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# C.M.S. Bigger Budget, New Ideas

The Federal Secretary of C.M.S., Canon Dr. Alan Cole writes:

At the recent annual meeting of the Federal Council, a gross budget for the coming year of nearly two and a half million was accepted. After allowing for subsidies and earnings, the net budget was still over two million dollars. That is not remarkable in itself: what is remarkable is that all the Branches were prepared to accept it, in spite of small deficits in two Branches last year. Indeed, the Branches have actually offered to raise more than the amount required for the budget, thus allowing a sizeable "Contingency Fund" in case of new opportunities for outreach and evangelism arising during the year. Why and how is this, especially as we have steadily eschewed in recent years the practice of "crying Wolf, Wolf!" just before the end of the financial year? We believe that this is both dishonouring to God and self defeating in practical terms for a missionary society. The answer can, we believe, be found in the number and calibre of the recruits being sent out this year — sixteen tried and tested candidates, several being of mature age. We believe that, as we pray, and as God raises up the right sort of candidates, the money will follow: and we believe that this year has proved it — or rather, has proved the faithfulness of God. This year's Budget represents a 10% increase

and 70% of it will be spent on overseas work.

The Council has decided to alter that section of our Constitution which covers our Aims and Objects as a Society so as to include two new strands which have always been part of our emphasis, but have not hitherto been plainly expressed. The first is to express our concern and sense of responsibility for the social impact of the Gospel as well as its personal impact. The second is our sense of responsibility for cross-cultural ethnic evangelism within Australia as well as to the ends of the earth. We have not stated in our Constitution exactly how this responsibility is to be discharged by C.M.S.: it may be that the needs of different Branches will require different methods, but that will be clearer as time goes on. At present, it is enough that we state the principle clearly, and accept its implications.

For the rest, we have introduced certain structural changes within the Federal Administration of the Society to secure the maximum care for missionaries, with maximum efficiency and financial saving.

On the topic of North Australia, C.M.S. has produced "Ten Points" in connection with Aboriginal questions (in particular dealing with Land Rights) on the basis of our experience in Arnhem Land.

# Preaching — Its Need and Its Dangers

Professionalism, an arid intellectualism and a seeking to satisfy men were the chief dangers to preaching today, the Rev. Omri Jenkins said in Sydney recently.

Mr. Jenkins, a former president of the Independent Evangelical Churches in Britain was speaking at a ministers' meeting at Stanmore.

He said the preaching we need was that which affects sinners, edifies the Church of God, brings men face to face with the dignities of the Christian faith and the realities of eternity.

"We must make men realise that they are to face the judgment," he said, "and we shall face it with them!"

A Welshman who has been the director of the European Missionary Fellowship, Mr. Jenkins said that the two words which summarised missionary effort in the Acts were preaching and prayer.

He deprecated the current tendency to devalue preaching and to query a call to the office of preacher.

"Preaching is the work of those separated by God and put into the ministry," he said.

"It is a serious and solemn task to stand between God and men."

"What is important is not the criticism that those who hold these views are living in the world of 25 years ago, but whether we are living in the New Testament"

Mr. Jenkins said the method and means needed to be consistent with the message.

He warned against the British tendency to slip to the level of "punk and pop" in presenting the gospel by means other than preaching.

The word was God's powerful instrument but it needed to be associated with prayer.

The Rev. Allan Blanch chaired the meeting of about 60 ministers.

Donald Howard

# 'What sort of Archbishop?' synod asked

Members of Melbourne's synod have been sent a questionnaire to determine what sort of archbishop the diocese wants.

The synod members are urged to consult with members of their parish or institution before completing the 3-page form.

An accompanying letter from the synod secretary, Mr. R. F. S. Crosbie, says the archbishops board of electors is aware that the election of a new archbishop is a matter of vital concern to the whole of the diocese.

It feels the questionnaire and consultation will enable the board to ascertain the opinions of the wider church and community, which would receive "due consideration" by the board.

The board asks Anglicans to offer special prayers for a new archbishop on September 11, the date on which it asks synod to call meetings to discuss the questionnaire.

The board has decided that no summary of the responses to the questionnaire will be published.

The questionnaire begins with seven multiple choice questions on what ought to be the strategy of the diocese in the coming decades. Attitudes to such things as new communication technologies and confronting our society's values are canvassed.

There is then space for an outline of how such strategies should take their place in the life of the church.

Respondents are then asked to rank in order of importance seven listed personal qualities required in the new Archbishop. These include prophetic and leadership qualities as well as those of spirituality, scholarship, administration and pastoral care.

# "DISQUIET OVER MELBOURNE ACTION" contd.

had given the absolution and blessing and had also read the words of institution, she was indeed conducting a public service of Holy Communion.

Grave disquiet is felt in Adelaide over what is seen as a blatant disregard for the Anglican constitution in Australia, and the failure of a senior priest to obey his Archbishop. Illegal celebrations of the Eucharist by women priests have been conducted before in the United Kingdom, but always in private homes and halls.

"This incident in Melbourne is the first time an illegal celebration has been held in public, and with great publicity". "Archdeacon Chambers should be asked to resign," the spokesman said, "And he should resign from the Archbishopric Election Board as he seems to have little regard for the constitution of the church".

It is evident that there is widespread dismay in Adelaide at what is seen as an open breach of the agreement reached in May amongst Australian bishops banning celebration of the Holy Communion by women priests ordained overseas.

# ACR Comments

From the point of view of the New Testament there is no necessary theological link between a validly ordained ministry and the celebration of the Lord's Supper. In theory any Christian person may officiate.

But there are three grounds for grave disquiet. First, in practice, so as to maintain the good order that characterizes gospel ministry, ordination and the Holy Communion do properly belong together. Further, for the same reason this ordained ministry must be locally recognised, it must have the confidence of its beneficiaries. For agreed constitutional arrangements to be publicly flaunted is therefore a grave breach of appropriate gospel fellowship.

Secondly, the real issue is not holy

communion, but headship. God has put men as heads of families and the church is instructed to mirror this. Yet, commenting on Miss Bennett's actions, some Melbourne evangelicals have shown no concern for the headship issue. It is enough for them that Miss Bennett conducted the service with Archdeacon Chambers with decorum, and that the greater than two hundred crowd who had gathered in great anticipation at this event were not unduly disappointed.

Thirdly, for all the real sense of uplift and encouragement reported by some participants in this service, in the end this particular celebration was carried out to make a political point. But that reflects a great devaluation of the Lord's Supper, which is in every sense of the word a sacred memorial of our Lord's death and resurrection and meant to be a natural and loving expression of faith made by Christians who habitually congregate for fellowship and the hearing of God's word.

The very fact that the event was widely canvassed in Melbourne, and that Archdeacon Chambers is seen as a necessity anticipating and preventing "the real possibility of an unseemly spontaneous protest" points to the political character of the event.

The occasion casts a shadow over the Church, and those who promoted, acquiesced, and defended it. It has done nothing for the valid recognition of women's ministry, and nothing for the gospel.

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# WCC First in Pitt St. "Feast of life" or contentious experiment?

The highlight of the worship sessions at the World Council of Churches Assembly in Vancouver was the celebration of what has become known as the Lima Liturgy.

The liturgy, called the Feast of Life, was first celebrated at the conclusion of the meeting of the WCC Faith and Order Commission at Lima, Peru in 1982. It incorporates the doctrinal convergences expressed in the text on "Baptism, Eucharist and Ministry" and includes liturgical elements from various Christian traditions.

The liturgy does not have the endorsement of the Commission, but it was prepared by people active on it; under the leadership of French Reformed theologian Max Thurian, a member of the Taizé Ecumenical Community.

Presiding at the Vancouver celebration was the Archbishop of Canterbury. Sharing leadership with him were six ordained ministers from other traditions and parts of the world — including two women.

# Australian First

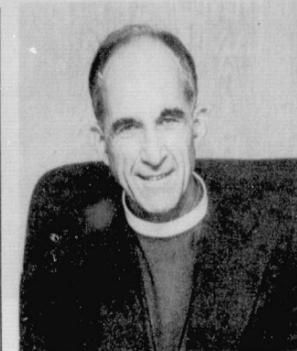
The Feast of Life was celebrated in Australia for the first time on Friday September 16 at Pitt Street Uniting Church. Primate of the Anglican Church, Archbishop Sir John Grindrod was the presiding celebrant, assisted by the Rev. Dorothy McMahon minister at Pitt Street, the Rev. Mary Sinulingga (Karo Batak Protestant Church, Indonesia), the Rev. Ian Allsop (Churches of Christ) and the Rev. David Inglis (Presbyterian).

In a press release, the Australian Council of Churches said:

"Four hundred people participated in the service, many of whom commented later on the joy evident through the evening, highlighted by the presence of



The Archbishop of Canterbury, Ronald Runcie.



The Primate of Australia, John Grindrod.

many traditions and by the participation of men and women in the service.

"Special chalices and plates to hold the bread and wine during communion were made and following the service Archbishop Grindrod invited the congregation to assist him in consuming the remaining elements.

"The service was received very warmly.

"The thoughts of many were echoed in the words of welcome to Archbishop Grindrod by Rev. McMahon. This moment signifies three things," she said. "First, it means that we are free to lay down our differences; second, it means we are free to celebrate with each other — a freedom reflected in the words 'where the spirit of the Lord is, there is liberty' and third, it shows that the table of the Lord really is the Lord's."

# Personal Reactions

Reverend David Inglis of Scots Presbyterian Church told the A.C.R. that in his view two things marked this historic occasion. Theologically the Lord's Table should not be divided, and the celebration was trying to do this. Secondly, here the diversity of the Service allowed many liturgical customs to be observed.

"I found none personally offensive," said Mr. Inglis.

Rev. Ian Allsop of the Churches of Christ, Melbourne, told the A.C.R. that he valued the experience immensely. Having been a participant at the Vancouver celebration he had come with great anticipation.

"The unity of the Church is expressed at the central focus of the Eucharist. We

are saying to the Australian community that we are one in Christ. The Pitt St. celebration was a religious symbol of the search for the unity and revival of humanity," Mr. Allsop said.

One particularly new aspect of the service for churches who radically revised their worship practices at the Reformation was the Eucharist. This Eucharist, or invocation of the Holy Spirit, called for the Spirit to come upon the elements of bread and wine so that they "may become for us the body and blood of Christ". This procedure was thoroughly rejected by the Reformed Churches because it de-valued the real humanity of Jesus Christ, turning it into a substance that could be present everywhere, and because in practice it gave the priest an almost magical power.

"For me," Mr. Inglis said, "although this element was new, I saw it as a logical extension of our Prayer of Consecration. We were asking God for the Eucharist to become more than an ordinary meal."

"It is a good point of the Feast of Life that it allows many different interpretations in the minds of the participants."

Ian Allsop said that there was no substantial disagreement between his own beliefs and the Eucharist of the elements to 'become for us the body and blood of Christ'. "I see it in a sacramental sense; that we are part of the body of the living Christ who is there in the midst of the Church."

# Lima Document

We asked David Inglis and Ian Allsop about the possibility of the Lima Liturgy

Continued next page

# Sider — man in the middle

# WCC Critic

Ronald Sider is currently on an Australian visit as a guest of the Australian Council of Churches. Sider is the President of Evangelicals for Social Action, U.S.A. and the author of the best selling book, *Rich Christians in an Age of Hunger* as well as *Living More Simply* and his new book *New Holocaust and Christian Hope*.

Sider has been speaking to clergy of all denominations and to public meetings. At a meeting held at St. Andrew's House Sydney, Sider spoke on the question of evangelism and social action. The attendance at the meeting was disappointing — but was a reflection of the sponsor's (the In-Service Training Committee of Sydney Diocese) refusal to acknowledge that most clergy who are interested in such meetings are already committed on mid-week mornings, usually to school Scripture. Sider spoke and then there were three responses to what he said.

Sider was critical of the view that evangelism and social responsibility are two separate things. He characterised the W.C.C. view as accepting a separation and stating that salvation is not just the salvation of individuals and the church but includes peace in Vietnam, justice and reconciliation in Northern Ireland, etc. He said that they saw that evangelism is politics because salvation is social justice and this is suggesting that knowing God is nothing more than achieving justice for the poor. Sider said he could not accept this view.

He said that the Good News of the New Testament is that the Kingdom of God is at hand. "The Kingdom of God is a dynamic concept of the kindly rule and reign of God which broke into history at the incarnation and will come in fullness only when Christ returns. It is the ancient Jewish hope that the old age of injustice and evil will be replaced with the new messianic age of justice, peace, resurrection and God's spirit poured out." He added, "The claims of Jesus were confirmed by the Resurrection and Pentecost with the Kingdom of God visible in Jesus and His new community. Jesus was not an isolated individualistic prophet. He had a group of disciples who formed a new community with new values which challenged the status quo. Both leader and zealous social structures for example His treatment of women, the economic establishment, teaching the forgiveness of debts, forgiving of loans

without hope of repayment and sharing with the poor. He was outraged at the temple where leaders exacted high sums for the monopolistic sale of animals calling it desecration of the temple and economic oppression. All society was challenged at all its wrong points — oppression, legalism, violence, economic injustice. The early church did not abandon this model but formed a strikingly new society."

# U.S. Conformity

"Today there is a fault line between the cultural and kingdom christianity. In a lot of churches in the U.S. there is a dreadful conformity to the surrounding society rather than Kingdom values. At all the crucial points, they prefer to conform to cultural values rather than costly values of Jesus' kingdom. "We are so conformed that no one asks questions," Sider said.

"I have only defined the gospel so far horizontally. There is also the absolute crucial vertical dimension logically prior to the horizontal. The Kingdom must have a King, i.e. Jesus as Saviour offering forgiveness to sinners. Paul preaches Jesus Christ as Lord. With Jesus as Lord, nothing else can laud it over us, not Reagan nor Andropov or anyone or anything else and we need not fear disobeying any other person or society in the pursuit of truth. Jesus' lordship is a call to unconditional costly discipleship and this is not separate from the gospel

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# Nowra Expansion

Three new Anglican Parishes are to be established in 1984 from the present Parish of the All Saints Church in Nowra.

Rector Rev. Stuart Abrahams has announced that the Archbishop of Sydney, the Most Rev. Donald Robinson, intends to create new provisional parishes at Bomaderry with Culburra, and Huskisson.

"However, the increase in population and the scattered location of developing residential areas have made the oversight of the parish from one centre, in particular the pastoral ministry to people, very difficult.

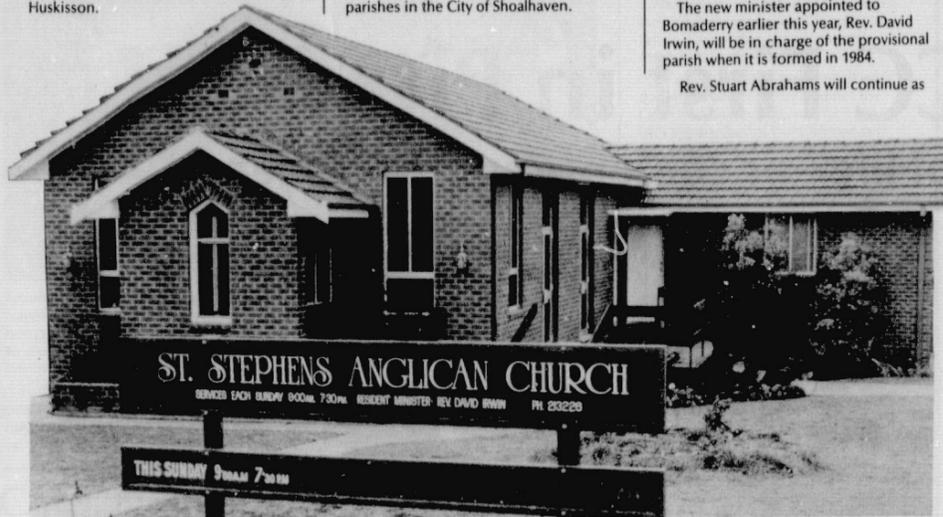
When the All Saints Parish is reconstituted, there will be five Anglican parishes in the City of Shoalhaven.

resident minister or curate-in-charge.

"In say 10 or 20 years when the coastal areas are further populated, it is probable that a further grouping of these districts would happen and another parish in a more convenient geographical area be established," he said.

The new minister appointed to Bomaderry earlier this year, Rev. David Irwin, will be in charge of the provisional parish when it is formed in 1984.

Rev. Stuart Abrahams will continue as



To be operational from January 1, 1984, All Saints Parish will be situated in the middle of the two new centres.

The Parish of All Saints has been the largest geographically in the whole of the Diocese of Sydney for many years.

At one time services were held at 13 different centres in the parish.

According to Rev. Abrahams, the All Saints Parish was the umbrella church for the branch churches.

These will be — Berry with Kangaroo Valley, Bomaderry with Culburra and Orient Point, Nowra with Greenwell Point and Nerriga, Huskisson with Vincentia and the northern areas of St. Georges Basin, and Milton-Ulladulla.

### Oversight

"However, the main purpose of the parochial area is to identify that area with a certain church and to provide a more direct pastoral oversight for it by a

Rector of All Saints with its consolidated area and Rev. Wayne Gott the assistant minister.

All Saints Parish will still cover a large area. It will include Nowra, Terara, Comerong, Greenwell Point, East and South Nowra and the branch church at Nerriga.

Rev. Gordon Gerber is to retire on January 16, 1984 and a new minister will be appointed to replace him and to take over the new provisional parish.

Rev. Abrahams said the funding for the re-organising of the parishes had been made possible by the consistent financial support of the church members in the parish.

"The Sydney Diocesan Home Mission Society is also giving a substantial grant to Bomaderry and Huskisson to assist in establishing these two new centres," he said.

The project is a step forward for the Anglican church in Shoalhaven which is developing new phases of ministry to children, youth, men and women.

### "WCC EUCHARIST" contd.

creating a better climate for the acceptance of the document it reflects, the WCC paper "Baptism, Eucharist and Ministry".

Member churches of the World Council are being given until the end of 1984 to formulate their response to the Lima text. A timetable which presents some difficulties for Anglican churches whose Synods often meet only once every three or four years. The Faith and Order Commission will spend two years reviewing the responses of member churches to the text and hopes to hold a major international Faith and Order Conference in 1987.

"The Lima Liturgy will create an acceptability for BEM," Mr. Allsop sees it as a two-way process. "The eucharist captures the spirit of BEM, and helps us to understand the document."

"However," he continued, "the Feast of

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### "SIDER" contd.

or optional. A person must show repentance. If he is a businessman he must repent of the oppressive economic business practice he may be involved in because Christ is Lord of everything; both personal ethics as well as corporate. It is cheap grace to talk about forgiveness without the demands of discipleship. So what is evangelism? It is sharing the glorious good news by word and deed. God accepts sinners. He forms a relationship with them. Jesus becomes Lord and no one then can laud it over us. The early church was a radically different community. In the course of a few years, it spread like wildfire and overturned the Roman Empire."

### Evangelising Social Structures

Sider explained his own position in this way. "Evangelism and social responsibility are equally important but generally distinct aspects which are closely interlocked. Only individuals can respond to the good news. It is not nonsense talk of evangelising social structures. We can change social structures and that is important but it is not the same thing as leading a person to Christ. Until the Lord returns, all our efforts will not produce a perfect society. Is evangelism more important than social responsibility? I believe that people can reject grace and suffer eternally for it but Jesus knew that and still spent potential preaching time, healing sick bodies. He did both and commands us to do both. There is no footnote to say to do one more than the other."

### A Response

In a response to Sider Rev. Bruce Ballantine-Jones stated that he saw the recognition of structural evil to be part of the developing Christian conscience which is post conversion. He said that if the New Testament shows the new community challenging authorities when they were wrong why did Paul not tell Philemon to set Onesimus free or Jesus to tell the centurion to resign or Nicodemus to quit the Sanhedrin, etc.?

At another meeting Sider challenged both evangelicals and ecumenists to dialogue on their differences over evangelism and social responsibility. He said that evangelicals who have been talking about social action in recent years need to show they are serious by putting into practice the things that they are discussing. At the same time the WCC must demonstrate with programmes and funds that they are serious about spreading the good news that Jesus died for sin and rose again. He also suggested that there is a greater need to dialogue with others of whatever background though he made it clear that we must never sell out the unique claims of Jesus Christ.

Sider also believes that there must be a greater effort to contextualise the Gospel. He pointed out that Liberation theology has gone too far in contextualisation probably as a response to the failure of western theology to come to grips with it in any way at all.

Sider's visit has been welcomed by evangelicals. Many don't always agree with all that he says — or even with his exegesis of scripture but as one evangelical pointed out to us he has the ear of ecumenical movement, is saying important things and is not afraid to be critical both of ecumenists and evangelicals.

Life is unlikely to be used in our denomination — not for theological reasons, but for cultural ones. We are not a liturgical church, our services are more spontaneous.

"I do not think that there is much probability of this Eucharist liturgy being very much used in Presbyterian churches, but more for Ecumenical gatherings," replied David Inglis.

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# Guide to Sydney Synod

The Church Record apologises to our readers in other Anglican dioceses, and other denominations, for running an article which appears only to be of immediate interest to our Sydney Anglican readership. However, we believe that the size of this Synod gives it a wider interest. Further, some of the issues are of great interest in themselves.

The ACR offers this as a contribution to the public debate.

### Use of the Surplice

Report of the Committee re Synod resolution 44/82 — use of the surplice Canon 1977 adopting ordinance amendment ordinance 1982.

This Committee was appointed by the last Synod to consider the extent to which a surplice may be dispensed with under the Use of the Surplice Canon 1977, and the extent to which Synod should legislate to reflect current attitudes and practices in the Diocese.

The Report believes that the present law appears to accord more flexibility and relief than is often thought, and that the Use of the Surplice Canon 1977 permits each Diocese to regulate by ordinance the use of and belief from the use of the surplice without limitation (this is the majority opinion of the Diocesan Legal Committee).

The variety of opinion in the Diocese is seen by the report to be a major difficulty.

### Comment

The best response to a variety of opinion may in this case be to permit a variety of practice.

What concerns the ACR in this report are the arguments advanced in favour of the retention of the surplice (although we are not suggesting that this is the tenor of the Report as a whole). They are:

- "Unilateral action by the Diocese to abandon the use of the surplice may have unforeseeable and regrettable effects and could destroy a principle of order and decency" (para. 18). Apart from the fact that there may also be 'unforeseeable' desirable effects (it is difficult to base one's position on the unforeseeable!), we are alarmed at the thought that any principle of decency and order worth holding to could possibly be dependent on the use of the surplice. If the abandonment of the surplice destroys any such principle, then the principle was a chimera.
- "Decently and in order" (Annexure 3). To cite this expression from St Paul in this context is empty rhetoric. Is it remotely conceivable that St Paul's exhortations to the Corinthian Christians could be breached by the abandonment of the surplice?
- "Human beings tends to be ritualists" (Annexure 3). Contrary to the comments of the Report at this point, this is, in our view, the strongest argument against the retention of the surplice. Christianity is anti-ritualistic. It calls people to the reality of relationship with God and one another. Ritual inhibits this reality. It is precisely because human beings tend to be ritualists that the surplice, which began as a secular garment became sacred (Annexure 2). It tends to put a distinction between the clergyman and the congregation which should not be there. If the surplice were only an aspect of formality, there could be no substantial objection. But because men "tend to be ritualists", the surplice tends to receive a cultic significance.
- "Accepted ceremonial clothing promotes a helpful degree of anonymity submerging the person in the role" (Annexure 3). While it is certainly true that a clergyman conducting a service ought not to "allow his personality to obtrude to the point of distraction", it is ritualism to want persons to submerge into roles. Again, this is a strong argument against the retention of the surplice if, in this culture, the surplice diminishes the reality of the occasion (the reality of persons, not roles).
- "To dispense with such distinctive dress... could seem to be a breach of fellowship which we might live to rue" (Annexure 3). Any "fellowship" which finds itself significantly dependent on the common wearing of a surplice is not Christian fellowship. The report recommends that the

amending ordinance brought forward at the last Synod (which would have permitted a clergyman, with the agreement of the Church Wardens and the approval of a vestry meeting, to not wear the surplice) should not be proceeded with in its present form. ACR encourages the members of Synod to actively explore ways in which the intentions of that amending ordinance might be achieved in the near future.

### Nuclear Armaments

Report of the Social Issues Committee re Synod resolution 45/82 — Proliferation of Modern Day Armaments.

The Committee was asked to investigate from a biblical perspective "the ever growing threat to humanity posed by the proliferation and power of modern armaments", and to prepare a statement for the guidance of Christians.

That statement is in three parts: matters for reflection, the 'just war' theory and deterrence. The report concludes with a qualifying statement from the Standing Committee which appointed the Social Issues Committee; "The Standing Committee sends this report forward to the Synod without comment or endorsement as the statement required by the Synod resolution".

### Comment

The statement is a poor one and that for three reasons. First, it has not presented the New Testament's case but only drawn on it at several points to illustrate conclusions clearly already reached. Thus, it does not give the Bible's teaching on the place of violence and warfare in God's pursuit of His justice (e.g. Romans 13:1-5). Moreover it sees no substantial difference between the state the world has been in since Golgotha and the state in which it will be transformed at our Lord's return. Secondly, having got the absolutely vital biblical foundation wrong, it then proceeds to analyse the problem of nuclear armaments through the spectacles of two unbiblical theories of war, the 'just war' theory and deterrence.

For example, the report endorses "the principle of a lesser evil". But there is no such thing, for in Christ we see that always God has a good thing for a Christian person to do (Ephesians 2:10). Thirdly, at the level of history and real-politic, the same sort of arguments were used by Christians to support British disarmament before World War II and, as with all non-Christian ideologies, in the end this line of thought will contribute nothing to human welfare, on the contrary, experience suggests that misery will be greatly increased.

In our view because the report leads us away from the Bible, it fails to offer "from a biblical perspective... a statement for the guidance of Christians", on this life and death issue.

### Canon Law

Report on the Legal Committee re 39/82 Canons of 1603.

The legal sub-committee of the Standing Committee was requested to advise us to the extent to which the canons commonly known as the canons of 1603, apply in the Sydney Diocese.

The majority opinion appears to give a determinative significance to a statement from the bishops conference of 1850, the appears to suggest that the Australian (or Sydney?) church had no due authority until 1961 to alter the declared position of 1850, and ends up with a statement to the effect that it is "not possible merely to make a blanket statement that the canons of 1603 are or are not applicable in this diocese."

The minority opinion rejects the substance of the majority on the following general grounds: "the statement of the bishops in 1850 is quoted without comment and is misleading", the failure to recognise the importance and limitation of the "consensual compact" existing in 1850, the ignoring of the doctrine or principle

of desuetude, the failure to see that the Synod has had power since 1866 to modify the canons, and has used it.

### Comment

The ACR believes that it is imperative that if the report gets beyond mere reception by Synod the minority opinion be endorsed and the majority rejected. This, not only because the majority opinion fails to address certain key issues, and addresses others wrongly, but also because we believe it contains in what it fails to affirm hidden reefs that could seriously hinder freedom for true gospel ministry. (See ACR July 25, August 6, August 22, 1983).

### The Family in Modern Life

Report re 36/82, The Family in Modern Life.

In 1982 at the request of the synod of 1981 a Committee presented a statement on the family in modern life. Several interested organisations and groups have now considered the original report and what we have this year is an amended report in draft form for further, or final, amendment and adoption by Synod. There is also a small list of further amendments requested by the Anglican Counselling Service.

### Comment

The report seeks to define in detail the biblical concept of family against contemporary social abuses of the same. It is, in our opinion, a first rate report, thoroughly coming to grips with the Bible's teaching and the social context in which we find ourselves.

However, the same cannot be said for the three amendments proposed by the Counselling Service. The first two want to maintain that in the end "the childless couple is not a family", a concept rightly rejected during the reports 1983 revision. Did not the paradisaical and therefore the ideal family, consists of just Adam and Eve — in exclusive life long union with a view to companionship, sexual intercourse and potentially, children? The third amendment, to substitute "single" for "unmarried", is a minor one, but in a document primarily prepared to aid Anglican thinking, not greatly necessary.

Given the social urgency of this issue the ACR strongly recommends that Synod should consider a motion not only endorsing the draft report, but also at diocesan expense having it published and distributed to all clergy, churchwardens and synodspersons, and then made available for a small fee to the general Christian public.

### Theology of Ordination

Diocesan Doctrine Commission Report: 1983 11/81 "Towards a Theology of Ordination"

The Report is a response to the General Synod Doctrine Commission Report, "Towards a Theology of Ordination", giving special attention to the nature of 'priesthood', and the question of lay presidency at the Holy Communion. On these two matters the position of the General Synod Report is as follows. The priesthood of Christ is seen as primary, and the priesthood of the Church and of 'priests' is, in different ways, a participation of Christ's priesthood. The notion of lay presidency at the Holy Communion is rejected as inimical to the good order of the Church, and to

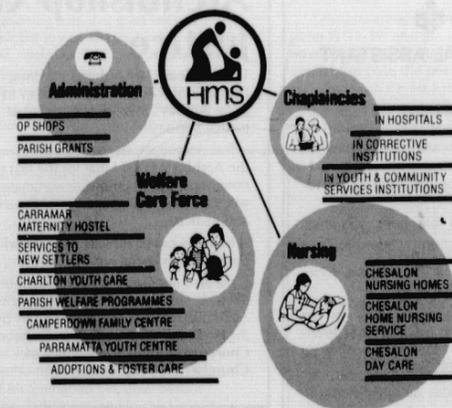
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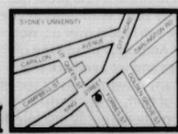
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## Lesley Hicks

"Do you think that God has forgotten, or not answered just because His way is a little different from what some of us hoped or expected? He has a far better way yet. When man is exhausted and gives over to God, then He will show His Divine hand. Pray for me, yes, but do not fret and cry for me, but rather save that for those who don't know God's individual love for each one of us. We are all as important to Him as if we were the only one. Rejoice that God is here, He has heard, and is answering. Psalm 113, especially verse 9, and Psalm 117 are my personal favourites. These are promises given to me one week before the end of the trial, for me personally, and after the waiting room time is over, I shall have my little ones again."

### God's waiting room

This paragraph is from a circular letter of Mrs. Lindy Chamberlain to friends and supporters, written from Berrimah Gaol, Darwin. Evidently, Lindy has encountered Joyce Landorf's books or tapes, and quotes her:

"Here we are you and I,  
Sitting in God's waiting room —  
again.  
He didn't answer our petition  
With a yes, no, perhaps, or maybe.  
But He said, 'Wait here!'  
So here we are you and I  
Sitting in God's waiting room —  
In yet another holding pattern."

I have copies of two of her letters in similar vein, comforting, encouraging letters despite her circumstances. It is inconceivable to me that they are written by a woman who is a murderer, a perjurer and a consistent liar, or one who is deluded or deranged.

### Beyond reasonable doubt?

"I'll never forget my sense of shock and disbelief when the 'Guilty' verdict was pronounced on the Chamberlains, and its sad reinforcement later when a majority of two out of three judges rejected their appeal. The factor about the Crown's

## Rethinking the Chamberlain case

case for the prosecution that astounded me was the complete absence of any consideration of motive or capability.

It is reassuring then to find that notable lawyers share my concern at this lack. An article by Julius Stone, Professor of law at the University of NSW (Weekend Australian, Aug. 6-7, '83) reminds us of the legal truism that it is better for ten guilty men (or women) to escape than for one innocent one to be wrongfully convicted. The presumption of innocence in a trial, he says, means that "the prosecution does not merely have to persuade the jury (or other fact-finders) that the accused is more likely than not to be guilty of both the conduct and the intention involved, it has to persuade them on these matters beyond a reasonable doubt."

### What motive?

The Chamberlains' further appeal, to the High Court, is likely to be heard later this year. Meanwhile, Mrs. Betty Hocking of the ACT House of Assembly has organised a petition to the Governor General, stating:

"We are concerned that in the Lindy Chamberlain trial a verdict has been brought down on circumstantial evidence only and that in our view reasonable doubt exists and we believe that this sets a dangerous precedent in law.

Your petitioners therefore pray that a judicial review of the case be conducted and Lindy Chamberlain be released from prison pending the outcome of that review."

I have been happy to sign this, and will seek to circulate the form among my friends and church folk. I am told the signatures of 100,000 citizens would carry the necessary weight of appeal to gain the review. Besides praying for justice, Church Record readers can obtain petition forms by contacting Mrs. B. Hocking, Plea for Justice, Box 1633 GPO, Canberra 2601.

## "SYNOD GUIDE" contd.

propose such a change would "call in question the very necessity of ordination itself."

The response by the Diocesan Doctrine Commission highlights the fundamental problem with the General Synod Report: that the New Testament teaching, while considered, does not have a normative role. Conclusions are reached on other grounds, and the New Testament is taken into account only where it is supportive. "The status of the New Testament . . . is simply that of one tradition in a wider, fluid and ongoing tradition."

### Comment

In response to the question of the nature of the priesthood the Diocesan Report gives an excellent survey of the New Testament material, point out that:

1. The category of 'priest' is employed in the New Testament of Christ only in Hebrews, and what is taught about Christ by means of this term is taught elsewhere in the New Testament without employing the notion of priesthood.
2. Where we find the concept of the 'priesthood' of Christians in the New Testament it is never (in context) related to the 'priesthood' of Christ. The books that speak of the priesthood of believers do not speak of the priesthood of Christ. The fact is that 'priesthood' is occasionally taken as an appropriate metaphor for certain aspects of the Christian's privilege and responsibility, and also (but independently) taken as a metaphor for certain aspects of the work of Christ.
3. The ordained Christian Ministry must not be (and is not in the New Testament) thought of in 'priesthood' terms.

The General Synod Doctrine Commission Report is therefore judged to be in error regarding "the nature of the ministerial priesthood."

On the matter of lay presidency at the Holy Communion the Diocesan Doctrine Commission Report contains the following recommendation:

**The Doctrine Commission believing, therefore, that there is no Scriptural or doctrinal barrier to lay presidency at the Eucharist RECOMMENDS that the Synod explore immediately the desirability and constitutional aspects of such a presidency.**

This recommendation is welcome, and it is to be earnestly hoped that it will be implemented by the Synod. It is regrettable that the Doctrine Commission did not itself report on this matter a little more fully. The desirability of permitting

lay presidency at the Holy Communion arises not only from the absence of any "Scriptural or doctrinal barrier", and the contemporary situation of congregations in, for example, remote country areas (para. 49). By indicating only these reasons, the Report suggest no urgency surrounds the matter. However there are serious theological objections to the present situation, which, once recognised, make change imperative. At present a lay person may be licensed to preach the Word of God, and to 'preside' at a meeting where the Word is preached, but is not permitted to preside at Holy Communion. This elevation of Sacrament above Word has no Biblical warrant, and is pastorally harmful, encouraging superstition with regard to the Sacrament and/or the clergyman. ACR encourages the members of Synod to take active steps to correct this substantial inconsistency in our practice.

### Anglican Practices Ordinance 1983

This is an ordinance to authorise Standing Committee to declare by resolution that any practice in the Diocese of Sydney is: a practice in the Anglican church in Sydney, and/or "a practice which conforms to the doctrines of that church", and/or "a practice which is necessary to avoid injury to the religious susceptibilities of the members of that church".

### Comment

Although a resolution has no legal power, as an expression of the mind of the body which passes it, it is strong advice. Of course it is Synod which is the proper body in the end to determine what is or is not "Anglican practice". But it may delegate this function to Standing Committee at the level of "resolution", not "law making".

It seems to the ACR that a very good reason needs to be given for Synod to relinquish its total control over the determination of appropriate church practices. Would a resolution of Standing Committee perhaps be used to set a precedent in certain areas for Synod (hopefully) to follow? Hmmm - the blessing of buildings, the unchristian pomp and symbolism of the induction service with its much loved unbiblical hymn "we love the place O Lord wherein thine honour dwells . . . we love the sacred font . . . etc.?"!

### Ordination of Women

A committee was appointed by Synod to report on three aspects of this question — the "bill" procedure followed by the General Synod of Australia, their report on women's ordination to the diaconate and to the priesthood, and what constitutional changes might be needed to give effect to any or all conclusions stated in the report.

As to the first, the committee recommends that Synod refuse to entertain or recognise any "bill" of the General Synod purporting to amend the constitution as the "bill" procedure is seen to be an invalid attempt to circumvent protective measures in the constitution. As to ordination of a woman to the priesthood, the committee showed at least three different opinions and proposed no amendment, motion or canon. With respect to ordination to the diaconate, the committee recommends that steps should be taken by the diocese to promote a canon to General Synod enabling women to be ordained as deacons.

### Comment

The ACR thinks this last proposal deserves serious consideration. The fact remains that the church as an institution has not provided sufficient avenues for legitimate expressions of women's ministry, and we as a church are poorer for it. The proposal, however, it is not an easy one as many questions have to be ironed out — permanency of diaconate? a diaconate which can celebrate the Lord's Supper? frequency of preaching? headship of the congregation?

We strongly urge Synod to put aside any prejudicial feeling caused by actions or words of extremists and give the motion a good hearing. The secret to solving this problem along biblical lines is in who is appointed to work on it. Such persons need to have a proven commitment to scripture as final and authoritative, a facility to understand the same, and the courage and resilience to put forward a canon which will adjust institutional reality to fit the Bible.

## Canberra hosts Global Bible Society Meeting

The United Bible Societies (UBS) World Executive Committee met in Australia recently.

The Chairman of the Committee and Australian General Secretary of the Bible Society, the Reverend James Payne, said the meeting, held in Canberra, coordinates the massive translation, production and distribution programs of the UBS in 160 countries and sets the global budget. The Executive consists of Mr. Ebenezer Aidoo (Ghana), the Reverend Nlandu Mukoko Mpanzu (Zaire), the Reverend Andrew Kim (Korea), the Reverend Jen-Li Tsai (Taiwan), Miss Alice Ball (United States), the Reverend Jaime Govia (Bolivia), the Reverend Hugo Mayr (Austria), the Reverend Augusto Esperanca (Portugal) and the Reverend James Payne.

More than 27 million dollars will be available for the Bible Societies' program, which is mainly used to subsidise the work in developing countries. "The Committee is confronted with the enormous challenge of how to marshal resources to meet the unprecedented worldwide demand for the Word of God," said Mr. Payne.

The Australian General Secretary said the gathering was one of the most significant Christian meetings ever to be held in Australia.

"The Global Executive strongly emphasized the great need for prayer support, and encouraged every Bible-loving Christian to pray for the work of the Bible Society as it works with Christian Churches and peoples around the world," he said.

The General Secretary of the United Bible Societies, the Reverend Dr. Ulrich Fick and a number of other key specialists staff were also in attendance at the meeting.

The Governor-General of Australia, Sir Ninian Stephen, welcomed the international visitors at a dinner in the Australian National University on September 27.

## Pocket Testament League appoints State Evangelist for Queensland

The Reverend T. Glyn Davies has been appointed as the State Evangelist for Queensland, by the POCKET TESTAMENT LEAGUE. His duties will commence on October 1st. During October he will conduct a two week's mission for the churches, in Kalbar and Boonah, on behalf of the Pocket Testament League.

As State Evangelist, Mr. Davies' work will include evangelistic work in churches; schools and communities. He will help train congregations in witnessing and the use of Gospel portions, produced by the Pocket Testament League.

The work of an evangelist is not new to Mr. Davies. He worked as an itinerant Evangelist in Wales, before migrating to Australia in 1970.

During the years of 1972-73, he worked as a Presbyterian Home Missioner and then entered the Baptist Theological College in Brisbane to become a Baptist Pastor.

Ordained in 1977, his pastorate has included Murgon, Atherton and currently Upper Mount Gravatt.

He was also involved in a series of Evangelistic Crusades in the U.S.A., so has experienced mixing with churches and taking the Gospel to people in a wide variety of situations.

## Overwhelming response to Bishop's Gippsland Appeal

The Anglican Bishop of Gippsland's recent appeal for the Gippsland Family Services has met with a generous response.

The Appeal closed on 31st August and the amount of \$21,335 exceeded all expectations.

The Bishop, the Right Reverend Neville Chynoweth said recently, "The Appeal has confirmed that the community has a clear perception that in difficult economic times there are many families who need help and that this help is being provided through Gippsland Family Services."

Referring to the future, Bishop Chynoweth said, "I have decided to launch, in May 1984, the second Bishop of Gippsland's Family Appeal."

The aim of the Gippsland Family Services is to keep families together. It believes the best place to nurture children, even in crisis situations, is in their own home environment with their own parents.

Based at St. Mary's Community Centre, Morewell, the Agency has recently established a Foster Care Programme at Trinity House, Moe. It covers all areas of foster care such as emergency, both long and short term.

Another new area is the Family Extension Programme, to help families in crisis and to provide, through volunteers, extended family networks. Where traditional support is not available families in need of an extended family are matched with people in the community who can help meet the needs of the particular adopted family.

A children's cottage, at Traralgon, cares for children who need special or long term care. "Thuruna Cottage" can accommodate up to six children and provides an environment as close as possible to that of a normal home.

Other areas of care provided by the Gippsland Family Services, include an Adoption Service and the Handyman Service. It also works alongside other community groups involved in social planning.

## Nile and Cameron announce 12 Primary Objectives

Key personnel of the Call to Australia coalition at a meeting in Ryde recently, pledged themselves to work for 12 primary objectives.

Their commitment to do this throughout the time prior to the next State Elections was announced by the Rev. Fred Nile, M.L.C. and Mr. Jim Cameron, M.P. (CTA, Northcott), Leader of the Call to Australia Legislative Council team.

The 12 primary objectives named were:—

- To uphold traditional Christian marriage.
- To encourage stronger patterns of family life.
- To foster community attitudes supportive of a higher Australian birthrate.
- To uphold the right to life of the unborn child.
- To defend traditional male and female sex roles.
- To affirm the heterosexual lifestyle and resist efforts to dignify homosexuality.
- To uphold the existing Australian flag and promote healthy and positive Australian patriotism.
- To stimulate a cleaner, purer and more creative community thoughtstream,

## Injustice: outrage or mercy?



Allan Craddock

Sometimes things happen to us which are hard to understand. We may come to feel outraged and become possessed of a keen sense of injustice. This is especially likely when such events involve other persons who appear to have handled us uncharitably and unfairly.

I felt like this recently one Sunday night. I had spent some time with a very tiny inner city congregation talking about relationships. One of the points I stressed involved the need to recognize the danger of limiting love and service to fellow Christians. I made the point that we need to love, encouraged and strengthened by Christ, even those who do not love and minister to us in turn. The danger of being prejudiced against non-Christian persons was the main theme of the closing passages in my talk.

After the service I went out to where I had parked my car and found the radio aerial had been vandalized. Fortunately, my car is equipped with a burglar alarm and so no further damage had been done and the car was still there! Perhaps I was tired and had been spending too much time talking about loving and caring without really having to put it all into action, for my first reaction was intense anger, outrage and a sense of unfairness. I had wanted a fair go for people in this area and all they could do was aggravate me!

Now, this was clearly an over-reaction. My "suffering" was minor, the consequences of little weight and I could have fared far worse. I was angry in principle. But, on reflection how much worse could be the feelings if the consequences and their implications had been of greater import. How would the family of a missionary feel if one of the members lost his or her life attempting to minister to the people who eventually killed that person? How did Father Damien feel when he discovered his years of ministering to lepers and "rewarded" him with leprosy?

We are faced with the challenge of seeing such events in the most constructive perspective. Alternatively, we can give in to the more immediate emotional reaction: "This just isn't fair — what happened to justice?" The sense of injustice, the feeling of powerlessness, the gnawing pain that goes with significant losses, all combine to produce anger, confusion and very unhelpful reactions which serve only to further isolate us from those who appear to have hurt us. Even worse, we can become isolated from those who can help us in

- featuring stronger resistance to pornography and indecency.
- To restrict usage of addictive drugs, including marihuana.
- To help minimise corruption.
- To promote a stronger Australian work ethic.
- To undergird all the churches and help them capitalise on the coming Renewal.

The meeting also resolved to take all possible steps to alert people of the dangers implicit in Senator Susan Ryan's Sex Discrimination Bill, now before Federal Parliament, and in the United Nations Convention on the Elimination of All Forms of Discrimination Against Women, recently ratified by the Hawke Government.

## Primate to wed

The Anglican Primate of Australia, Most Rev. Sir John Grindrod has announced his engagement to Mrs. Del Cornish, widow of the late Bishop Vernon Cornish. The engagement was announced on Saturday, September 17th. The couple will be married on December 17th.

this time of difficulty. We become angry with the world and even with its Creator.

This anger can turn into a hardened cynicism. In so doing we take our lead from the very elements in society which have provoked us. We become insensitive and unloving in an effort to avoid pain. Our outrage becomes projected onto society in general, we become distrustful and retreat from ministry into a selfish cocoon designed to ensure our personal well-being and to protect us from further injustices. How often has this happened to ministers who feel they have been given a "raw deal" by their congregations or some vocal elements within it?

A more helpful perspective is one that recognizes that we do live in a fallen society. It is inevitable in a sinful society that injustices will occur. What we need is God's help to handle our reactions when we find ourselves in a situation which angers us and which is hard to understand.

It is clear that God loves justice and fairness. In Proverbs 11:1 and 16:11 God is described as delighting in honest scales and accurate weights: A metaphor which clearly communicates God's love of fair and just dealings and that such things are of his making.

Proverbs 20:10, 23 also comments on the way in which God reacts to injustice, deception and unfairness. He is described as detesting these activities and not being pleased by them.

If God loves justice what is it He wants of us when we are faced by injustice? We are known by our actions. According to Proverbs 21:2-3 even though our ways might seem right to us it is God who weighs them (justly) and He requires us to do what is right and just.

We are called to act justly and mercifully, with humility (Micah 6:8) and I assume this will apply even when we are faced with injustice and unfairness. To love even those who appear to hate us or who unwittingly hurt us, to react with a sense of justice which comes from understanding, is to avoid the hardened cynicism which leaves us no better than the fallen society which provoked us in the first place.

Christians are aliens in such a world (John 17:15-19) and are right to reject the ways of that world (Romans 12:2) but are not right to hate the people who have not yet "died with Christ to the basic principles of this world" and still submit to its rules. (Colossians 2:20)

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Sydney, N.S.W. 2000

## Archbishop calls for Social Justice

The Anglican Archbishop of Sydney, Donald Robison, called on clergy to set aside Sunday 25 September as Social Justice Sunday.

In a personal letter to each clergyman, the Archbishop said that for the first time, congregations in various denominations will together focus on issues of equality and justice.

In many cases, he said, sermons will be preached on social justice.

He also encouraged church members to study closely the booklet "Changing Australia", which was issued jointly by the Anglican Church, Roman Catholic Church and Australian Council of Churches on 5 September.

Bishop John Reid said at the booklet's launching that he hoped it would sharpen the consciousness of church people on some of the important issues which face today's society.

The booklet examines the concentration of wealth and power, inequalities in our society and the loss of integrity in national life and leadership. It also calls for a review and reorganisation of Australia's tax system.

Bishop Reid also noted pointedly that it was a former rector of St. Paul's Redfern who was responsible for introducing the old age pension into Australia.

## Australians are Tone Deaf

"Australians are tone deaf to the supernatural," said writer Os Guinness at the E.F.A.C. conference at Macquarie University recently.

Dr. Guinness said many people fail to respond to such things as the appreciation of beauty, the longing for joy or the desire for creativity. "These things," he said, "are signals of the transcendental longings within us all."

He also said that Christians should stop using salesman-like manipulation and instead use creative persuasion and

reasoning to help people see their beliefs and values from a different viewpoint.

"Christians need to recover some of the subtle art of the court jester," he said. "In many instances the jester was the only wise person in the court of fools."

"It is a sad comment on our modern society that our generation needs discomforting before they can be comforted," Dr. Guinness said.

Cassette recordings of Dr. Guinness' talks are available from the Anglican Radio Unit 269 0642.

# Editorial

## A strange silence

After God had completed creation, He rested. "And God blessed the seventh day and made it holy because on it He rested from all the work of creating that He had done." The principle of a Sabbath rest was enshrined into Sinai covenant in Exodus chapter 20. "Remember the Sabbath Day by keeping it holy. Six days you shall labour and do all your work, but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work..."

The people of God, historically, have taken this command seriously. Sometimes, it is true, they have treated it too seriously. In Jesus' day, the Jewish lawyers had tried to define work. There were 39 different classifications, each one able to be subdivided infinitely. The legal implications of this made the Sabbath a burden rather than a joy. Even to this day the pious Jew reflects something of this in his approach to the Sabbath.

Jesus in His approach to the Sabbath, put it into its proper perspective. He made it clear, however, that it was the Lord's Day.

Down through history, there have been many attempts to force Sabbath observance on to the population. For example, in A.D. 321 Constantine passed an act which laid down that work in the cities must stop on the Lord's Day. The Reformers were convinced that the Lord's Day which had replaced the Sabbath as the seventh day, was to be a day of rest. The Puritans passed a series of severe Sunday Observance Laws which even forbade "all vain and profane walking" on Sunday. The legacy of this has been interesting. In Scotland the first Sunday train to run from Glasgow to Edinburgh in 1842 was denounced as a grievous outrage to the religious feeling of the people of Scotland. In England, the

Sunday Observance Act laid down that "any place of public entertainment or debate where a charge is made for admission may be deemed a disorderly house".

Most of us grew up in an Australia where Sunday observance was still a fact. As a child in the fifties, I well remember that football matches which were played on Sunday were not entitled to charge admission. As a result, only junior games were played. Now of course this has changed. Not only is most football played on Sunday, but theatres and other places of entertainment are open and in N.S.W. in recent years, even hotels have been allowed to open.

As each new development in breaking down the principle of Sunday observance has occurred, the churches have been most vocal in their criticism of it and in their call for the population to return to the biblical principle.

That makes the present situation in N.S.W. seem strange. As major retailers flout what is still State law and open their doors for Sunday trading, it is the Unions who are most vocal in calling upon the Government to enforce the law and to prevent shops from opening. There have been demonstrations against stores opening and the Government has made threatening noises. The churches have remained silent.

Why? It is obvious that the interest of the shop assistants is entirely related to their desire not to see a decline in their working conditions. Even, it would seem, the promise of extra pay is not enough to encourage them to work on Sunday. For all of us the fact that Sunday work carries with it penalty rates means that whatever goods we buy, on whatever day we buy them, will be dearer. Christians will not

use these arguments. We have a far more important one.

God does not lay down laws because He is a spoilsport. He does not seek to restrict us unnecessarily. If God lays down a law we can be certain that it is laid down for our benefit. He made us; He knows how best we function and He gives us guidelines to enable us to function properly. No one would buy a sophisticated piece of electronic gadgetry and then attempt to use it without carefully reading and following the instructions of those who made it. That is why a Sabbath rest is important. God had made it clear that when He made us, His purpose was that our activities should be for six days with a seventh day of rest and his intention was that on that seventh day of rest we should concentrate on worshipping Him. Even modern medical experts have stated that for man to function properly he cannot work seven days a week but must have one day in seven engaged in activity other than his business.

It seems amazing to us that this principle, which down through the ages has been treated so seriously, should now appear to be unimportant. We have an ideal opportunity in the present conflict over trading hours to restate our case; to reaffirm God's creation order; to explain to the population the effects of flouting this particular commandment.

There has been a strong silence from the church — from the N.S.W. Council of Churches which is normally vocal on such matters and from the heads of the various denominations. That is a pity. It is time for the church to speak out and reaffirm that the Sabbath is the Lord's Day and ought to be a Day of Rest.

## Sider and Taylor: getting it wrong about the nuclear holocaust

Ronald Sider is currently visiting Australia as a guest of the A.C.C. Sider's new book on the nuclear issue will be the subject of many of his addresses in Australia. Sider is an evangelical whose stance has often been criticised by fellow evangelicals. His book *Rich Christians in an Age of Hunger* drew an answer in the form of a book by another evangelical writer called *Productive Christians in an Age of Guilt Manipulators*.

The Australian Church Record has not yet had an opportunity to review Sider's new book. A very thorough and controversial review by Ronald Macauley recently appeared in the Church of England Newspaper in England. Macauley is a teacher at English 'L'Abri. We have decided to reprint this review — simply to put the other point of view. We cannot comment on it since we have not yet seen the book. The Review is reprinted by kind permission of the Editor of C.E.N.

### Nuclear Holocaust and Christian Hope

by Ronald Sider and Richard Taylor Hodders, £1.95.

If you are a pacifist you will welcome this book. It is a veritable pacifist 'tour de force'. If not, it will simply irritate you.

Its appeal, for those already persuaded by the standard pacifist line, is that it appears to be the defensive work on the subject. For example, it gives extensive and useful information on the nuclear arms race. It simulates as its opening chapter, the horrors of a nuclear attack on Moscow.

It deals extensively with the 'Just War theory' and critiques its supporting arguments — especially, need it be said, in relation to nuclear war. It has a long section on the pacifist approach to non-violence, which includes a very deliberate 'reply' to the Biblical arguments used to refute pacifism.

Then too it argues for what is called 'transmamentism', that is, the repudiation not only of nuclear arms but of all arms: rather than having military defence, the countries of the West should adopt 'CBD' — Civilian Based Defence — to imitate, in other words, the non-violent methods adopted so successfully by Gandhi and his satyagraha movement before Indian independence. They should lay down their arms but resist by non-violent means.

A long practical section follows in which suggestions are made as to how to bring in this new 'abolitionist' movement — suggested forms of worship for churches, War Tax resistance, etc.

And the climax? a scenario of the American nation's response to a Russian invasion, which, rightly we feel, the authors see as a result of transaming the West!

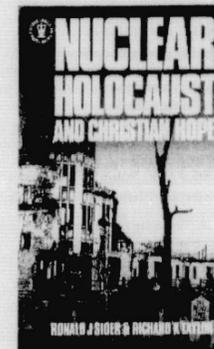
All of which takes 329 pages. The book as a whole, however, is 428 pages. Hence, the footnotes, appendices, bibliographies, etc. can be seen to be exhaustive also: all the 'how to' material the pacifist requires to go into action against the non-pacifist.

So, as was said, if you are a pacifist already you will welcome Sider and Taylor's book as the tour de force it purports to be.

If, like me you are not, its very size and attempted completeness becomes irritating: for here is this mountain of information and argument, assembled (apparently) with utmost attention to detail, and, certainly, with great sincerity, in fact resting upon the flimsiest of foundations.

Here, it is claimed, is the definitive Christian, and therefore biblical, stance on war and nuclear war. So attention is already focussed by the authors themselves towards the biblical foundation of the argument. (And the point is carefully made, interestingly, that

the book must at all costs not be viewed as in any way an expression of theological liberalism — why? because the pedigree of most pacifism in this century is, of course, just that). No, the authors are saying, this is a truly Bible-believing position — and therefore right. But therein lies the irritation. For the discussion of the relevant scriptures, and in particular Romans 13 can best be



The book released last week.

described as contortionist. Yet this is the bed-rock, quite explicitly, upon which the entire book rests.

Thus, in the plethora of information which confronts the reader, one fears the essential weakness of the argument may well be overlooked.

### Three mistakes

The authors make at least three very serious exegetical mistakes: they misrepresent, first, the Atonement of Christ, second, the Old Testament and its relation to the New, and third, Paul's argument about governing authorities in Romans 13.

The central problem of all non-pacifist positions which purport to be Christian, they argue, is a failure to understand the true significance of the Atonement.

The Atonement represents God's own choice of non-violence: for, entitled to judge man, to put him to death because of his sins, He in fact refused, in Jesus, to take up arms against his enemies. He chose, instead, the way of weakness. He allowed himself to be treated as a criminal and even to be put to death. But that is the way victory over evil is achieved.

It is God's way, the way of non-violence — and in our human relationships we should imitate that. We too must choose the way of weakness. We too must repudiate all force and violence in human relationships. To do otherwise is to oppose God.

However, the authors appreciate the problem which such a view poses for all

human government. If force is wrong how can there be the necessary restraint of evil within fallen society?

So they are at pains to stress the importance of government. We live in a moral universe. Evil is to be resisted, etc. However, since God has taken the way of non-violence, so must we.

Here their argument becomes ambiguous: they acknowledge that God



Ronald Sider

is King and Judge; they acknowledge also that God has judged man throughout history by means of human force (and explicitly with God's direction and approval in the OT) — yet they have to say that in the present movement of history there is a break in this pattern: judgment is God's prerogative only, and is secret in its outworking.

"To insist that the Sovereign of the Universe has the right to execute vengeance and retribution on sinners is one thing. To claim that we should imitate that aspect of God is quite another.

"We can only acknowledge that the Sovereign Creator is different from us. As the Creator of all life, he can give or take life as he chooses."

The reason for this approach to the Atonement is simply that the authors are attempting to avoid what they consider an intolerable dualism — they cannot accept that Christ could urge his disciples towards non-retaliation and at the same time condone the use of force.

The historic Christian response to this is that the Sermon on the Mount was directed by Jesus towards his disciples without in any way undermining the principle of authority for society as a whole. This authority and its concomitant, force, was in fact established by him as the appropriate means by which to resist evil in society.

Those who murder, rape and steal must be apprehended and judged. Society needs this and God demands it.

We suggest that, in seeking to avoid this public/private moral dualism, the authors have in fact advocated a far more serious dualism — within God's dealings with man. For a continuity of judgment runs from Genesis 3 right through to the final judgment at the end of the age: God hates sin because it destroys his good creation — and in particular, man.

Therefore, God has appointed within all societies those who are charged to restrain these evil effects of sin. They are 'the governing authorities' to whom Paul refers.

We as individuals, he carefully says, must not "avenge ourselves, because judgment belongs to God" — but, God has appointed his 'servants' "as agents of wrath to bring punishment upon the wrongdoer".

The use of force is integral to that authority. Just as God removed Adam and Eve from the garden, ie physically and therefore violently, and just as God demanded that murderers and criminals within Israel should be brought to judgment (which included on occasions the death penalty), and just as Jesus will at the end bring all criminals (sinners) to judgment by violent means (overthrowing the armies of the Anti-Christ by force and casting sinners into Hell)...

So, authorities in the present must use force to restrain evil.

God has instituted authority for this purpose. It is necessary for the well being

Continued next page

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## "NUCLEAR HOLOCAUST" contd.

of society. It is essentially good — even if, unhappily, man has misused it, as he has all of God's good gifts.

The authors want to break this pattern. Hence their reference to a 'new thing' after the Atonement. But, the Atonement testifies to the necessity of punitive judgment! God upholds his moral authority and hence the moral structure of the universe — by the Cross! As Paul says in Romans 3 "God did this (made Atonement in Christ) to demonstrate his justice."

So, while the Cross, happily, does point to God's tireless mercy, it does so without prejudice to the moral framework of the universe — which necessitates, because of the character of God himself, that there be punitive judgment.

So Christ's attitude of love in laying down his life, of acting on that occasion non-violently, must never be read in opposition to the principle of punitive judgment within society.

God is committed in an absolute way to the opposition of all evil in the world. That opposition necessitates judgment of a punitive and violent nature throughout history.

### Unite event

Christ's atonement, therefore must be seen, as Scripture so clearly says, as a unique event. It is a unique event which, as regards its essential content, namely, the taking of sinners' judgment, may never be imitated by man — simply because that is impossible.

Naturally, believers are called to imitate Christ's attitude of love, his willingness to live for others, etc. But the point to notice is that his atonement, far from undermining the principle of punitive judgment actually reinforces it.

God punishes sin, he resists evil — how? by force! Happily, in this case, the punitive force has fallen upon the Lamb of God. But punitive force has not been removed! The Atonement has not altered anything in respect to the moral government of human society.

In line with this most serious exegetical mistake is the books' illegitimate severing of Old Testament and New Testament. They have to acknowledge God's clear insistence on the necessity and goodness of the use of force in the Old Testament — and they then try to explain this away. Without success.

The same can be said about Romans 13. Here the conjuring approach to Scripture is most evident. What in fact Paul is doing in Romans 13, they suggest, is to allude to the State's volatile attitude towards the early Church.

To the authorities of the time, the Christians were suspicious persons. Their

association with their Founder, who was essentially a rebel, "could easily discredit them in the eyes of Roman officials".

So, what Paul intends as an entirely positive statement about governing authorities, and the God-given structure of evil resisted by force (NB "he does not bear the sword for nothing") the authors attempt to give a negative twist. Almost as if the authorities might lash out at them at any moment, thereby being 'the enemies' of Matthew 5 — therefore the Church must go out of its way to 'turn the other cheek'.

"In this tense, dangerous setting, Paul wants to make sure the Roman Christians do nothing to provoke governmental opposition. How does he do it? By urging Christians to apply Jesus' non-retaliatory, overflowing love for enemies in their relationship with the state."

How the authors extract this meaning from Romans 13 — an entirely novel interpretation as far as one knows, incidentally — remains a mystery. Paul has to be stood on his head.

Having done so, however, they have to a limited extent prepared one for the shock of their ultimate conclusions — the crack-brained ideas they express on CBD and transarmamentism — 'just let the Russians come in'.

Of course the modern world faces an absolutely horrific dilemma merely in having developed nuclear arms, quite apart from their escalation in the 'arms race'. No-one of any sensitivity denies this.

But Solzhenitsyn's alternative, I suggest, is both more biblical and more realistic: namely, that the West, having been foolish in relying so heavily upon the nuclear umbrella since World War II, should eschew this 'soft option' and commit itself seriously to the development, and more determined use, of conventional arms.

The solution, in other words, is the opposite suggested by the book — neither the abolition of all weapons, nor even the abolition of all nuclear weapons, but the development of alternative weapons the better to resist, by conventional means, the evil of Soviet aggression.

I find it hard to think of any more theologically misguided (and therefore dangerous) book to have been published since the last one Sider wrote on poverty.

But since the Anabaptist view of non-violence (and remember Sider is a Mennonite) seems to be becoming a new fashion in 'thinking evangelical circles' in Britain (and even Michael Green who writes the preface seems to have accepted it) one fears that, like other theological fashions which have swept

# WORLD

## China admits youth unrest

Mainland China's young people are growing more individualistic and cynical, and in most rural areas the Communist Youth League has stopped functioning, the *China Daily* reported recently.

The English-language newspaper said Mr. Zhang Ke, head of the ideology department of the Youth League newspaper *China Youth News*, commented: "In the '50s, our young people were very pure-minded. They had an absolute loyalty to and trust in the (Communist) Party, and their belief in communism was unshakable."

"But today young people are slow to believe what people tell them. They often pause to think, and then decide what to do," Mr. Zhang added.

The *China Daily* said Mr. Chi Guang, a researcher at the Chinese Youth Institute of the Academy of Social Sciences, commented: "The cultural revolution has done irreparable damage to our youth."

He said: "In some of our young people today, egotism has developed into a malignancy. They stop thinking about the country's future and seem to care only about their personal interests."

The paper said Mr. Chi blamed a miscalculation in Chinese propaganda on some young people deciding the West was a paradise.

"For a while our media spent too much time on the positive aspects of the West. Young people saw only the cars, the beautiful houses and the colour television sets, but not the decadence or other evils of capitalism. They were led to form a one-sided picture of the West. Naturally this has made them doubt the superiority of socialism," Mr. Chi said.

CATW

## One million leave Church

In the 1970's one million people stopped going to church in Britain. One thousand churches were closed and clergy numbers dropped by 2,500

This obituary for the Seventies comes from the second volume of *Prospect for the Eighties*. Like volume one it is based on a census of churches conducted by the now defunct Nationwide Initiative in Evangelism, covering the period 1975-79.

During the period looked at in the survey, Protestant churches on average lost one member a year, Roman Catholic churches nine members (it must be remembered that the Roman Catholics have one twelfth the number of churches — 3,000 against the Protestants' 36,000 churches).

Nevertheless, there are optimistic signs. The overall rate of decline was smaller in this period than in the first half of the decade, and 2,599 of the churches who responded to the survey recorded more than a 20 per cent growth.

This church growth figure, roughly 18 per cent of the total sample, has been broken down in a number of ways, revealing, for example, that the highest percentage of growing churches exists on the Isle of Wight (followed by Berkshire) and the lowest in Cornwall.

But most interesting is the breakdown by church size, which shows that churches with a congregation of between 50-100 members is the most likely to grow.

"The medium sized church probably has the greatest potential for growth," writes Roy Pointer, the Bible society's church growth consultant in the survey's introduction. "At this size it has sufficient members and resources to provide a full and attractive programme to encourage recruitment of new Christian residents in the community ('transfer growth'). It also has enough members to engage in effective evangelism and service among outsiders ('conversion growth')."

This being the case, it's unfortunate that the majority of churches don't fall into this category. One church in three has a congregation of less than 25.

C.E.N.

# REVIEW

## Evangelical Student's Leaders Meet

170 student leaders and staff of evangelical student movements from around 70 countries met at Ashburnham Place in East Sussex for the four-yearly General Committee of the International Fellowship of Evangelical Students 18-27 July. Their purpose was to consider how they could work together to present Christ powerfully to the student world and build up the church of God.

The Australian Fellowship of Evangelical Students was represented by two student leaders from Perth, Tim Goodwin and Debbie Chappell who are both active in the University of Western Australia Christian Union. Tony McCarthy, General Secretary of Australian Fellowship of Evangelical Students and a member of the Executive Committee of International Fellowship of Evangelical Students also attended.

Three major papers were presented. **Our Evangelical Heritage**, by the well-known Latin American evangelical leader Samuel Escobar, examined the question of what it means to be a radically biblical student movement today; the respondent was Rolf Hille of the Studentmission in Deutschland (Germany). **Student Work and the World**, by Olive Barclay of the British Universities and Colleges Christian Fellowship (one of the largest movements with some 15,000 members) discussed the Christian responsibility of student movements in society and the world as a whole; the respondent was Roy Musasiwa of Zimbabwe, one of a number of enthusiastic Christian student movements from Africa represented at the gathering. IFES vice-chairman Bobby Sng of Singapore grappled with the student movements' responsibilities towards the church, local and national, in **Student Work and the Church**; the respondent was Finn Kappelgard of Denmark.

Plans were discussed for practical and grassroots collaboration in the development of Christian student work throughout the world. There remain twenty Middle Eastern countries with no national evangelical student movements; there is no IFES work in countries like Uruguay, Mozambique, Somalia, or China; there are several European countries where less than 200 students in the whole country are involved in IFES-linked groups, and several more in Latin America. Much effort needs to be expended in the development of evangelical student literature.

But perhaps the most lasting memory of this IFES General Committee will be the depth of fellowship that has grown up between the participants, shattering racial and cultural barriers and drawing together representatives of politically alienated countries in warm personal friendships. One 'third world' participant presented a song of worship together with two other delegates whose countries had been at war in recent times. 'Jesus Christ has done what politics cannot do', he declared of their unity.

## First meeting of ACRIC II

An encouraging start was made at the first meeting of the new Anglican-Roman Catholic International Commission (ARCIC II) established by Pope John Paul II and the Archbishop of Canterbury. The Commission met in Venice from August 30 to September 6, 1983. Its membership is more wide-ranging than that of its predecessor (ARCIC I), and includes representatives from five continents and twelve nationalities. This made possible a useful exchange of information on the actual state of Anglican/Roman Catholic pastoral relations in many parts of the world. Although there are places where little progress has yet been made, in the majority of cases regular co-operation is now taken for granted.

It was against this background that the Commission turned to its theological task of examining the remaining issues which have divided our two Communion. In doing this they took full account of wider ecumenical discussion.

Two papers from Australia treated justification by faith and the theology of the Church. Discussion of the Church, grace and salvation led the Commission to make these closely related issues its immediate priority.

Preparatory papers from England on the subject of the reconciliation of Churches and the recognition of ministries prompted the Commission to a wider discussion of how Anglicans and Roman Catholics can grow towards full communion. Essential to this process will be the response of both Churches to the Final Report of ARCIC I which will show the extent of our agreement in faith. In the meantime the Commission plans to ask the help of national Anglican/Roman Catholic commissions in a number of countries in the discussion of the theological implications of full communion and of the way towards it.

For its next meeting in twelve months' time ARCIC II has commissioned further studies on the Church and salvation. A small group will work on this before the full Commission meets.

An important part of the Commission's life was its corporate prayer. On its first day the Commission was led in meditation by the two Co-Chairmen, Bishop Mark Santer of Kensington, England (Anglican), and Bishop Cormac Murphy-O'Connor of Arundel and Brighton, England (Roman Catholic). On alternate days Roman Catholic and Anglican Eucharists were celebrated; at these the Commission was at one in prayer while respecting the sacramental discipline of each Church.

Cardinal Marco Ce, Patriarch of Venice, visited the Commission to express the warm welcome of the Church of Venice and to give an assurance of its prayers for the Commission and its work. This was reflected in the hospitality of the Sisters at the Casa Cardinal Piazza.

During the Commission's meeting, Pope John Paul II urged those present at his General Audience on August 31st, to earnest prayer at the beginning of this new stage in the dialogue between the Anglican Communion and the Roman Catholic Church. A message of greeting was also received from the Archbishop of Canterbury, who with the Pope in their Common Declaration in Canterbury last year gave the Commission its task "to continue the work already begun" by the previous Anglican/Roman Catholic International Commission for the restoration of full communion on the basis of our unity in faith.

# MARANATHA

## They may learn by experience

See how completely destitute man is of all good, how devoid of every means of self-salvation.

If a man would obtain help in his necessity, he must go beyond himself, and procure it in some other quarter.

It has been made clear that the Lord kindly and spontaneously manifests himself in Christ, in whom he offers all happiness for our misery, all abundance for our want, opening up the treasures of heaven to us, so that we may turn with full faith to his beloved Son, depend upon him with full expectation, rest in him, and cleave to him with full hope.

This is that secret and hidden wisdom which cannot be learned by logical deduction, a truth understood by those whose eyes are opened see light in His light.

We have learned by faith to know that whatever is necessary for us or defective in us is supplied in God and in our Lord Jesus Christ, in whom it hath pleased the Father that all fulness should dwell, that we may thence draw as from an inexhaustible fountain.

It remains for us to seek and in prayer implore of him what we have learned to be in him.

To know God as the kindly king inviting us to present our requests — and yet not to approach or ask of him were so far from helping us, that it were just as if one told of a treasure were to allow it to remain buried in the ground.

"As faith springs from the Gospel, so by faith our hearts are framed to call upon the name of God."

To prayer, then, are we indebted for penetrating to those riches which are treasured up for us with our heavenly Father. For there is a kind of intercourse between God and men, by which, having entered the upper sanctuary, they appear before Him and appeal to his promises, that when necessity requires, they may learn by experience, that what they believed merely on the authority of his word was not in vain.

Accordingly, we see that nothing is set before us as an object of expectation from the Lord which we are not enjoined to ask of Him in prayer, so true it is that prayer digs up those treasures which the Gospel of our Lord discovers to the eye of faith.

The necessity and utility of this exercise of prayer no words can sufficiently express.

It is not without cause our heavenly Father declares that our only safety is in calling upon his name, since by it we invoke the presence of his providence, of his power to sustain us when weak and almost fainting, of his goodness to receive us into favour, though miserably loaded with sin; in fine, call upon him to manifest himself to us in all his perfections.

Hence, admirable peace and tranquillity are given to our consciences; for we rest fully satisfied with the assurance that none of our evils are unknown to him, and that he is both able and willing to make the best provision for us.

John Calvin (adapted)

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through the church in recent decades, the message of the book will probably be swallowed hook, line and sinker — and then sink us a bit further in the mire of accommodation within which we now find ourselves.

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# THE GOOD READ

## "Gospel and Kingdom"

Graeme Goldsworthy.  
Paternoster Press. 124 pp. \$5.55  
"Gospel and Kingdom" was first published in 1981. It quickly sold out of the first print run and has just become available again. The Church Record, through an oversight, did not review it when it first came out. We have held this review back until the book was readily available.

Students at Moore Theological College are introduced in first year to a subject called Biblical Theology. Those of us who had, as a lecturer, the present Archbishop of Sydney were always amazed that a course which did so much to improve our understanding of the Scriptures should be without a text book. Graeme Goldsworthy in his preface was obviously similarly inspired. As a result he has developed an approach to the Old Testament which helps people to see the whole of the Bible as a unity.

One of the great problems that preachers and teachers have is how to properly handle the material in the Old Testament. The piecemeal approach which is normally used often leads to interpretations which are fanciful and, in the end, unbiblical. It is to this problem that Graeme Goldsworthy addresses himself. Beginning with an excellent statement of why we should read the Old Testament, Goldsworthy then turns to the

problem of how to read it. He tells us that the Bible is a unity. To understand what each section of the old testament means requires an overview of it. He gives a simple illustration on page 32. He then seeks to apply the text which comes from a different time and different culture to



today. A diagram on page 43 sums that up. Indeed, one of the strong points of the book is that all that Goldsworthy says is summed up in a series of diagrams which prove invaluable when used in conjunction with the text.

Goldsworthy's key to the understanding of the Old Testament is

the theme of the Kingdom of God. Tracing the Kingdom idea through from Eden, Goldsworthy suggests that there was the Kingdom promised to Abraham, the Kingdom foreshadowed to David, the Kingdom at hand — Jesus and finally the Kingdom consummated — the return of Christ. Having said that in outline, Goldsworthy then goes into a detailed account of how the history of Israel revolves around that theme. He makes the statement that "insofar as the Old Testament is history, it is a theological history."

Having shown in simple but clear detail how the entire Old Testament hangs together under this Kingdom theme, Goldsworthy then discusses the principles of interpretation in Chapter 10 and then applied them in five Bible passages in Chapter 11.

It would be impossible to too highly commend this little book. All who seek either to understand the Old Testament or to teach it to others, ought to read it. It will enable a much greater understanding of the text and will allow the interpretation of it to be consistent with Biblical principles.

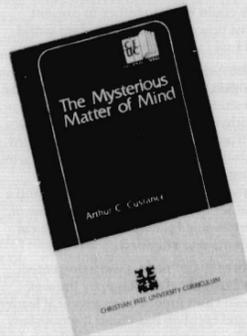
Such a book deserves wide readership and it is pleasing to note that it is to be reissued in the United States.

D. Kirkaldy

## The Mysterious Matter of Mind

by A. C. Custance  
Zondervan, 1980

As an enthusiastic non-professional dabbler in science and philosophy (of the A.B.C.s 'Science Show' type), I enjoyed reading this book. The problem it addresses is an old and thorny one: what is the relationship between brain and mind? Are we to think of the mind as the brain itself, or as the mere outworking of the brain, as many hold? Or can we speak of an independent mind or soul? If the latter is the case, how do brain and soul relate to one another? Where does the soul come from? What is its eventual fate? In Dr. Custance's words, is man a computer, or does he have a computer?



Custance's book has been written for the American undergraduate classroom. It sets out the options then recounts at some length the experimental data which has led some leading researchers to conclude that 'mind' must exist, independent of the brain. He relies especially on the work of Wilder Penfield, Sir Charles Sherrington, Sir Karl Popper and Sir John Eccles. The last two in particular, in the work *The Self and its Brain* (1977), have argued impressively for the view that the mind is the master of the brain.

The last word has yet to be spoken on the issue. Custance's book succeeds in introducing the beginner to the debate and in pointing out some of the implications for theology of adopting the various solutions. It is, within limits, a very useful publication.

Peter Jensen

# LETTERS

## FREMOS

Dear Sir,  
Congratulations on your excellent treatment of the Fremos Institute in the A.C.R. of September 5, 1983.

It usefully provided what is needed: a contribution to continuing articulation of and emphasis on our Anglican faith. That cannot be repeated too often. There is a need for heavily underlining the distinctions between our Anglican faith and other wayward forms: Judaism, Roman Catholicism and Seventh Day Adventists, for example, and especially fringe and neo-theologies as well as those tenets of communism which are presented dressed up as social concern or socialism.

Unfortunately, an excellent panegyric was sullied by a resort to an analogy toward the end. Whether seeking "to meet the interpersonal and physical needs of one's spouse" is theologically sound is debatable — primarily, we are, at all times, in God's service. The seeking referred to, please note, is psychologically unsound. It is not a workable dogma for marriage. Why your writer made such an error in the first place, I suspect, is because it seems to be the logical opposite to "know thyself" or "being" as those attitudes were articulated by your writer (and I do not disagree with that).

Nevertheless, there is an alternative — a more effective one. It is this. A free person who loves himself as made in the image of God is then able as an independent/autonomous person to love their spouse. The implied dependency or self-abnegation implied in meeting someone's needs is a potent source of psychological ills. The free person can share which provides the basis for sexual activity and other aspects of marriage. There is, consequently, no criterion of needs to be met at all: the ultimate criteria (temporarily speaking) is that whatever one's spouse gives is all they can give at that time!

Yours sincerely,  
Dr. Philip Smith

## WOMEN'S MINISTRY

Dear Sir,  
As Donald Howard remarked (Letters, Sept. 5th) it is certainly sad that mutual edification in the Body of Christ suffers because so many women fail to exercise their gifts within the congregation as God has directed. He mentioned a specific role given to older

married women in Titus 2:4, and said, "There is ample scope today for younger and unmarried women to minister to others."

On the Day of Pentecost, a specific role was declared for God's "handmaidens" (Acts: 17,18) which was also foretold in Joel 2: 28-32. It is preaching God's word.

"On My servants and on My handmaidens I will pour out in those days of My Spirit, and they shall prophesy" — or "preach God's Word."

Here is God's direction to a preaching ministry for His handmaidens. God's servants receive God's Spirit; so do His handmaidens; and both are to prophesy. St. Peter declares that God has said it, (Acts 2:17).

Since N.T. times, ecclesiastical authority has turned "They shall prophesy" into "They shall not prophesy", for the handmaidens. To this day, young and unmarried women feel preaching is not for them, because they are female. It was the chief priest, Caiaphas, whose office was certainly ordained by God, and other rulers and elders, who commanded Peter and John not to preach about Jesus Christ (Acts 4:18). But the apostles disregarded this instruction in favour of God's orders, (v. 20).

Like them, and like John Bunyan of yore, women must preach — even if refused permission inside churches. Most of the "target audience" is outside, anyway. They must seek outlets in the press, on radio and TV, in plays, in P. & C. and other meetings, and get up and preach about Jesus Christ. This is a challenge to me, too. I know it is hard. Our opportunity may be very short.

Married women may have some excuse, because 1 Tim. 2:12-15 must refer to married women and not virgins. But unmarried women have many mandates. Free from a husband's embargoes, they are able to care for the things of the Lord. (1 Cor. 7:34) Philip's four daughters were unmarried and preachers. He obviously took St. Paul's advice to "keep his virgins" (1 Cor. 7:37,38). However, the prophetess Huldah, who gave King Josiah God's special message (2 Kings 22:14ff) was married, and so were Isaiah's wife and Deborah. Our Lord, Himself, used women preachers.

With the now-widespread ignorance of God's word in our society, there is plenty of

scope for a preaching ministry for younger and unmarried women.

Yours sincerely,  
Constance Knox.

## LINDY CHAMBERLAIN

Dear Sir,

I believe there has been a terrible miscarriage of justice in the Lindy Chamberlain case and so do 30,000 others who have already signed a Petition which is to be sent to the Governor General when complete. A few days ago I received many typewritten pages on the Case which confirmed my gut feeling that she was innocent of the death of her baby and as the 27th and 28th August (today) was set aside for a massive prayer for the Chamberlains, I am writing to the ACR to urge practical Christians who have doubts about the Case to organise Petitions.

I am convinced that any Christian who had read the material I received would no longer have any doubts about the Chamberlains' innocence. There are groups all over Australia and in New Zealand working on this issue, as well as Lutheran nuns in Germany. It is certainly not limited to Seventh Day Adventists. Even had she been guilty, the sentence of life imprisonment with hard labour is incredible when women who have killed their babies shortly after birth receive sympathetic nominal light sentences, yet this woman has been put through incredible suffering with her baby taken from her while still breast-feeding. I have seen two letters of Lindy's from Burrumba Prison and they are not fake Christianity. As a Christian I believe they are true blue and of a depth which could not be assumed. Although undoubtedly God's Hand is in this set of circumstances for His own good reason, I feel it is also a test for us, as Christians, whether we merely pass on the other side of the road as having nothing to do with us. I have temporarily passed on the papers I received, but should anyone like further information I would request further copies.

Yours sincerely,  
Phyllis Creasey

## Historic event for Veteran Missionaries

Nigerian believers from 31 churches helped mark an historic moment earlier this year when SIM veteran missionaries Frank and Neva Goertz retired from Patigi, the first station SIM ever opened.

Patigi became SIM's first permanent base in 1901, eight years, two abortive attempts, and two deaths after the mission's pioneers landed in 1893. The Goertzes have been based at Patigi for nearly half of the station's 82-year history. Their leaving means that for the first time the historic station is without expatriate missionaries.

"People came to our house all day to farewell us," Frank said. "One special memory is of the student who came to say goodbye and accepted the Lord as her Saviour."

The churches which have grown up in Patigi district have been autonomous since 1954 and responsible for all the work since 1976. They requested the Goertzes, who had been instrumental in planting a number of churches, to stay on to teach Bible to students in government schools. The churches are seeking to reach out to the strongly Muslim communities surrounding them, and they currently support a Nigerian evangelist and 26 pastors.

S.I.M.

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## Australian Christian Book of the Year Awards

The Australian Christian Literature Society awards were presented at the convention banquet of the Christian Bookselling Association of Australia at Lennon's Plaza Hotel in Brisbane on September 6th.

The judges chose as the 1983 Australian Book of the Year.

THE SHAPE OF BELIEF; CHRISTIANITY IN AUSTRALIA TODAY

Edited by Dorothy Harris, Douglas Hynd and David Millikan, Published by LANCER Books, Homebush West, N.S.W.

This is the third year that ACLS has offered such awards. Previous winners were *The Human Journey* by Bruce Wilson in 1981 and *Be Our Freedom, Lord* by Terry Falla in 1982.

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## CHURCH SERVICES

NEWCASTLE: St. Andrew's Mayfield (Church Street, off Maitland Road) Sundays — Holy Communion 7 and 9.30 a.m., Evening Service 7.15 p.m. Visitors welcome. Rector: Paul Watkins.

MELBOURNE: St. Jude's Carlton. Near city centre, cnr Lygon and Palmerston Streets. Sundays 10 a.m. Holy Communion, 7 p.m. Evening Worship. Minister, Peter Adam. Visitors welcome.

COORPAROO: St. Stephen's Brisbane, Cnr. Cavenish and Chatsworth Roads. Visitors welcome: 7.30 am and 9 am Holy Communion. 7 pm Sunday at Seven. Rector: Rev. Ken Baker.

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# "Silverwind" blows into Australia



The American singing group, known as "SILVERWIND" arrived in Sydney recently for their first Australian Tour. The three During their ten day tour of the Eastern States, September 14-24, "SILVERWIND" appeared in concerts from Townsville to Hobart: Adelaide to Sydney, as well as in

several country centres of New South Wales. Organized by the AGAPE FORCE, many who have used material from "The Music Machine"; "Bullfrogs and Butterflies" and "Sir Olivers Song" were able to meet the musicians responsible for a lot of the material.

## Zondervan's No. 1 breaks double barrier

Pat Zondervan, former farm-boy, and now 74-year-old chairman of Zondervan Publishing House, stated that there are no problems with their products, and they had changed their policy on Australian marketing.

At a Sydney reception to promote Zondervan Australia's recent venture *The Book of Life*, Mr. Zondervan was asked about the effect on his company of the world wide down-turn in publishing.

"Zondervan's sales with the recent take-over of several other publishing houses, including Marshall Morgan and Scott and Pickering and Inglis, will be this year in the vicinity of 100 million."

The company still views publication of bibles as its main line, although new products are continuing to be added, including scholarly works.

The good news for the Australian buyer is that Zondervan have declared Australia an open market.

No longer will we be forced to only buy British editions. All Zondervan's U.K. interests will have to compete on their merits.

It is hoped by some booksellers that this might at last break up the international cartel that has in the past forced Australians to purchase books at 1½ times their British retail price, and up to 3 times their international value.

Others see the move as inevitable with the 36% appreciation of the American dollar in the last 18 months, the U.K. inflation rate being held at 3%, and the growth in Australian publishing. Concern was also expressed over one company now holding so much of the total market in Christian books.

# MAINLY ABOUT PEOPLE

### DIocese of Canberra & Goulburn

Rev. A. L. Constance, formerly Asst. Priest at St. Paul's, Manuka is now Rector, St. Alban's, Lyons.

Rev. Canon D. F. Durie, formerly Principal of the College of Ministry, Canberra is now Minister in the Special District of All Souls', Chapman.

Ven. T. R. Bonsey, formerly of Cobargo and Archdeacon of the South Coast retired on 15th August, 1983.

Rev. D. G. Saines, Aranda has left for the University of Birmingham as Lucas Tooth Scholar.

Rev. B. A. Stevens, Asst. Minister, St. John's, Canberra has left for the United States to study at Boston University.

### DIocese of Rockhampton

Rev. D. Wanderwolf is now Rector at Dawson Valley.

Rev. R. Bowie is now Rector at Clermont.

Rev. A. Burnet is now Rector at Barcardine.

Rev. N. Kempson is now Rector at Gladstone.

Rev. Ross Cameron, formerly of Longreach, has accepted the parish of St. Colomb's, Clayfield in the Diocese of Brisbane.

Rev. C. Peacock will retire from St. David's, Frenchville on December 31.

### DIocese of Sydney

Rev. D. G. Davis, Rector, St. Philip's, York Street has accepted the position of Rector, All Saints', Woollahra.

Rev. G. C. Toovey, Curate, St. Luke's, Liverpool has accepted the position of Rector, Emmanuel Church, Lawson.

Rev. E. W. Carnaby, Rector, St. Paul's Chatswood, will become Rector, St. Paul's, Shellharbour on 16th December, 1983.

### Canon Peter Loane

The pro-cathedral of St. John's Parramatta was crowded for the funeral service of Canon K. L. (Peter) Loane on Wednesday September 14. Canon Loane, 68, was rector of St. John's for nearly 23 years. He retired from the parish on April 10.

The service was conducted by Bishop Clive Kerle, former Bishop of Armidale. The former Archbishop of Sydney and Primate of Australia, Archbishop Sir Marcus Loane, gave the address.

Canon Loane served as curate at Gladesville, as an AIF chaplain and as Assistant Secretary for CMS. He also served as rector in Kiama, Castle Hill and Northbridge.

He was nominated to succeed Bishop Hilliard as rector of St. John's Parramatta, but declined the offer. Archbishop Mowll would not let this rest, and soon persuaded Canon Loane to accept the new position.

When St. John's became a pro-cathedral with its own chapter, he became its first Canon.

Canon Loane served also as Rural Dean of Parramatta and as Chairman of the Church of England Homes. It was through his efforts that the Archbishop of Sydney's Overseas Relief Fund came into being.

Canon Loane's pastoral ministry was outstanding. Like Bunyan's Mr. Stanfast he was "a right good pilgrim". Canon Loane is survived by his wife Vera, son Ian and daughter Alison.

## World mission prayer day

A second Day of Prayer for World Missions has been called by the N.S.W. Evangelical Missionary Alliance.

Saturday, 29th October has been selected as the date for this concentrated emphasis on World Missions. This is the second such Day of Prayer, the first having been held on 30th April, 1983.

Eight centres in the Sydney/Wollongong/Newcastle area have been chosen as Prayer Centres. These are:—

- St. Michaels Anglican Church, WOLLONGONG
- Miranda Congregational Church, MIRANDA

- Narwee Baptist Church, NARWEE
- Castle Hill Baptist Church, CASTLE HILL
- Springwood Uniting Church, SPRINGWOOD
- St. Paul's Anglican Church, CHATSWOOD
- Green Point Baptist Church, GREEN POINT
- The Baptist Tabernacle, NEWCASTLE

While these centres will have specific prayer material available for the sessions, other churches may participate by holding a time of prayer on the Saturday, or by remembering World Missions in Sunday Services.



# CHURCH RECORD

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# CHIEF MOVES AT SYDNEY SYNOD

In his address to Synod the Archbishop of Sydney again majored on the problem of remarriage of divorced persons. He reiterated his position, reported in a previous issue of A.C.R., that the law of the Anglican Church in Sydney does not allow for remarriage except in the case of the innocent party where the divorce has been on the grounds of adultery.

### Chancellor on Divorce

The Archbishop said that the Chancellor's Report was prepared by Mr. Peter Young QC who is Chancellor of Bathurst Diocese, but was fully accepted by the Chancellor of Sydney Diocese. The Archbishop made no mention of any plans to make the Report available for study.

He also said that there was an alternative view. He said,

There is, I understand, another view of the legal situation in our Church, which is that no impediment exists to the marriage of any divorced person by a clergyman, and that this is by virtue of the provisions of the English Divorce Act of 1857 which, on this view, would have been accepted by the churchmen of NSW as the law of the Church here. Since no modifying ordinance has been passed by our Sydney Synod since its inception in 1866, that 1857 law would still prevail, the only restraint on a clergyman being the necessity for his action not to contravene Holy Scripture.

In accepting the Chancellor's advice, it may be thought that I am arbitrating between legal opinions. That is not how I see it. Regardless of the content of the advice, it seems to me reasonable and proper to look to my chief legal adviser

for guidance. Decisions in marriage matters have to be made almost daily, and neither nor the clergy can simply do nothing. In the circumstances I think it is my responsibility to act on the Chancellor's advice, and I have informed the parish clergy accordingly. However, I am informing this Synod of the position, in the hope that Synod will either clarify the existing law or propose a new one. The way forward may be for the Synod at this session to appoint a committee to consider the advice which I have received from the Chancellor and the grounds on which it is based, together with any other submissions as to the legal basis of the matter, and the report of the Diocesan Doctrine Commission, and to propose the Synod such course of action as it thinks fit."

"The Archbishop went on to give his interpretation of the Biblical teaching on the matter."

Matrimony is kinship. Its obligations may be neglected, and its blessings forfeited, but only death can destroy the kinship. You may break the covenant of marriage, but not the kinship. You can no more break the "one flesh" of matrimony than brothers can cease to be brothers.

This is the "great mystery" to which St. Paul referred when he spoke of the mutual obligations of husbands and wives and went back for his support to Genesis 2:23,24, and saw it as an image of Christ and the Church. To this passage Jesus himself appealed when confronted with a dispute about divorce. Before anything else, when divorce is mentioned, Jesus would have us remember that when the two have become one flesh, "they are no longer

two but one. What therefore God has joined, man may not put asunder" (Mark 10:6-9). It is this underlying and irrefragable truth about the nature of marriage that Jesus reinforced with those uncompromising corollaries: even though a man might act in conformity with what the custom of the time permitted,

- a) if he divorces his wife, she is made to suffer adultery (Matt. 5:32a),
- b) the man who marries her commits adultery (Matt. 5:32b, 19:9b, Luke 16:18b),
- c) the husband himself commits adultery against her if he marries another wife (Matt. 19:9a, Luke 16:18a, Mark 10:11).

### NEW AREAS WORK GETS BOOST

The Archbishop has announced a plan to meet the needs of the developing areas of the Diocese. He has announced a plan to launch an appeal early in 1984 to raise funds for major church expansion in Sydney's New Areas. The Synod voted \$200,000 to launch the Appeal.

### MINISTRY TO ABORIGINALS

Sydney Synod has made a major move forward in its ministry to the Aboriginal community within the Diocese. In his Synod Address the Archbishop enumerated the attempts since 1788 to minister to aboriginal people. He announced that the time had come to do more for the ministry that is currently centred on Redfern.

"It seem appropriate for us to up-grade the site in which they meet. St. Paul's Centre in Pitt Street, Redfern, was purchased by the parish after the sale of St. Paul's Church. It was formerly a factory

and was purchased with a view to its being a Community Centre and a place where a youth club could meet. It is ideally situated and close to the Aboriginal community. However, in the judgement of the Aborigines it is unsuitable for a place of worship. As a mark of our fellowship with our Aboriginal brothers and sisters, and for the purpose of making the centre a more acceptable place for worship, a grant is recommended in the Income and Expenditure Ordinance. The financing of the Aboriginal pastor has been removed from the general finances of the Inner City Committee and comes before the Synod as a distinct responsibility. At the same time, discussions are taking place with the congregation through Mr. Bird for the ministry and the Church to function on a recognisable Anglican basis adapted to the particular needs and circumstances of the Aboriginal people" the Archbishop said.

Synod granted \$110,225 for this purpose.

## Get Cameron!!!

PREMIER WRAN is looking for any help he can get to defeat Jim Cameron's bid for election to the Legislative Council.

Talking of the Teachers Federation executive fielding a team in the same contest, he told Parliament this morning: "Though I do not wish its candidates any success, if they have the effect of defeating the honourable member for Northcott some justice will be done."

Jim Cameron believes this kind of jibe will be as helpful to him as Labor's pre-poll attacks were to Frank Arkell.

# Women: Ordination and Subordination

Dss Margaret Rogers gave one perspective at the recent Synod in Sydney when she spoke to a motion to set up a committee to promote the ordination of women as Deacons.

"The motion is framed in a manner which recognises that necessary legal steps are involved in getting a suitable canon through General Synod", said Miss Rogers. "This is not a matter which we can deal with on our own here in Sydney without regard to the General Synod and the Constitution."

### Three Reasons

Margaret Rogers advanced three reasons to support female ordination to the diaconate.

"First, this is a matter on which we, in Sydney diocese, have reached consensus. Theological consensus — and since this is the way the church has traditionally proceeded (not through first-past-the-post voting!), it is now appropriate to proceed."

"Why have we arrived at consensus on the matter?"

At this stage Miss Rogers advanced her second reason. "It is not contrary to scripture.

"It is obvious in the New Testament that early in the experience of the church arose a need for a ministry of 'service'. That is what the Acts 6 is all about. Some were to give themselves to this 'service' ministry. The 'twelve' gave themselves to the service of the Word."

The problem of women's ordination needs to be seen within that perspective, Margaret Rogers argued.

"It is important to note that diaconal ministry in the New Testament is a ministry of service. Nothing in its description in the New Testament precludes a woman from being in that service."

### Permanent Diaconate

My third reason, and a major one, is that the move to ordain women to the diaconate will provide an impetus to the restoration of the diaconate as a permanent ministry in the historic three-fold form."

"In our present practice the diaconate is actually mere apprenticeship to priesthood. That is not the concept of the diaconate in the primitive church. There the diaconate was a permanent ministry alongside the presbyter.

"The permanent diaconal ministry is also the underlying concept behind the Ordinal. A permanent diaconate, open to women and men, is needed. We need to move away from the devalued diaconate of today."

### Prophetic Movement

A different perspective was brought to the women's ordination issue by the

members of MOW — Movement for the Ordination of Women — who to the flash of light bulbs staged a symbolic protest by pinning "12 theses" to the door of church house and handing out leaflets to Synod's men and women as they left for the meal break.

"We are a prophetic movement", said one spokesperson. Asked earlier by ACR about rumoured symbolic protests, MOW said that that information was embargoed as "a prophetic movement by its very nature can break into action at any time."

We spoke to Eileen Deisendorf and Colleen Stuart following the inaugural meeting of MOW, which 70 to 80 people attended. "Its only basic aim is to seek the full ordination of woman to the priesthood in the Anglican church", Colleen Stuart said.

During question time at the meeting, it was asked whether it wasn't more important to look at the whole question of ordination. "Yes" was the reply. "But that hasn't been solved in years and years of discussing it. The immediate question is of women in ministry now, in the present structure, and this will focus attention and aid the issue of what is ordination?"

Eileen Deisendorf continued, "the greatest problem with resolving the issue of ordination in general, and the ordination of women, is that there has been little discussion by members of Synod. In fact, General Synod papers and other materials on these topics have not been generally distributed amongst Synod members. The Archbishop commented that Synodsmen had not

written to him with their comments on his paper on ordination".

MOW believes the debate over women has not been conducted in the context of fair dispute. Their "12 theses" constitute a call to serious theological debate, backed with prayer, and not aimed at undermining unity.

Marlene Cohen, the official spokesperson to the religious media, when questioned about the "12 theses" said, "Headship, as it is held in Sydney Diocese, is the core area of difficulty." What MOW wants is unrestricted

Continued on page 8

## Reformation Rally

To mark the 500th anniversary of Martin Luther's birthday, the Anglican Church League has arranged a Reformation Rally to be held in the Chapter House Sydney on Friday, November 11th at 8 p.m. The rally will be under the chairmanship of Archbishop Donald Robinson and the two main speakers will be Archbishop Sir Marcus Loane and Dr. Peter Jensen.

The two speakers both speak with authority on the Reformation and its continuing importance, informing the thinking of Christians today, so this rally will provide an opportunity for evangelical Christians to re-visit and renew their spiritual roots.

## Wanted: new subscribers

For 103 years the Australian Church Record has served the Australian Church as an independent, provocative, evangelical voice.

Currently we are seeking to expand the paper to twelve pages as often as possible. This will not only enable us to include more information and articles but also to improve the layout and make it much more attractive. To do this we need to increase either our

advertising revenue or our subscription revenue. We are not willing to increase our advertising rates at the moment for that would prevent many church organisations from advertising. We cannot increase the number of advertisements since we feel that we already have enough space taken up by advertisements. The way forward is to increase subscriptions. We would like you to help us.

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We are making a special offer to present subscribers. For every three new subscribers that you obtain for us you receive a free book. You may choose your book from the list below.

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We have chosen the I Believe Series because it is an important contribution to evangelical literature. The Series was edited by Michael Green and sought to make modern scholarship on important issues available at a level that the ordinary Christian could understand. Sadly, the books have been too expensive for most people — some of the titles selling for almost \$15. Some titles were issued in cheaper editions. We are offering the better quality edition to our readers.

### What you have to do

- 1) Get your friends to subscribe.
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- 3) Send in the subscription forms with a year's payment.
- 4) When you have three new subscribers (you have up to 12 months to obtain them — you do not have to send them all in at once!) write to us and tell us which title you wish to claim as your free title.

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