that's not it . . . I resort to a concordance that applies only to the King James version, sometimes successfully, sometimes not. Frustrating.

I must say that the rich proliferation of versions of the Bible we now have does complicate the business of memorising and locating verses of scripture, and deciding which version to quote. Still, I'm thankful for that range of versions, especially for the clarity of the Good News Bible not only for children and newcomers to the faith, but for all of us.

One promise I love is Jeremiah 33:3. I know it by heart in the Authorised Version, in which it has been set to music. (It must be the rhythm that makes it still the easiest of all versions to learn by heart, and also the easiest to set to a tune.) "Call unto me, and I will answer thee, and show thee great and marvellous things, which thou knowest not."

Jeremiah was at the time shut up in the court of the king's prison, paying the price of prophesying bad news. No doubt he greatly needed encouragement.

The hard-hearted may say: "So what — God may have made a promise to Jeremiah thousands of years ago; how can you say it can be claimed by a twentieth century Christian?" On the basis, one replies, of the unchanging faithfulness of God, and the experience of all who have put their trust in Him on His terms down the centuries.

## LOW EXPECTATIONS

Yet it seems to me that for all our professed faith in God, we tend to limit His working in our own lives and the lives of others we pray for by our low expectations of what he might accomplish. Expecting little result, we pray little. Discouragement sets in, one of Satan's favourite feelings in his victims.

I find that the most stubborn of all the areas one wrestled with in prayer concerns the wills of those who are apparently resisting the grace of God. When I am

most tempted to despair about the possibility of a transformation in the life of one who has barriers up against God, I am reminded that I had them once too, and still erect the occasional barricade.

If His love can melt my stubborn will, He can deal with others also. On with the praying, with optimism, however long the process!

As with individuals, so with group characteristics. Can a dead church come alive? Of course it can, by the grace of God. We can be absolutely sure prayer for such a stirring of life will be in line with God's longing to impart it. So let's not limit Him by

our pessimism or our prayerlessness.

## "IF MY PEOPLE . . ."

The promise in 2 Chronicles 7:14 often runs through my mind. "If my people who are called by my name humble themselves, and pray and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin and heal their land."

God's people then were the Jewish nation. The context was on the occasion of the dedication of Solomon's temple.

Is the promise then valid for Christians in Australia? The Australian people at large are certainly not covered. In one sense I do not think we are justified in taking the promise out of context as promising national blessing in response to the

repentance and prayer of Christians within that nation — yet here again, we must not underestimate God's power to work even on a national scale, if in His sovereign will He chooses to do so. After all, He did so in England during the Wesleyan revival, with profound results morally, socially and politically in that land.

## WANTED—MORALEBOOSTERS

It is hard to keep on holding on to God's promises if, for us, they don't seem to be working out. We may feel that their fulfilment is dependent on impossible conditions. I find that the encouragement I then need to keep trusting through apparent knock-backs can often come from the testimony of others, whether in person or in books.

## One wonderful thing about God is that He may still surprise us despite our low expectations. The doxology in Ephesians is tremendous — "Now to him who by the power at work within us is able to do far more abundantly than all we ask or think, to him be glory in the church and in Christ Jesus to all generations, for ever and ever Amen."

Any excuses left for pessimism?

One book that has thrilled me was published here in Sydney just this year. Called "Isn't it Wonderful", it was written by Richard Ansell, pastor of the Baulkham Hills Baptist Church. It tells the story of Chris and Mark, a young English migrant couple who belonged briefly to his church. Chris died at the age of 28 from a painful illness.

In the few short years from the time of their conversion till Chris's death, so many lives were changed, so much love given and received, that the story had to be told; now its influence will radiate all the more. Though so moving, the story is anything but depressing.

One wonderful thing about God is that He may still surprise us despite our low expectations. The doxology in Ephesians is tremendous — "Now to him who by the power at work within us is able to do far more abundantly than all we ask or think, to him be glory in the church and in Christ Jesus to all generations, for ever and ever Amen."

Any excuses left for pessimism?

## Aust Hymn Book — CANON LAWRENCE BARTLETT

The release of The Australian Hymn Book on September 26th is an important event in the life of the church. It should come as a shot in the arm for our hymn-singing.

About two-thirds of the contents are old favourites already known in one or more of the churches concerned, whilst the remaining third is made up of newer hymns from this century.

Words are the most important part of any hymn. They must be true and they must be clear. Words that express what we want them to say are essential in contemporary worship.

We need hymns that come to grips with the realities of discipleship in the twentieth century. For example, we often need a hymn at the end of a service to send us out into the world to get on with the business of serving God in our everyday life. There

are not many such hymns in our older books, but the Australian Hymn Book goes a long way to fill that gap.

Fellowship is an important experience, yet there are few hymns in our older books which deal adequately with love for the brethren. There have been some fine hymns on this subject written in this century and we need to be able to sing them.

So then, we shall have some useful modern words to supplement the great old

hymns of redemption from earlier years.

Anglicans will be pleased to see some useful scripture paraphrases including fifty-seven psalm portions. There are refreshing hymns from the mission fields set to attractive folk music. Hymns about the role of the Scriptures in the life of Christians will also be most useful.

Many of the baptismal hymns will be new to Anglicans and will be very helpful for baptisms held as part of Morning Prayer.

Some of the "light" hymns that have already proved acceptable from paperbacks

have been included in the new book. A few examples are: "Lord Jesus Christ, you have come to us," "O what a gift", and "A new commandment".

One of the advantages of an inter-church hymn book is the enrichment of hymns from other churches. Hymns like "And can it be", "To God be the glory" (complete with chorus), "I'll praise my maker" and "Seek oh seek the Lord" will be happy inclusions, whilst tunes like "Diadem", "Lyngham" and "Woodworth" will gladden the hearts of those who enjoy singing hymns.

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# ARE THEOLOGICAL OBJECTIONS INSUFFICIENT

From page 5 appeal to the basic natural order.

## MEN'S RALLIES

The National President of the Church of England Men's Society in Australia Right Rev Bishop Ralph E. Wicks, Assistant Bishop of Brisbane, will be visiting the Sydney Diocese to speak to a series of Rallies for Men.

On Wednesday, 12th October, 1977, at 7 pm, he will speak at a Dinner in the Parish Hall of St Stephen's, 252 High Street, Penrith. Rally at 8 pm.

On Thursday, 13th October, 1977, at 8 pm, he will speak at a Rally for Men in the Parish Hall of St Swihun's, Merrivale Road, Pymble. (Light supper served.)

On Friday, 14th October, 1977, at 8 pm, he will speak at a Rally for Men in St Stephen's Parish Hall, Mark Street, Lidcombe. (Light supper served.)

## NEW BOOK ON WOMEN AND THEIR MINISTRY

The Anglican Chaplain, Rev Kevin Giles, has published a book on the question of Women's Ministry.

Mr Giles, a conservative evangelical, has formed the view that there are no theological barriers to the full equality of women with men in the ministry of the church. His position has been summarised in the book in the propositions:

- Equality before God;
- Equality of worth; and
- Equality of opportunity to use God given gifts in Church.

The book is published by Dove Communications Pty Ltd, at Roman Catholic publishing house and sells for \$3.95.

## NOTICE

The article by Niel Cameron on the legal ramifications of the proposal to ordain women which was to be continued in this issue will appear in the next issue owing to shortage of space.

## MAINLY ABOUT PEOPLE

### SYDNEY

Rev I. D. Pennicook, becomes curate-in-charge of the new provisional district of Kenthurst from October 1.

Rev J. Webb, assistant diocesan missionary is to become resident minister of the new housing area of Georges Hall from Nov 21.

ROCKHAMPTON  
The Rev Selvaratanam has accepted the appointment of Rector, St David's, Frenchville.

NEWCASTLE  
The Rev C. Ford, Rector of Kendall has been appointed Rector of Dungog.

The Rev N. O'Brien has resigned from the Parish of Dungog due to ill health.



Rev Kevin Giles with the book "Women and Their Ministry" — Photo The Armidale Express.

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## MORPETH MISSION

Thirty-four staff members and students of St John's College, Morpeth, "invaded" the Diocese of Newcastle on Sunday, 18th September.

Led by the Principal of St John's College, the Reverend L. A. Johnston, they visited twenty-eight parishes, extending from Wingham and Muswellbrook in the north to Gosford in the south. They preached in the various churches and met parishioners, telling them about the College and its work of training men and women for ministry within the Church of England.

In recent years St John's College has widened its courses to provide training for laymen and women as well as for those preparing for the priesthood. The College also works in co-operation with the University

of Newcastle to provide additional training.

Students come from six Australian States and from Fiji. They live at the College and their courses of study include Theology, Bible, Church History, Philosophy, Worship and practical aspects of pastoral work. All these and the college life in general will be described by the staff and students in their visits to the parishes next Sunday.

In doing so, they will ask for prayers and financial support for the College's work and seek to interest other young people in their vocations.

## Fears for aborigines

A linguist who has worked with Aborigines in the Northern Territory since 1967 has warned of potential disaster for Aborigines if the Government goes ahead with plans for large scale uranium mining.

Mr Peter Carroll, who holds an MA in Linguistics from the Australian National University, Canberra, said: "Since the announcement of the Government's decision, debate in Australia has focused on problems of nuclear waste and international issues and has ignored the situation of Aborigines."

He added that destroying of traditional sacred sites would have a depressive effect on Aboriginal people.

"Some Aborigines are saying that if what was done by Europeans at Nabulek is done the same distance from the Gundjak or Fever sites, it would mean the end of the world. This implies that the Aboriginal people may easily lose hope, and every reason for living."

He pointed out that loss of hope through the loss of tribal land and the desecration of sacred sites is a significant factor in the widespread turning to alcohol by Aborigines.

Mr Carroll believes that the situation in the uranium province is delicately balanced at present.

"Gradual development as recommended by the Fox Report with appropriate controls may alleviate the whole situation. A faster rate of development, with more than one deposit being developed initially, greatly increases the potential danger and disaster for Aboriginal people in the region."

He listed a number of hazards which Aborigines will face as a result of the Government's decision to ignore recommendations that only one mine be developed at a time.

"The presence of excessively large numbers of Europeans (predominantly male) during the construction stage will place great pressure on the Aboriginal people. It will lead to problems such as

alcoholism, prostitution, the desecration of sacred sites, pollution of the environment and the plundering of important food resources, particularly the beautiful barramundi."

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## Need for ministers with a clear message from God

If the church is to fulfill its evangelistic mandate, it needs ministers with a clear message from God, said the Most Rev Frederick D. Coggan, Archbishop of Canterbury.

The spiritual leader of the world's 60 million Anglicans made the remarks in a service to an overflow crowd of nearly 4000 in Toronto's downtown St Paul's Anglican Church.

"When I ordain a man as a priest, I'm not looking for a good organiser, a financier, or an entertainer," stated Dr Coggan. "I want a man who has seen the lord and who has a Gospel big enough for the world and its needs."

He added that when he attended church as a worshipper in the pew, he looked for more than congeniality. "I can find that in a club," he said.

"I go as a transient on his way to eternity, made in the image of God but with that image debased, needing to be taught how to meditate, to worship, to think," said the archbishop. "To meet that need I need a minister who himself sweats to know the truth and to proclaim it."

Before anyone can engage in evangelism, he or she needs to ground their being in "truth, experience of God,



Dr Coggan

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# COMMITTEE TO STUDY USE OF PROPERTY

The Sydney Diocesan Synod met on October 4 and sat for four days. The Synod was one of the quietest and shortest in years.

The most contentious issues centred around a debate on the role of women in the ministry, whether or not to approve regulations for the use of the Australian Prayer Book, an attempted censure of the Federal Government over its uranium policy and at the very end, debate on a motion that laws against homosexuality are not unjust.

The longest debate was on a proposal by the Rev Bruce Wilson that Synod appoint a select committee to study the theological principles that should govern the church's use of its property, shareholdings and other forms of material wealth.

Synod eventually accepted an amended motion giving the diocesan Standing Committee the right to appoint seven members of an ordi-

nary committee in addition to the eight names proposed by Mr Wilson.

Synod unanimously condemned the Premier of NSW, Mr Neville Wran, for his intention to legalise gambling casinos and called on him to enforce the existing law against illegal casinos.

Synod adopted a Canon of General Synod giving the Archbishop power to grant clergy relief from the obliga-

tion to wear the surplice in services conducted outside buildings licensed for worship.

A motion proposed by Rev J. N. Bagnell that Synod welcome the proposal that the WCC Commission on World Missions and Evangelism is to be held in Australia in 1980 and seeking support of Synod for an attempt to have Sydney the location was debated at length. However, Synod voted 147 to 107 to have the words "welcoming the proposal" deleted and instead just noted its occurrence and expressing the hope and prayer that such a conference may lead to a deepened commitment to evangelism.

## Archbishop criticises formal links with Church of Rome

In his presidential address at the Synod of the Anglican Diocese of Sydney, the Archbishop, Sir Marcus Loane, criticised Government funding of women's centres which offer abortion and promote lesbianism.

Stating that the family is the basic unit of society, Archbishop Loane said the Family Law Act has provided "a system of easy marriage and easy divorce".

"Marriage in any place, and in any circumstances, has never been so easy to arrange, while divorce has increased at a greatly increased pace."

Outlining the extent of Government subsidies for two women's centres, he said that their philosophy is to advocate promiscuity and lesbianism.

"It should be a matter of grave concern that clinics and centres which ought to be available for the ordinary woman at a time of crisis should lend themselves to philosophies and propaganda which serve totally different purposes."

Acknowledging that in a pluralist society any group has a right to put forward their views, he said: "It is an anomaly to think that money should be made available to fund centres which are actively promoting drastic change in normal human relationships. There is little doubt that the aim of this philosophy is to change the law and to restructure society."

"Women in need of care should not be used as pawns on the political chess-board nor as a means to promote radical change in social philosophy. The main victims are children who are brought up in an emotional environment which is lacking in the stability which is imperative for a wholesome adult future."

"It would be much better if Government subsidies were transferred to Government hospitals where professional care can be provided without political or ideological motivation." He called on the Government to "refuse to sponsor any legislation which will promote or condone alternate life and sex styles."

Acknowledging that since World War II the Federal Government had maintained a generous attitude towards refugees, Archbishop Loane

said he was astonished at the "niggardly attitude" towards refugees from South Vietnam, Laos and Cambodia.

"The attitude of the Government after the fall of Saigon and Phnom Penh early in 1975 was inexcusable and indefensible," he said. The situation did not improve when the Liberal-Country Party Coalition took office.

"It may be argued that Australia has a much greater moral obligation towards the peoples of Indo-China where for nearly 10 years Australian teams of instructors or the Australian Task Force shared in a bitter war for freedom."

He welcomed the announcement in May to permit an intake of 3000 refugees from Indo-China. Preference will be given to those who have close relatives in Australia. "The Government should be encouraged to proceed vigorously with its new programme," Archbishop Loane said.

Outlining the history of the church union movement since 1910, Archbishop Loane referred to union between the Anglican and Roman Catholic Churches as the "paramount objective" of many Church leaders.

"Pope Paul VI has more than once declared in the plainest language that there will be no change whatsoever in their traditional dogmas."

"This means that there can be little hope for a thoroughgoing reformation of doctrine and worship in that church in the foreseeable future; and what kind of union can be contemplated without such a reformation?"

"Not for me a union in those circumstances; not at any price or on any consideration. It would be a total sellout of the hard-won freedom of the Reformation and its recovery of New Testament emphasis."

He said: "I am one who believes that the Church of England in this country needs to address itself, consistently, strenuously and purposefully, towards the goal of true internal cohesion, unity and fellowship before it enters into any form of negotiation for union with other churches."

(See page 7 for more details.)



Archbishop Loane delivers his Presidential Charge at the opening session of Sydney Diocesan Synod, in St Andrew's Cathedral, Chapter House.

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## ACC FOR DOLE PAYMENTS

The Australian Council of Churches has requested the Federal Government to reconsider its Budget decision to pay unemployment benefits in arrears each fortnight, commenting "that this decision adds to the already intolerable burden that the unemployed have to carry."

Meeting in Sydney on September 23-24, the ACC Executive Committee agreed that it saw "no reason why the unemployed should have to bear the burden of apparently inefficient procedures."

The meeting expressed concern at the continuing high levels of unemployment and the resultant suffering and social disruption. It went on to state the belief that "the welfare of unemployed Australians is equally important as controlling inflation."

Other points in the unanimously adopted resolution included: "An expression of alarm

at the attitudes in society that attach a stigma to those unemployed;

"A call for the Government to implement further specific programmes aimed at overcoming the distressingly high unemployment among Aboriginal people;

"A request to Prime Minister Fraser to reassess the level of staff ceilings in the Department of Social Security "to enable that Department to serve more adequately and efficiently those seeking assistance"; and

"A request for the Government to make an urgent and generous grant to extend training and retraining programmes, particularly for young people."

Professor John Neville, Professor of Economics at NSW University presented a paper outlining the current causes of, and possible remedies to the present high unemployment and introduced the resolutions on behalf of the ACC's Sub-committee on Economic Issues.

Facts presented to the meeting included reference to a recent Inter-departmental Committee Report that estimated 50 per cent of Aborigines were unemployed, 17,500 out of a total workforce of 35,000 people.

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