

## Introducing Kippy Koala

New Australian children's book released



Mrs. Win Morgan autographing a copy of her new book for a young reader, the original 'Kippy Koala' in the foreground.

The launch of a new children's book is always a special event. A recent book launch saw the emergence of a new 'character' for children as well. Fifty guests gathered at the Broiga Room at Healesville Sanctuary in the hills outside Melbourne recently for the launching of **Kippy Koala and the Bushfire**. With real, live koalas munching leaves outside (avoiding the rain actually!), this new beguiling character was unveiled.

Created by Win Morgan from a toy koala used originally by her own family, Kippy Koala has special appeal to children four to seven years. The manager of Word Bookstore, East

Oakleigh, Mrs. Morgan is also chaplain to the 15th company of the Girls' Brigade which attended the launch. Win's younger daughter, Diane Emery, read the story to the children present.

Illustrated by Graham Wade of Pilgrim International Sydney, **Kippy Koala and the Bushfire** is the first book for younger children published by the Sydney-based publisher, Albatross Books. With its Australian theme, vigorous story-line and colourful illustrations, the book will have lots of appeal.

The book is being released in the UK by Lion Publishing, Albatross' co-publisher.

## Pocket Testament League

International Evangelist on Australian tour

Dr. Charles W. Anderson, B.A., Th.B., D.D., who is described as a "voluntary evangelist for the Pocket Testament League", will be visiting Australia from Friday, November 15 until December 8. This will be his first visit to Australia.

For 33 years Dr. Anderson was the Pastor of the Brookdale Baptist Church, Bloomfield, New Jersey until 1973, when he resigned to become the full-time President of Northeastern Bible College. Dr. Anderson founded the NORTHEASTERN BIBLE COLLEGE, Essex Falls, Jersey, USA, in 1950. The student body has grown from six students to 500.

Over 1100 students who have graduated are now serving as missionaries, pastors and full-time workers, throughout the USA and around the world.

Dr. Anderson has been the President of the Conservative Baptist Home Mission Society; a board member of the Sudan Interior Mission and the President of the Home Board of the Grace Christian High School, Manila, Philippines. Dr. Anderson has also served as the Pastor of the National Park Baptist Tabernacle, National Park, New Jersey and as the Pastor of the Wissinoming Baptist Church, Philadelphia, Pennsylvania. (RAMON WILLIAMS)

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## MAINLY ABOUT PEOPLE

### DIOCESE OF MELBOURNE

**Anderson, Neville** From assistant curate at St. Andrew's Brighton to assistant curate St. Matthew's Cheltenham from 1st November, 1985.

**Beaumont, Gerald** From Priest-in-Charge All Saints' Kooyong to incumbent of Holy Trinity East Melbourne. Induction to be in February, 1986.

**Benfield, Desmond** From incumbent of Holy Advent Malvern to incumbent St. Eanswyth's Altona.

**Cohen, Vernon** From incumbent of St. Bede's Elwood to Minor Canon and Associate Priest of St. Paul's Cathedral, Melbourne, from 15th October.

**Farrer, R. David** Elected as Canon of St. Paul's Cathedral, Melbourne, October, 1985.

**Goldsworthy, John L.** Induction to St. Paul's Boronia.

**McGregor, Deaconess Marjorie** From Deaconess at St. Stephen's Richmond to Minister-in-Charge of All Saints' Northcote.

**Reddrop, Bruce H.** Elected as Canon of St. Paul's Cathedral, Melbourne, October, 1985.

**Taplin, Stewart** From Permission to Officiate

Diocese of Melbourne to Assistant Chaplain and Director of Outdoor Education at St. Michael's Grammar School from 1st February, 1986.

**Wood, David G.** From incumbency St. John's Sorrento to incumbency St. John's Croydon.

### Resignations:

**Costigan, Gerard F.** From Priest-in-Charge St. Alban's North Melbourne to become Rector of Alice Springs in the Diocese of the Northern Territory, from January, 1986.

**Gaden, John R.** From Director of Trinity Theological School, Chaplain to the Canterbury Fellowship and Archbishop's Consultant Theologian — to become Warden of St. Barnabas' College, Adelaide, from February, 1986.

### Retirements:

**Girvan, H. Hugh** From Archdeaconry of Geelong and Active List of Clergy, February, 1986. To become Archdeacon Emeritus and to continue part-time as Priest-in-Charge of Barrabool and Modewarre.

**Laity, Alan G.** From incumbency Holy Trinity Balaclava as from 1st February, 1986.

### Capernwray continued

jobs or between study courses or on long service leave, etc. A significant number stay on for a second or even a third term, giving them an excellent background in Bible and related subjects. "At Capernwray we aim not just to teach the Bible, but also to teach our students how to study the Bible for themselves. Great emphasis is placed on these practical skills, making the students valuable assets to the churches to which they return. At Capernwray, our students are not working towards a degree or diploma, they are working towards going home... as a better equipped Christian. They may come in as a secretary or a bricklayer and they go home the same, but one who is better equipped to serve the Lord Jesus

Christ, and who knows Him more deeply and is able to share that faith with others."

Robyn Jones comes to Capernwray as our new Secretary. Robyn has an extensive business background both before she came to Christ and after. In Sydney, Robyn ran her own clothing manufacturing business and boutique. After coming to Christ she went back north to Magnetic Island where she ran a small restaurant. Feeling the call of God into an area of Christian ministry, she has come to Capernwray. As with each of our staff, she will have an extensive ministry with people, for their growth in Christ is what Capernwray Missionary Fellowship is all about.

## American Abortion Issues

### Pro-life group encouraged

Washington, D.C. (EP) — The U.S. Supreme Court has agreed to review abortion-related cases this term. The Court will hear testimony on laws in Illinois and Pennsylvania, which regulate abortion services. Provisions of the laws include a cooling down period between the request for an abortion and the actual surgery, an explanation of medical risks involved in the procedure, a requirement that abortions be performed in hospitals, extensive record-keeping and reporting requirements for abortion cases, and a requirement that a second doctor be present in abortion cases where a live birth is possible, and that the abortion method most likely to produce a live

birth be used for late-term abortions.

Accepting a case for review requires the vote of at least four Justices. The Court's decision to hear these abortion cases has fuelled speculation that the three Justices who dissented from the Court's 1983 affirmation of legalized abortion — Sandra Day O'Connor, William Rehnquist, and Byron White — may have a new ally. Some Court-watchers speculate that Chief Justice Warren Burger may have shifted his position on abortion.

But it's too early for pro-life groups to start scheduling victory parties, according to Christian legal experts.

## New Chairman — World Vision

### American Presbyterian named

A leading North American Presbyterian has been named chairman of the board of World Vision International.

Dr. Roberta Hestenes is associate professor and director of Christian Formation and Discipleship Programme, School of Theology at Fuller Theological Seminary, in California. She is the first woman to be appointed to this position in the 35-year history of World Vision.

World Vision International is the umbrella body that brings together the autonomous World Vision offices in Australia, New Zealand, Europe, Canada and the United States, as well as field offices throughout Asia, Latin America and Africa.

In her new position, Dr. Hestenes will preside over the 18-member World Vision International Board which she has been a member of since 1982.

As well as her tutorial responsibilities, Roberta Hestenes is a well known author. She has her B.A. degree from the University of California at Santa Barbara and her Master of Divinity and Doctor of Ministry from Fuller Theological Seminary.



Dr. Roberta Hestenes. Chairman, World Vision International.

She has extensive two-thirds world experience, having worked in Kenya, Philippines and South Korea as well as in Australia and Singapore. Dr. Hestenes has insisted on being called chairman, rather than chairperson.

## The Australian

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## Archbishop withholds assent

### Right or Wrong?

The Archbishop of Sydney, the Most Reverend Donald Robinson, has declined to assent to three ordinances passed at the recent session of the Synod of the Diocese. On the other hand, he has given his assent to a fourth ordinance to which his assent was not generally expected.

The Archbishop's actions have attracted some implied criticism in the secular press and raised questions in the minds of some Christians as to whether the Archbishop is by-passing the wishes of the elected representatives of the Synod who passed the ordinances in the first place.

The ordinances not assented to relate to the re-marriage of divorced persons, the position of Defence Services Chaplains and the ordination of women to the office of deacon. The fourth one, to which the Archbishop has assented although expected to, relates to the wearing of the surplice by clergy.

### The position concerning assent

Under the Constitution of the Anglican Church, the Archbishop may speak in debate, but he does not have a vote in the Synod. However, an ordinance passed by the Synod will lapse unless it receives the assent of the Archbishop within 30 days of being passed.

The right to assent implies a right not to assent. The withholding of assent is not without precedent by other archbishops in the past.

The Archbishop has written a pastoral letter to parish clergy, explaining his views and his reasoning...

"It has not been easy to make these decisions", he said, "and in doing so I have weighed many points of view and sought to do justice to the proper balance of responsibilities in the constitution of our Church."

"I do not wish to be at odds with my Synod, but at a time when far reaching innovations are being proposed, it is perhaps inevitable that the implications of the assenting responsibility of the bishop of the diocese should come to the surface."

"The authority for order and good government in our Church is not just the Synod with its two houses of clergy and laity, and not just the bishop, but the Synod and bishop in harmony," Archbishop Robinson said.

"Although we are all a bit restive at times, I believe we have an essential and very precious unity in faith and hope within this diocese, and my prayer is that together we may 'discern the things that are excellent' in the ministry to which God has been pleased to call us," he added.

### The marriage of divorced persons

The Archbishop has pointed out that this ordinance has two principles which

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## How's that... for a book launching



Under the watchful eye of "umpire" Dr. Paul White (left), Dean Lance Shilton bowls a "tricky delivery" to former test captain, Brian Booth.

ANZEA PUBLISHERS, a division of Anzea Bookhouse Ltd., held a spectacular book launching in Sydney, by playing cricket in the shadow of St. Andrew's Cathedral, in Sydney Square. What better place for the launch of the book "CRICKET AND CHRISTIANITY". Co-authored by Brian Booth and Dr. Paul White, the book is humorously illustrated by Graham Wade.

Former test cricketer, Brian Booth M.B.E., recalls some of the humorous and not so humorous moments during his cricketing career. The comparison between playing cricket and living the Christian life can be summed up in similar terms, according to Brian Booth. Both have their "sixes", their "bouncers", their "ducks" and their "tests".

The cricket atmosphere was created for

the occasion.

The practice nets protected the lunch-time crowd walking by, or sitting nearby. The nets also protected the recently renovated Cathedral windows!

Following the cricket demonstration, the book "CRICKET AND CHRISTIANITY" was officially launched by Dean Shilton. Questions on a Christian's attitude to cricket, application to life and re-actions to being bowled out, were answered by Brian Booth and Dr. Paul White.

Following his retirement from first class cricket, Brian Booth first put pen to paper in 1983 and the result was the book "BOOTH TO BAT". In it he wrote of his cricketing life and Christian experiences.

"CRICKET AND CHRISTIANITY" is distributed by ANZEA PUBLISHERS, with a recommended retail price of \$4.95.

## Doctrine Commission builds bridges

### Paucity of theological reflection indicated

At its meeting of November 18-21 in Sydney, the Anglican General Synod's Commission on Doctrine came up with an exercise in mutual understanding for the Australian Church about the ordination of women to the priesthood, reports Dr. John Gaden, the Commission's Secretary.

Following the lead of its Chairman, Bishop Thomas, and with the whole-hearted support of the Primate, the Commission has begun a consultation throughout the country as part of the preparations for the special session of the General Synod in 1987. The idea itself goes back to a motion of Archdeacon Stuart Smith at the August General Synod.

It was agreed that the debate about the ordination of women at that session indicated both a failure of disputants to hear what others were saying and a paucity of theological reflection. The Commission is concerned that the theological issues be given paramount attention. It has therefore undertaken to draft a document "which attempts to state as fairly as possible the main arguments in the debate in the hope that it may foster greater understanding of the sincerely held convictions of people on all sides of the debate".

The first step in this process was for the Commission itself to set out what it saw to be the points at issue in doing theology, the areas of agreement and the major arguments. With new faces in the persons of Miss Janet Wyatt, the Reverend Doctors Ron Edwards and David Peterson, together with old ones such as Archbishop Carnley, Bishop Hazlewood and the Reverend Dr. Peter Jensen, the

Commission itself presents a wide variety of view points.

"Our own experience of listening to each other, seeking to clarify the arguments and probing each others' approach resulted not only in a commitment to continue working together but also in the first draft of a statement. We hope others might have a similar experience."

This draft is now to be sent to all members of General Synod and to as wide a circle of correspondents as possible for comment and response. Indeed, any individual or group of people who wishes is invited to become a consultant and address arguments to the statement by mid-March. The Commission will then try to analyse all the replies and produce a further document at its May meeting. This process will be repeated in the following months during which it is hoped consultations will be held at a Diocesan and Provincial level, leading to the production of a final draft by the Commission in November, 1986.

The Commission, of course, also continues its work on other projects, including the theology of mission in an Australian context, the Bible, Science and Creationism, the revision of the 1603 Canons, and the understanding of apartheid as heresy.

## N.T. Aboriginals celebrate

### Scriptures in own language

People and messages of greetings came to Yirrkala from all over Australia last weekend when the first Gumatj New Testament was officially released and dedicated, and the 50th anniversary of the coming of missionaries celebrated.

The New Testament is the fruit of Uniting Church translators, Joyce Ross and Felicity Field and their co-workers, Mutlinga and Gulumbu. For 13 years they shared with the Yungu (Aboriginal people) the joy of the New Testament translation work. They also suffered periods of doubt and discouragement.

But times of strengthening often came when they remembered the dream that Mutlinga had 10 years ago, that they were all climbing a steep and rugged mountain carrying Bibles, and persisting with the struggle, reached the top and placed the books on God's altar.

That dream came to pass recently, when the Gumatj New Testament rested on the altar of the Yirrkala Uniting Church where the Reverend Euan Fry, Translations Secretary of The Bible

Society, officially presented the New Testament in the presence of about 200 worshippers, Aboriginal Moderator Djiniyini Gondarra, Minister Rronang Garrawurra and Out-station Pastor Gawirrin. It was the climax of a weekend of prayer, praise, fellowship, relaxation and feasting.

## Price Increase

Regrettably, from the first issue in 1986 we have to increase the price of the Australian Church Record from 50 to 70 cents a copy, and the annual subscription within Australia from \$16 to \$20. This is our first increase since July 1982. Since then we have not only increased the size of the Record from 8 to 12 pages, but we have also endeavoured to absorb the many rises in postage and labour costs. We now no longer can prudently do this. We trust that you will still find the Church Record one of the best value-for-money religious newspapers in Australia, and we look forward to your continued support.

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# MARANATHA

## Divisive Christianity

Luke 12:49-59

### The Fact of Division

Christianity is divisive. It is not a message of universal harmony and worldwide reconciliation. It is a message of exclusion and discrimination. Christianity sets a clear line between those who are right with God and those who are not.

Just as the law divides those who have a driver's licence from those who do not, and for the purposes of justice discriminates between them; so God, for the purpose of justice, divides those who love him from those who do not, and he discriminates between them.

The message of God, the gospel, declares the divisiveness of Christianity. It says that believers are going to heaven. Unbelievers are going to hell! Jesus' words in v.51 are no exception. In Mt. 7:13f and again in Mt. 7:22ff he declared the divisiveness of the true faith. In Luke 12:51 Jesus re-affirms that teaching when he says that he did not come to bring peace but division.

### The Nature of the Division

Given, then, that Jesus came to bring division, we ought to know the nature of the division.

Jesus declares this for us in verses 58-59 where, by way of a parable, he says that the nature of the division is legal. It is not a matter of divine whim or fancy, nor is it a matter of chance such that the lucky ones are saved while the rest are destroyed. The nature of the division is legal — forensic, to use an older term.

God has a case against his people. He declares that his people have wronged him — stealing his honour, misusing his name, rebelling against his authority, and refusing to worship him. His case is to be heard by the High Court of Heaven and the summons has been issued.

Now is the time for all people to prepare their defence, to consider the strength of their case, to realise that they cannot be excused, and to seek an out-of-court settlement. Since the division is to be made on legal lines, and since there is no doubt that every individual is guilty as charged, only two alternatives are available. Offenders can sue for clemency on the day of judgment or they can seek a settlement now.

Those who settle with God now will go free at the judgment. Their case has been closed and they have been pardoned. (v.58)

But those who disdain God's offer of mercy now, will look in vain on the day of judgment. Every person has had ample warning of the judgment, and ample opportunity to prepare themselves for it. The "meaning of the present age", to which Jesus refers in vv.54-56 is just this; that now is the hour of salvation! Those who reject him now, who pretend that "she'll be right, mate", will be handed over to the police and put in jail. There they will stay until they pay the last penny of their fine.

But with nothing to use as capital, and with no way of earning merit, their imprisonment in hell — their separation from God — will be very long indeed. They will **never** be set free.

### The Basis of the Division

We can see, then, that a real division is being made between individuals. We can see, too, that the division proceeds on legal lines. But what is the basis of the division?

The passage before us doesn't make the basis clear, except to indicate that it must revolve around the person of Jesus — the one who came to bring division. If the nature of the division is legal, then the basis of the division must be that which satisfies God's justice and turns God's anger away from those he forgives. This can be nothing other than the completed atoning work of Jesus who gave his life as a sin-offering. As Romans 3:25 says, "God offered him, so that by his sacrificial death he should become the means by which people's sins are forgiven through their faith in him."

In Luke 12:49-59, then, we are reminded again of the absolute dependence of all Christians on the saving work of Jesus. He alone has anything attractive to offer God. He alone can pay our fine and satisfy the demands of God's justice. Therefore he alone can put us on the right side of the great division.

"Judge for yourselves, the right thing to do."

## African Enterprise breaks new ground in China

### Sydney rector in delegation

An international African Enterprise delegation visited China for the first time this October. The delegation included Sydney's Reverend David Hewetson of St. Phillip's Anglican Church of South Turrarnurra.

The visit was triggered off by an invitation from Bishop K. H. Ting of the Chinese Protestant Christian Church to Bishop Festo Kivengere, AEE's East African Team Leader. Serious political turmoil prevented Bishop Kivengere from leaving Uganda, but the visit went ahead, led by Assistant Team Leader, Reverend John Wilson from Uganda.

Other members of the delegation were Bishop Matt Nyagwaswa of Tanzania, Dr. and Mrs. Sigurd Aske of Norway, and Dr. Don Jacobs and Mrs. Kathy Call of USA.

Most of the funding for the visit was provided by interested organisations in Norway and Germany.

The group met with Bishop Ting at Nanjing. Here and in Beijing, Mr. Wilson and Bishop Nyagwaswa preached and spoke, expressing gratitude for the aid and development work accomplished by the Chinese in Uganda and Tanzania, in particular a rice-growing project and the Tanzam Railway. Two Africans brought to China the AE message of love and lost few opportunities of testifying to the liberating power of Jesus Christ in their

own lives. Dr. Aske, who is fluent in Mandarin Chinese, translated.

The team also made contact with pastors and individual Christians and attended church services in Shanghai, Xian and Guangzhou.

According to Mr. Hewetson, the visit has "opened doors for the unique ministry of African Enterprise, particularly on the level of pastors' conferences".

Mr. Hewetson said "the AE group was impressed by the large, well-filled churches and the counselling and evangelism that is going on amongst lay people", but he was disappointed that it had not been possible to make contact with the vigorous "house churches" reported to be experiencing phenomenal growth. The AE group had "only seen the barest tip of an immense iceberg".

In Hong Kong, Mr. Wilson explained to interested parties that in Pan African Christian Conferences and also in the Middle East, AE ministry teams had learned that people of diverse — even hostile — backgrounds responded to the message of Christ and His redeeming love. He hoped that AE's message that "Jesus is your second chance" could be used in future Pastors' Conferences in China, and that Bishop Kivengere would be able to fulfil his original plans of taking an AE team "to China with love" — in 1987.

## Melbourne mission's responsibility

### Coordinates International Family Project

Archbishop Robert Runcie in his presidential address at the opening of the Church of England's General Synod at Westminster on November 21 mentioned the Australian Church's contribution to the International Family Project.

The project is being coordinated by the Mission of St. James and St. John in Melbourne for the Anglican Consultative Council and the Lambeth Conference 1988.

Archbishop Runcie urged the Church of England to participate in the project which will include consultancies on family ministries in different parts of the Anglican communion, a study of work with families in a limited number of dioceses, and a representative international meeting during 1986 which will monitor progress.

A work group meeting in London over the past two weeks under the chairmanship of Archbishop John Habgood of York has determined the shape of the project.

The Executive Director of the Mission of St. James and St. John was a member of the working group.

Also present were Prebendary John Gladwin, secretary of the Church of England board for social responsibility, and the Rev. Charles Cesaretti of the Episcopal Church of the U.S. Several women also contributed to discussions, including a senior social worker.

The mission will carry the responsibility for the ongoing life of the project. It is the first time the Anglican communion has entrusted such a task to a church body outside the British-North American axis.

Mission staff members who will be involved in various aspects of the project include:

- Dr. Joan Clarke, Research and Social Policy Officer
- Rob Ware, Community Education Officer
- Diane Heath, Public Affairs Manager

It is expected that project funding may assist towards the salary of a part-time project officer to assist Dr. Clarke, who is also committed to further development of the Mission's service information system.

While on the way to London for the working group, Mr. Nichols visited several church agencies in New York which may be interested in providing funds towards the project. He also had appointments in London with international church and mission agencies.

Mr. Nichols commented: "Now that the project has commenced it will be very important to keep it tied in with other international Anglican thinking, particularly development in mission theology, and the peace and justice network."

"While starting from the mission's family welfare experience, this project is designed primarily for the church to develop further its ministry to families."

The project will last three years, reporting to the Anglican Consultative Council in March 1987, and concluding with a draft statement on the family for Bishops to consider at the Lambeth Conference in August 1988.

## Australian Fellowship of Evangelical Students

### 1986 Jubilee Conference is different

In January 1986 AFES will be holding its annual conference at Belgrave Heights in Victoria. The Conference is different in a number of ways from usual conferences.

In the first place it is a Jubilee Conference. AFES was founded in 1936 as the Inter-Varsity Fellowship (Australia) and has now been ministering the Gospel amongst students for fifty years. The Jubilee Conference will aim at stressing to students the fundamentals of student ministry — evangelism that springs from a right knowledge of the Gospel, discipleship and mission — and encouraging students to remain firm in these distinctives.

These emphases are reflected in the title of Conference — The Word of God, Living and Active — and in the topics being covered.

The Rev. John Stott, author, preacher and Director of the London Institute for Contemporary Christianity, will be giving expositions on 1 Timothy. The Rev. Dr. Peter Jensen, the Principal of Moore Theological College in Sydney, will be speaking on the Inspiration, Interpretation and Application of Scripture. The Rev. Phillip Jensen, Anglican Chaplain to the University of New South Wales and well known student evangelist, will be speaking on Evangelism. As is customary the AFES President for the previous year, Dr. Paul White, doctor, missionary, author and past General Secretary of AFES, will give his presidential address on being a Christian student.

As usual the Fellowship has invited missionary organisations to the Conference to encourage and challenge students to think about the importance of mission both in Australia and overseas.

Secondly, AFES has done away with the usual electives on various subjects and

replaced them with workshops. Two workshops are being offered for the students — one on how to train others in evangelism and the other on how to train others in follow-up. Delegates to each will be able to nominate to attend one or the other workshop for the whole of the Conference. The aim of these workshops is to thoroughly train students in one skill with the hope that they will take this skill back to their campus and train others. If this is done in all affiliated groups around Australia the impact for the Gospel on tertiary campuses in 1986 could be a profound one.

The AFES also hopes that there might be opportunity for students to use their newly acquired skills in an evangelistic activity in Melbourne during Conference.

The third difference in the Conference is that graduates attending will have the opportunity of attending a special graduate programme in addition to attending the main sessions. The graduates present will have the opportunity to attend seminars on the Graduate in Society (John Stott), The Graduate and Interpreting the Bible (Peter Jensen), the Graduate and Money (Ian Hore-Lacy) and The Graduate and Participation in Student Ministry (Andrew Reid).

These emphases are reflected in the title of Conference — The Word of God, Living and Active — and in the topics being covered.

## A Holy Christmas

The editorial and office staff of the Australian Church Record take this opportunity to wish all our readers the great and happy blessings of God over the Christmas and New Year period. We recommend publication at the end of January.

## Prime Minister receives Bible

### Gideon presentation

To commemorate the distribution of 6 million Scriptures in Australia by The Gideons International, a specially prepared gold Bible was presented to the Prime Minister, Mr. Robert L. J. Hawke, by the National President of Gideons in Australia, Mr. Graeme Earl.

It has been a privilege of the Gideons to present a commemorative copy of God's Word to the Prime Minister of the day for each millionth Scripture distributed.

The Prime Minister was most gracious in accepting the Scripture.

# Don't call me "Mrs. Minister"!

## What Pastors' Wives wish their husbands and Churches knew about them

*Rev. Rowland Croucher is the Domestic Ministries Consultant for World Vision of Australia. Recently he completed a survey into the joys and frustrations faced by ministers' wives in Australia. 20% of the responses came as a result of Rowland's letters to religious publications, the Church Record among them.*

Overseas Research about Pastors' wives conveys both good news and bad news. First, the bad news. Roy Oswald of the respected Alban Institute, Washington, DC, says stress and burnout among clergy wives is as high as for pastors — and that's high! As resident "holiness woman" she's a walking target for everyone's unconscious expectations of what such a saint should be. There's no one providing pastoral care for most clergy wives. Clergy families are often on the move, and such relocations are stressful. Parsonage living for many isn't easy. On controversial issues she must stay silent — or, as Carolyn Taylor Gutierrez has put it, be "a holy noodlehead".

Mary LaGrand Bouma calls them "the walking wounded". They can't be "themselves" (often introduced as "the minister's wife": are others "the plumber's wife ...?). Many have tried to make close friends in the congregation — until trust was violated. Many have no one with whom they can "let their hair down". Meredith Wells believes it's very important to have a close friend in another church. "At dinner with a group of ministers and ministers' wives I happened to mention Marjorie, a member of one of the other churches in the area and one of my closest friends. 'I didn't know Marjorie was a member of your church,' someone said. 'She's not! I replied, 'That's why we're friends.' " She adds: "If my basic need for human closeness is met outside the church I can continue to love freely within."

Then there are the unfair expectations placed on the pastor's wife by "the official women". Because previous ministers' wives are president of the Ladies' Guild of course, dear, you'll be happy to oblige! Sometimes pastors' husbands fail to inform "call committees" that their wives are to be treated like everyone else — their ministries will coincide with their own gifts and be within their own personal limits — not anyone else's! If this is "pulling rank, then so be it," says Mary LaGrand Bouma.

Lyle Schaller says congregations have to be taught how to "say thank-you to the pastor's wife." First, she ought to be invited with her husband initially to discuss the call (it's then her free choice whether she accepts or not). She ought to be involved in the question of parsonage vs. housing allowance. Then, her needs in the parsonage ought to have a hearing in some appropriate way. If she's a young mother, are her baby-sitting needs cared for? (She's often loath to ask.) Is the congregation too tough re its expectations that she "turn up" to everything?

Many pastor's wives feel inhibited in pursuing their professional or hobby interests outside the church: they are assumed to be the pastor's "unpaid assistant".

Clergy marriages and family life are often under so much stress that "Divorce in the Parsonage" is now the subject of books and articles.

There are incessant evening meetings following a rushed evening meal. And disappointed kids because a pastoral emergency has impinged on the family outing or holiday.

Pastors are often the last people to admit a need for counselling. Anglican dioceses in England are appointing special "visitors" to help where clergy marriages have broken down. Clergy marital splits occur at the rate of 40-50 each year! It has been said that the church is one of the few institutions that "shoots its wounded". If a clergy marriage is strained, the pressures added by the church can be very unhelpful. Clergy wives "share their man" with other women, and as pastors are the last "helping professionals" to regularly visit women alone in their homes, there are unique temptations to cope with.

That great facilitator of ministry — the telephone — is also one of the greatest destroyers of pastors' family-life. I heard Richard ("Celebration of Discipline") Foster talk to seminarians at Fuller about "fasting from the telephone". He said he was astonished to learn of pastors answering the phone at family times; and even (would you believe?) during their prayer-times; and even (worse still!) during love-making!

However, there are joys in this service. Most minister's wives are generally happy in their roles. A *Leadership* survey found that 90% "always" or "often" enjoy being a pastor's wife; 65% feel fairly well equipped to be effective as pastors' wives; the most rewarding aspect, said 43%, is "seeing people grow in Christ"; and 94% said their children "never" or "seldom" complain about being "PKs" (preachers' kids).

On the other hand, 21% wanted more privacy; 19% wanted to be thought of as an individual rather than as "the pastor's wife"; 56% say they do not have close friends in the church (the biggest single problem in the survey); the husband's over-busy work-schedule is viewed by 25% as a source of conflict; 17% agreed that "our family lives in a fishbowl with more expectations and increased pressures"; 60% of the wives expressed the need to further their training so they can serve better.

### Meanwhile, in Australia

GRID, World Vision's leadership newsletter, invited pastors' wives to tell us how they felt about their role and calling. We had 80 responses, from women aged 25 to 70. All major Protestant denominations were represented, and all Australian states. Length of husbands' ministries ranged from 6 months to over 40 years (25% under 5 years, 30% over 20 years). Most were in parish ministries, a few in team ministries, and several were retired. There was a fairly even spread across rural/semi-rural/suburban/urban situations.

About 90% supported their husband's calling, with 25% explicitly mentioning a "shared call". A few had a high commitment to their husband's faith but less to his call.

Most were quite involved in the life of their churches, but with varying criteria influencing this, eg small children, work commitments outside the church. Most talked about wanting to "be themselves"; some could do this in more "traditional" roles (leadership of women's groups, hospitality, support to husband) whereas others preferred to serve only in areas for which they were gifted.

We suggested six questions:

### 1. Are pastors' wives the "walking wounded"?

Just under 25% had experienced something of this, and many knew others who had suffered. Main reasons: # *Re husband*: inadequate "couple time", mutually-shared burdens of the church, hurt by criticisms of husband (especially if the wife was the "channel"), incompatibility between husband's "pastoral image" and his behaviour at home. # *Re church*: pleasing everybody, unrealistic expectations ("everybody's slave", "model wife/mother"), recipient of thoughtless criticisms, little support in tough times (eg sickness), loneliness — outside mainstream of church's life. # *Symptoms*: stress and burnout, loss of identity, resentment, disappointment, awareness of "spiritual battle". # *In general*: the "walking wounded" syndrome spreads across all denominations and ages, though more experienced women tend to have adjusted better.

However the most "bitter" responses came from two groups: young wives making these initial discoveries, and some older women whose resentment

had deepened over the years. But one said "We're not the walking wounded unless we allow ourselves to be!"

### 2. How do you feel about being "married to the church"?

Many told us they were married only to their husbands! Twenty per cent resented being married to the church. Others said their role in the church was the same as if they were an "ordinary member". ("I see myself primarily as a member of the church who just happens to be married to the pastor!") A number were quite happy for their lives to revolve around the church.

# *Husbands'* workaholism is a problem for many — particularly his evening commitments (but, then, as one said, wives of company executives wouldn't see more of their husbands either); if office is at home, it's difficult to find a boundary between work and family; husband/wife and family times ought to be more predictable — through careful time budgeting; he should understand his wife's needs for activity outside church and house ("My call to nursing is as real as my husband's to pastoral ministry").

# *Churches* sometimes expect pastors (and wives) to "attend everything", to be constantly "on call". If the manse is next to the church buildings, intrusions for keys, phone, kitchen utensils, etc. can be annoying. The church similarly ought to know about the pastors' day off, holidays, telephone answering machine, etc. The pastor's wife isn't necessarily his "unpaid assistant!" ("two for the price of one"). Some observed that it's not unique to the pastorate that a wife is "married" to her husband's job. One stressed: "It is absolutely vital that the minister's wife

An Australian survey by Rowland Croucher

### What are the unique features of your role?

Many enjoyed the opportunity to share in husband's ministry, to be a "sounding board" for him. It's nice to have him in and out during the day (but nights are another story! And some with small children did not appreciate his daytime imposition!). Most are keen to be of help in the church; others felt their role as pastor's wife inhibited their contact with neighbours and non-Christians. Over 50% listed at least one negative. Most common: being in the "public eye"; neither clergy nor lay (unclear role expectations); loss of individual identity (always the "minister's wife"); loneliness from being left out socially; difficult financial circumstances.

### 4. Could churches be more sensitive to your needs?

Most felt their church was caring, but # the pastor's wife would like to be treated as a unique person in her own right, not as an appendage of the minister # sometimes she is expected to know nothing ("I want to speak to the pastor!") or everything ("Ask the pastor's wife!") # if she wants to go out to work, that should be respected # PK's are ordinary kids, not angels # many wanted more privacy in their homes — from people — and telephone calls # some problems exist in income-disparity between church-people and pastor. "Role negotiation" is important here: it's difficult to meet needs if those needs are not known. But if there is reticence to

continued page 6

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- ☐ **As a christian leader/minister/teacher I am interested in attending the special leader's lecture at St. Andrews Auditorium, George St., Sydney, Friday, 14th February 2.00 p.m.**

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## Evangelical Apologetic Society

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# Quick Cuts

## The jungle around us

Someone drew my attention the other day to a startling fact. Whereas 7 or 8 years ago all my neighbours were fitting wire screens on their doors to keep out insect pests, they are now fitting much tougher screens to exclude criminal human beings. It's true, and it's happening all round Sydney. There are now shops which specialise in devices to guard houses against criminals; it is not becoming uncommon to see high brick walls, and bars on windows. Police predict that every second video recorder will be stolen. Our homes have become beleaguered fortresses, and we must always be vigilant about our children — not just after dark, but in broad daylight and in the streets.

The flyscreen/safety screen illustration is important because it is a clear evidence of the worsening situation. See, you may imagine these things, on the silly assumption that the past was always better; or, you may not notice the alteration, because the changes occur relatively slowly. But there is a decline, and it is going on around us now.

What are we to do? "Buy a dog" might

be the answer on one level! But society can't prosper like this. The benefits we enjoy as Australians are a threat. If the order of society breaks down, the liberties we enjoy will be replaced by the harsh rule of repression. We cannot take our freedoms for granted.

What Australians have not realised is that our cherished liberties are built on mutual trust. If every man's hand is against his neighbour; if we live in fear; if we cannot trust our neighbours to pay the proper income tax, and not to buy stolen goods at cheap prices; if we cannot trust our neighbours not to abuse or exploit the weak, we cannot have a free society. Freedom is based on trust.

The failure of trust and honesty is evident. Where is the solution? I believe that our society will not be healthy without giving Jesus Christ his right place as its ruler and Lord. Submission to him is the road to faithfulness, trust, and true community. But his rule must begin with the individual — why not with you?

Peter Jensen  
(We suggest that you might like to use this article in your Parish Paper)

## Mormonism under fire

### Worldwide opposition grows

Salt Lake City, Utah (EP) — Thousands of Orthodox Jews in Israel turned out to protest a proposed Mormon study centre, to be erected near Jerusalem.

A council of ministers in Vail, Colorado, voted to ban the Mormon faith from an ecumenical chapel, because of Mormon beliefs.

Around the word, critics of the Mormon church are voicing their opposition. The number of anti-Mormon organizations has grown in recent years. And critics, many of them former Mormons, are raising questions about the

authenticity of Mormon founder Joseph Smith's "revelation."

Recently discovered letters and diaries of early Mormons lend credence to old accusations that Smith was obsessed with buried treasure and folk magic. The documents cite his interest in evil spirits, and relate his use of a "seer stone" to search for hidden treasure. Smith is said to have boasted of knowing secrets to foil spirits that guarded buried treasure.

Stan Larson, a scholar of ancient languages, was recently ousted from the church's translation division. Larson says his resignation was forced because of his research concluding that Joseph Smith copied portions of the King James version of the Bible.

The Mormon hierarchy, gathered recently in Salt Lake City for the church's 155th Semiannual General Conference, says that the increasing opposition poses no serious threat to the 5.8 million-member Church of Jesus Christ of Latter-day Saints. The "handful" who leave the church is easily offset by roughly 200,000 new converts per year, they maintain.

(EPNS)

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## God no longer "supreme being"

### Boy Scouts of America ruling

Shepherdstown, Va. (EP) — A teenage atheist boy, who was barred from the Boy Scouts of America after challenging the requirement that Life Scouts must believe in a "supreme being," has been readmitted, and Scout officials have agreed to drop the definition of God as the supreme being.

Paul Trout, 15, was reinstated and granted a promotion to Life Scout, scouting's second highest rank. He was barred from the Boy Scouts when he told a review board that he did not believe in a "supreme being."

According to a Boy Scouts spokesman, after a "thorough analysis of the matter," the national executive board of the Boy Scouts has voted to delete the definition of God as a "supreme being" from the organization's literature. The Boy Scout oath, with its mention of God, remains intact, but individual scouts are free to decide what, if anything, it means. After affirming that he could subscribe to the Boy Scout oath, Trout received his promotion to Life Scout.

(EPNS)

## Europeans challenged to "re-evangelise"

Schorndorf, West Germany — If secularised and unchurched Europeans are to be "re-evangelised," it is not enough to "warm up some faint religious feelings through social church activities," according to Dean Rolf Schefbuch, chairman of the Lausanne Commission on World Evangelisation European Regional Committee. Christians and churches who are serious about evangelism need to disregard religious labels or their lack, and to present the gospel to even nominal Christians, he contended.

The need for aggressive evangelism is especially evident in Southwest Europe — Belgium, France, Spain, Portugal, and Italy. He saw the function of the LCWE European Regional Committee to be that of a catalyst to stimulate and co-ordinate existing churches and other Christian agencies in evangelistic initiatives. The international experience and resources of LCWE, he maintained, should be utilised by German and other European Christians, even if they had to adapt them to specific situations.

He added that a series of LCWE-sponsored consultations is being planned for the immediate future in Europe. He also anticipated increased European support for and involvement in the upcoming 1989 Second International Congress for World Evangelization.

(WORLD EVANGELIZATION)

## S. African Primate to retire next year

### "Church entering years of critical importance"

The Archbishop of Cape Town (the Most Rev. Philip Russell) is to retire at the end of August next year, it was announced on Sunday.

In a pastoral letter read from all pulpits in his diocese the Archbishop said that it was not a lightly taken decision. But he felt that the Church was entering a phase which, in the next five or ten years, would be of critical importance; and the province as well as the diocese therefore needed someone who would lead it through those potentially exciting and creative years.

(CHURCH TIMES)

## Rajneesh pleads guilty, returns to India

### Claims of torture

Portland, Ore. (EP) — Indian guru Bhagwan Shree Rajneesh pleaded guilty Nov. 14 to arranging sham marriages to help his disciples avoid U.S. immigration requirements, and he agreed to leave the U.S. immediately.

Under the terms of an agreement reached with U.S. Attorney Charles H. Turner, Rajneesh paid \$400,000 in fines and prosecution costs, received a suspended prison sentence of 10 years, and was placed on probation for five years. The U.S. government dropped 33 other charges against Rajneesh, who agreed not to return to the U.S. during his term of probation without written permission from the U.S. Attorney General.

"I never want to return again," the Bhagwan said after he was told that his guilty plea could prevent him from ever being allowed to return to the U.S.

Rajneesh, 53, and a group of select followers were in a chartered twin-engine jet leaving the country within an hour after leaving court.

After arriving in New Delhi, India, Rajneesh held a press conference and said he was "finished with the whole world." He also urged the world to "put the monster America in its place," and claimed that during his 12 days in jail while awaiting trial for immigration fraud, he was tortured and "treated as a very dangerous criminal." He said U.S. authorities ignored his physician's warnings about his back problems, diabetes, and allergies, and said he was denied his nonallergenic blanket and exposed to smoke, perfumes, dirt, dust and cockroaches.

(EPNS)

## English Bishop defends 1662 prayer book

### "Has a majestic sense of God"

In this month's edition of the "Oxford Diocesan Magazine" the Bishop, The Rt. Rev. Patrick Rodger, makes a scathing attack on the Alternative Service Book of 1980. Its prayers, he says, are "for the most part profoundly unmemorable".

Bishop Rodger declares that a Church of England from which the Book of Common Prayer had disappeared without trace would be "sadly impoverished". He shows how the ASB "halts along" in comparison with the practical and full-sounding phraseology of the Church of England's proper Prayer Book. There is nothing to compare, he believes, with the Prayer Book's "majestic sense of God". When one has learnt by heart, he says, the Advent Collect, "Almighty God, give us grace to cast away the works of darkness, and put upon us the armour of light" one is not likely to accept happily "emasculated pieces of Cranmer at the wrong time of the year".

The Bishop of Oxford continues "if we want reminding, as we should, of the transcendence of God and the frailty and sinfulness of human nature, where can we find a better resource? If we want to be linked with our Christian forebears not only by architecture but by prayer, how can we bear to lose this part of our tradition?" He compares the contents of the Book of 1662 with the modern services, and finds the former as durable as stone, while the latter have a plastic quality about them.

Bishop Rodger puts in a timely plea for that which is enduring when so much is passing and ephemeral. He is especially concerned that younger people should be nourished and taught in the things which will last.

(EPNS)

# WORLD REVIEW

## A permanent diaconate

### English diocese pioneers scheme

The diocese of Portsmouth is to ordain four men to a distinctive, "permanent" diaconate, taking its own initiative to launch a pioneering scheme which is totally home-grown.

The four, chosen by diocesan selectors, have completed a one year course of training specifically for deacons under the supervision of Canon Stephen Platten of Portsmouth Cathedral, the Diocesan Director of Ordinands. But, before that, they did a two year course in basic theology, begun during the time that the Right Rev. Ronald Gordon was Bishop of Portsmouth and Chairman of the Advisory Council for the Church's Ministry.

Now they will be ordained deacon "expecting to remain in that order of ministry for the foreseeable future," says Canon Platten.

In fact, he says, each of them has been performing a diaconal ministry for some time, and "their ordination will recognise this and help pinpoint it for all of us within the Church."

(THE GIPSLAND ANGLICAN)

## A theology of women bishops

### The C of E to set up study group

The theological issues involved in appointing women bishops are to be studied by the Church of England — in a group chaired by a woman.

A notice-paper distributed to General Synod members on Tuesday announced that the Archbishops of Canterbury and York were setting up the group. Its chairman will be Chancellor Sheila Cameron, QC, who, as Vicar-General of the Province of Canterbury, is one of the three most senior ecclesiastical judges.

Miss Cameron is not a theologian. But, a Church press-release said, "in appointing her the Archbishops expect that she will be able to secure from her colleagues a clear statement of the theological issues which people in the pew will be able to consider."

(CHURCH TIMES)

## Theodore Epp dies

### Back to the Bible ministry to continue

Lincoln, Neb. (EP) — Theodore Epp, of Lincoln, Nebraska, founding director of Back to the Bible, died Oct. 13 at Bryan Memorial Hospital here, after being treated for 11 days for a steadily worsening heart condition. He was 78. Born into a missionary family which served Hopi Indians in the Southwestern United States, Epp attended the Bible Institute of Los Angeles, Heston (Kansas) College, and Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Epp's first exposure to radio evangelism came through Dr. T. Myron Webb, and he delivered his first radio message as a substitute speaker for Webb in November of 1934. Later, Epp founded Back to the Bible, a gospel broadcast in Nebraska. The first Back to the Bible broadcast aired May 1, 1939, on a 250 watt radio station in Lincoln. In the early days of the broadcast Epp sang in a male quartet and a mixed quartet, as well as speaking on the broadcast.

The ministry of Back to the Bible will continue under General Director Warren Wiersbe.

## T.I.M.E. for Cliff

### Singer to star in new musical

In the latest newsletter of the Cliff Richard Movement of Australia, it was announced that Cliff Richard is to star in a forthcoming musical production, in London.

The musical is named "T.I.M.E.". Dave Clark will produce "T.I.M.E." for the Right Time Production Company Limited. The performances will take place in The Dominion Theatre, in London's Tottenham Court Road, and will be the first musical staged there for 20 years.

It has taken Dave Clark five years to create this production, which will also feature a unique performance by Sir Laurence Olivier, as well as an "international cast".

Cliff Richard has always wanted to star in a West End musical but there was a wait for two years, from when he was first approached by Dave Clark, until he was available.

John Napier of Britain, who has won acclaim for his designs and creations for the musical "Cats", the Royal Shakespeare Company's "Equus" and "Nicholas Nickleby" and more recently "Starlight Express", will also design "T.I.M.E."

Cliff Richard is currently touring the United Kingdom, before going on to Europe. However, he will have time, for "T.I.M.E.", in January, when rehearsals begin.

(WORLDWIDE)

## Christmas without 'the Nativity'

### In interest of religious harmony

Washington, D.C. (EP) — The Christmas holiday season is fast approaching, as evidenced by the modern harbinger of Advent: a battle involving a Nativy Scene.

The Anti-Defamation League of B'nai B'rith has called upon the U.S. National Park Service to drop a Nativity scene from the federally-sponsored Christmas Pageant of Peace to be displayed on public property near the White House "in the interest of religious harmony and tolerance for all Americans."

Testifying at a hearing in the Service's National Capital Region Building, ADL Eastern States Counsel Sally Greenberg said that an obvious religious symbol placed on public property violated the Constitution, and might lead to "acrimonious disputes." Greenberg envisioned a future "war of symbol" with various faiths competing "for limited time and space on public land." She asked, "Where would such a war of symbols end?" Greenberg speculated that such a scenario could bring "government into the position of selecting among religions — the Founders' central fear."

Asserting that "a true Pageant of Peace is best without sectarian religious symbols," Greenberg said omission of the Nativity scene would be a reaffirmation "that the freedom of religion enshrined in the Constitution belongs to all Americans."

(EPNS)

## Opening doors

### Open Protestant Churches in China now number 3,600

According to a report in Tianfeng (November 1985), the magazine of the Protestant Three-Self Patriotic Movement in China, the number of open churches, either restored or newly constructed, now numbers 3,600. In Zhejiang province alone the number has reached 800. The figures were given at a meeting on theological education in China held on 16 August 1985.

## When you think things will never change

"If you ain't where you are, then you're no place." Now before you give up on this column, my grammar has not slipped (even further than usual). This is a quote from a significant fictitious person. It is a statement made by the cowpoke Colonel Potter from the television series called M\*A\*S\*H. I want to suggest to you that this quaint statement actually contains an extremely useful and yet simple piece of homespun philosophy. It is so simple that we often fail to employ it because we sometimes become sidetracked by our desperation and by our desire for wisdom which is acceptably packaged in the ribbons and wrappings which make it attractive to us.

What does this statement mean? It needs to be put into context. The television series is set in a field hospital during the Korean war. The statement was made in the face of enormous feelings of frustration being felt and expressed by the staff at Christmas-time. They hated being cold and having to deal with suffering. They were miserable, they felt trapped and cheated, and they wanted to be home with their families. They wanted to be any place but where they were.

Colonel Potter's statement is a powerful comment on what this desperation can do to people who want to be anywhere else but where they are. If you're not where you are now, where are you? You're nowhere! Your longings and hopes are only in the mind. Their chief effect is to make now seem even worse. To long obsessively for something else distracts you from working with and changing the impact of a difficult situation. It is better to be where you are and to give your full attention to grappling with it. Change, in one form or another, will come.

Of course, the change is unlikely to be the outlandishly impossible target hoped for in the face of the frustration and suffering being experienced. The M\*A\*S\*H staff will stay in Korea, at least for a little while longer. But they can accept their situation better and can reframe it to get something good out of their Christmas in Korea.

This applies to many situations Christians are confronted with, such as personal suffering and marital or family distress. Christians often expect and want the best for themselves and their relationships and become intensely guilty, frustrated and anguished when problems arise. Naturally enough, they want things to be different and they can long for an ideal which is any place but now.

As Colonel Potter said, if you're not where you are then you're no place. A frustrated married couple can so long for things to be better that they fail to do anything in the here-and-now to improve their marriage. Their standards are almost unattainable and yet they expect to achieve them in one giant step. If they looked more to now (their present situation) and began to deal with it step by step in stages more attainable and encouraging, they would achieve a great deal.

A useful metaphor here is that of a boiling kettle. It does not abruptly move from a situation in which the water is cold to that in which it boils. The process is gradual. The end result is the end of a process.

This concept is important for Christians and there are many Biblical statements which show that this is what God would have us recognise.

An example of the acceptance of what would commonly be regarded as a poor situation is given in Proverbs 17:1. "Better a dry crust with peace and quiet than a house full of feasting, with strife." What a



Alan Craddock

marvellous change in perspective this couplet promotes.

Consider also the baring of Paul's soul in II Corinthians 12:7-10. Paul writes of his weakness, a thorn in the flesh, which he had pleaded with God to take away. Paul wanted to be in a better place, but God wanted him to work with it and to handle it with His help: "My grace is sufficient for you, for my power is made perfect in weakness." Paul's response is a clear recognition of the process of change through acceptance of the need to work now and with what is at hand — "I delight in weaknesses . . . for when I am weak, then I am strong."

### BOOKKEEPER/ACCOUNTANT

A registered charity working with offenders and their families requires the services of a BOOKKEEPER/ACCOUNTANT to work on a casual basis at least one day per week. This position would be ideal for a retired or semi retired person with commercial experience willing to become involved in community service work. Telephone and written enquiries should be addressed to:

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### SECRETARY

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Enquiries to Rev. Andrew Reid,  
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Surry Hills 2010  
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# LETTERS

## Misleading document!

Dear Sir,

I write as a student enrolled in the Sydney College of Divinity who is a qualified solicitor in reference to your review of the booklet "Triumph or Tragedy" (ACR 4/11/85).

Mr. Hogg, the author of the booklet, does not have a first-hand knowledge of how the SCD actually operates. In fact, because he must rely entirely on printed documents, because he ignores the College's Central Document, and because he quotes from legal and other documents without reference to context, he has painted a picture which is quite misleading.

Mr. Hogg asks the question in one of his chapter headings "Have you heard of the Sydney College of Divinity?", and then shows by a series of quotations that anyone interested enough to have read the Year Books of the Baptist Union would have had every opportunity to have heard of the College.

Mr. Hogg refers to the Theological Students' Association, and in particular to its 1984 program, as evidence of "ecumenical" compromise created by the SCD. The fact is that the TSA has existed for decades, quite apart from the SCD. Moore College students have long been active participants, and in their participation stand up, without compromise, for evangelical truth.

Mr. Hogg claims that the College will become an enormous ecumenical "theological" monolith. The fact is that no other body in Australia which is recognised for the purpose of awarding tertiary degrees (including the Australian College of Theology) allows by its structure the amount of autonomy and distinctiveness to its affiliated institutions as does the Sydney College of Divinity.

Mr. Hogg's booklet is extreme. This is shown by the fact that he condemns even the participation that Moore College did agree to, and from which that institution has not resiled.

Amendments to the Memorandum and Articles of Association of the SCD have removed the ground for the fears reported by ACR in July 1983. Sydney evangelicals should stand together to witness to the truth and power of the gospel in uncompromising dialogue with both heresy and the secular society into which God has placed us.

Speaking personally my own evangelical convictions have been made stronger rather than weakened.

Yours in Christ,  
Peter Dixon,  
Carlingford.

## Preaching and worship

Dear Sir,

That "modern evangelicalism has been losing biblical content: it needs to return to confidence in the Word of God" (front page article "Need confidence in Word of God", ACR Oct. 21, 1985) is virtually beyond question. It is also true that "we need a renewal of a Biblical understanding of the church and its worship . . . in a few words — we desperately need a return to true worship and effective preaching."

However, I find myself ill-at-ease with the content of such a return as outlined by the Rev. Iain Murray. My uneasiness is due to the fact that I think that his content is not biblical in fact but rather arises from his own traditional and confessional background. I am not able to accept his call when it includes as

he puts it: "a part of that will mean a restoration" of authority in preaching and an eagerness amongst Christians for corporate worship. In so many places people are content with one service on a Sunday and when people say to a minister at the close of a morning service, "That was a marvellous sermon", yet fail to put in an appearance at the evening service, then, in reality the preaching is having little effect.

Does Mr. Murray mean that the purpose of preaching is to have people attend as many formalized gatherings, loosely called "church services", as may be set on a Sunday? If not, then, what should be the evidence of effective preaching and what is the purpose of preaching? The biblical answer is that people be devoted to faith in God and obedience to Him in every aspect of their lives every day of every week. That Christians would be eager to meet together is also to be desired but are the so often rigid, formalized and impersonal gatherings we have in our so-called church buildings the gatherings that we would want to encourage involvement in or indeed that we might expect people to want to come to?

Perhaps there is still a lot of hard work to be done by us all to understand aright the robust and vital sense of worship taught in the NT and to experience this in our individual and corporate lives. Yet a sense of despair tends to creep in here for in order for an experience of NT worship to be ours in our own day it will inevitably require the changing of traditional practices and even of traditional understanding — but is our obedience to God and His Word of such an intensity born of such a devotion that we are prepared to pay this price, for God's glory? I hope so.

For God's glory,  
Mike Greaves.

## Freemasonry & Christ

Dear Sir,

I was quite surprised to learn from A. James Wilson's letter (ACR 18th Nov.) that Freemasons are still allowed use of St. Andrew's Cathedral for their Annual Service on the grounds that it is an evangelistic opportunity. Having been out of the metropolitan area for seven years, I have not heard that these services were still permitted as I have not seen them listed in "Cathedral News", which is the only contact I still have with the Cathedral.

It is remarkable to me that senior Churchmen, who have never been members of the Masonic Lodge, still refuse to listen to people who have, and who have rejected Masonic teaching as being anti-Christian.

For 26 years, since my conversion, I have repeatedly asked why our Church condones the pantheistic teaching of Freemasonry, with its denial of the uniqueness of Christ's Atonement. The only answers I have received have been that freemasonry is harmless, or that I am over-reacting.

Perhaps it is time for us to follow the lead of the Methodist Church in England who recently declared freemasonry to be un-Christian.

Yours sincerely,  
Rev. Milton Myers,  
Robertson.

## Uneasy silence

Dear Sir,

The uncharacteristic silence which cloaks the Bill of Rights 1985 fills me with apprehension. Having heard the spirited debate quite by chance on ABC Radio, I read

the Bill, Explanatory Memorandum and Hansard (Thursday, 14 November, 1985). Although this important Bill, which affects the lives of all Australian citizens, has been previously debated on October 9, such secrecy surrounds it that only Hansard's reference (page 2753) made me aware of this fact.

In the early hours of the morning of November 15 the Government's numbers defeated the Coalition's well argued opposition. The Bill is now waiting to be passed by the Senate.

I have talked to scores of people since, ordinary Australian citizens, some in public life. With almost complete media black-out I have as yet to meet someone who is aware of the Bill and its implications.

I am appalled that the Australian public is left in ignorance, not only by the Government, which tries to avoid public debate and in its wake a Referendum — but even more so by the muteness of the Opposition, provided its Members were not only posturing, but meant what they said in the House.

The duped public is entitled to know what the Bill is about and has every right to declare whether it desires or rejects it, if Australia is still a Democracy.

Yours faithfully,  
Eva Malonyay.

## Removing suspicion

Dear Sir,

The report in ACR 4/11/85, page 11, that churches in USA are being sued on charges of malpractice should direct us to those areas in our work that deserve correction. There is one faulty procedure that should be corrected at once. At the end of a service, as the clergyman goes down the aisle, one person steps forward, picks up the offertory and carries it into an empty vestry, to leave it on the table there or put it into a safe. The fault should be obvious: one person alone carrying uncounted, unenclosed money. No business would handle its money like that. If a case were brought against any parish over this there is no way it could be proved that the gift — a note or even a coin — put in the plate was used for the purposes for which it was donated.

The remedy is simple. Two persons should carry the offertory into the vestry: (Let them be of the same sex lest any other accusations fly!)

I have long felt this should be set right, but everyone is anxious not to cast suspicion on the sidesmen. That is not the point. The practice we follow is sloppy; it should be changed. It is no dangerous, and delay in changing it may bring doom.

Yours faithfully,  
D. E. R. Knox,  
Moorebank.

## Correction

In our last edition the letter on South Africa from Dr. Alan Cole, CMS Federal Secretary, should have read, "I also take it that most of your readers believe that this should not be achieved by violence."

We had inadvertently printed "more" instead of "most", and omitted "not"!

## 'Churches alive'

### WCC Secretary-General visits the USSR and Romania

Recently, Pastor EMILIO CASTRO paid his first visits, as Secretary-General of the World Council of Churches, to the USSR and Romania.

On his return, Emilio Castro declared that the churches in the Soviet Union are solid and that they give much cause for hope; they are making the most of the opportunities that they are permitted and are attracting many young people. His main impression is that the churches in the USSR are very much alive. "In Georgia, for example, crowds fill the churches which are open from 7 am to 10 pm every day and monasteries are being rebuilt. The Orthodox church is now renovating the Danilov monastery in Moscow. It will contain five churches, which will respond to the needs of this city of more than 12 million inhabitants, which presently has only 51 churches."

During his visit to the Trinity — St. Sergius monastery, in Zagorsk, Emilio Castro was awarded an honorary professorship of the Zagorsk Theological Academy. He had discussions with the members of the Supreme Soviet of the USSR and with KONSTANTIN KHARCHEV, the chairman of the Council for Religious Affairs and other Council officials.

To the question: "Are there any believers in prison in the USSR?" Emilio Castro replied: "I have spoken about this to the authorities. The problem is that we call them persecuted or dissident and the Soviet state calls them delinquent, because they have broken the law. They are considered to be outside the law if their religious community has not been legally registered."

Pastor Castro not only asked for the release of imprisoned clergy; he also asked the authorities to liberalise existing legislation governing religious worship. Commenting on Castro's visit to Romania, the Service Oecumenique de Presse et d'Information notes in its bulletins for 11 and 18 October that whilst the situation here is more favourable, certain problems arise, notably that of the urgent need to build new places of worship — particularly for the Orthodox — in existing and in new towns.

Even if one draws the impression that the institutional aspect of the Church is diminishing, particularly in Bucharest, where many churches have been displaced or demolished following the construction of a main road passing through the historic centre of the city, certain signs indicate that the people are finding the means of bearing witness to Jesus Christ. One can quote the restoration of ancient monasteries, spiritual renewal within families, pilgrimages to spiritual centres (the monasteries of Moldavia, Cernica), the increasing interest in Christian literature, vocations to the ministry and to theological training.

Minister's Wife If You Loathe It", Christianity Today, Jan., 18, 1974, 7ff.

Lyle Schaller, "Saying Thank You to the Pastor's Wife", Christian Ministry, Vol. 12, 1982, 20 ff.

Nan Andrews, "Divorce in the Parsonage", Christian Ministry, Mar. 2, 1980, 18-20.

Kathleen Neill Nyberg, "Whatever Happened to Ministers' Wives?", Christian Century, Feb. 7, 1979, 151 ff.

Pat Valeriano, "A Survey of Ministers' Wives", Leadership, Fall '81, 64 ff.

Lavender, Lucille, They Cry Too, Tyndale, 1981.

Sheila Brown (ed.), Married to the Church?, Triangle, 1983.

Ruth Seiter, So You're the Pastor's Wife, Zondervan, 1979.

Donna Sinclair, The Pastor's Wife Today, Abingdon, 1981.

Ruth Truman, Underground Manual for Ministers' Wives, Abingdon, 1974.

Arch Hart, Coping with Depression in the Ministry and Other Helping Professions, Word, 1984 (chapter 12: "Depression in the Minister's Family").

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## Pastors' Wives continued

share needs, this must be sensitively understood too. And one commented: "In a dying parish, their energies were directed away from helping anyone, let alone a pastor's wife!" A couple of respondents felt their churches didn't appreciate their gifts: "Churches don't seem to want a gifted, talented or forceful pastor's wife with God-given vision, drive and initiative — they want a pastor with all these qualities." "It is soul-destroying to have very little identity and no opportunity for acting on one's own behalf."

## 5. To what extent is your husband your pastor?

Very few object to their husband being their "public pastor" (eg. worship-leader), and 20% wanted him to be their pastor at home too. A small number would not want that — one or two said they didn't need a pastor ("God is my pastor"). Most thought it would be nice to have a supportive, occasionally a counselling relationship, but there were hindrances. A few had pastoral help

elsewhere, but others who would have liked that were somewhat diffident (confidentiality problems, threat to husband or his reputation). A few longed for a closer spiritual relationship with their husbands, but for various reasons (eg. allowing him to "switch off when home") this was not possible. One said: "I have been waiting two weeks to talk to my husband about a personal problem!"

## 6. Why is it difficult to make friends in the church?

Most would like to think it possible, some succeeded, but few found the process to be without its tensions. Consensus: it's difficult-to-impossible. Why? (1) too many moves — can't put roots down anywhere; congregations see pastors' family as temporary residents; (2) it's difficult to be impartial; problems with "favouritism" and jealousy. Also: pastor's wives are perceived to be a special "holy" race ("and some even act that way!"); different age or interests; it's hard to find people who can be trusted; "some want to 'own' you, or get to the pastor through you"; the pastor's free time is during the week — others, weekends. Some

## Further reading

Roy Oswald, "Why do clergy wives burn out?", Action Information, Vol. x, no. 2, 1984, Alban Institute, Mount St. Alban, Washington, DC, USA, 20016.

Mary La Grand Bouma, "Ministers' Wives: The Walking Wounded", Leadership, Winter, 1980, 63 ff. Divorce in the Parsonage, Bethany, 1979.

Meredith Wells, "Thrice I Cried, Oh, How to be a

# Editorial

## The veto, victory and the Bible

Christians face a constant struggle to conform their lives, and especially their church activities, to the Bible. Further, can we successfully and lovingly do so when we are divided-by a legal impasse?

Most denominational associations of Christians have mechanisms whereby controversial and far-reaching decisions may under certain conditions be vetoed, even though a majority want such changes. Some denominations require a two-thirds majority before the proposed change is ratified, others require congregational assent. As shown by the recent decision by the Archbishop of Sydney to not sign ordinances of Synod allowing women to be ordained to the diaconate, and new procedures for the remarriage of divorcees, the Anglican denomination may exercise the veto through their bishops.

Should we see a victory in this?

The overturning of the move to ordain women to the diaconate on the same basis as men is a victory of sorts because the Anglican deaconing service gives a teaching role that the Bible reserves for men. But for good-hearted Christians who also seek to honour the Bible on its own grounds, and who supported the proposal, it is a painful defeat.

The remarriage of divorcees issue is more complex, and at least as painful as the deaconing question. The vetoing of the bill returns us to the status quo where there is no law on Australian Church statute books. That means, as the ACR has already argued (August 22, 1983), in line with senior legal opinion in the Diocese of Sydney, that a parish clergyman is free to implement whatever biblical perspectives he thinks bear on the case before him. The Archbishop and the Chancellor of course still dissent from this understanding and require that the Archbishop alone has the right to grant remarriage in the church. The vetoed bill would have strengthened the obligation on the parish minister to apply biblical principles to the pastoral situation, while preserving his freedom from episcopal interference which in reality comes from outside the pastoral situation. Whether you see victory in the present

failure of the ordinance to gain assent will depend on your point of view — maximum freedom, freedom with greater constraint to apply the relevant biblical principles, or remarriage only with the proxy approval of a bishop.

The failure of the Synod legislation to place all Defence Force Chaplains under one Bishop, the Primate, can only be seen as an unbridled victory. That a minister can work locally in an area under the care of a particular Synod, and yet not be responsible to the fellowship of that Synod through its Bishop, in the same way that other ministers are, undermines the benefits that a Christian denomination can bring to true ministry. Yet, for those who place a high value on synodical decision making, the Archbishop's veto is a blow.

Where then is the victory in the overturning of these three ordinances?

Victory can be seen to be present if an opportunity is seized. The opportunity to think again about the biblical principles involved. Denominations should seek to live by the Bible. The Bible is the revelation of God's mind, and thus the source of true Christian fellowship. As we, with all our strongly held differences, wrestle with Scripture seeking to conform our lives to its teachings, we enter into Christian fellowship with each other. And in the midst of the pain we feel over the ordination of women and the remarriage of divorcees, Christian healing can come as we together find the mind of God and willingly bend to it as his most good and faithful Word.

To that end, our leaders can do a great service by summarising the biblical principles they see informing the present situation. Church law is not unimportant, but law does not promote fellowship. Further, law can be changed either by ordinance of Synod or by Parliamentary act. The law can be changed, but not the Bible. If leaders will give biblical reasons for applying the veto, or other mechanisms causing constitutional impasses, the impasse can be seen as a God given opportunity to think again, from sacred Scripture, and thus promote the love which comes from conformity to Christ.

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## Lesley Hicks

I've noticed a disturbing philosophical trend — readers must have noticed it too — towards what I call humanising the animal world. By this I do not mean that delightful literary tradition, usually but not exclusively aimed at children, by which animals are given human speech and characteristics. Such books as *The Wind in the Willows*, *The Tales of Beatrix Potter*, *Animal Farm*, and *Watership Down* are not what I'm concerned about.

What does worry me is that blurring of the real differences between the animal and the human world which reflects an abandonment of the clear distinction the Bible makes between them. It is not at all surprising that this is happening in a culture which, contrary to common sense, insists on saying that both man and animals evolved from common ancestors over aeons of time, guided by chance alone, and that the only difference is that man is brainier.

**WHALING IS MURDER**, proclaims one car sticker. Whaling is **not** murder, if we are to preserve the word's meaning. Murder is the wilful killing of one human being by another. Whaling may be conducted cruelly; it may no longer be either necessary or desirable, especially in view of the danger of these beautiful sea mammals becoming extinct through over-exploitation. But "murder" it is not.

### Almost Human?

Much is made of the intelligence of the cetaceans — the whale and dolphin family. They can learn remarkable tricks, and send complex signals to one another, by all accounts. Chimpanzees and other primates can achieve startling feats of intelligence and learn a sort of sign language. We can certainly admire all this; but to claim that animals are therefore "almost human" is to denigrate their specialness in God's creation.

"Talking" chimps and performing dolphins could be said rather to be a tribute to the cleverness and patience of their human tutors. I admire animals more, actually, when they are doing what is most natural to their kind. I'll be impressed with their "humanness" when they conduct experiments in raising human babies to act like dolphins, and record all their findings on computer!

### Animal Liberation Folly

The extreme of the confusion is shown in the lunatic fringe of Animal Liberation.

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## Almost human

One English member of the Animal Liberation Front, who calls herself Emma Peel, told journalist Polly Toynbee that she was fighting for "a world in which all animals, fishes, birds and insects have identical rights with all human beings. To abuse, restrain, cage, harm or impair an animal's freedom would carry as great a penalty as to hurt another human."

Emma Peel, technically unemployed, works full time for the Front. She leads a cell in guerilla warfare against such targets as organisers of field sports, butcher shops, fur shops, chicken farms — even shops selling dairy products, cosmetics, medicines, shoes or leather goods. Ultimately, anything or anyone who is not a vegetarian could be a target. The law holds no meaning for her, because she does not recognise democracy. The only democracy she recognises would be one in which every animal and insect had the vote.

"I feel sick when I look in a butcher's shop window — the blood, the bodies, the corpses. I feel the way you'd feel if you saw a row of dead, skinned babies hanging up there. . . . When I walk into a battery chicken house, I feel exactly the same as the liberating troops felt when they first walked into the concentration camps and found the Jews."

### Hatred of People

Now obviously this girl is a nut, and a dangerous one, not only to property but probably to human lives, because violence is fully acceptable to her in defence of her beloved animals, and she openly says "I care more for animals than for humans, for they are so innocent, dumb and defenceless." But the truth of the matter seems to be that her main motivation is more hatred of people than love of animals.

The journalist finds clues to this — her father had left home when she was a teenager, abandoning her and her mother. She became a vegetarian, and was handed an anti-vivisection pamphlet in the street. She had found her cause, first in peaceful campaigning, soon abandoned as useless, then in war, waged with paint-stripper, spray-cans, super glue and a hammer.

### Far from Eden

"Emma Peel" is looking for an animal heaven on earth, though not presumably a new Eden, for in Eden God gave Adam "dominion over the fish of the sea, and over the fowl of the air and over the cattle and over all the earth and over every creeping thing that creepeth upon the earth."

Here the interviewer, in quoting Genesis, pinpointed this girl's tragic folly. Far from imparting beauty and dignity to the animals, she only succeeds in degrading her humanity.

God has given animals their own place in His world. Man has often abused and cruelly exploited them — we certainly need an R.S.P.C.A., alas — but the sort of nonsense spouted by that sadly confused and dangerous girl, and many others less extreme but still misguided, could only thrive amid a false and irrational theology.

### Human Liberation

Christmas celebrates human liberation, God becoming a human baby, divinity entering our humanity. Mankind was already special and distinct by creation, male and female in God's image, but the Incarnation opened to us the incredible possibility of being reborn into the family of God. That is our glory and our dignity, lost through sin, but not irretrievably, praise God.

## A three-pronged 'invasion'

### Scripture Union volunteers prepare for summer mission!

During the pre-Christmas rush for gift-buying and parties, Scripture Union's 6,000 volunteers will prepare for their summer missionary activities.

Each year, Christians of all kinds join Scripture Union teams for a three-pronged "invasion" with the Gospel. Nearly 3,500 volunteers work on Family Mission teams on the beaches, in parks and in suburban centres. About 1,500 volunteers lead camping programs for children and teenagers and over 1,000 Theos volunteers work amongst teenagers at their holiday haunts.

These volunteers train and prepare throughout the year and pay their own way to engage in this missionary enterprise.

The leadership of this massive mobilization is decentralized, with co-ordination and training expertise supplied by staff and state committees. This pattern of organization tends to encourage innovation, creativity, spontaneity and variety.

### Special Prayer

In the midst of the rush, team members and supporters will be setting aside special times for prayer with the summer activities as the focus. Details about prayer groups and prayer needs are available from each State Scripture Union office.

### Family Missions

Many people remember the red and white CSSM banner erected on beaches each summer since the forties. These days the Family Mission thrust has a stronger family dimension with special strategies to reach adults.

State Co-ordinator in NSW, Helen Sewell, says "Each year we try to recruit more and more Christian families and older team members. This summer our oldest team member is over 80! In this way we can more effectively share the Gospel with parents and grandparents. We also notice that some camping areas are patronized by ethnic communities. So we've been actively recruiting Christians of the same nationality."

Family Missions around the coast will contact the holidaying public through tent-to-tent visiting, bush dances, films, puppets, drama on the streets, craft afternoons, clowns, sand modelling and even a fishing competition!

The aim is that children and their parents will hear about Jesus and see the Christian faith lived and shared in their caravan park. One team will be flying in to the Warburton Aboriginal community to run a program. Others will work in suburban community centres, while the majority run beach-based activities.

## 'Friendship series' success

### Booklets pass the "half million"

In 1979 the World Home Bible League introduced the first edition of their "Friendship Series".

These booklets have been a great encouragement to many pew-sitters. The experience of many "prophets in the pew" as they try to share their faith is that the tongue ties, the heart beats heavily, while in several cases the eyes start to water! Many have not been taught to speak. Like Moses they say: "Lord do you not know, I cannot speak, why make me a witness?"

The "Friendship Series" has helped many of such of God's "frozen chosen" to thaw!

The first issue in the series "Someone Cares", was introduced in 1979. Many a pastor expressed extreme gratitude for this publication at a cut-rate price.

Five years later the "Friendship Series", now increasingly an aid to pastors who seek to activate the prophets in their pews, numbers six titles. Before the end of 1985 the World Home Bible League will have imported over half a million copies of this series, most of which are already being read.

The "Friendship Series" are available from supply centres or the headquarters of the Bible League. P.O. Box 464, Penrith, NSW 2750.

## SAMS considers missiological issues

### Federal Secretary returns from Latin American visit

Dr. Ted Newing has returned from a five week visit to South America and U.S.A. He attended the South American Missionary Society International Meeting in Caracas, Venezuela (Oct. 14-18), together with delegates from Great Britain, Ireland, Canada, U.S.A., Brazil, Venezuela, Peru and Argentina. Wide ranging discussions lead to agreements on important missiological issues affecting the Anglican/Episcopal Churches in Latin America. Foremost of these were the desirability of common shared funding for mixed evangelistic-church planting teams in urban ministry and the necessity for national initiative and leadership in the creation of such teams.

Dr. Newing has been requested by the bishops of Nicaragua and Cuba to visit their countries with a view to sending missionaries there. Such a venture would be a new departure for SAMS (Australasia).

The new missionary Diocese of Central Brazil urgently requests church planting teams to work in Goiania (pop. 2 mill.) and Brasilia (1 mill.).

Bishop David Leake of Northern Argentina has requested the return of veteran missionaries Kevin Bewley and Jean Malthouse for six months in 1986 to assist in a Bible School course for Matarco Pastors at Mision Chaqueña.

## Make the brewers pay

### Staggering costs of alcohol related diseases

The Revd Fred Nile speaking recently in the N.S.W. Parliament on the Intoxicated Persons Amendment bill said:

"It is irresponsible of the Government to have a kind of recycling process whereby intoxicated persons are picked up, taken to a proclaimed centre for a short period and then go back on the streets, and so the process goes on until eventually they kill themselves through the consumption of alcohol. That recycling process must be broken, perhaps by putting those unfortunate people into residential rehabilitation centres where they will have accommodation that is not short-term, where everything possible can be done to rehabilitate them so that they might return to society, and if not, they can be

cared for in those centres rather than sleeping out in parks, as many of them do.

"It can be seen that alcohol consumption costs the State a great deal. That is why I urge the Government to consider imposing levies on those who produce alcoholic beverages, such as the breweries and distributors. They should contribute to the rising hospital costs of caring for those with alcohol related diseases; they should contribute to the cost of maintaining the proclaimed centres. Groups such as the Sydney City Mission are doing a good job. Why should one section of the community be concerned only with taking the profits from a product that is obviously causing such harm to the community?"

# Romania's Secret Christmas

Radu Capusan, a native Romanian, left his homeland reluctantly in December, 1980, after the Communist regime's national security police gave him fifteen days to leave the country or be sentenced to fifteen years in prison for various charges, including espionage. This followed two years of service as spokesman for the Romanian Christian Commission, monitoring violations of the Helsinki human rights agreement. Capusan was nationally known as a result of taped interviews aired by Radio Free Europe. He has also been active in the distribution of Bibles provided from the West by Underground Evangelism.

Capusan, now aged 30, was in Sydney recently where Church Record interviewed him.

### What is your family background?

My family were Christians; I was one of three brothers. As a child I remember in the evenings the windows were covered over and we were told to tell no one what we then did — which was to learn about Jesus Christ. (This was why the Communists could not destroy Christianity, because it was taught in families this way.) I remember there learning my first Psalm at three or four years old and Christian songs. My mother's father was a pastor before Communism came. He told us lots of stories about the Bible and about Jesus. I remember the special time we had at Christmas just with our immediate family because we had to be very careful that no one informed on us.

When I was about 17 I looked for answers to questions like: "What is life about?" "What about my future?" "Is Communism the answer?" I looked at the offers to join the Secret Police. Should I join them? If I did, I would get a lot of money, a lot of security, chauffeurs, a pension; I would be able to shop at special shops, etc. But when I looked at the people who are leaders in the Communist Party, I found that 60% of them ended up in psychiatric hospitals resulting from pressure of the work they did for that material gain. They didn't have meaning or happiness: they did not have the answers.

I was invited to visit a Christian writer who had been under house arrest for several years after his release from prison. He lived in about half a room with very sparse furniture. He had no income but he was happy and warm, and gave his reason for his happiness as Jesus Christ. I saw that in him it didn't matter that he had spent 17 years in prison, because Jesus was with him. I read some of his Christian poetry which had led to his arrest, and I asked "How are you able to write these poems?" He said "In my cell I was cut off from the material world, and so I lived in the spiritual world and was able to concentrate on that!" I prayed that I might have the same qualities that he had. And I became a Christian.

## "You killed your mother . . ."

Two weeks later, two people from the West arrived at my place with 600 Bibles in their suitcases. My address had been passed in to somebody as soon as I had shown real commitment to Christ. This is a common occurrence: addresses for receiving Bibles and help from the West are so badly needed so that the authorities cannot find them all, or find any system that they can then destroy. And thus I formed part of the network which then involved me in Underground Evangelism.

I was at High School when I became a Christian and then studied for a year and a half to become an Editor. I was thrown out because they found out about my Christian commitment. The Secret Police then began a file on me, so that whenever I sought work or study opportunities, they were denied me. The local Christians and Underground Evangelism supported me, and the Underground Evangelism in Western Europe paid the heavy fines that incurred because I was not working or studying.

In 1978 I joined the Romanian Christian Commission, a registered Committee. The aim of the Committee was to send information to the West about the persecuted Church. This began when the United States offered Romania aid on the condition that Human Rights were respected, and the Romanian authorities said that they were. We wanted the U.S. to know the truth that there were Human Rights violations in the form of persecution of Christians.

We also prepared materials for

broadcast to the West about the persecution that was going on. So the Government grew uncomfortable and started trying to discover where the material was coming from.



Radu Capusan

I was arrested many times and sent to psychiatric hospitals also. On one occasion, my family was pressured into signing a form agreeing to me being sent to a psychiatric hospital on the basis that I was unbalanced. But they refused. In December 19 I was asked to leave the country on 15 days notice, or be imprisoned for 15 years.

### What was the lead up to this?

On 5th February, 1980, I was arrested again. My house was searched, and the search revealed Bibles and Human Rights materials we had been sending to the West.

The Government attempted to charge me with espionage, but under pressure from the West I was released. I was under great pressure from the Romanian authorities to renounce my faith.

### Mother Poisoned

My mother was a nurse in a hospital. One night when she was the last to leave work, a man and a woman arrived there from the Secret Police. They asked her to stop me from participating in Christian activities. She replied, "As a mother I could for his sake, but as a Christian I can't!" They said "Then the action we take is also against you!"

These meetings continued until 27th May when a pair came to see her at her job and invited her to have a cup of coffee with them, which was a special treat. Within an hour of her returning home, she began to be paralyzed down one side of her body. We called a doctor who was a member of the Communist Party who said "I can't come now, I'll come in the morning." The paralysis continued rapidly and she lost consciousness. We called a neighbour who was a doctor but not a Christian, who came over and rang Emergency, who told him "We have been told we cannot go to your call!" She died overnight. The next morning Secret Police came to investigate her death and said to me "You killed your mother because of your ideology!" After the investigation, the Secret Police were quite open in their part in her death. "We did it!" they said.

They stopped short of taking such strong action against me or imprisoning me because I had contacts with the U.S. In fact, U.S. Embassy officials had visited me. The Government did not want the West to see me as a martyr, so no direct action was taken against me. In December 1980, I was given the option of leaving the country as an alternative to prison because they thought I would not survive in a new country where I would have to adjust to new culture and a new language. About 90% of people fail to adjust but this did not happen to me because I was a Christian and had

## An interview with Radu Capusan

contacts, especially with Underground Evangelism, who also gave me financial help. And so I left Romania and came to the U.S.

### What are you and your family doing now?

My two brothers and I are all Christians. One is an Engineer but has had no jobs for two years because he refuses to renounce his faith. So I approached Underground Evangelism which sends money to support him. The other is a doctor in a village close to the Soviet border, who was sent there because he was a Christian and it is a very difficult area to work in. But the locals call him 'the Blonde Angel' because he is honest and lives the Gospel. Twice he has almost been killed. On one occasion, the door was knocked on at 1.00 in the morning, and when he came to answer it, an axe came down towards his head but he dodged it.

In 1982 my father was allowed to leave the country and is now in the U.S. with me.

## Australian official: "Do not speak against Russian or the Romanian Government"

Before I left the country I was engaged to be married, but my fiancée has not been allowed to join me here. In 1983, a U.S. Senator visited Romania and organized a ceremony of marriage by proxy between her and myself. Sadly proxy marriages are not recognized by either government, and his action resulted in her citizenship being taken away. This means that she cannot work, is not eligible for medical treatment, etc, and has to pay a large fine every two months, or go to prison. She is not given the option of leaving the country. So again, I, with the help of Underground Evangelism, am sending money to support her. Even if she got permission from the Romanian Government, she would not be automatically allowed into the U.S., as since January 1984 dissidents from Romania are not being granted visas. When I was in Romania, I worked for Underground Evangelism receiving material, now my job is to send support to Romania from America.

### Why have you come out to visit Australia?

The Evangelism centre which is based at Bankstown invited me to come and to meet Christians here and to thank them for their support and to share with them the work I have been doing.

I was here just for 10 days but spoke to a lot of churches and other organisations. I spoke at the Kings School and at a number of Christian independent schools. I was very encouraged to see how interested and responsive the people have been. I hope to be here again for 3 weeks in April and May next year visa permitting.

When I first applied for a visa to come to Australia in August, two people from the Australian Embassy in Washington flew to Chicago where I live to interview me as to why I wanted to come, my exact itinerary, and to whom and where I was speaking. They said "Do not speak against Russia or the Romanian Government as we don't want to upset our relations with Romania." The confirmation of the visa came only 1½ hours before my flight was due to leave on 1st November. They checked with Underground Evangelism here about sponsorship of the trip, and wanted to know details from them and checked that they were sponsoring me as I had claimed. I was not expecting this sort of difficulty in getting into the country.

### How does Underground Evangelism work?

About 21 million Bibles have been smuggled into China and the Soviet

countries, mostly by small cars each carrying 1,000 to 4,000 Bibles, or in vans with up to 6,000 Bibles. Also some are smuggled in by trucks, trains and ships.

Materials are taken over the border and dropped off in large parcels to key Christians who distribute them in smaller parcels to other contacts for distribution in their areas. There are a number of networks which keep changing and each knows nothing about the other, so that the whole system cannot be broken up.

## 500% Church growth since 1945

Underground Evangelism works differently in each Communist country because of different conditions. In the Soviet Union there is even an underground printing press. Albanian Christians suffer most. For example, in 1978 one family and a leader were discovered in a Christian meeting. The parents were given life sentences, and the leader was shot to death.

There are radio broadcasts of half an hour each day from Portugal, which can be received in the larger Soviet cities, and which Christians there tape to send to Christians in country areas. Underground Evangelism does not simply provide Bibles. An Underground Pharmacy is run by doctors who have become Christians. In one trip, 5 tonnes of medicine was smuggled in to be used by that Pharmacy.

Underground Evangelism supports at least 5,000 families now with clothes, food and money which is also smuggled in. Frequently the penalty for being a Christian or taking part in Christian activities is a heavy fine and Underground Evangelism frequently pays these too.

Another part of the work is the Underground Bible Institute in which groups of 5 or 6 people study the Bible together in their homes. I know of at least 10,000 people who are involved in that. I feel it is a spiritual battle we are in, not just a difference in ideology. Those who become Christians are definitely Christians as they risk their lives to do so. In 1945 the Communists took over, with a plan to destroy all Christians and the Christian faith. Since then they have taught all school children that God doesn't exist and that all that people need is their hands. In 1980 in Budapest, Hungary, there was a meeting of the leaders of Communist nations at which it was reported that according to official statistics the church has increased in numbers by 500% since 1945. Unofficially the figures would be much higher.

The leaders blame this increase on the West because they are feeding in the materials. They now say that to destroy the church in the East they must first destroy the Church in the West.

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# Call for confidence in the Bible



The General Secretary of the Bible Society in Australia, the Rev. James Payne, addressing the 1985 THANKSGIVING DINNER of the N.S.W. Branch.

"The world is not hearing what God has to say about sin, heaven, hell or life. We (Christians) need a new confidence in the Bible. We need to study it; live it and distribute it!" The speaker was veteran evangelist, Rev. Frank McInnes. The meeting was the 1985 Thanksgiving Dinner of the Bible Society in Australia (NSW) and for the guests present, the object of the message, "the Old Book", the Bible, was presented in a challenging and thought-provoking way, in the Town Hall Carvery, November 28th.

Others taking part in the meeting were Jim Humphreys (Field Ministries Co-ordinator), Tom Treseder (NSW State Secretary), Rev. James Payne (General Secretary of the Bible Society in Australia), soloist Laurie Waller and Bob Forrest co-ordinator of the "Bike for Bibles" team.

"Today, 1,900 people are part of our prayer support group," claimed Mr. Treseder. "They receive our regular monthly 'Prayer and News Update' and pray on a regular basis for the work."

The General Secretary, Rev. James Payne, referred to the Bible Society as the biggest publishing house in the world and "certainly the biggest in the world operating at a loss."

"In Africa a Bible could cost two to three months' wages! We subsidize it so that it doesn't," said Mr. Payne. "In spite of all our work, there are millions who do not have at least one Gospel portion. There is still plenty for us to do, but on this occasion let us look back and thank God for what has been achieved."

Rev. Frank McInnes spoke on the need for a new confidence in God; in Jesus; in the Holy Spirit and of the need for a new confidence in "the Old Book", the Bible.

"There seems to be so many sin darkened minds today, that we need God's word as never before," said Mr. McInnes.

"It's a preacher's best tool, yet so many use quotes from books they have read and neglect to quote from the Bible. Preachers, wake up! Use the 'Old Book'!"

## South Africa's Evangelical leaders

### A new resolve to grapple with racial crisis

Heckpoort, South Africa Evangelical Christian leaders of every racial group were exposed to each others' hopes and fears in an unprecedented way at a historic gathering. The result was a determination — generally absent before — to see the church involved in the search for a solution to the racial crisis now wracking their nation.

The purpose of the South African Conference of Evangelical Leaders (SACEL) was to produce a charter for mobilizing evangelical unity in dealing with the growing national crisis. The 120 invited participants, representing 44 denominations and churches and 24 parachurch organizations, met at the Youth for Christ conference centre recently. They heard position papers presented, interacted with them in small discussion groups, and channeled their reactions to a drafting committee each morning. Each afternoon, the committee attempted to set down a consensus view. The draft statements were then critiqued by the entire group each evening.

This arduous process would be difficult enough among a homogeneous gathering. But SACEL was a kaleidoscope of whites of British background, whites of Afrikaner (Dutch) background, blacks from various tribal groupings, coloreds (persons of mixed white and black races), Indians, and expatriates. Participants were 55 per cent white and 45 per cent non-white. Opportunities to mix in this manner are rare in South Africa. And tensions nearly scuttled the conference more than once.

That they did not, was a tribute to the careful preparation, deft coordination, and flexibility of the sponsors, the Evangelical Fellowship of South Africa (EESA). Chairman David Whitelaw (a lecturer in church history on the Faculty of theology of the University of South Africa, Pretoria, and a Church of the Nazarene district superintendent) and General Secretary Hugh Wetmore (a former Bible college teacher) began planning the leadership conference in March of 1984. As the current crisis began to build, they scrapped the original theme and substituted "the gospel in South Africa at this time."

On the second day of the conference, a contingent of blacks grew disturbed over what they saw to be a failure of whites to understand the deep urgency of the current crisis. Some almost walked out.

The conference organizers averted collapse by scrapping the agenda and instead devoting the entire afternoon to a wide-open exchange of views. The statements made were overwhelmingly frank and ranged from sentiments with racist overtones to those with radical leanings.

Later, blacks held their own caucus and drew up their own statement. Some whites were vocally opposed to this development, but the conference chairman ruled their actions in order, and a valuable document resulted.

On a telephone report at the close of the conference, David Howard spoke of four overriding impressions he gained from the week:

- A tremendous sense of urgent crisis. This was felt by blacks prior to SACEL. But the conference alerted white Christians to it. Howard believed he detected "almost 180-degree attitude changes" on the part of a number of participants.
- A sense of impossible dilemma. "There is no solution for South Africa," some insisted. The complexities of the situation defy simple solutions. There was, however, general agreement that the only alternative to bloody revolution is board-ranging negotiation that includes all sectors of the population.
- An overwhelming sense of fear — fear of terrorist violence and of police brutality; fear of a Communist takeover and a paranoid repression.
- A strong determination for the church to be involved in finding the solution.

The charter drawn up during the conference is to be carefully reviewed and further refined before its public release, tentatively scheduled for late December. But it is clear that the process of wrestling through the issues it deals with has already visibly altered the nature of the evangelical church in South Africa.

The conference planners were the Evangelical Fellowship of South Africa.

## Archbishop withholds assent *continued*

represent a significant departure from the law of the church as it has existed for many centuries.

The first is that it transfers the dispensing power of the bishop to the parish clergy in all cases of marriage of divorced persons except where the celebrant or the divorced applicant for marriage seek the consent of the bishop.

The second principle is that it is left to the judgement of the parish clergyman (or the bishop when applicable) as to whether a particular marriage of a divorced person is in line with the teaching of Scripture or the will of God as revealed in the Bible.

The first new principle is tempered by requiring the celebrant to certify to the bishop that he believes that, if he were deputising for the bishop, he would give consent to the marriage.

The second principle is tempered by a requirement that the minister take into account and apply to the case under consideration, certain conclusions of the diocesan Doctrine Commission.

There are also a number of precautionary measures in the ordinance designed to protect the interests of congregations.

"While I recognise the positive intention of the ordinance, and the compromise it proposes between certain conflicting views, I do not believe it is right for me to assent to it in its present form," the Archbishop said.

"It would be far more difficult to administer than the present law," he added.

"But my chief reason is that I cannot agree to resign the traditional role of the diocesan bishop as the proper person to grant permission for such marriages as the Church considers lawful."

Archbishop Robinson said that he had set out his position in his Presidential address to the Synod last year when he had said that if the Church at large were to adopt the principle of abandoning episcopal permission, then he would acquiesce to it.

However, the General Synod, and 22 out of 24 dioceses, endorsed the principle of permission from the bishop, and the General Synod declined to accept the arguments put forward by representatives from Sydney.

In view of the reasons given by the Archbishop, the Standing Committee and the Archbishop are trying to work out amendments to make it acceptable. It is highly likely that the matter will be considered by the Synod next year.

### Use of the surplice

This ordinance is designed to allow a minister to dispense with the surplice at one service on a Sunday in a church where more than one service is customarily held. It leaves the minister to decide on the particular service, as long as there has been consultation with the church committee and as long as the minister is sensitive to the attitudes of the congregation and the suitability of his own appearance.

After the ordinance was passed by the Synod last October, the Archbishop immediately addressed the Synod and told his clergy not to go home and make plans about dispensing with their surplices next Sunday, because he had a month to consider his position and may well not assent to the ordinance.

However, after considering his position, the Archbishop has this to say in his pastoral letter: "Although there are weaknesses in the ordinance which made me wonder if it should be assented to, it does provide an opportunity for some experiment where greater informality may be thought appropriate."

The operation of the ordinance is for three years only.

The Archbishop said that his decision to assent was finally made taking into account that stated intention expressed by the committee which prepared it which was to allow dispensation by way of exception from the normal case, and not to create a situation where the use of the surplice would itself 'be the exception'.

"I have given my assent on the understanding that the use of the surplice remains the norm in Anglican liturgical worship.

"If the ordinance is used with due

regard to this principle, it may well prove a useful test of greater flexibility.

"But the ordinance will not be a success if it is used in such a way to weaken the role of the minister in the conduct of public worship.

"Nor, in my opinion, has any case been made out, in the committee's report or elsewhere, for departing from the norm in the main obligatory services on a Sunday when the whole congregation is expected to be present, especially for the Lord's Supper," the Archbishop said.

### Defence Force Ministry

The Archbishop considers the Defence Force Ministry Canon, 1985, to be unclear and his reasons for declining to assent to it include:

- \* all clergy residing in the Diocese are under the jurisdiction of the Diocese in all matters of faith, ritual, ceremonial or discipline. This is implied in the Constitution and is the basis of the custom requiring all service chaplains to have the Archbishop's authority.
- \* How can anyone, other than the bishop of a diocese, grant a clergyman a licence to officiate or minister within a diocese?
- \* Defence Force Chaplains are appointed by the Defence Force, and it is appropriate for such appointments to be endorsed by the Primate, but since the Primate himself has no authority to officiate in any diocese but his own, how can he grant such authority by licence to a chaplain?

The Archbishop has declared that he is willing to give an authority to officiate to chaplains commended to him by the Primate or the Bishop to the Defence Force, provided such chaplains are willing to take the customary oaths and declarations.

In view of this, no practical difficulties are envisaged in chaplaincy arrangements in Sydney diocese, which will continue much as before.

### Ordination of Women as Deacons

The reasons for the Archbishop declining to assent to this canon was given in a report in 'The Australian Church Record' issue of December 2, 1985.

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