

Bigger and better media centre



At the dedication of the newly extended Christian Music Centre in Sydney. (L to R) Rev. Bob Goodfellow, who commenced the work in 1967; Managing Director, Lorna O'Neill, who had the vision for the larger premises and stock; Kevin Hooper, General Manager of Spotlight Music Pty. Ltd.

Photo: Ramon Williams.

What do Elvis Presley, Popeye and Black Beauty have in common? They are all part of a bold new move, by the Christian Music Centre, to supply "just good wholesome entertainment" by means of a new video outlet.

The new department is called "WHOLE SOME VIDEO", and is a section of the extended premises, in the Lower Ground Floor, 262 Pitt Street Sydney.

The wide range of video tapes are described, by the Managing Director, Lorna O'Neill, as "No porn, no horror, as we believe people are now sick of trying to find a decent movie in the average video library".

Through the Wholesome Video Cassette Club people can borrow from a large range of movies both Christian and otherwise. They also have teaching tapes that are really uplifting as well as evangelistic and can be borrowed at the same rate as the others.

It costs \$100 to join the club and the first ten videos are free of charge. Casual memberships are also invited which will make videos affordable to those on a small budget.

The Christian Music Centre has been extended and remodelled to accommodate this new Video department.

E.F.A.C. Conference

Registrations for the Conference organised by E.F.A.C. to be held at Macquarie University in August are coming in at a pleasing rate, a spokesman told the Church Record. The Conference will feature lectures by Os Guinness and David Penman.

Church Record has been approached by some Sydney people who have asked why it is necessary for local people to be in residence. They said that the cost was proving prohibitive.

Conference organisers are aware of the problem and are sympathetic. The previous N.E.A.C.'s have been residential, even for Melbourne people and it was felt that this should continue to be the policy. The organisers told us that they have 140 beds available for the Conference. Unless these are filled the Conference will lose money. As well, full time attendance was deemed the best way to build up fellowship and to enable participants to get maximum benefit from the week.

Church Record did discover, however, that Conference organisers had decided on a special rate for students, youth workers etc who could come on a daily basis. That rate will cover an equal share

Lord Howe Island

The Anglican Home Mission Society of the Diocese of Sydney is backing a concerted effort to build up the congregation on Lord Howe Island. Reports are that recently there has been a 30% growth in the congregation.

H.M.S. recently shipped a pre-fabricated Hall to the island to assist with a widening of the work. In January a youth team will go to the island for special activities for young people.

At the moment Canon Newth is ministering there

MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

Rev. R. Alexander will resign as Asst. Minister, King Street, to become Rector of Parish of Enmore with Stanmore on 19th August.

DIOCESE OF ROCKHAMPTON

Mr. Ian Bedford has been commissioned as Careforce Co-ordinator for the Diocese of Rockhampton.

DIOCESE OF MELBOURNE

Appointments:

Peter L. HORMAN, From assistant curacy Wantirna South with Vermont South to Priest-in-Charge (under the direction of the Regional Bishop) of the parish of Healesville. Commissioning by Bishop J.A. Grant on Monday, 18th July at 8.00 p.m.

M. Barry SMITH, From incumbency S. James' East Thornbury to incumbency Christ Church

Geelong. Induction by Archbishop R.W. Dann on Tuesday, 16th August at 8.00 p.m.

Reception:

John CLARKSON, Received as a Deacon into the Anglican Church of Australia by Archbishop R.W. Dann on 29th May, 1983. To be part-time assistant curate at S. Philip's Collingwood with S. Matthias' North Richmond.

Resignation:

Timothy McL. THORN, From incumbency of S. Aidan's Carrum. To take up work in the Diocese of Bendigo.

Retirements:

Burne B. BROOKER, From incumbency of S. David's Moorabbin as from 30th September, 1983.

H. John THORP, From incumbency S. Margaret's Caulfield as from 31st October, 1983.

Social Justice on Nationwide Television

Social Justice will be the theme of a special service at St. James' Old Cathedral, Melbourne, on July 10 (at 10.00 a.m.) which will be recorded by ABC Television for screening nationwide on Social Justice Sunday September 25.

Guest preacher will be Bishop Oliver Heyward, Anglican Bishop of Bendigo and Chairman of the Anglican Social Responsibilities Commission.

The special service will be part of the many celebrations and communications in connection with Social Justice Sunday 1983. For the first time, the major social responsibility commissions of the churches (Anglican, Uniting, Catholic and Australian Council of Churches) will issue a joint Social Justice Statement.

The special service will include liturgical dance performed by St. Jude's Carlton Dancers and led by Fiona Francis. Scripture Lessons and prayers will be conducted by different people engaged in welfare and social justice programs across Victoria.

The Minister at St. James' Old Cathedral, the Rev. Alan Nichols, who is also Secretary of the Anglican Social Responsibilities Commission, said today:

"Social Justice Sunday is increasing in importance across all the churches as an expression of the justice dimension of the gospel. St. James' Old Cathedral is seeking to make a contribution to this observance by offering a worship service on television

Annual Moore College Lectures

The Committee responsible for the organisation of the Annual Moore College Lectures have just announced the topics for this year's lectures.

The Lecturer will be the Vice-Principal of the College, Rev. Dr. W. Dumbrell. Dr. Dumbrell has just completed twelve months as visiting lecturer in Old Testament at Regent College, Vancouver.

His topic is "The End of the Beginning — a survey of Biblical Eschatology," based on Revelation 21 and 22.

Individual lectures will be:

Sept. 13 The New Jerusalem.
Sept. 15 The New Covenant.
Sept. 16 The New Temple.
Sept. 19 The New Israel.
Sept. 21 The New Creation.

All lectures will be at the College and will commence at 8.00 p.m.

The Australian



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Archbishop of Sydney sends advice to Clergy REMARRIAGE OF DIVORCED PERSONS

In a letter to his clergy the Archbishop of Sydney, the Most Rev. Donald Robinson, has shared advice received from the Diocesan Chancellor on the Diocesan position on remarriage of divorced persons. The Archbishop's letter has caused great concern amongst clergy.

In his letter the Archbishop draws attention to the General Synod Solemnization of Matrimony Canon 1981 adopted by the Diocesan Synod last year. That says:

"matrimony shall not be solemnized according to the rites and ceremonies of this church . . .

(g) where either or each of the parties to be married is a divorced person, except in accordance with the law of this Church as to the marriage of such persons in force in the diocese concerned".

The Archbishop reminds his clergy that he indicated in his Synod charge that he would seek the advice of the Chancellor on the law applicable in Sydney Diocese and the obligation of the diocesan bishop and the local clergyman in regard to it.

The Chancellor has provided the Archbishop with a "comprehensive report" on both questions. The contents of the Chancellor's report have, in the Archbishop's statement of them, caused a bombshell in the Diocese.

Clergy contacted by the Record have claimed that the Archbishop's advice runs contrary to everything that they had been led to believe since 1975. Some were simply stunned, others expressed anger.

The problem

The passing of the Family Law Act to operate from 5th January 1976 caused problems. The Act made irretrievable breakdown of marriage the only ground for divorce. The question of guilt, particularly guilt related to adultery, no longer exists.

The Archbishop has written:

"I have been advised that the law of the church in this Diocese is (and always has been) that a clergyman is not permitted to conduct the service for solemnization of matrimony for a divorced person whose spouse is still living, except in the case of the innocent party whose marriage has been terminated because of the adultery of the other partner. The Archbishop cannot give permission for a marriage beyond this rule."

The Appellate Tribunal

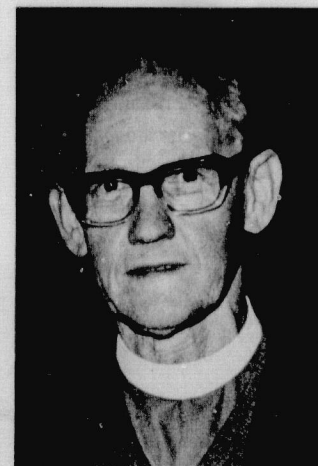
In a letter in November 1975, the then Archbishop of Sydney wrote to his clergy:

"The Canon for the Marriage of Divorced Persons 1973 was passed by the majorities in each House at General Synod in May 1973. It became a provisional Canon as a result of a sufficient number of persons making that request and as such was to have been referred to each diocese for consideration. However its validity was tested before the Appellate Tribunal of the Church of England in Australia. The President of the Tribunal reported to the Primate on 20th September, 1974, as follows:

"The provisions of the provisional Canon . . . are inconsistent with the Fundamental Declarations and in particular with Clause 3 of the Constitution because the provisional Canon allows for marriage after divorce granted on grounds other than (a) pornea, that is adultery, or such sexual offence as the word pornea connotes; or (b) any other exception which is recognised in the New Testament."

The Appellate Tribunal did not attempt to define the meaning of pornea beyond the phrase 'adultery, or such other sexual offence as the term implies'. Nor did it

attempt to determine what other exceptions are recognised in the New Testament. Perhaps St. Paul's argument in the Epistle to the Corinthians may be read as an 'ad hoc' decision in view of the special circumstances in which the early Church found itself. This may be implicit in his careful statement "To the rest speak I, not the Lord". (1 Cor. 7:12) It would appear that St. Paul taught that there were circumstances in which a marriage might be said to have come to an end.



Archbishop Donald Robinson.

Guidelines

With the passing of the Family Law Act Archbishop Loane set out the following guidelines to his clergy:

"Every application for marriage after divorce must be treated strictly on its merits in light of the decision of the Appellate Tribunal. The two major factors which must be taken into account are those of genuine compassion and considerations of continuing ministry to each party.

There should be a genuine commitment to the life and worship of the church on the part of those concerned and an honest belief on the part of the clergyman that a marriage in church is in their highest pastoral interests."

Since that time Diocesan clergy have acted according to that advice.

Further, they have often been told that legally they do not even have to refer the matter of remarriage to the Archbishop but that it is a courtesy consistent with Diocesan policy. That for example, was clearly stated at regional meetings of clergy prior to last year's Synod.

Confusion

The result has been that the Archbishop's letter has caused confusion in the mind of many clergy who believed that they had been acting legally in the past but whose actions now become questionable if the Archbishop's advice is to be accepted.

The crux of the matter is the Chancellor's Report. The Church Record, in order to shed some light on the confusion, sought access to that document. We were told, very abruptly, by the Archbishop's office that it was not available to us. We cannot therefore say more than that it seems to be in direct conflict with the opinion of many experts in Canon Law (see Church Record Comments).

Application Form

Archbishop Robinson writes: "The application form available from the Registrar now asks for an assurance from the minister that he understands the previous marriage to have been terminated in circumstances that would place it within the category of the lawful exception." (ie innocent party whose marriage has been terminated by adultery of the other partner.)

The Church Record has looked closely at the Application Form which we believe to have been devised to suit the guidelines set out by Archbishop Loane. Questions 4 and 5 relate to the information about breakdown of the previous marriage. However there are 15 sections in the Application Form, suggesting that the emphasis implied by the Form is more on pastoral concerns than on reasons for breakdown.

Civil Law

One of the most disturbing features of the Archbishop's advice is that it seems to require the clergyman to act in a way that is contrary to the Family Law Act. Back in 1975 Archbishop Loane wrote: "The Primate has received advice to the effect that the Family Law Act permits no liberty for a clergyman to go behind a divorce decree in order to ascertain whether pornea or any other New Testament exception in fact existed and could have been relied upon if the civil law allowed for it"

Legal advice received by the church Record is that this is the case. A clergyman who asks for details of reasons for a divorce other than irretrievable breakdown is guilty of acting contrary to the Family Law Act.

Even if a clergyman tells the person that he has no right to ask any questions about the divorce, he must add "but if you don't give me the full story, I can't marry you." And then, if the person volunteers the information, the clergyman must act as judge in the matter.

Clearly the advice given by the Archbishop places impossible burdens on the clergyman.

Reputation

The secular press has not been slow to lampoon the Archbishop's advice — in a way that is unfair but was to be expected. Writing in the Sun-Herald Yvonne Preston says:

"The Anglican Archbishop of Sydney is about to forbid all clergy to remarry divorcees in church except for 'innocent' parties."

The state has refused to recognise the concept of innocence or guilt in divorce since the Family Law Act of 1975. The church is about to revive it.

The move, which even the church's optimists say will shift it still further from the mainstream of society, reflects a growing concern among church and conservative groups that liberalised divorce laws have gone too far, producing divorce rates that are unacceptably high.

Marriage and the family are being undermined and could be destroyed they say.

"Till death us do part" is too liberally reinterpreted as "Till the Family Law Act us do part", hence the Archbishop's proposed guidelines to his troops."

She quotes Frank Maas, a research

fellow at the Institute of Family Studies who says:

"Approaches like that of the Archbishop of Sydney are attacking the symptoms, not the causes. The idea of an innocent party is a medieval idea, part of the politics of punishment so popular with the Moral Majority."

She concludes: "Meanwhile Anglican clergy must endeavour to sort the divorced sheep from the goats, perhaps as potentially hypocritical an exercise as ignoring the realities of marriage and divorce and human frailty."

Conference

The Archbishop's letter does nothing but respond to the advice he has been given. Sources close to the Archbishop suggest that he wants to uphold the law of the Church and will support whatever moves Synod might care to make.

He has called a conference of clergy for August 12th to discuss this issue. Many clergy have told us that they fear that so much heat has been generated by the letter that the Conference may not achieve its stated aim of looking at the practical and pastoral implications of our position.

The Church Record will report on the results of that very important meeting.

CHURCH RECORD COMMENTS

The ACR has received the following advice:

"There is no doubt that the canons of 1603 governing remarriage of divorced persons have fallen into disuse and therefore no longer apply. In fact, Sydney has consciously ignored these canons over a long period of time.

"The canons had clearly fallen into desuetude before 1857 when divorces with the right of remarriage were granted by individual bills of the English Parliament. The 1857 Divorce Act passed by the English Parliament laid upon the parish minister the obligation to remarry the innocent party, and the discretion to remarry the guilty party. Subsequent Acts did not alter this fundamental position that a divorcee was, or could be, treated in matters of a later marriage on a par with first time marriages. Neither did these Acts of Parliament direct a parish minister to exercise his discretion, or obligation, through a bishop. The very fact that books on church law (e.g. Cripps 7 ed. 1921, Dale 1946) commenting on the 1857 and subsequent parliamentary acts pertinent to the question do not direct the parish man to especially work through his bishop on the matter confirms this.

"There has been no canon or diocesan ordinance passed on the matter other than the Canon of 1881. No church law in Australia affects the remarriage of divorcees in Sydney Diocese, and therefore we are thrown back on "to the laws relating to the faith, ritual, ceremonial and discipline of the Church

Continued on page 8

INSIDE

Part 2 of our Series on The Gospel in the City: "Theological Training for Ministry"

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Editorial

Gospel and Education for Ministry

In thinking about education for ministry which wishes to bear the description **christian**, our starting and controlling point can only be the **Gospel**.

What it is

The gospel is the "whole counsel of God" revealed in Jesus Christ where we see God to be our **Father**, the One who graciously summons us to himself in the forgiveness of sins. There is no 'gospel within a gospel'. The gospel is properly all of God's revelation, which reached its clearest and normative expression in his Son. In the face of Jesus Christ the knowledge of the glory of God is **light**, light driving out darkness (2 Cor. 4:5-6). In the face of Jesus Christ even that old homicidal tyrant, the Law, is seen to be spiritual, righteous and good.

Now this whole counsel of God, which we know in Jesus Christ to be the gospel, is for the whole world. All things, whether things on earth or in heaven, have been reconciled to the Father by the crossly death of his Son (Col. 1:20). Even the souls of false christians on the way to perdition have been bought by Jesus' blood (2 Pet. 2:1).

Furthermore, this gospel by its very nature must be ministered to the whole world. There is no room for ethnocentricity in this imperative. St. Paul is happy to count himself a slave to the gospel which has, and must be, proclaimed to every creature under heaven.

How it has come

The **gospel** also refers to the written form of that revelation (Mk. 1:1). To understand the gospel we need to not only know its content, but also how it has come to us.

The gospel is the whole counsel of God in Jesus Christ revealed in at least 3 foreign languages (Hebrew, Aramaic, Greek) and 3 foreign cultures (pre-exilic Hebrew culture, post-exilic Palestinian and Hellenistic Judaism), and all that 2000 to 4000 years distant from our own culture and language.

Education for Ministry

That gospel must determine education for ministry. It is our task in preparation for christian ministry to let that 2000 year old, plus, revelation completely control our thoughts and actions. Instead of whinging about the fact, we ought to fall on our knees and give thanks to the gracious God who has given us the clear and saving revelation of Himself in Hebrew, Aramaic and Greek.

All changes, developments, and approval of things done in theological education need to be evaluated against the gospel as starting and controlling point. This must be more than just lip service, but real and palpable conformity to the twin aspects of the gospel — its content, the whole counsel of God; and its form, revelation enscriptured in languages and cultures far removed from our own. If it now takes four full time academic years to prepare a person to teach a class of 35 eleven year olds, and that in a contemporary language, culture and philosophy, how much more to prepare a person to minister the 2000 year old **Word of God** to a congregation of 200 embracing 'all sorts and conditions of men'?

Moore College

To say, as some do, that theological colleges are not found in the Bible, and, what one finds in the New Testament is a personal apprentice system like Paul and Timothy, and to try and make those observations the rule for ministerial training, is a misunderstanding of the gospel — its content, its form, and its imperative. Sufficient to point out that those who make such statements do not wear thongs as they minister (Mk.6:9)!

Theological colleges exist, and Moore College has come to be what it is because of more than 40 years of hard experience, of continually focusing and adjusting reality through the lens of the Gospel. Many want to give advice about theological training for ministry, and therefore on how places such as Moore College should be run. That is right, because the task of ministry is the proper concern for the whole church and because Moore and other institutions belong to us all. For 100% of the say and 75% of the action, the diocese of Sydney pays 27% of the cost. On any view that is value for money. But that high level of control and gain, and above all, the gospel itself, makes our responsibility in this area heavier, not lighter.

All advice, adjustments, and on-going programmes for theological training must be grounded on and controlled by the Gospel, and seen to be so.

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G.M.H. having won the "Wheels Car of the Year Award" with the Camira Sedan, have now introduced the Camira Station Wagon. This 4 cyl. vehicle has style, economy, performance and room. For this or any other of the G.M.H. range, please contact me. Clergy, of course, are entitled Fleet Owner Discount. I can assure you of my best attention and competitive prices.

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LETTERS TO THE EDITOR

ESOTERIC ATHEISM

Dear Sir,

I write as the Chairman of the advisory Panel of Eremos Institute objecting in the strongest terms to your editorial (27 June 1983) which clearly implied that Eremos Institute represents 'esoteric atheism'. This slur on Eremos is insulting, unworthy and totally untruthful. Eremos exists to help Christians to know God more deeply and to challenge the rampant secularism and unbelief in Australia today.

To falsely imply that Eremos promotes 'esoteric atheism' is to libellously suggest that such people as myself, the Archbishop of Sydney who is Patron of Eremos, and all members of the Advisory Panel — including Dr. Robert Banks, Mr. John Denton, Canon Jim Glennon and Bishop John Reid — are not what we profess to be: disciples of Jesus Christ. This is ludicrous.

One of our directors, the Rev. Bruce Wilson has written two of the most widely acclaimed Christian books in Australia and been awarded the 'Book of the Year' prize by the Australian Christian Literature Society. Is he an Atheist too?

The distinction made in your editorial between 'godliness' (approved) and 'spirituality' (the Eremos term, disapproved) is just a game with words. 'Spiritual' is the more common New Testament term, approved by St. Paul if not by Church Record! Eremos is trying to reach secular Australians with the Gospel and although 'godliness' is a good New Testament word, it will only suggest something which is next to cleanliness for secularists — which is why Eremos prefers St. Paul's word 'spiritual'.

I deeply regret having to write in such a firm manner, but your editorial was completely unworthy of a newspaper purporting to uphold the truth about God. If it cannot speak the truth about men how can we trust it to tell the truth about God? I invite your readers to write to Eremos Institute (P.O. Box 257, Neutral Bay Junction, 2089) so that they can receive a free copy of the Eremos magazine and see for themselves that we are not atheists, esoteric or otherwise, but disciples of Jesus Christ.

Yours faithfully,
Dr. John Ingleson
Chairman, Eremos Advisory Panel

The ACR is surprised that the members of the Eremos Institute did not recognise that well-known saying of Karl Barth, "mysticism is esoteric atheism" (Church Dogmatics I, 2, p 322), in which he includes christian mysticism.

All literary twitting of each other aside, Barth, in writing his chapter on 'The Revelation of God as the Abolition of Religion' is correctly making a crucial point from the gospel of Jesus Christ. All religion, and especially the religion of the christian church, has man as its measure, and thereby, because of our sins, hopelessly and blindly locks us into ourselves. 'Religion' in the bible, and dramatically so with prophets like Isaiah, is idolatry. Mysticism is only a higher form of man made religion. The mystic, christian or otherwise, insists upon interpreting everything that is taught and practised in any particular religion according to its inward and spiritual and vital meaning. That is, mysticism internalises, in reality using the inner-man as the measuring stick, and in that act cuts out the real God who has acted from outside of us to save us. Atheism, or secularism, denies outright the existence of God and the validity of his saving act in Jesus Christ on the grounds of human experience and philosophy. That is why in the end mysticism is esoteric atheism. They arrive at the same goal. They both use the same measuring stick. The first cry of religion, mysticism, idolatry, and atheism is 'know thyself'. The command the God and Father of our Lord Jesus Christ gives is, 'deny yourself'.

In the end, there are two diametrically opposed views of reality and consequent imperatives — "real life is being" with the command "know thyself", or, "real life is relationship" (with God and our neighbour) with the command "deny yourself". That is why christian mysticism, the fact of it and the commendation of it, denies the real God as effectively (more effectively in Barth's view) as atheism does. It is the world's game in another guise. It is just shifting around the same God-rejecting building blocks into another shape — an overtly religious shape. But if we want to live the life savingly given us by the God who is Trinity, then we must flee cultivation of the inner-being and love God, and our neighbour — as the Father loves the Son, the Son loves and obeys the Father, the Holy Spirit speaks of and glorifies the Son.

If it is to facilitate its aim of 'helping Christians to know God more deeply', Eremos needs to explicitly and purposefully eschew all mysticism, 'listening to the inner voices', cultivating of the inner-being. Or is christian mysticism so basic to its understanding that such repentance is impossible?

We commend Karl Barth's chapter to Eremos's close scrutiny.

PS. The ACR has one regret in its handling of the Eremos Report, although we deleted references to ACR, we did not delete the name of its author, and in the light of our criticism,

that was ungentlemanly. We offer our unconditional apology. Ed.

Dear Sir,

May I join Kerry E. Medway in praise of your most readable newspaper (ACR 27/6/83) especially because it lives up to its claim of being "independent and provocative" by publishing all reasonable viewpoints. The Anglican Church does not put her thinking members in a strait-jacket, nor wants clones for clergy. This is her genius wrought from centuries of experience.

Your excellent editorial on 'Spirituality or Godliness' is a timely warning against the "renewed interest in meditation" or "Christian mysticism". This is another subtle movement towards Rome which thrives on mysticism and is in direct antagonism to God's revelation.

There is also danger in Pentecostal and allied movements which concentrate on emotion and a turning inwards for a special experience. Nothing can take the place of a quiet and steady growth in the knowledge of our Lord and Christ in the Scriptures. There are many christs as Jesus warned, and never were they more prolific and subtle than in the age in which we live. True revival does not come from fashionable fads but straight out of the Living Word which we neglect at our peril. There are more traps for the unwary than Christian experienced in his pilgrimage to the Heavenly City.

Yours sincerely,
Phyllis Creasey

Drowned in Baptism?

With all respect, I query Abp. Carnley's claim that "baptize" means "to drown".

My Thayer's Lexicon devotes twenty column-inches of small type to every conceivable form and meaning of "Baptizein", but mentions drowning not at all, even figuratively. Nor is "Baptizein" used in any Biblical reference to actual or figurative drowning.

In 1 Timothy 6:9 the verb is "Bathizein". This does mean "to drown", and derives from "Bathos", i.e. the depths, or the bottom.

With "Bathizein" one "sinks to rise no more", but with "Baptizein" one is first cleansed and then fished out "in newness of life".

(the Rev.) Ralph Ogden

Financing Ridley Development

Dear Sir,

Thank you for your warm interest in the success of the Ridley College Appeal for \$750,000, and the news item about it in your issue of June 13.

The new library/classrooms/bookshop block will cost upwards of \$600,000 fully equipped. Some may wonder that we could start building if only \$500,000 is covered by gifts and pledges.

The fact is that the theological enrolment is 80 full-time and 170 part-time students in 1983. The need to use three good classrooms simultaneously can be met only by using an unsuitable army hut and accepting the generous hospitality of the Christian Brothers College nearby.

These new facilities really must be available in 1984. Because we trust God for the full amount: appealed for, and anticipate generous help from many Anglican parishes and members throughout Australia, the Council decided to build when half the \$600,000 was actually in hand. I rejoice to report that that is now the position.

I feel bound to add that the College still needs to find new donors for \$100,000 p.a. through 1983-1985.

The College serves all parts of Australia as well as Victoria. I would hope that it might be seen as a most worthy object of their generous attention, by all who read these columns. Gifts are tax deductible, and can be sent to Ridley College, Parkville 3052.

This is the time for all who value Ridley's ministry in the Australian church to give us the right hand of fellowship.

C. A. Pearson
Appeal Director.

ANTI-CHRIST AND ROME

Dear Sir,

I refer to Mrs. Creasey's letter in June 13 edition A.C.R. in which she depicts the Roman Catholic Church as the anti-Christ. I must admit to some perplexity on this question. Scripture makes it clear that the anti-Christ is embodied in those individuals and groups who reject Jesus Christ as the Son of God. 1 John 4:3. Also the 1st and 3rd chapter of John's gospel amongst other references.

With all their doctrinal deficiencies one can hardly deny that Jesus is placed in his proper relationship in the Trinity in the R.C. church. Apart from the doctrinal wrangle it does concern me that we have in the present Pope and the Church in Poland a type of Christian leadership sadly missing amongst the reformed churches. This leadership is against those who blatantly reject the gospel of Christ and Christ himself, and have successfully

THE GOSPEL IN THE CITY

We continue our series in which we seek to investigate some of the problems facing Christian ministry in contemporary Australia. The series is designed to attempt two things — to expose the real situation in Australian ministry, to stimulate an open and ongoing dialogue. We hope you will become part of the process.

But why "the city" as the focus? Simply, because that is where the vast majority of Australians live. We have picked Sydney as our subject primarily because that is the area the ACR knows best, but also because it is most likely that Sydney's peculiar characteristics foreshadow the Australia of the future. No doubt you will question and apply what we say about this capital to your own locality. We look forward to your correspondence.

No. 2 Theological Education for Ministry: Moore College

This year, on the 127th anniversary of its founding Moore College has 147 full time students from fourteen ethnic groups, ten protestant denominations, and as well as our own Australian society serves five overseas denominational groupings in central Asia, South-East Asia, and Africa. 75% of its students are Anglicans. Moore College's external studies department currently serves over 1500 students through evening lectures and correspondence courses on an even wider front than its full time courses. It is, to use the words of a former Vice-Principal: "(a) theological college . . . existing for the study of theology, and not merely for the sake of candidates for the ministry."

Moreover, it is an unashamedly positional college, taking its stand, perhaps somewhat unabashedly, on the enscriptured gospel of Jesus Christ as central and normative for all christian thought and action.

What more precisely all this means, its relationship to christian ministry in Sydney and beyond, and how Moore College came to have its present shape, are the concerns of this report.

Seminal Vision

Thomas Moore (1762-1840), a respected and wealthy citizen of the frontier city of Sydney, made provision in



Dining Room, Lecture Room, Deaconess accommodation.

his will "for a College or Establishment to be called Moore's College, for the education of . . . Youths of the Protestant persuasion in the principles of Christian Knowledge." The Trustees (the Bishop of Sydney and two others), who had been given discretion as to the interpretation of the will, founded the College in 1856.

However, it was the seminal vision of Archbishop Howard Mowll (1933-1958) which has given Moore its modern and Australian profile. In 1944, explicitly motivated by the shape society was going to take and by the nature of the gospel of God and its ministry, Archbishop Mowll painted such a far-reaching and insightful picture that it is worth quoting at length:

"As we plan for the future, we must remember that the last 40 years have witnessed a very extensive development of education . . . the Church exists to bring men and women into contact with God . . . in the midst of materialism strongly entrenched . . .

I visualise, therefore, a course of training extending over 10 years, say, from 17 to 27 years. After matriculation at the age of 17 three years in Arts at the university, followed by a year in the Settlement or Social Service Centre . . . a period spent in preliminary training at 'But-Har-Gra' or elsewhere, three years at Moore College, and then three years after ordination. So a

course of 10 or 11 years is visualised . . ."

Mowll envisaged a rigorous preliminary year, encompassing: "an adequate knowledge of the text of Holy Scripture . . . He will also concentrate on languages . . . idiomatic and intelligible English, obtaining some knowledge of Greek and Latin and the historical languages of Christian literature and liturgy. The study of Hebrew . . ."

At the end of what would now be a four year course in theological studies, the student "will have done no more than lay foundations upon which he must constantly build." This building was to be done in post-ordination training, where to acquire practical skills and further theological understanding the diocese "must aim that during the first two years of priesthood the priest can leave his parish and spend three months where (he) can be guided and supervised."

Anticipating the reaction of less informed minds, the Archbishop continued:

"All this may look like an ideal impossible of attainment, a counsel of perfection. It will doubtless be pointed out that many excellent Clergymen have never followed it . . . we must not take the man of exceptional personality . . . character and drive,



Bible and Missions Course.

Photo: Ramon Williams.

remained unchanged through 1950 under the principalship of Marcus Loane and into the '80s under Broughton Knox.

For sixteen years fourth year remained mostly part-time, but in 1960 Dr. Knox was able to announce "the provision for the first time in the College's history of a full-time Fourth Year course." In the twenty-three years since then, the College has had 343 graduates complete four years of full-time training.

Collegiate Education

In keeping with the long-standing character of Sydney Diocese and Australian society, the College has since its conception in the will of Thomas Moore been a lay-orientated one. It is the College's stated position that it exists to provide a theological education for men and women who wish to (i) equip themselves with a deeper knowledge of God as revealed in the Bible, (ii) to equip themselves with the ability to minister God's word in the formal and informal opportunities which may come their way, and (iii) to develop christian faith and maturity. Unlike the English situation, ordination is not seen as the carrot to encourage the student along the road. That fact was re-affirmed by the diocesan appointed College Committee as long ago as 1934: 40% of the present student population have grants to train for ministries within the Diocese of Sydney.

The Faculty operates within the reformed protestant tradition as expressed in the Anglican 39 Articles of Religion. It therefore expresses its adherence to Scriptures of both the Old and New Testaments as God's written word, and as containing all that is necessary for salvation. It affirms belief in

the summary of the Christian faith as contained in the historic creeds and the 39 Articles.

The College is fully residential, and this is seen as an essential expression of its educational philosophy. The fact of residence means that learning is a process that takes place in and out of the classroom as faculty and students relate to each other. Discussion, encounter and imitation are integral to this process. Every student belongs to a pastoral group. Moore's philosophy of education is reflected by an emphasis on the formal aspect of instruction through lectures being balanced by an encouragement to discuss and research for oneself. All students are urged to learn by being deeply involved in christian ministry. Further, students are bound by the critical nature of the course to interact with the views of others and come to mature and independent judgements.

Holistic, not "smorgasbord"

The College's overt commitment to a holistic view means that all the offerings within the institution are regarded as relevant. Its stand is not that of the "smorgasbord" approach of an Arts degree and some overseas seminaries, but the integrated learning more akin to Medical studies. The student progresses from preliminary studies which give an overall picture of the subjects, through the more detailed analysis of the later years to a final year in which his work is tested and matured.

The College aims to foster the knowledge skills and attitudes appropriate to the task of Christian ministry. Put briefly, the basic knowledge

Continued next page



Original buildings date back to 19th Century.



Thanks to generous friends, Moore College has recently acquired an Administrative and Library block.

must be an understanding of God's revelation, the basic skill must be that of a good teacher and evangelist who is able to facilitate learning and who offers a deep pastoral concern for those in his care, and the basic attitude must be a love that expresses itself in service and prayer.

Only Three Subjects

To promote such an objective, to "lay foundations", the College only teaches three core subjects — biblical studies (Greek, Hebrew, exegesis, background, etc.), theological studies (historical and systematic theology ethics, liturgy, etc.), and social studies (history, philosophy, apologetics, preaching, etc.). The aim is to allow a student to grasp "the whole counsel of God" on its own terms, and to understand the social setting in which he or she will minister. Such foundations are designed to produce a theoretical understanding shaped by the gospel against which to assess and assimilate future learning — especially in the pastoral sphere. In particular, in the fourth year the student, through advanced reading of Greek, through studies in Australian religious and social history, and through critical interaction with current thought forms completes his foundational learning and is equipped for further experience of ministry.

In 1981 the College Committee enlarged the full-time faculty to 10 members. The College considers that a minimum number of 12 full time lecturers is desirable so that all subjects can be covered at an adequate level. The college library holds 90,000 volumes, receiving about 230 periodicals and journals and 3,000 new books a year. The library is considered central to the academic life of the community, and is deeply indebted to its many generous benefactors.

Confessional Anglicanism

In a time of uncertainty when leading English evangelicals put the 39 Articles at arm's length by declaring them "just historical", or openly denigrating them, Moore has out of conviction taken the stance of confessional Anglicanism. The Articles are not just expressions of past experience, but are living and relevant documents because, as with the creeds, they represent the gains from the Church's hard fought battle for the Gospel against contemporary cultural pressures. The Articles do not need to be abandoned, but re-affirmed and re-understood against their common reformation background in Luther, Calvin, Tyndale, Bucer, and Cranmer. Classical reformation documents including John Calvin's *Institutes*, Cranmer's *On the Lord's Supper*, and the *First Book of Homilies*, are set reading. It is this commitment to confessional Anglicanism that has gained Moore College its reputation as "reformed protestant".

Conversions in lectures

The move to confessional Anglicanism has not been without struggle. In the late 1940's T. C. Hammond described the character of the college and his hopes for the future: "I trust that always in Moore College the great central doctrines of Justification by Faith alone, of the Atoning Substitutionary Sacrifice of Christ our Lord, of the indwelling power of God the Holy Spirit for sanctification, may be the key note."¹⁸

Yet, the statement and the pursuit of that goal was against a background of both Anglo-Catholic and evangelical subjectivism. Through the 1950's some of the students' rooms were like Chapels — with religious pictures, crosses, crucifixes, even Rosary beads and holy water "specially blessed by the Bishop of Norwich"! Excursions to Christ Church St. Laurence were not unknown. Other students, embracing an evangelical ethos



... Some recreation

from the 18th and 19th centuries, strove towards the total sanctification, the sinless perfectionism held out by John Wesley and Roy Hession.

In the midst of this man-centred religious turmoil Marcus Loane, with a breathtaking grandeur, lectured his way through the Life of Christ and the Life of St. Paul. As the story of the unmerited grace of God was unfolded some committed their lives to Christ. Broughton Knox preached on "The Secret of Real Living" — "God's Requirement of Perfection", "God's Provision of a Saviour". In 1956 he lectured from Anders Nygren's *Commentary on Romans*. Students were pointed away from introspection to Christ who was Representative Man, the Lord over death. For many there was a great relief as religious depression lifted.

The objective nature of the Christian gospel was at last shining through. Hammond's aspirations were becoming a reality. With the study of theology for its own sake, the temptation for conformity to this world was lessened.

Serving Wider Community

Moore College has always taken the position that "a theological college should be ready to serve the whole church".¹⁹ In 1955 the Principal could note with satisfaction the wider Christian community which the College was now serving in terms of the "unique opportunity for contributing to the future leadership of the Church in South-East Asia."²⁰ Thomas Moore's aim of a college for youths of the protestant persuasion was being realised. Today, this is reflected in a student body drawn from many ethnic backgrounds, denominations, and countries.

Financing

The College is governed by three self-perpetuating Trustees through the College Committee, ten of whose members are elected by the diocesan synod and two appointed by the Archbishop of Sydney. From 1972-1982, on average, the diocese contributed 23% of the total income of Moore College. Since a high in 1980 of 29.21% it has decreased to 27.45% in 1982. This is reflected in the steady decline in the percentage of total diocesan allocations set aside for its theological college: 1980 — 10.8%, 1981 — 10.3%, 1982 — 9.3%.

The largest part of the College's income comes directly from the students. Friends of the College currently donate about 10% of its funds.²¹

Freedom

By its independence from a university structure Moore is able to freely pursue theology on its own grounds. Universities, especially Australian universities, study theology from external viewpoints superimposed on the subject matter — mainly sociology. Their commitment is not to God, but to the phenomena of religion in the world. Remarkably on the near-miss of the 1921-3 attempt to join Moore to the Board of Joint Theological Studies at the University of Sydney, Marcus Loane said, "for those who reflect on the troubles which soon arose in the Presbyterian Church on the account of the teaching of Dr. Angus and others, this was an escape for which they remain deeply thankful."²²



Work...

practical post-ordination training by the diocese and other bodies has been widely welcomed. Ministers now have a variety of in-service courses they can choose from according to need — marriage guidance, Evangelism Explosion, Teacher Training, Pastoral Management (by the Lay Institute for Evangelism), Church Growth, Biblical Counselling, to mention only a few. Theological education is orientated towards understanding the content of Christian communication, later education addresses itself to technique. The separation of the two hinders the medium from becoming the message.

What is Moore College?

A large number of students choose to come to Moore because it is unashamedly positional. The College has six main characteristics — confessional Anglicanism, residency, a four-year course, a commitment to serve the wider Christian community, high staffing levels, and a library developed to serve research. As such it stands as the concrete expression of the will of Thomas Moore, and the unfolding of the seminal vision of Howard Mowll. How it has come to have its present shape is the result of the ongoing vision and labours of the diocese of Sydney, the staff, and most especially the students who continue to lay out large sums of money for the sake of gospel ministry.

To what extent Moore College adequately addresses itself to understanding and evaluating the factors involved in ministering in the Australian urban context is an ongoing problem. (The next article in this series will be on *Evangelism*)

- Footnotes
1. P.111, D. W. B. Robinson, "Colleges for Theological Knowledge", *Journal of Christian Education*, 5 (62) 110-116.
 2. Cited from pp.8-9, M. L. Loane, *A Centenary History of Moore Theological College*, 1955.
 3. *Societas*, 1944, pp.8-12.
 4. *Societas*, 1960, p.37.
 5. Documents submitted to the Higher Education Board of N.S.W., 1962.
 6. Michael Green, "Training Local Leaders", *Church Times*, May 27, 1983.
 7. Loane, *A Centenary History*, p.134.
 8. *Societas*, 1947, p.7.
 9. D. W. B. Robinson, p.110.
 10. M. L. Loane, *Societas*, 1955, p.7-8.
 11. From the Year Books of the Diocese of Sydney and audited accounts of Moore College.
 12. *A Centenary History*, p.127.

Photos: Ramon Williams.



... And more work, is the staple diet.

Ecumenical Consultation on Liturgy

The Australian Consultation on Liturgy (ACOL) met at Trinity College, Melbourne on June 27 & 28, 1983.

The official delegates of the churches present were Canon L. Bartlett, the Rev. G. Blackburn, D. Brown, the Rev. Dr. E. Burge, the Rev. G. Dunning, Archbishop Sir John Grindrod, the Rev. D. Hart, the Very Rev. D. P. Jones, the Rev. K. Ludgater, the Rev. Drs. J. Wiebusch and D'A Wood, and Archbishop Sir Guilford Young. The Rev. R. Dowling is secretary.

Churches already participating in ACOL are Anglican, Baptist, Roman Catholic, Churches of Christ, Lutheran and the Uniting Church.

ACOL provides an ecumenical meeting point on matters of worship.

Representatives are able to share news of liturgical plans and discuss these with their counterparts from other churches.

On occasions, matters of mutual concern are discussed so as to recommend a common approach among churches.

One of the tasks of ACOL has been to comment on the translations proposed

by the International Consultation on English Texts (ICET). These include the Lord's Prayer, the Creeds, the Gloria in excelsis and Sanctus. Delegates have discussed the relevance of these modernisations for Australian Christians. A report from Australia on these versions and other liturgical issues will be presented at an international consultation of liturgists in Vienna later this year.

ACOL regards the evolution of an acceptable contemporary form for the Lord's Prayer as a matter of considerable importance. The tendency has been for each church to wait for the others to move on this issue and on ecumenical occasions confusion exists at this point.

A working party of ACOL is preparing a set of guidelines for orders of service to be used on ecumenical occasions.

ACOL has also established a National Ecumenical Church Music Committee to help musicians relate their church music to contemporary lectionaries and liturgies.

The delegates of ACOL acknowledge the great benefits they have derived from working together.

"Yes" to women priests

Bendigo Synod has voted strongly in the favour of the ordination of women.

Meeting at St. Paul's Cathedral, Bendigo, over the weekend June 17-19, Synod assented to provisions of General Synod to alter the Constitution of the Anglican Church of Australia with respect to the ordination of women.

The clergy vote in favour of the Bill was 26 in favour to 14 against and the laity vote was 53 votes in favour to 13 votes against. A number of people abstained from voting.

Bishop Oliver Heyward explained that the General Synod Bill could not come into effect unless and until at least three-quarters of the diocesan synods, including all the metropolitan sees, had assented to it.

"At this stage more than one quarter of the diocese have dissented from the Bill, including the Adelaide metropolitan see.

"This means that the vote is already lost," he said.

Bishop Heyward said however that the Bendigo vote was still significant.

He forecast that other means could be found by those who were convinced of the rightness of this particular issue to have it brought forward again in some different form.

The Bill relating to the ordination of women was introduced to the Synod by Canon Jim Minchin of St. Arnaud and the Rev'd. Richard Stamp of Mooroolbarna.

Letters to Editor (continued)

enslaved millions of people under the yoke of anti-Christ in the flesh.

* I have often wondered about my own position and that of other protestants had I been born into the Roman Catholic religious community. I believe God will deal with our deficiencies in these matters. What He will do about our failure to oppose and defeat the real anti-Christ is another matter.

Yours faithfully,
Edward Rock

WHBL COMMENDATION

Dear Sir,

It seems to me that all too often correspondence columns of newspapers are filled with letters of criticism and complaint.

May I swim against the tide and write in commendation of a group that has been tremendously helpful in a pastoral ministry.

The World Home Bible League has a number of scriptures that have proved of great help. The two that I would like to focus on are "Someone Cares" and "God Understands". If one can judge on the responses and letters of thanks received, these two booklets must be the most popular I have used in twenty years of ministry.

The former has proved invaluable for hospital visiting, or for anyone feeling down; while the latter has been greatly blessed in bereavement counselling and caring.

May I add I write from the perspective of eleven years or more spent as a full-time worker with the Bible Society who also produce a wide range of scriptures adaptable for a multiplicity of uses.

Yours faithfully,
Patrick Collins

What a World

Women's shoulders minus chips

Lesley Hicks



I wrote in my last column, amongst other things, about the Leaders' Conference of the Philosophy of Christian Womanhood held at Gilbulla in June. Attending as an observer, listening to some of the lectures and discussion groups, and mingling generally with the women, I was struck by the prevailing mood of joyous, self-accepting freedom. It may have had something to do with the fact that they had a few days off their home responsibilities, but basically I felt it reflected the fact that these were women without grievances against God or their lot in life. No chips on shoulders here!

That is not in any way to say that they were all from smooth, easy middle-class circumstances, with nice husbands and nice children and everything rosy. I heard a few stories of tragically difficult homes. The joy of those women often shone out of dark backgrounds, and the source of their contentment was not obsequiousness, nor assertiveness, but obedience to God.

But as I mentioned previously, the course has been the target of considerable attack, and from thoughtful theological quarters, so one of my purposes in visiting the conference was to try to assess the validity of that criticism.

Too American?

The PCW. course originated in the United States, and three of its authors, Mesdames Dottie Maguire, Alvena Blatchley and Carol Lewis, visited Australia as lecturers at the conference. Lectures covered such subjects as Spiritual Warfare, Psychological Principles of the Scriptures, Counselling and, in smaller groups, subjects such as Discriminative Reading and Communications Skills.

One criticism is that the course relates more to American than Australian culture. I was assured that considerable adaptation has been done, especially as the teaching tapes are "translated" and re-presented by an Australian speaker. In any case there is a constant, conscious effort to distinguish between what is Biblical teaching for all time, and what is merely cultural, whether first century or twentieth, American or Australian.

Too Secretive?

A more serious charge is that there is a measure of secrecy about the course. There is an openly available introductory brochure and tape, but the course is not as a rule available for prior evaluation, because it is intended to operate as a whole, and is dependent for its effectiveness on the obedient response

to God's word of the women involved. It deals with delicate areas of relationships and at times the workbook is just as private as a diary. Parts read or heard out of context might be seriously misleading, and each lesson builds on the one before. For a clergyman, say, concerned lest his wife and other women parishioners might be being led astray theologically and in their marital relationships, full evaluation would be a tall order. He might be best advised to let it be judged by its fruits — unless he was prepared to sit through the whole thing, and even then he would be reacting as a man and not a woman!

Equality or Submission

But the fundamental criticism concerns the interpretation of the roles of the sexes in marriage and in the church, and as we all know this is a theological and sociological minefield these days. The distinction between authority and authoritarianism, and between a right and a wrong understanding of headship and submission are dealt with in Scripture with a beautiful balance, but sinful men and women are all too prone to tilt that balance out of kilter. Satan, chief wrecker of homes and churches and communities, does all he can to tempt that fatal distortion.

To quote Susan Foh's *Women and the Word of God* — "A Response to Biblical Feminism" — (Presbyterian and Reformed Pub. Co.) which I commended in my last column, in a finely balanced chapter on Marriage: Submission and Love: — "The biblical idea of marriage contains this tension: wives are told to submit themselves to their husbands, and husbands to love their wives. Marriage has an irreversible authority structure which requires different modes of acting, yet creates no dictatorship." (P. 182-3) The Bible omits the details, and God thus allows the cultural differences and the unique individuality of each marriage. Submission is an attitude, as is love; a wife, for Christ's sake, might even have to disobey her husband, yet could do so with a submissive attitude. (P. 185)

Doormats?

One of the visiting speakers at the conference was Mrs. Jackie Butler of Queensland, a founder member of Women Who Want to Be Women. Feminists have derisively called them Women Who Want to Be Doormats! Yet any group less like a set of male-dominated doormats would be hard to find. Obedience to the plain sense of God's Word makes for deep joy and fulfilment.

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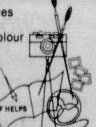
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TO UNDERSTAND EACH OTHER

Teenagers in the family (Part 2)

First, an apology! This column is the second part of a column published two issues earlier. Unfortunately, I appear to have become so absent-minded that I forgot to write and submit the second part for the last issue and instead wrote on an entirely different topic. But at least I found out my mistake and so here goes!

In the earlier (much earlier) column I discussed the way in which teenagers can be ignored or blamed by their parents. There are two further ways in which parents can unhelpfully regard their teenaged children.

(1) Teenagers resented

The mere fact that the children are growing up and have reached the teenage years can bring trouble for some parents. Perhaps they fear this period in their family life because they anticipate new problems and tensions, new responsibilities and demanding areas of teaching. All of this can be faced with a considerable amount of apprehension, with a feeling of inadequacy and with a growing sense of anxiety. These feelings may not have an entirely sound basis in reality but the feelings are very real and can lead to an increasing feeling of frustration.

It is all too common for apprehension and frustration to become expressed in aggression focused upon the alleged source of these feelings. So when parents are apprehensive and frustrated as they look to the demands (as they see them) of being a parent of teenagers there is every likelihood that they will become

aggressive towards the teenagers themselves.

This aggression rarely surfaces in the form of physical violence in the early stages of this process. Teenagers are usually too big to hit and they might hit back! So the parent resorts to more subtle forms of aggression. It takes the form of angry resentment which is expressed verbally and by means of emotional detachment. In other words the parent says a lot of hurtful things, gets angry easily and withholds positive emotions such as being supportive and caring. The parent becomes ill-tempered and apparently uncaring.

A cycle now begins. The teenager reacts to the angry resentful and unloving parent by becoming angry, resentful and equally uncaring and unloving. The very thing that the parent first feared is now occurring, provoked however by the parent's fears, rather than by the process of adolescence which the parent feared.

How can we avoid establishing a cycle of this sort? We need to examine our expectations — for ourselves and for our teenaged children. Do we expect too much from ourselves as parents and expect too little from our children? Or is it the other way around? We fear our limitations as parents and fear what adolescence will do to the teenager.

I would argue that there is too much anticipation and apprehension for comfort's sake in this situation. We need to stay in contact with each other and react to real circumstances when they occur rather than become disconnected emotionally as we react with fear to

things which may not ever happen but which we only anticipated.

Crises will probably occur but there is every likelihood that they could not be anticipated exactly as they have occurred. If you have positive expectations, that you and the teenager can work these things through with love, trust, honesty and respect together, then you are more likely to be able to do so. Furthermore, you will both be grappling with reality rather than a distorted version of that reality, a distortion produced by fears and past resentment.

(2) Teenagers used

Parents may take advantage of teenagers in various ways. I intend to illustrate this difficulty with two examples, but there are many other examples which could be taken. In both examples the teenager is used as a means of grappling (poorly) with marital tensions.

In the first example the teenager is used as a go-between for two parents who are failing to communicate. Jack and Coleen have had serious marital problems for some time now. When they fight they tend to explode and become very violent for a short time. This is followed by a very long period of not talking to each other. Communication has to take place via their 14 year-old daughter, Karen. Karen is forced to carry messages from one parent to the other. She often has to receive the full blast of their anger when a message is rejected. She naturally becomes part of their problem. Her parents are using her as a means of

Alan E. Craddock

"solving" their communication problems and as a means of getting rid of their anger and frustration.

Curiously, Jack and Coleen are usually able to get over their fights for short periods and then they turn their attention to Karen. They see her as nervy, emotionally unstable, short-tempered and disrespectful, and they can't understand why she's like this! They've used her and are destroying her.

The second example involves some family members getting together to gain power and control over another family member. A parent who is feeling threatened by the other parent might try to change this situation by getting a teenager "on-side" in this battle. It will now be a matter of two against one.

Sometimes the teenager is reluctant to be drawn into such a battle. The teenager will feel divided loyalties and can be confused by the information being shared. They're being told things they don't really want to know, they're not sure where the truth ends and the lies begin and they feel as if they're being manipulated and used.

In both examples the teenager is being used to the advantage of the parents, but there is nothing but disadvantage for the teenager. The cost to the teenager, and ultimately to the parents, is enormous. The key to avoiding this difficulty lies in understanding the need to minister to teenagers in ways that are appropriate to the needs of all family members. Giving service stands in stark contrast to selfish manipulation.

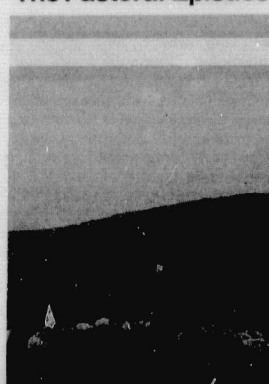
Book Reviews

The Pastoral Epistles

A Digest of Reformed Comment
Geoffrey B. Wilson
Banner of Truth
173 pages £1.95

There is one kind of commentary I find very frustrating. It happily tells you all the different views on a given passage, but the author never tells you his view. Wilson's commentary on the Pastoral Epistles does not do that. Rather it goes to

The Pastoral Epistles



the other frustrating extreme! The comments consist almost entirely of the author's own conclusions, heavily supported by quotations from authors who agree with him. There is little dialogue with contrary points of view. Even the Tyndale commentary by Donald Guthrie, although slightly larger, goes into more detail and discussion on difficult points.

However, this method is deliberate. The sub-title, "A Digest of Reformed Comment" warns that this is not the usual style of commentary. The four page introduction leaves aside any discussion of the themes or overview of the Pastorals, and deals entirely with the question of Pauline authorship. No analysis of the letters is offered, and the commentary moves methodically through chapter by chapter, verse by

verse. The only variation to this is that the order of 2 Timothy and Titus is reversed to fit chronological order.

The Biblical text is printed throughout the commentary, a verse or group of verses, followed by each phrase as it is commented on. This makes the book easier to read, because the reader does not have to have his Bible open at the same time (unless he wants to look up cross references). However, in a book of limited size, this reduces the amount of space available for more detailed comment.

Many readers will be familiar with this style of commentary. Mr. Wilson has now written commentaries on all of Paul's epistles except Philippians, on which he is currently working.

Despite its limitations, this is a book worth buying. Where it does not give in-depth discussion, it provides a clear statement of conservative reformed views on the passage. While the views are not defended, most conservative evangelicals will agree with many of the conclusions. The quotations from various authors are well chosen, and used with discretion, could add colour to the presentation of a sermon.

Simple, evangelical and non-technical, this is a commentary a teacher of the bible can use, lend and recommend with confidence.

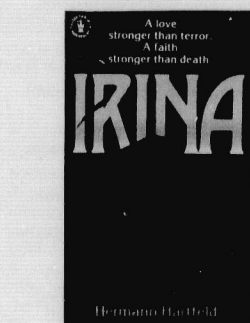
Michael Robinson

"Irina"

Hermann Hartfeld.
Christian Herald Books.

Books about underground churches in Russia are being cloned quite frequently now. I could not help compare Irina with Vanya and Sergei. Irina is longer than the others and has less action, more dialogue. Hartfeld does not so much want to shock or entertain us as to present a dialogue between two solutions to the obviously complicated dilemma of how Christians should behave in communist Russia.

The main character, Irina, is a female youth worker, unwilling to compromise to Soviet blackmail. She runs into an old friend who is now the pastor of an



underground church. But to say more would give away the plot.

A deeply challenging book. One wonders whether we here in the sunbaked country will one day have to decide between the two solutions that are at conflict in Irina.

Stephen Miller

"Christian leadership"

John Perry.
Hodder & Stoughton 1983 128 pp.
This is a book for every budding or

fading leader. Its great asset is its simplicity ... just the sort of book to pop under your minister's arm as he heads off to his mountain retreat.

The book abounds in illustrations. We meet countless archbishops of all varieties, prisoners-of-war, American presidents. Much good sermon material here!

Perry is the warden of the Lee Abbey Community in Devon. Although he tells us precious little about the community, much of what he says in the book has been put into practice in his own situation.

Perry's discussion of leadership is intermingled with many biblical jottings. In the light of the NT emphasis that leaders should be preachers of the Word, one wonders why there is not more biblical exposition thrown in, and why key passages such as 1 Tim. and Titus are overlooked.

I was also annoyed at Perry's distinction between worship and fellowship. He sees them as activities which cannot be done together. His community meets for worship on one day and for fellowship on another day.

Stephen Miller

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New workers for ethnic ministry



The POCKET TESTAMENT LEAGUE has announced the appointment of Dario and Martha Rosso, for evangelism to ethnic groups, here in Australia.

Raised in Christian homes, in Argentinian, Mr. and Mrs. Rosso came to Australia in 1971. They know from

personal experience, the problems of settling into a new country and culture.

In 1978 they became Australian citizens and in the following year, attended the Sydney Missionary and Bible College, at Croydon.

Ramon Williams

Melbourne Parishes "falling behind" financially — survey

Less than half of Melbourne's Anglican parishes are making ends meet through direct giving, a survey has shown.

In terms of income through envelopes and plates, 112 parishes are "falling behind" financially, whereas only 107 have kept pace with costs and inflation.

The survey, of Melbourne parishes for the 10 years 1972-81, was done by Church Advisory Services. It does not take account of money raised through investments, endowments, fetes, etc.

The survey shows that only the Central Region, including most of the city's eastern suburbs, has a majority of parishes keeping pace.

However in every region there are some parishes, including those in "disadvantaged" areas, which have been well able to stay ahead of costs.

Churches with specialised ministries, drawing congregations from a wide geographical area, often showed marked increases in direct income.

The Bishop of the Western Region, Bishop David Penman, said he would be taking the survey to his senior staff to discuss its implications.

"Obviously it's a fairly threatening document for some of the churches," he said.

"Many parishes are having a hard time and they feel that a document such as

this doesn't reflect their sacrifices and the efforts they go to the raise funds.

"It could be that other (non-direct) means of income are legitimate."

Bishop Penman said that some of the figures given in the survey did not seem to reflect fairly on parishes concerned.

But the director of Church Advisory Services, Mr. Doug Goodluck, said that very few parishes were truly unable to improve their incomes and support ministry through "gracious giving".

In the period under survey, minimum clergy stipends rose from \$3200 to \$10,400. Average earnings rose from \$5150 to \$15,792. The cost of living index rose by 300 per cent.

Mr. Goodluck said most of the parishes which had been actively engaged in stewardship or planned giving campaigns were keeping up better than neighbouring parishes which had not.

An additional survey by C.A.S. found that while 95 Melbourne parishes had gained communicants over the same period, 130 had lost them.

Ninety-four parishes had marked decreases in communicants, while 36 were only slightly down.

Only the central region had more parishes with increases than decreases.

S.E.E.

Mary Howell

For many years Mary Howell worked voluntarily for the Australian Church Record. Miss Howell died recently.

The Record asked the Rev. Ralph Ogden, who knew her well, to write a tribute to her:

To me, Mrs. Mary Howell, just deceased aged 92, was the last Victorian; embodying in the highest and truest sense those "Victorian values" to which Margaret Thatcher has appealed. To them she was consistently true; living them out life-long in the context of a profound, old-style Prayer Book, Anglican faith. Indeed, that faith was her life.

She was born and raised in Blayney Rectory and later in Bathurst, where her father, Archdeacon King Howell was (I believe) sometime Vicar General. She was active in every parish, usually as organist; and it was her laughing instance of "how we stuck to the rubrics in those days" that all 73 verses of Psalm 78 were duly sung on the 15th Evening.

She also worked in the Diocesan Office at Bathurst under Bishop Long: "delightful to work for except in Lent, when teasing to smoke made him impossibly cross!" Similarly, on coming to Sydney with her widowed mother, Mary was for long familiar at old Church House, working in the "Record" office, also on other jobs for the Registrar and the Property Trust.

Mrs. Howell lived to 94 and was cared for at home to the last by Mary herself, who was an only daughter. She never married, "because of an understanding with a young man who was killed in the First War", as she told me once. Unquestioning loyalty to a promise!

She was organist and choir-mistress for me at Milson's Point, and for some years at St. John's Willoughby, maybe other parishes of which I am not aware. Then, as a foundation member of Goodwin Village, she helped musically at All Saints', Woollahra, attending three services a Sunday until positively ordered by her doctor to make it one. She chose her favourite 8 a.m. communion, and played the carillon for that service to the last year of her life.

A stroke affected her speech in her final weeks, making telephoning impossible, but both mind and faith stayed clear as ever — as she made obvious to me when I ministered to her the day before she died.

It was a fitting tribute to this old saint that the Archbishop, at his earnest personal request, took part in an unadvertised funeral, and that a Memorial Service has since been held at Woollahra.

Ralph Ogden

Archbishop Dann to retire this year

Archbishop Robert Dann has announced that he will retire on November 1 this year.

In his monthly letter to the diocese of Melbourne the Archbishop, 69, says he wants to 'slow down', and that he therefore thinks it wise to leave the job a few months early.

Archbishop Dann said the Archbishopric Election Board would soon begin to meet to elect his successor.

This board, chosen by diocesan synod, will be convened by the Chancellor of the diocese, Mr. Justice Tadgell.

It meets once with the bishops of the province of Victoria, and at any subsequent meeting may elect an Archbishop.

The board elected by the 1981 synod is composed of six clergymen and six lay people. They are: The Rt. Revd J. A. Grant; The Ven. J. B. Moroney, The Revd Canon P. J. Hollingworth; The Very Revd. T. W. Thomas; The Ven. F. L. Cuttriss; The Ven. D. H. Chambers; and Messrs A. G. James; H. L. Speagle; Deaconess M. McGregor; Mrs. D. L. Heath; Ms. R. M. Armstrong; Prof. K. C. Westfold. A supplemental list of clergy and laity was also elected to fill any casual vacancy.

For the board to elect an Archbishop at least four clergy and four lay people must agree to the appointment.

If no election is made within 12 months of the board's first meeting, a synod is called to elect a new board.

S.E.E.

MARANATHA!

"God Woz Ere"

So ran the graffiti on the changerooms of a beach near Mandurah.

Did the author realise what a profound statement he had made?

'God woz ere' — there was nothing surer than that.

A glance up and down the coastline on that delightful Saturday morning reminded me of how wonderful God's creation is.

The surf to look at and swim in. The sand to sit, lie, relax and play on. The shells, so intricate, so many, so beautiful. The fisherman harvesting and enjoying the fruit of the sea.

Yes, "God woz ere".

What a gracious and kind God He is!

We did not build the beach or create the ocean, or make the fish or design the shells. No God did all that. And He did it all for us to enjoy, to be received with thanksgiving, and to be used in such a way that demonstrates our gratitude.

God made everything good. He entrusted the creation to men and women that we might manage it wisely. But sadly how often we act as if we own it. So we fail to thank God for all we enjoy from His world — the food, the refreshing swim, and the relaxing view. So we exploit the creation, using more than we need, failing to share what we have. In short we live as if God 'was not here'.

Without condoning graffiti in public places I say thank you to our author for reminding us that 'God woz ere'. But let us also conclude that the creation He made and still sustains reminds us that God is still alive. Not in His creation, but above it. He deserves our thanks and praise every time we use or enjoy what He has made for us.

Peter Brain

Remarriage —

ACR Comments

(continued)

of England in England in 1902" (Diocesan Handbook, p. 2). Furthermore, the Archbishop has no authority to either make law or interpret it. And especially, the Chancellor cannot interpret law until he has heard both sides of an argument and worked through the Appellate Tribunal of General Synod. There is no ecclesiastical law operating in Sydney diocese compelling a man to exercise through a bishop his discretion to remarry a divorced person."

The Archbishop is to be thanked for his letter. Quite correctly, although the Archbishop has found the advice by the Chancellor congenial, he has given it the only proper status, "advice", and re-affirmed the *status quo*. In his circular letter of 28 June, 1983, the Archbishop has not made conformity to his own understanding a matter of canonical obedience. The conclusion reached by Church Scene (July 8, 83) that "Sydney to tighten up on re-marriage" should be put to one side as misleading. But it is easy to see how the tone of the circular could lead to that conclusion.

The Record hopes that the realisation that the Archbishop's letter is only a strong encouragement to seek advice from a senior clergyman in the difficult matter of remarriage of a divorcee will lessen the tension and emotion which many feel. It is thereby hoped that at the conference on 12th August the question of canonical obedience can be relegated to the non-issue it really is, and a profitable time can be had discussing the really pressing practical and pastoral problems that re-marriage entails. Here we do need careful biblical insight. Remarriage of a divorced person often further complicates an already existing and hurting net-work of relationships. To help make godly decisions we need as much wisdom as can be thoughtfully brought to bear.

(In the next issue we will feature an article on Canon Law)

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