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Mixed reception for Anglican-R.C. Statement on ministry

A mixed reception has been given the "Statement on the Doctrine of the Ministry agreed by the Anglican-Roman Catholic International Commission" which was released in Canterbury and Rome on 13 December.

Comments on the document, which reflects only the opinion of the joint Commission's members and not the two denominations involved, range from Bishop Arthur Vogel of West Missouri who hailed it as "one of the happiest consequences of the ecumenical movement" to the Church Times editorial which said, "Study of the full text shows that the chief nettle has not been grasped at all."

The full text of the 2,700-word statement is published on page three.

In a press release issued with the Statement the Commission says that its work "contains an overall but not exhaustive picture of ministry in the Church and seeks to identify the specific role of the ordained ministry."

Its three sections on 'Ministry in the Life of the Church', 'The Ordained Ministry', and 'Vocation and Ordination' give a biblically and historically grounded description of our basic agreement in the doctrinal areas that have been the source of controversy between us, in the wider context of our common convictions about the ministry.

"The subjects covered include mission and ministry in the New Testament and the early Church, the ministry of oversight, the ministry of word and sacrament, the priesthood of Christ, of the faithful, and of the ministers, ordination as a sacramental act, and the apostolic succession of bishops and their churches."

Anglican orders

Its conclusion affirms that the 'issues raised by the judgment of the Roman Catholic Church on Anglican Orders' have been 'put in a new context.' It adds that 'agreement on the nature of Ministry is prior to the consideration of the mutual recognition of ministries,' and points out that the Commission will now turn its attention to "problems of authority" and the "question of primacy."

The Statement affirms at the beginning that its intention was "to seek a deeper understanding of Ministry which is consonant with biblical teaching and with the tradition of our common inheritance, and to express the consensus reached."

The Statement acknowledges the variety of ministries exercised in the New Testament which, it says, "were used by the Holy Spirit for the building up of the Church to be" a "reconciling community for the glory of God and the salvation of men." It discerns two primary features of the New Testament apostle — "a special relationship with the historical Christ and a commission from him to the Church and to the world."

It states that the New Testament evidence shows that the growth of the Church led to the assignment of the more important ministerial functions to specific officers and that this in turn led to a form of recognition and authorisation which lies at the heart of ordination.

The Statement sees the office of bishop emerging gradually with the terms 'bishop' and 'presbyter' applicable at first to the same man until by the second half of the second century the threefold office of bishop, presbyter and deacon become universal.

Oversight (episcopate) according to the statement is always linked with the word of God and prayer, as is all ministry. This assessment leads the statement to assert that the ministers' part in celebrating the sacraments is one with their responsibility for ministry of the word.

It considers it right, therefore,

that he "who has the oversight in the Church and is the focus of its unity should preside at the celebration of the Eucharist."

In a note on the status of the document it is emphasised that it is at present no more than a joint statement of the Commission carrying the authority of the Commission alone and not authorising any change in the existing ecclesiastical discipline.

Its publication is for study and discussion and observations and criticisms are invited. These should be sent to the secretaries of the Commission.

Commenting in London, Professor Geoffrey Lampe said:

"The effect on ecumenical relations generally, especially if the Statement's silence comes to be reinforced by positive utterances, must be very far-reaching. It may prestage the removal from the shoulders of modern Anglicanism of that heavy burden, the Tractarian doctrine of apostolic succession."

In a statement to the press, Dr Leon Morris, principal of Ridley College, Melbourne, and chair-

man of General Synod's Doctrine Commission, said:

"Probably everything depends on whether the members of the commission, the joint Anglican-Roman Catholic Commission, are correct in their statement of what they understand by 'the essential features of what is meant in our two traditions by ordination in the apostolic succession.'"

Bishop Donald W. B. Robinson, Bishop in Parramatta and a leading Australian theologian, when asked to give a brief comment on the Statement, said:

"While the Statement moves the discussion of the ministry into areas which should prove fruitful, as a document it contains too many unsupported generalities to be regarded as a sound theological statement and tends to reflect a pragmatic approach and tends to invest certain features which happen to be common to the Roman and Anglican traditions, for example, holding ordination in a communion service, with a theological significance they do not possess."

Christians must closely examine Human Rights Bill

There has been sharp reaction in various parts of Australia to the Human Rights Bill 1973 introduced into Federal Parliament on 15th November by the Attorney General, Senator Lionel Murphy.

Rev Bernard G. Judd, M.B.E., rector of St Peter's, East Sydney, mentioned the Bill and some of its glaring weaknesses in a sermon late in December which was widely reported in the national press. It brought an immediate reaction from Canberra and a denial that the Bill would deny some of the freedoms that it has been charged with.

But it will take more than ministerial denials to assure freedom-loving people and parents and Christians in particular, that the Bill does in fact deny some of the freedoms which are covered by the "International Covenant on Civil and Political Rights," a covenant which Australia wishes to ratify.

Interestingly, the issue was raised by the Archbishop of Perth many weeks ago but at that time the news media showed no particular interest. Fortunately, they do today, for the issues are vital.

This International Covenant was drafted in New York in 1966 under the auspices of the United Nations, Article 18 of the Covenant, in addition to stating that all people have a right to freedom of thought, conscience and religion, goes on to explicitly state that parents, and where applicable legal guardians, have a right to instruct, or to arrange for the instruction of, their children in accordance with their religious and moral convictions.

Accordingly, it would appear that Senator Murphy, by introducing the Human Rights Bill,

has done religious freedom in this country a service by codifying this fundamental religious liberty. However, a closer examination of the Bill reveals that this is not so.

The opportunity has not been taken to codify and implement all the provisions of Article 18 of the International Covenant which relate to religious freedom, and further some of the provisions of Article 18 which have been included in the Human Rights Bill have been modified.

Clause 10 of the Human Rights Bill provides that everyone shall have the right to freedom of thought, conscience and religion, and that this right shall include the right to manifest one's religion in worship, observances, practices and teaching. These provisions are commendable. Clause 10 (3) of the Bill provides that none shall be subjected to coercion which would impair his freedom to adopt a religion or belief of his choice.

In principle this provision is commendable also, and along with the other provisions set out above, has been taken from Article 18 of the International Covenant.

However, the drafters of the International Covenant, while recognising that the anti-coercion provision (Clause 10 (3) of the Bill, Article 18, par 2 of the covenant) was sound in principle, realised it was subject to the possible interpretation that religious instruction of a child by parents or persons acting on their behalf could be considered to be "coercion which would impair his freedom to have or adopt a religion or belief."

Accordingly, the drafters of the covenant included a further provision which specifically provided (Article 18, par 4) that parents shall have the right "to

ensure the religious and moral education of their children in conformity with their own convictions."

This provision has not been included in the Human Rights Bill introduced into the Australian Parliament.

The second area of major concern to the preservation of meaningful religious freedom arises in the provisions of the Bill governing the circumstances in which the government may enact legislation to control the manner in which one may manifest his religion and beliefs.

Article 18 of the International Covenant provides (par 3) that the freedom to manifest a religion or belief may only be subject to such limitations as are prescribed by law, and are necessary to protect public safety, order, health, morals, or the fundamental rights of others.

Christians may have some reservations as to the need for Governments to have some of these powers to restrict religious freedom. However, we can recognise that any statement of human rights has the inherent problem of the need to provide a balance between one group of people and their rights, and any other group and their rights.

The provisions of Article 18 are intended to provide a reasonable basis for delineating between the various conflicting rights with may occur in a modern complex society.

However, the Australian Human Rights Bill, while including the basic provisions of Article 18 for the restriction of religious freedom, also includes a provision not included in the International Covenant, and which will permit a Government to "constitute reasonable regulations as to time, place and manner" in which to manifest religion and belief.

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Concern for clarity and precision in stating the rights of parents to instruct their children and the power of government to limit religious freedom, becomes all the more heightened when it is realised that the Human Rights Bill provides for appointment by the Federal Government of an Australian Human Rights Commissioner, who will be empowered and equipped to police the rights set out in the Bill.

The Commissioner is to be provided with complete discretion in the manner in which he conducts investigations, and questions asked during his investigation must be answered even if the answer would incriminate the person being questioned. With powers such as those it is essential that all "fundamental rights and freedoms" be clearly and fully defined.

Other issues raised by the Bill and not satisfactorily dealt with by Senator Murphy are:

(a) the failure of the Bill to include the recognition of the family as "the natural and fundamental group unit of society" as is recognised in the International Covenant; nor

(b) the question of the propriety of the Federal Government purporting to use the Foreign Affairs power of the Constitution to legislate a basis upon which restrictions may be introduced upon the free exercise of any religion, when the implementing of such restrictions is expressly prohibited under section 116 of the Constitution.

Agreed Statement has no surprises

There are no surprises for evangelicals in the Agreed Statement on the Doctrine of the Ministry by the Anglican-Roman Catholic Commission. Its conclusions, although often expressed imprecisely and even obscurely, in many important respects, come closer than ever before to those held by evangelical and reformed Anglicans for centuries. For this we can all thank God.

Section 13 asserts the unique, once-for-all sacrifice of Christ and agrees with our Article 31. A biblical view of our Lord's ministry alone puts man's ministry into correct perspective. Thus the Agreement sees the presbyter as presiding at the memorial of the sacrifice of Christ and not as having a sacerdotal ministry. Thus too, the Agreement uses "bishop, presbyter and deacon" and not "priest", acknowledging that there is no New Testament basis for such a usage.

The Agreement acknowledges the vital importance of the Holy Spirit in all forms of ministry. The document turns its back on out-worn theories of apostolicity, catholicity and also on the pipe-line theory of apostolic succession, which, as Professor Lampe rightly points out, was a "heavy burden," fastened on some Anglicans by the Tractarian movement last century.

The Agreement admits that the three-fold orders of bishop, presbyter and deacon emerged long after apostolic times and that for a long time, the use of these orders varied. It admits that every facet of the work of ordained ministers is linked with the word of God.

The Commission sees the old question of the "validity" of Anglican orders which exercised Pope Leo XIII in 1896 as having been set in a new and more relevant context. Evangelicals have never lost sleep over "Apostolicae Curiae."

These are some of the issues connected with the ministry on which the Commission has made statements which have brought these Roman Catholic and Anglican theologians closer to a biblical position which has always been that of evangelical churchmen. This is all to the good.

It would be surprising, however, in such Roman and Anglican company, where place could be found for one lone evangelical, Julian Charley, vice-principal of St John's Nottingham, if there were not divergences from the biblical view of the ministry and the Anglican view as set out in our formularies and particularly in our Anglican ordinal. Indeed, with such pressures on Mr Charley, it is a matter of amazement to us that the liberal and Anglo-Catholic Anglicans did not swamp his reformed position.

Statements are frequently made without any attempt at giving the evidence for them, let alone biblical warrant and we are often left with the feeling that they are long-cherished convictions of somebody which defy the laws of logic or exegesis. One such is in section 5: "the church is built up primarily but not exclusively through these ministerial functions."

Section 6 tells us that "Thereafter (the second half of the second century) this threefold structure (bishops, presbyters and deacons) became universal in the church." Section 7 assures us that "it is the role of the minister . . . to promote what is necessary and useful for the Church's life and mission." Does anyone seriously accept this view of the church's life today?

The two parts of the Statement on "The Ordained Ministry" and "Vocation and Ordination" are entirely unsatisfactory in their artificial attempts to give the ministry of the word and the ministry of the sacraments some kind of separate status as though refusing to see that all forms of ministry derive from the Word.

The corrective to this false dichotomy is in our ordination of priests where the bishop in his charge to the ordinand mentions many times the ministry of the Word, the reading and the teaching of the Scriptures but never the sacraments.

As might be expected, once this false view of a double as opposed to a unified ministry is agreed by all parties, other errors follow.

First, the Statement makes the claim without adducing any evidence, that the eucharist is the central act of Christian worship. Then it elevates ordination in section 15 to a "sacramental act", using a tractarian interpretation of Article 25 to justify an untenable position. Finally, section 17 claims that apostolic succession is part of the Anglican tradition. We have no such tradition for the simple reason that it is man's invention and unknown in Scripture.

How Mr Charley came to accept or condone these positions escapes us. Anglicans generally and evangelicals in particular will give little credibility to this Anglican-Roman Catholic Commission so long as the Archbishop of Canterbury and others responsible maintain complete Anglo-Catholic and liberal domination.

WHAT MAKES

Every person in a Christian congregation is potential leadership material, according to a member of St. Peter's Church, Burwood East, NSW.

He is Mr David Cheetham, a member of the Australian Public Service. Mr Cheetham made this claim when delivering a bible study on the Sydney Synod report "Looking Into The Parish."

"Two difficulties face any person preparing a study on leadership," said Mr Cheetham.

"Firstly there is the size of the topic as a topic. Secondly there is the range and diversity of scriptural comment and instruction on the topic.

"But no study on leadership in the Christian community can even begin to do justice to the subject unless it centres on Christ as The Perfect Leader.

"If you want to know about leadership, then you must study Christ, because the Christian leader must be modelled on Christ.

"This fact tends to make the study a little more complex, because in every facet of his life, Christ reflected aspects of leadership.

"One can hardly study the topic properly without studying the whole of the four gospels as a very minimum."

TWO ASPECTS

Mr Cheetham concentrated on two aspects of Christian leadership, using Philipians 2:1-16, particularly verses 7 and 8.

He emphasised two points:

1. Christ's humility.

2. His obedience to God.

"In the passage, Paul exhorts the church to reflect its professed beliefs in an open and practical demonstration of unity (v.2), humility (v.3), and love-in-action (v.4)," Mr Cheetham said.

"Then, in v.5, he says, 'let this mind be in you which was also in Christ Jesus' (i.e., model yourself on Christ) and goes on to talk about Christ's humility in taking 'upon him the form of a servant', and his obedience to God 'unto death, even the death of the Cross'.

"What a model! What a leader!"

DIFFERENT

"How different Christ is from the examples we see around about us day by day in the world. In this world, aspiring leaders are found plotting and scheming, backstabbing, lying and cheating, and above all lording it over other people.

"Christ was humble. He took on the form of a servant. This seems to me to be one of the most profound qualities of leadership. Modern management, thinkers and writers laud it, yet

it has been in the bible as a principle of leadership for 2000 years.

"One modern writer, Peter Drucker, discusses the principle in terms of contributing to others and making it easier for other people to do their job.

"This is in the context of modern systemic thinking (another biblical concept). Every organisation is seen as a little social system. To work effectively, all the parts of the system must function properly.

"Drucker says the person who asks the question, 'What can I do to make it easier for the people I am working with to get their job done?' no matter how far down in the hierarchy he is, is top executive material.

"And there it is in scripture:

More on page 3

Lighting a community

We cannot look to the community in general or its organs of communication for our lead. We must create strong local church communities which realistically live under the authority of Christ and manifest a genuine life of love and concern, purity and purpose. Like the first century it will be a matter of living up to our own light and of being a living witness to God.

(R. H. Goodhew)

MR WILLIAMS SAYS . . .

Mr Williams says there's an awful lot of dead wood in the church which needs pruning out.

There is a passage in Hebrews 12:13 which runs — "Lift up the hands which hang down, and the feeble knees, lest that which is lame be turned out of the way; but let it rather be healed."

I understand this to mean — "It is better to reform than to extinguish."

By Ken Roughley

There are two ways to clear the road of the lame — either by turning them out or by healing their lameness.

The first method has often been tried. It is the world's method. The Romans tried it. Hitler used it.

It is true that there are many people whose absence would make the world more lovely!

There are weeds among the wheat and they spoil the glory of the field. Will we gather them up? They offend our sense of purity and beauty. But there is a deeper interest than art; it is love.

God surrounds the imperfect with the pure. A spiritual child is set in the midst of the spiritually strong. We see God placing a boy possessed by an evil spirit at the foot of the Mountain of Transfiguration. He would have the healthy commune with deformity. Jesus brought Judas to the farewell feast of love. Dead wood, like the dry bones, is miraculously brought to life.

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A CHRISTIAN LEADER?

He took on the form of a servant.

LEADERSHIP MATERIAL

"So I suggest to you that the man in the church who is doing everything in God's power to help the other members of the local church to achieve God's objectives for that particular social unit; the man who is working positively to assist in the achievement of the aims of the wider church, is leadership material.

AIMS

"Now this presumes something; it presumes aims.

"What are the aims of the social unit which is the local church? What are the aims of the wider church?

"Why, they are God's aims, and this is where the second aspect of the passage under study is instructive. Christ was obedient to God 'even (to) the death of the cross'.

"No man can be a leader in God's church unless he is obedient to God 'even (to) the point of sacrificing his life if obedience to God requires that.

"This refers to the way in which we live our personal lives. A Christian leader should be a model of obedience to scriptural law.

"There are many situations in the world today where those who would live lives that honour God are called on to stake their lives on their beliefs.

"But in all situations, those who live consistent christian lives will know persecution. Yet they are called on to be obedient.

"The standards of personal living required of christian leaders are dealt with more fully in I Timothy 3:1-7 and Titus 1:5-9.

"In a wider sense, this point of obedience applies not only to our personal lives, but also to the wider aims and objectives of God.

SOVEREIGN PLAN

"God has a sovereign plan for the church. Those who would reflect the servant-like aspects of humility need to be much in prayer, and meditate on God's law day and night (Psalm 1:2) so that they will be acquainted with His will. It is only in this way that they can know what they

can do to contribute further to the coming of His kingdom on earth.

"Everything I have said so far presumes something which I now want to make explicit. This may sound controversial and I hope it causes many people to stop and think. I want to point up a further difference between the church of God and the world.

"Worldly management writers are always quick to make the point that some people have leadership talents and some don't. They tend to suggest that you are either a born leader or you are not. They may make some concessions and say that leadership talents can be developed, but essentially they presume that the talents are already there.

CONTRAST

"In contrast, as I have prepared this study I have become convinced that every christian is a potential leader.

"You sell, ALL christians are called to model their lives on Christ. And Christ is the perfect leader. So, as we study to be-

come more Christlike, we are preparing daily for the tasks of leadership.

"Now it may be objected that this is not in accordance with scriptural teaching on the diversity of the gifts of the Spirit. I must make it clear that I do not see christian leadership as quite the same as other gifts. I do not see it so much as something a person is born with, but rather something which develops as a person becomes more Christlike.

"Leadership is something that can be exercised at several levels. People may show leadership abilities in the way they organise morning tea after a church service just as much as the archbishop may show leadership abilities in performing the tasks allotted to him.

MORE TALENT

"Furthermore, if you study the people in the church and compare them with the rest of the world, you will probably come to the same conclusion that I have. The church contains a much greater proportion of people with leadership abilities (at various

stages of development) than obtains in the community generally.

"I do not believe this is mere coincidence. Nor do I believe it can be explained away by reference to the social background of church members."

Mr Cheetham used this conclusion: "So when he had washed their feet, had taken his garments, and had resumed his place, he said to them, 'Do you know what I have done to you?' You call me 'Teacher' and 'Lord,' and you say this correctly, for that is what I am. If therefore, I, Your Lord and Teacher have washed your feet, you also ought to wash each other's feet, for I have given you an example, in order that just as I did to you so also you should do.

"Most solemnly do I assure you, the servant is not greater than his lord, neither is he who is sent greater than he who sent him. If you know these things, blessed are you if you do them." (John 13:12-17. Translation W. Hendriksen.)

MINISTRY AND ORDINATION

A STATEMENT ON THE DOCTRINE OF THE MINISTRY AGREED BY THE ANGLICAN-ROMAN CATHOLIC INTERNATIONAL COMMISSION

PREFACE

At Windsor, in 1971, the Anglican-Roman Catholic International Commission was able to achieve an Agreed Statement on Eucharistic Doctrine. In accordance with the program adopted at Venice in 1970, we have now,



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at our meeting in Canterbury in 1973, turned our attention to the doctrine of Ministry, specifically to our understanding of the Ordained Ministry and its place in the life of the Church. The present document is the result of the work of this officially appointed Commission and is offered to our authorities for their consideration. At this stage it remains an agreed statement of the Commission and no more.

We acknowledge with gratitude our debt to the many studies and discussions which have treated the same material. While respecting the different forms that Ministry has taken in other traditions, we hope that the clarification of our understanding expressed in the statement will be of service to them also.

We have submitted the statement, therefore, to our authorities and, with their authorisation, we publish it as a document of the Commission with a view to its discussion. Even though there may be differences of emphasis within our two traditions, yet we believe that in what we have said here both Anglican and Roman Catholic will recognise their own faith.

H. R. McAdoo, Bishop of Osoyo.
Alan C. Clark, Bishop of Elmhurst,
Co-Chairmen.

THE STATEMENT

Introduction

1. Our intention has been to seek a deeper understanding of ministry which is consonant with biblical teaching and with the traditions of our common inheritance, and to express in this document the consensus we have reached. This statement is not designed to be an exhaustive treatment of ministry. It seeks to express our basic agreement in the doctrinal areas that have been the source of controversy between us, in the wider context of our common convictions about the ministry.

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From page 3 — Ministry and Ordination

While the Church is still in process of sanctification, its mission is nevertheless to be the instrument by which this reconciliation in Christ is proclaimed, his love manifested, and the means of salvation offered to men.

4. In the early Church the apostles exercised a ministry which remains of fundamental significance for the Church of all ages. It is difficult to deduce, from the New Testament use of "apostle" for the 12, Paul, and others, a precise portrait of an apostle, but two primary features of the original apostolate are clearly discernible: a special relationship with the historical Christ, and a commission from him to the Church and the world (Matt 28:19; Mark 3:14). All Christian apostolate originates in the sending of the Son by the Father. The Church is apostolic not only because its faith and life must reflect the witness of Jesus Christ given in the early Church by the apostles, but also because it is charged to continue in the apostles' commission to communicate to the world what it has received. Within the whole history of mankind the Church is to be the community of reconciliation.

5. All ministries are used by the Holy Spirit for the building up of the Church to be this reconciling community for the glory of God and the salvation of men (Eph 4:11-13). Within the New Testament ministerial actions are varied and functions not precisely defined. Explicit emphasis is given to the proclamation of the Word and the preservation of apostolic doctrine, the care of the flock, and the example of Christian living. At least by the time of the Pastoral Epistles and 1 Peter, some ministerial functions are discernible in a more exact form. The evidence suggests that with the growth of the Church the importance of

certain functions led to their being located in specific officers of the community. Since the Church is built up by the Holy Spirit primarily but not exclusively through these ministerial functions, some form of recognition and authorisation is already required in the New Testament period for those who exercise them in the name of Christ. Here we can see elements which will remain at the heart of what today we call ordination.

6. The New Testament shows that ministerial office played an essential part in the life of the Church in the first century, and we believe that the provision of a ministry of this kind is part of God's design for his people. Normative principles governing the purpose and function of the ministry are already present in the New Testament documents (eg, Mark 10:43-5; Acts 20:28; 1 Tim 4:12-16; 1 Pet 5:1-4). The early churches may well have had considerable diversity in the structure of pastoral ministry, though it is clear that some churches were headed by ministers who were called *episcopoi* and *presbyteroi*. While the first missionary churches were not a loose aggregation of autonomous communities, we have no evidence that "bishops" and "presbyters" were appointed everywhere in the primitive period. The terms "bishop" and "presbyter" could be applied to the same man or to men with identical or very similar functions. Just as the formation of the canon of the New Testament was a process incomplete until the second half of the second century, so also the full emergence of the threefold ministry of bishop, presbyter, and deacon required a longer period than the apostolic age. Thereafter this threefold structure became universal in the Church.

The ordained ministry

7. The Christian community

exists to give glory to God through the fulfilment of the Father's purpose. All Christians are called to serve this purpose by their life of prayer and surrender to divine grace, and by their careful attention to the needs of all human beings. They should witness to God's compassion for all mankind and his concern for justice in the affairs of men. They should offer themselves to God in praise and worship, and devote their energies to bringing men into the fellowship of Christ's people, and so under his rule of love. The goal of the ordained ministry is to serve this purpose of all the faithful. Like any human community the Church requires a focus of leadership and unity, which the Holy Spirit provides in the ordained ministry. This ministry assumes various patterns to meet the varying needs of those whom the Church is seeking to serve, and it is the role of the minister to co-ordinate the activities of the Church's fellowship and to promote what is necessary and useful for the Church's life and mission. He is to discern what is of the Spirit in the diversity of the Church's life and promote its unity.

8. In the New Testament a variety of images is used to describe the functions of this minister. He is servant, both of Christ and of the Church. As herald and ambassador he is an authoritative representative of Christ and proclaims his message of reconciliation. As teacher he explains and applies the word of God to the community. As shepherd he exercises pastoral care and guides the flock. He is a steward who may only provide for the household of God what belongs to Christ. He is to be an example both in holiness and in compassion.

9. An essential element in the ordained ministry is its responsibility for "oversight" (episcopate). This responsibility involves fidelity to the apostolic faith, its embodiment in the life of the Church today, and its transmission to the Church of tomorrow. Presbyters are joined with the bishop in his oversight of the church and in the ministry of the word and the sacraments; they are given authority to preside at the eucharist and to pronounce absolution. Deacons, although not so empowered, are associated with bishops and presbyters in the ministry of word and sacrament, and assist in oversight.

10. Since the ordained ministers are ministers of the gospel, every facet of their oversight is linked with the word of God. In the original mission and witness recorded in Holy Scripture lies the source and ground of their preaching and authority. By the preaching of the word they seek to bring those who are not Christians into the fellowship of Christ. The Christian message needs also to be unfolded to the faithful, in order to deepen their knowledge of God and their response to grateful faith. But a true faith calls for beliefs that are correct and lives that endorse the gospel. So the ministers have to guide the community and to advise individuals with regard to the implications of commitment to Christ. Because God's concern is not only for the welfare of the Church but also for the welfare of the individual, they must also lead their communities in the service of humanity. Church and people have continually to be brought under the guidance of the apostolic faith. In all these ways a ministerial vocation implies a responsibility for the word of God supported by constant prayer (cf Acts 6:4).

11. The part of the ministers in the celebration of the sacraments is one with their responsibility for ministry of the word. In both word and sacrament Christians meet the living Word of God. The responsibility of the ministers in the Christian community involves them in being not only the persons who normally administer baptism, but also those who admit converts to the communion of the faithful and restore those who have fallen away. Authority to pronounce God's forgiveness of sin, given to bishops and presbyters at their ordination, is exercised by them to bring Christians to a closer communion with God and with their fellow men through Christ and to assure them of God's continuing love and mercy.

12. To proclaim reconciliation in Christ and to manifest his reconciling love belong to the continuing mission of the Church. The central act of worship, the Eucharist, is the memorial of that reconciliation and nourishes the Church's life for the fulfilment of its mission. Hence it is right that he who has oversight in the church and is the focus of its unity should preside at the celebration of the eucharist. Evidence as early as Ignatius shows that at least in some churches, the man exercising this oversight presided at the eucharist and no other could do so without his consent (Letter to the Smyrnaeans, 8.1).

13. The priestly sacrifice of Jesus was unique, as is also his continuing High Priesthood. Despite the fact that in the New Testament ministers are never called "priests" (*hierēis*), Christians came to see the priestly role of Christ reflected in these ministers and used priestly terms in describing them. Because the eucharist is the memorial of the sacrifice of Christ, the action of the presiding minister in reciting again the words of Christ at the Last Supper and distributing to the assembly the holy gifts is seen to stand in a sacramental relation to what Christ himself did in offering his own sacrifice. So our two traditions commonly use priestly terms in speaking about the ordained ministry. Such language does not imply any negation of the once-for-all sacrifice of Christ by any addition or repetition. There is in the eucharist a memorial (*anamnesis*) of the totality of God's reconciling action in Christ, who through his minister presides at the Lord's Supper and gives himself sacramental. So it is because the eucharist is central in the Church's

life that the essential nature of the Christian ministry, however this may be expressed, is most clearly seen in its celebration: for, in the eucharist, thanksgiving is offered to God, the gospel of salvation is proclaimed in word and sacrament, and the community is knit together as one body in Christ. Christian ministers are members of this redeemed community. Not only do they share through baptism in the priesthood of the people of God, but they are — particularly in presiding at the eucharist — representative of the whole Church in the fulfilment of its priestly vocation of self-offering to God as a living sacrifice (Rom. 12:1). Nevertheless their ministry is not an extension of the common Christian priesthood but belongs to another realm of the gifts of the Spirit. It exists to help the Church to be "a royal priesthood, a holy nation, God's own people, to declare the wonderful deeds of him who called (them) out of darkness into his marvellous light" (1 Pet. 2:9, RSV).

VOCATION AND ORDINATION

14. Ordination denotes entry into this apostolic and God-given ministry, which serves and signifies the unity of the local churches in themselves and with one another. Every individual act of ordination is therefore an expression of the continuing apostolicity and catholicity of the whole Church. Just as the original apostles did not choose themselves but were chosen and commissioned by Jesus, so those who are ordained are called by Christ in the Church and through the Church. Not only is their vocation from Christ but their qualification for exercising such a ministry is the gift of the Spirit: "our sufficiency is

More on page 6

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Where is the prophetic mantle?

SIR—What strikes me most in these days of violence and "distress of nations with perplexity" is the uncanny silence of the church.

It is as if the prophetic mantle had been removed from the high percentage of radical clergy (ACR 29/11/73) and placed on the shoulders of Domsday scientists and ecologists.

It is they, and not the church, who confirm, with unconscious biblical exactitude, the words of Jesus re the "signs" which precede His return. It is they who predict the rapidly approaching and insoluble problems of population explosion and ecology. It is they who stress their immediacy that "this generation shall not pass away till all be fulfilled," i.e. the generation which witnessed the beginning of these signs.

In view of these incomplete Domsday prophecies, why do we not hear thundering from the pulpits the promised divine intervention "lest there be no flesh saved" — the return of our Lord to take over the reigns of government?

The "wrath of God" and the "day of the Lord" is the essential background for the gospel of His love. The word "love" has degenerated to such a degree in this permissive society that only against the Divine wrath can it be perceived. Here is the cure for sloppy sentimentality about some vague Superstar the pop songs call Jesus.

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The role of ministers

SIR—The cumulative evidence from recent issues of "Church Scene" and "Church Record" seems to suggest that clergymen are confused about their role in 20th century society.

I think this may be a true picture of many. And I hope that research will be undertaken into theological education in Australia.

Rightly or wrongly I feel that theological lecturers should possess the following characteristics:

- a. Personal belief in the gospel message and in the early church's attitudes to Jesus.
- b. Ability to apply lessons learnt from church history and Bible study, to house-to-house visiting and general parish work.
- c. Ability to turn out spiritual physicians for God who have been given some opportunity for personal development.

I have discussed this whole question with fellow Anglicans and with ministers from other churches and I find agreement on two facts. First, that these three characteristics are desirable. And second, that they could be emphasised very much more in our colleges.

Keith Stevenson,
All Saints' Rectory,
Bright, Vic.

The report on homosexuality

SIR — It is not easy to keep pace with the Rev G. Clarke's correspondence to newspaper editors on the subject of the Sydney synod's Report on Homosexuality (ACR 15/11/73). He has written at least four apart from the one quoted in "The Sydney Morning Herald's" review of the synod debate (26/10/73). He is particularly nervous about the notion of "endorsement" and wants it understood that the synod only "received" the report.

It may help to recall the following points:
1. The report was not received formally on the first day of synod along with other reports but was reserved for special debate in a separate motion.

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Letters

TO THE EDITOR

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2. The debate itself was deliberately extended a half-hour into the tea recess at the request of synod in order to allow time for adequate debate and a decision to be reached.

3. The motion called upon synod to receive the report and to recommend its publication in sufficient quantity for distribution to influential members of the community and for sale to the general public.

4. This motion was followed by a further motion urging its immediate circulation to parliamentarians in the ACT in the hope that it might prove useful in the debate in the House of Representatives due the following day.

5. Not only were these motions overwhelmingly passed but two amendments before synod expressing opposition to the report were soundly defeated.

Clearly not every member of the Sydney synod endorsed the Report on Homosexuality but the final vote suggested that the majority certainly did. "The Sydney Morning Herald" reporter was not technically correct when he spoke of the report's "adoption" (18/10/73) but he was under no illusion as to what the debate was all about.

If I may close with some words from the foreword to the Report on Homosexuality by the Archbishop of Sydney: "The synod of the diocese of Sydney in October, 1973, voted overwhelmingly in favour of receiving and publishing this report. This action serves to underline its importance and encourages me to hope that it will be widely and carefully read."

Bruce L. Smith,
Chairman, Ethics and Social Questions Committee,
Diocese of Sydney.

Christians & the use of alcohol

SIR — As one who has for several years involved in a full-time ministry among alcoholics I join with my good friend, Rev W. Hayward, in congratulating you on your timely editorial on alcohol.

In my ministry, I discovered that the victims of alcoholism never suffer alone. There are always those who suffer along: parents, wives, brothers, sisters, friends, business associates, neighbours.

I myself cannot agree with the theory that alcoholism, because it creates mental illness, is itself a disease to be treated only as a disease. This is to deal with the problem too easily. Dr E. J. McGoldrick, of the New York City Alcohol Rehabilitation Centre, one of America's leading experts on alcoholism, has said, "To say that the alcoholic is sick gives the alcoholic a ready-made justification for his drinking, for his weakness and refusal to face up to his responsibility." With first-hand knowledge of the problem, this man knows what he is talking about.

Another noted psychologist, Dr Frank Crain, maintains that excessive drinking is not a disease, just as thievery, lying, and profligacy are not diseases but destructive and obnoxious habits that must be broken and overcome. Drunkards are listed by St Paul (1 Cor 6:9 ff) with fornicators, idolaters, thieves, and extortioners, who shall not inherit the Kingdom of God.

Not all drinkers are drunks, but all drunks are drinkers. One out of every nine drinkers becomes a problem drinker. One out of every sixteen becomes an alcoholic. Every day hundreds of Australians cross the line that divides the social drinkers from the addict.

No drinker can tell when the finger will point at him and his life and it will be damaged or

wrecked. With all that medical science can tell us about man and his faculties no one can predict which of sixteen drinkers will become an alcoholic. Statistically it can be demonstrated, however, that at least one of them will. If I were to drink it could be me or that person influenced to drink.

So when asked to have a drink my answer as a Christian to this question must take into account St Paul's instruction that "I do nothing that might make men stumble, whether they are Jews or Greek or members of the Church of God." (1 Cor 10:31, 32).

In addition to the question "What may I do?" I have to answer another, "What must I do for the sake of my brother?" Christ lived and died for me. In all unselfishness He forgot Himself and thought only of me. Christ died that I might live — for Him and all for whom He died. Selfishness nailed Christ to the Cross, but He did not complain.

I cannot complain if I am called upon to act unselfishly and to give up something for the sake of my brother. This is Christ's way and it must be mine if I am to be His disciple.

W. G. Collier,
Congregational Church,
Waterloo, NSW.

Temperance and the Christian

SIR—I find it very difficult to argue seriously with someone who, rather than answer my arguments, builds a straw man of arguments I did not raise in order to demolish them, claiming thereby to refute me. Nevertheless, I am bound to reply to the Rev William F. Hayward, if only because his arguments, albeit unintentionally, question my integrity.

I said nothing that would, even remotely imply that a total abstainer is "not strong enough to drink like a man." Indeed I took great pains both to distinguish between Paul's theological and the popular usage of the term "weaker brother" and to avoid perjorative language of the kind Mr Hayward uses in the section I have quoted above. Obviously one's motives for teetotalism are many and complex — and besides I find that kind of aggressive masculine chauvinism rather pathetic.

I did not say anything on the subject of drinking and driving. My view on it though is that drinking and driving, like drunkenness and over-frequent drinking, is an abuse of alcohol and consequently sinful. If a Christian wishes to drink alcohol he should walk home or catch a bus.

With regard to influencing those who are inclined to abuse alcohol in the ways mentioned above, I would, very tentatively, suggest that a non-teetotal Christian has a slight advantage over the total abstainer simply because he is not opposed to drinking per se and therefore cannot be as easily suspected of having an ulterior motive for his stand.

I did, however, say that Christians have largely abandoned a number of non-Christian forums, including hotels. And despite Mr Hayward's reference to the Salvation Army I stick by this. The Salvation Army's prime functions in visiting hotels are to solicit funds and salvage alcoholics, not to discuss things from a Christian point of view with the average drinker.

Gary Ireland,
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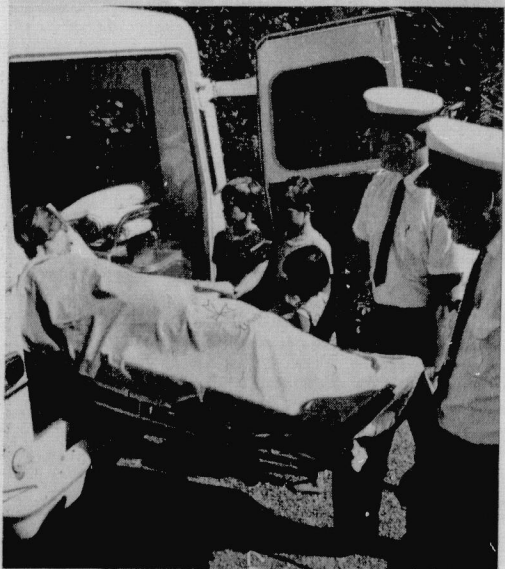
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MINISTRY and ORDINATION

From page 4

from God, who has qualified us to be ministers of a new covenant, not in a written code but in the Spirit" (2 Cor 3:5-6, RSV). This is expressed in ordination, when the bishop prays God to grant the gift of the Holy Spirit and lays hands on the candidate as the outward sign of the gifts bestowed. Because ministry is in and for the community and because ordination is an act in which the whole Church of God is involved, this prayer and laying on of hands takes place within the context of the eucharist.

15. In this sacramental Act, 4 the gift of God is bestowed upon the ministers, with the promise of divine grace for their work and for their sanctification; the ministry of Christ is presented to them as a model for their own; and the Spirit seals those whom he has chosen and consecrated. Just as Christ has united the Church inseparably with himself, and as God calls all the faithful to lifelong discipleship, so the gifts and calling of God to the ministers are irrevocable. For this reason, ordination is irrevocable in both our churches.

16. Both presbyters and deacons are ordained by the bishop. In the ordination of a presbyter the presbyters present join the bishop in the laying on of hands, thus signifying the shared nature of the commission entrusted to them. In the ordination of a new bishop, other bishops lay hands on him, as they request the gift of the Spirit for his ministry and receive him into their ministerial fellowship. Because they are entrusted with the oversight of their churches, this participation in his ordination signifies that this new bishop and his church are within the communion of churches. Moreover, because they are representative of their churches in fidelity to the teaching and mission of the apostles and are members of the episcopal college, their participation also ensures the historical continuity of this church with the apostolic church and of its bishop with the original apostolic ministry. The communion of the churches in mission, faith, and holiness, through time and space, is thus symbolized and maintained in the bishop. Here are comprised the essential features of what is meant in our two traditions by ordination in the apostolic succession.

17. We are fully aware of the issues raised by judgment of the Roman Catholic Church on Anglican Orders. The development of the thinking in our two

Communion regarding the nature of the Church and of the Ordained Ministry, as represented in our statement, has, we consider, put these issues in a new context. Agreement on the nature of Ministry is prior to the consideration of the mutual recognition of ministries. What we have to say represents the consensus of the Commission on essential matters where it considers that doctrine admits no divergence. It will be clear that we have not yet broached the wide-ranging problems of authority which may arise in any discussion of Ministry, nor the question of primacy. We are aware that present understanding of such matters remains an obstacle to the reconciliation of our churches in the one Communion we desire, and the Commission is now turning to the examination of the issues involved. Nevertheless we consider that our consensus, on questions where agreement is indispensable for unity, offers a positive contribution to the reconciliation of our churches and of their ministries.

Notes

1. Cf. An Agreed Statement on Eucharistic Doctrine, para 1, which similarly speaks of a consensus reached with regard to the Eucharist.
2. In the English language the

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Books

Two on euthanasia

VOLUNTARY EUTHANASIA — IS THERE AN ALTERNATIVE? (50c), SHOULD CHRISTIANS SUPPORT VOLUNTARY EUTHANASIA? (10c) both by Dr D. W. Vere, Christian Medical Fellowship, 1973.

If you think that euthanasia ("compassionate death" or "planned death") would never be practised in this country, you ought to know that responsible people have already begun to advocate it. Furthermore, a recent poll indicates a majority of Australians in favour of euthanasia under certain conditions. It is time for Christians to be alert.

These two excellent booklets by a distinguished English physician, Dr D. W. Vere, are most commendable.

After reading Dr Vere's works Christians may consider placing them in the hands of their local GP, whatever his convictions may be. You and your doctor may also be interested in the other titles listed in the books.

P. F. Jensen.

"Take another look . . ."

TAKE ANOTHER LOOK AT THE PARISH by the Sydney Anglican Clerical Society, 1973. 56 pages. 75 cents.

The publication of "Looking Into the Parish," the Sydney Synod Report of the Parochial Ministry and Organisation Commission in October 1972, has provoked diverse reactions. It has been welcomed and denigrated, hailed as the long-awaited answer for the stultifying

church life of today and denounced as a betrayal of the spirit and tradition of Anglicanism.

The most serious reaction to it has been the publication, "Take Another Look at the Parish," by the Sydney Anglican Clerical Society, who came to birth as an "anti-lobby" who met all last year at North Ryde, to discuss the Report.

"Take Another Look" is the result of their deliberations. It is quite attractively produced and in style and format almost is an antitype of the original report, commencing with a summary of the book and going to a more expansive point by point commentary and criticism. It is almost the same length as the original.

If the original Report can be regarded as a new thesis in the process of reshaping parish life for the seventies and beyond, this answer must go down as a new anti-thesis or a restatement of the old thesis. The synthesis is yet to emerge. This book is therefore defensive and critical in the main, a vote for the status quo. It is more of a backward than a forward look at the parish today. The clergyman remains well entrenched in his traditional role and the congregation's voice in local affairs is virtually unaltered.

GATHERED FOR POWER by Graham Pulkington, Hodder and Stoughton, 1973. 138 pages. \$4.60.

This book relates the startling success story of an American slum parish, the rector of which has become a neo-pentecostal. It contains material which cannot fail to gladden the Christian and suggests new ways of serving Christ in fellowship.

But the work does not fulfil what the foreword promises — principles applicable to many situations. This is because power is not the touchstone for assessing the validity of any movement. This book's theology remains untested by scripture.

P. F. Jensen.

S. A. -- unique State

ADELAIDE AND THE COUNTRY 1870-1917 by J. B. Hirst. Melbourne University Press, 1973. 266 pages.

If you have ever wondered why South Australia has such a distinctive character within the Commonwealth, read this book.

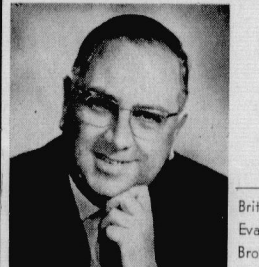
Dr Hirst, in this clearly written, detailed, and well documented book, in which he traces the social and political development of the State during the most significant period in its history, reveals the reason for that individuality.

His comparison of Adelaide with an ancient city-state is illuminating, since with the absence of any other large cities within the borders of South Australia, all roads lead to the capital, where the power of land-owning, business, industrial, and labour interests is concentrated.

Here one can trace the causes of the long reign of the Liberal premier, Thomas Playford, and also the present predominant power of the Labor Party, under Don Dunstan's vigorous leadership.

The book is enlivened by touches which only a South Australian born could supply, and the illustrations provide a happy complement to the text.

T. T. Reed.



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Key Books ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:

AGREEMENT ON THE DOCTRINE OF THE MINISTRY. The 1973 Anglican-Roman Catholic Statement with notes and commentary by Julian W. Charley. Grove Booklet on Ministry and Worship No. 22. Grove Books, 1973. 31 pages. UK20p. This useful booklet gives the full text of the Statement, a valuable six - page appendix by Colin Davey, Anglican secretary of the Commission which gives interesting background material; a nine-page "theological commentary" by Julian Charley and seven pages on the question of apostolic succession also by Julian Charley. It is a great pity that someone not involved in the Commission like Dr. Jim Packer had not written the sections done by Charley. The "theological commentary" sees no weaknesses of any substantial kind in the document and this casts doubts on Mr. Charley's objectivity.

BIOGRAPHY OF JAMES HUDSON TAYLOR by Dr and Mrs Howard Taylor, Hodder Christian Paperbacks, 1973. 512 pages, \$1.95. This is a reprint of an abridgement of the former two volumes published by the O.M.F. in 1965. The great Hudson Taylor founded the China Inland Mission over a hundred years ago and the story of its founder, his extraordinary labours for the gospel and his world-wide influence on missionary and evangelical work are basic to an understanding of modern missionary enterprise. This one large paperback selling at under two dollars will bring spiritual blessing to many more lives.

FREE TO DO RIGHT by David Field, Inter Varsity Press, 1973. 111 pages, UK30p. The senior tutor at Oak Hill writes in a lively style and presents his arguments trenchantly. In seven closely reasoned chapters he lays out the guide-lines provided by the Scriptures for those who are genuinely seeking their moral bearings. He opens by putting the claims that are made for permissive attitudes and comments on the difficulty of dealing effectively in a moral sense with the toleration and liberty that abounds. A book that will challenge young people to think hard about easy attitudes.

SHORT NOTICES

WOMEN'S DEVOTIONAL DISCUSSION GUIDE by Amy Bolding, Baker, 1973. 86 pages. \$US1.50.

Basis for eleven studies for women's groups. BIBLE CHARACTERS AND DOCTRINES by E. M. Blacklock and Philip Crowe, Scripture Union, London, 1971. 124 pages. UK35p. Blacklock on Adam to Esau and Crowe on The God Who Speaks. Extra good source material. WITNESSING FOR CHRIST by Leith Samuel, Pickering & Inglis, 1973 ed. 95 pages. Covers every aspect of how to win souls for Christ.

SOME MODERN FAITHS by Maurice C. Burrell and J. Stafford Wright. Inter-Varsity Press, 1973. 112 pages, UK35p. A succinct coverage of the modern heresies. **A BIBLE REFERENCE BOOK FOR SCHOOLS AND COLLEGES** by D. M. McFarlane, Blackie, 1973. 206 pages. \$3.35. All the essential facts about Bible people and places from Aaron to Zion.

TWO FROM GALILEE by Marjorie Holmes, Hodder, 1973. 223 pages. \$5.95. A deeply tender Christian work of fiction, telling the story of Mary and Joseph and the events leading up to the first Christmas. An excellent gift.

Not suicide

A Christian does not commit intellectual suicide by accepting God's revelation. The end of his own limited thinking becomes the beginning of new discoveries of faith which deepen his convictions and broaden his vision. (L. R. Shilton)

SOUTH SYDNEY WOMEN'S HOSPITAL

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Mainly About People

Rev Duncan Pawley, curate of St Mary's, Guildford (Sydney) since 1973, has been appointed curate of St Saviour's, Puntahow.

Rev Alan M. Blane, in charge of St Philip's, Turramurra South (Sydney) since 1970, has been appointed rector of St Barnabas', Broadway, from February 15.

Rev Harry L. Robertson, Supervisor of Religious Instruction in Schools for the Board of Education (Sydney) has been appointed to St Catherine's School, Waverley.

Rev E. Charles White, BICA missionary since 1969 has been appointed curate of St Clement's, Marrickville, from December 12.

Rev Peter G. Byrne, rector of St Thomas', South Granville (Sydney) since 1970, has been appointed rector of Emmanuel Church, Lawson, from February 1.

Rev Kevin R. Johnson, curate of St Philip's, Sydney, since 1972, has been appointed curate of Denham Court.

Rev J. Thompson, curate at St Alban's, Frenchs Forest (Sydney), has been appointed curate of St Stephen's, Northmead, from March 1.

Rev John K. Henderson, Diocesan Immigration Chaplain (Sydney) since 1963, has been appointed rector of St Giles', Greenwich, from March 1.

Rev Colin A. Campbell, rector of All Saints', Petersham (Sydney) since 1971, has resigned the parish and leaves Sydney on February 26 to return to Canada.

The Primus of Scotland, **Most Rev Francis Moncreiff**, Bishop of Glasgow and Galloway since 1952 and Primus since 1962, is to retire in March.

Chaplain James A. Doust, formerly of Sydney, has been appointed chaplain to the R.A.A.F. base at Laverton (Gippsland).

Rev Herbert H. Condon, rector of St Peter's, Sandy Bay (Tasmania) since 1966, has been appointed to staff of Launceston Church Grammar School from 1974.

Rev Ronald McLaren, formerly chaplain of the Royal Navy for four years, was inducted to the parish of Franklin (Tasmania) on December 6.

Rev David J. Lovell, vicar of Lydbrook (Gloucestershire) since 1967, was inducted as rector of Gullands (Tasmania) late in December.

Rev Professor J. A. Cardno (Lindisfarne) and **Rev H. M. Rowe** (Swansea) were ordained priests by the Bishop of Tasmania on November 30 in St Aidan's, Lindisfarne.

Miss Josie Leslie will be commissioned as a lay evangelist and a Church Army Sister in Sydney on Monday, January 21.

Archdeacon Desmond Stuart-Fox, rector of St John's, Cairns (North Q) since 1962, has accepted nomination to the parish of Gresford (Newcastle) from January 1974.

On February 2 in St Augustine's, Shepparton, the Bishop of Wangaratta will ordain **Rev S. M. Weatherly** (priest) and **Mr J. G. Wheeler** (deacon).

The Archbishop of Canterbury has appointed **Dr Robert Stopford**, formerly Bishop of London, to be vicar-general in Jerusalem. He will be in charge of the diocese from March when Archbishop Appleton retires, for the next two years.

Dr Walter R. Matthews, Dean of St Paul's Cathedral, London, 1934-67, died in London on December 3.

Rev Milton Myers, rector of the Soldiers' Memorial Church, Cabramatta (Sydney) since 1969, has been appointed rector of St Andrew's, Summer Hill, from March 29.

Rev Philip N. Oliver, rector of St Andrew's, Lane Cove (Sydney) since 1968, has been appointed Victorian Secretary of the Church Missionary Society from February next.

Rev Geoffrey T. Glascock, of the Family Life Movement, NSW, since 1970, has been appointed a health education lecturer at Sydney Teachers' College from January 1, 1974.

Mr Justice Norman A. Jenkin has been appointed chancellor of the diocese of Sydney in place of the late Walter S. Gee.

Canon K. L. Loane, rector of St John's, Paramatta (Sydney) has been elected chairman of the Church of England Homes in place of the late Bishop H. G. S. Begbie.

Rev Matthew Francis, a lecturer at the Bible College of South Australia, has resigned and will leave for England in February.

Miss Isabel A. Humphrey, headmistress of Sydney Church of England Girls Grammar School (Redlands), Cremorne, since 1946, retired from December 31 last. Under her care the school grew from an enrolment of 200 pupils to 572 in 1973.

Rev C. Raymond Flatau, in charge of St Martin's, Blackhurst (Sydney) since 1971, has been appointed in charge of St Alban's, Rosty Hill from January 1974.

Rev Murray C. Richter, vicar of St Luke's, Frankston East (Melbourne) since 1969, has been appointed chaplain at

Brighton Grammar School from April 16 next.

Rev Hugh K. Prentice, curate of Holy Trinity, Adelaide since 1971, will enter St Andrew's Hall, Melbourne for a year's training before going into missionary service for CMS.

Rev Denis J. Woodbridge has been appointed to a senior chaplaincy at Melbourne Church of England Grammar School from January 1974.

Rev Donald W. Johnston, chaplain at Brighton Grammar School (Melbourne) since 1970, has been appointed assistant chaplain of MCEGS from January 1974.

Rev Kenneth J. Letts, curate of St Stephen's, Mt Waverley (Melbourne) since 1971, has been appointed chaplain at Grimwade MCEGS from January 1974.

Rev Bruce Shaw was ordained priest at St Paul's, Bendigo on December 20 by Bishop James Grant of Melbourne.

Rev Ronald V. Ash, Home Mission Society representative on the South Coast, since 1970, has been appointed Holy Trinity, Gurrang, from February 8 next.

Rev Dr Beaumont W. Powers, rector of St Stephen's, Newtown (Sydney) since 1967, has resigned from March 1 next to continue theological research and writing.

Deaconess Margaret Cripps, who has been in charge of the parish of Tingha (Armidale), has been appointed assistant to the principal of Deaconess House, Sydney.

Deaconess Margaret Rodgers, tutor at Deaconess House, Sydney, for the past six years, has been appointed warden of the University Women's Hall of Residence from January 1.

Rev Andrew King will begin work in February as missionary at Point Pearce Aboriginal Mission (Wilkesbarra).

Rev John M. Edwards, rector of Christ Church, Kapunda (Adelaide) since 1971, has resigned from January 31 and will be curate at St Peter's, Southport (Brisbane).

Rev Alan G. Dutton, rector of St Philip's, Broadview (Adelaide) since 1970, has resigned from January 13 to take up the position of chaplain at Christ Church Grammar School, Claremont (Perth).

Rev David M. C. Hand, in charge of All Saints', Seaford (Adelaide) since 1969, has resigned from February 18 to become rector of Milnaton (Willochra).

Rev Peter Moss, curate of St Matthew's, Marratville (Adelaide) has been appointed assistant in the parish of Greenborough (Melbourne).

Mr Jonathan Hogarth will be ordained deacon on February 17 and will become curate of St Matthew's, Marratville, from January 1.

A valedictory communion service will be held in Holy Trinity, Adelaide on Sunday evening, February 8, for **Archdeacon David** and **Mrs Betty Gurney** as they return to Iran in mid-February for a further term with CMS.

Rev Allan G. Daw, rector of St Agnes', Grange (Adelaide) since 1969, has been appointed to a canonry of St Peter's Cathedral.

Rev Wilfred J. Chittiborough, rector of St Saviour's, Glen Osmond (Adelaide) since 1959, has been appointed to a canonry of St Peter's Cathedral.

Bishop Francis O. Hulme of Sydney will become Anglican Chaplain General to the Australian Army in April when he succeeds **Chaplain General Archdeacon Alan E. Begbie**, who has held the position since 1957. Bishop Hulme has been Bishop to all the armed services since 1965.

Dr Frank Andersen leaves St John's College, Auckland

After serving one year as warden of St John's Anglican-Methodist Theological College in Auckland, N.Z., Rev Dr Frank I. Andersen, distinguished Old Testament scholar, gave up the appointment on 31 December last.

It is reported that theological differences led to a situation which made it exceedingly difficult for Dr Andersen to continue.

Archbishop A. H. Johnston, Primate of New Zealand issued a statement last November which read:

"Dr Andersen was appointed warden in October 1971, to take

up his duties on January 1, 1973. During the intervening period, very considerable changes occurred as to the nature of the college and the warden's position in it.

"These changed circumstances have led to the board and the warden mutually agreeing to terminate the contract between them. That this has been necessary is a matter of regret to both parties.

"The board has expressed its appreciation for the quality of Dr Andersen's service and for his contribution to the common life (both Anglican and Methodist) of the college.

"Dr Andersen is to receive appropriate compensation and will

vacate his office on December 31, 1973."

Dr Andersen had a distinguished academic career at the University of Queensland and was appointed to the University of Melbourne as a lecturer in the faculty of science. Soon he graduated in both arts and divinity and from 1960 to 1962 he was vice-principal of Ridley College.

From 1963 to 1972 he was on the staff of the Church Divinity School of the Pacific, Berkeley, California. As one of the world's leading evangelical scholars, it was believed he received the Auckland appointment partly because of a reaction against liberal theology that prevails in N.Z.

But after his acceptance, the merger with the Methodists introduced strong liberal elements into the control of the college and the new warden met entrenched staff and student opposition.

When he arrived in NZ he said frankly that he was "completely committed to the physical resurrection of Christ, the Virgin Birth and all these things." Such firm biblical beliefs do not seem to have commended him in the land where Professor Lloyd Geering flourishes with impunity.

Without advertising the vacant office of warden, the St John's Council has appointed Archdeacon Walter M. Davies, vicar of Avondale in the diocese of Christchurch as warden. Archdeacon Davies has a BA degree with a second class in theology from St David's College, Lampeter, Wales. He has also been Director of Post Ordination Training in the diocese since 1959. He was ordained in Wales in 1938.

Dr Andersen is now prayerfully considering a number of offers before making any decision as to his future sphere of service.

ECUMENICAL SERVICE



As national television viewers on Sunday, December 16, saw Dr Davies, Bishop of Tasmania, preaching at an ecumenical service in St David's Cathedral, Hobart. The service was a tribute to Dr Guildford Young, Roman Catholic Archbishop of Hobart, who had been 25 years a bishop.

Eric Barker back to Newcastle

Dean Eric Barker, of All Saints' Cathedral, Bathurst, NSW, has been appointed canon-missioner of the diocese of Newcastle from June next.

Dean Barker was ordained in Christ Church Cathedral, Newcastle, in 1952 and served there for eight years, finally as Director of Promotion, before going to Bathurst diocese in 1960. He was rector and canon residentiary of the Cathedral 1960-71 and since then has been Dean. He is 52 and is a bachelor.

The appointment is part of the plan of the new Bishop of Newcastle, Dr Ian Shevill, to restructure the administration of the diocese. The Bishop describes the work of the Canon Missioner as being the link between the church and the media and as being the officer in charge of mission which is the chief business of the Christian Church.

The Bishop hopes to develop around Christ Church Cathedral, a close in which reside canons and other church officers in charge of special portfolios whose expertise will influence the whole diocese. An architect has already been commissioned to begin work on the project.

During his 14 years in Bathurst, Dean Barker played a leading role in the planning and building of the new Cathedral and has had special responsibilities for relations with press, radio and television. He is a man of many gifts and wide experience at home and overseas.

CMS in Tasmania

Rev Hugh H. Girvan, rector of St John's, Launceston, has been appointed General Secretary of the Church Missionary Society in Tasmania. The appointment is an honorary one.

St John's, Launceston has always been a missionary-hearted parish and has close associations with the work of CMS. Mr Girvan has always had active associations with CMS and grew up in one of Australia's great CMS parishes, St Paul's, Chatswood.

He succeeds Rev Keith Nan-

University medal for deaconess

Deaconess Jeanette Lawrence has graduated in the faculty of arts of the University of Sydney with first class honours in education and the university medal.

The Deaconess was, until December 31, Warden of the Church of England Women's Hall of Residence, opposite Sydney University. Previously she had for a number of years been in charge of the teaching of divinity at Abbotsleigh School, Wahroonga.

Miss Lawrence entered Deaconess House, Sydney, with the Intermediate Certificate as her only educational qualification. During her training, she gained a Th.L. with first-class honours, a distinction which is infrequent for any candidate.

When she applied for admission to Sydney University, her

carrow, rector of St Aidan's, Launceston, who held the office for the past 15 years and who has played a vital role in the diocesan Overseas Department as well as in CMS.

Bishop Neville Langford Smith will chair the Tasmania CMS Summer School later this month and Canon Ken Short, a former CMS missionary in Kenya, now rector of St Michael's, Vaucluse (Sydney) will lead the Bible studies.

The Summer School will be held at Newnham, Launceston, January 25-28 and Rev Alf and Mrs Nola Chipman, CMS missionaries from Tasmania, will be among those taking part.

first-class Th.L. helped her gain adult matriculation status. Since then, she has had an academic career of the utmost distinction.

In 1974 she will take up a full-time university post, enabling her to do postgraduate work in the field of education.

Bp. Garnsey to retire

Right Revd David A. Garnsey, 63, Bishop of Gippsland since 1959, has announced that he will resign the diocese about September this year.

A son of the late Canon A. H. Garnsey, warden of St Paul's College, University of Sydney, the Bishop had a very distinguished career at Sydney University where he took first-class honours in both Latin and Greek and was NSW Rhodes Scholar for 1931, proceeding to New College Oxford.

For years, in both Australia and the UK, he played a prominent part in the Student Christian Movement and more recently in Australia, he has given wise leadership to the Australian Council of Churches, being its president for three years until 1973.

Under his leadership, the diocese of Gippsland has led the rest of the Anglican Church in the field of interdenominational co-operation and joint planning of oversight in rural areas.

The Australian

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"Beach mission" in suburbia

FROM D. SOTHEREN

Seven Moore College students assisted in a new C.S.S.M. venture in missions over the holiday period. Under the leadership of Mr Neville Carr, a 38 member "Beach Mission Team" ran a ten day "beach mission" in the outer Sydney suburb of Mount Druitt.

The team, originally intended for Byron Bay, accepted the invitation of the combined churches through the Rev Alan Whitham to work with them when they found the Byron Bay area was closed to camps.

"We said we would be glad to come provided we could work alongside the Christian folk of the community," Mr Carr said. "With the co-operation of the local churches we have the extra advantage of long term follow up."

The team led a Vacation Bible School, at the St James' Church of England, a coffee shop at the Baptist Centre and dialogue meetings in local homes.

Families help

The team members slept at the Presbyterian and Anglican churches in Tregear. They had breakfast and lunch at the Baptist Centre and the evening meal and showers were provided by the Christian families in the district. The Vacation Bible School drew 261 children averaging some 140 children at each session. The team was assisted by 25 local church members.

"The Followers" provided a musical program for the coffee house held each evening. Team members mingled with the young people sharing their faith.

Mr Rick Sewell, leader of the coffee house team, said that there were good opportunities for relationship and a number of responses were recorded.

"The coffee house gave us a new insight into methods for Gospel proclamation. Working with experienced ministers in the area has revolutionised some of our outlooks," he said.

Outstanding

Rev John Thompson, Pastor of the Mount Druitt Baptist Church, commented, "We were very apprehensive about the whole deal with only six weeks to prepare. The problem of organisation for this time of the year seemed unbeatable."

"But this mission has been an outstanding success. The teenagers in our own church group have had a wov of time in fellowship with the team and this has meant consolidation in Christian living."

The dialogue groups and ladies meetings served a vital function in gospel presentation. The groups had a large non-Christian content and team members were able to add to the witness of local Christians with their own sharing of the Gospel. The team used the literature supplied by the Church of England Department of Evangelism to support their gospel proclamation.

"The team has learned a lot about the problems facing families in our society," Mr Carr said. "In relating with families we have had openings we have never had before to become involved in the life of a community. We were able to crack the veneer with many families. This has resulted in deep friendships and some healing relationships."

Mr Carr said that he hoped CSSM would be able to return to Mount Druitt in 1975.

"Beach missions will continue

to have a vital role but this new thrust into a community could become a model for a growing ministry in inner city and such areas as Green Valley or Campbelltown," he said.

Most team members felt the difference with this mission was the deeper involvement with whole families and the greater opportunity for follow up.

"Although in the future we will need a greater content of older marrieds in the team to deal with the many family problems presented," said Mr Carr.

Adelaide induction

Rev Paul Barnett, 37, was inducted as rector of Holy Trinity Church, North Terrace, Adelaide, on December 20, 1973. He succeeds the Very Rev Lance Shilton, now Dean of Sydney.

Mr Barnett, who is married with four children, is the ninth rector of Holy Trinity, which is well known for its strong evangelical ministry throughout Australia. He was formerly rector of St Barnabas, Broadway, Sydney, in charge of Inner City Areas in the Diocese of Sydney and chaplain at the Sydney University.

The Archbishop of Adelaide, Dr T. T. Reed, performed the induction, assisted by the Archdeacon of Adelaide, the Ven Norman Paynter.

The Governor of South Australia, Sir Mark Oliphant, attended the service.

The church was full for the service and parishioners gave a welcome to the new rector in the



Rev Paul Barnett signing the Declaration of Assent at the service of institution and induction at Holy Trinity Church, North Terrace, Adelaide. Also in the photograph are the churchwardens, the Archdeacon of Adelaide, Ven Norman Paynter, the Archbishop of Adelaide, the Most Rev Dr T. T. Reed, and the Archbishop's chaplain, Rev D. C. Hampton-Smith.

parish hall where the chairman of Trustees, Mr Jack Murrell, and wardens Mr A. P. B. Coward and Mr Peter Smith spoke

on behalf of the church. Afterwards there was an opportunity to meet the Barnetts at supper in the grounds.

of the urgent need for the Congress even though they were forced to reduce its size, he said.

Bishop Dain said that while the decision was made with regret on the part of the committee, the number of participants will still be quite large. The meeting will be more than twice the size of the 1966 World Congress on Evangelism in Berlin, which had 1200 enrolled.

The chairman pointed out that it will also be much more representative of international evangelical leadership since participants are being selected on a quota system that takes into account all types of ministries, age, sex and lay or clergy status.

The administrative committee also approved plans for fund raising campaigns in certain nations to gain financial support for the congress.

Already, some 1,250 invitations have been accepted. Director Donald E. Hoke reported to the committee. The panel directed him to issue any remaining invitations with a view toward assuring that all categories are well represented (for example: laity, women, youth, foreign missionaries, etc.).

Two prominent English evangelicals, David Winter and Henry E. Roberts, have written to the religious press giving their reasons for refusing their invitations.

Roberts, who is vicar of a London parish, attended the 1966 Congress in Berlin but in a letter to the Church of England Newspaper, he concludes: "For the same reasons that I don't hire a combined harvester to cut my lawn, I believe that this large and expensive conference should be called off."

Dr Rayner warns his diocese

Dr Keith Rayner, Bishop of Wangaratta, has told his diocese after the ordination of two men in February, the diocese has no candidates who may be expected to be ready for ordination within the next three years.

In his December letter to this diocese, the Bishop describes this as "a serious situation indeed."

He goes on to suggest a few reasons for the shortage. First he says that the spiritual vitality of some parishes in the diocese is insufficient for vocations to be fostered. He adds that most of the young men go to the big cities for higher education and employment.

Dr Rayner suggests that the diocese may also be suffering from statements that have implied that there may no longer be a need for the full-time, professional trained ministry. To this he adds that "the negative attitude of some lay officers in some parishes about stipends does not help."

Finally, he says that behind much of what he has written lies the Anglican unwillingness to preach a gospel that unashamedly makes demands on people. "What is asked of us," he says, "is nothing less than our life in God's service."

Biblical theologian to head department training RI teachers

Rev Dr Norman Harbel, an Adelaide-born Lutheran, internationally known as teacher, writer and scholar, has been appointed head of the new department of religious study at the Adelaide college of Advanced Education.

The announcement was made on December 19 by Mr K. R. Gilding, Director of the ACAE and he said that the appointment was made after long consultations with denominational representatives.

Dr Harbel trained for the ministry in Adelaide but is at present associate professor of biblical theology at the Concordia Seminary, St Louis, Missouri.

He will take up his position in March and his department will train teachers for the new religious education course to be started in several SA schools this year.

An internationally renowned Old Testament scholar, he was completing a commentary on the Book of Job for the Cambridge University Press and was chairman of the Society of Biblical Literature.

Australian College of Theology Th. Schol. and Th.L. exam results on page six

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