The Rev. G. B. Head has accepted the cure of Barnabas' Croydon, St. Edward's, Kilkenny and the Church of the Good Shepherd, Bowden. It expected he will take up this incumbency in mid-October, 1983.

Rev. I. Littleton, Canberra & Goulburn Diocese, has been appointed as Provincial Field Officer and will work in the three Dioceses of the Province. He will be situated in the Adelaide Church Office.

Rev. D. Griffin was commissioned recently for

The Very Rev. A. J. Taylor, Dean of Bunbury has accepted the cure of souls of the Parish of Toorak Gardens and will take up his ent late in Novembe

The Rev. A. W. Stringer, presently Chaplain at the Collegiate School of St. Peter has accepted the cure of souls of the Parish of Keith in the Diocese of The Murray. He will take up his nt early in December

The Rev. W. J. Goodes, Rector of Hawthorn has accepted the offer of the Headmaster of the Collegiate School of St. Peter of an ent as Chaplain. He will take up his

#### DIOCESE OF ROCKHAMPTON

Rev. D. Vanderwolf from Barcaldine to Rector

Rev. A. Burnet from U.K. to Rector of

Rev. N. Kempson from Orange (Diocese of Bathurst) to Rector of Gladstone.

#### DIOCESE OF NEWCASTLE

The Rev. Peter L. Rushton, Th.Dip., at present Rector of Maitland.

Rector of Maitland.
In addition, the Bishop has appointed Peter
Rushton as Archdeacon of Maitland. The
Archdeaconry will cover the present Rural
Deameries of Maitland and Paterson and the
present Rural Deans, the Rev. Greg Holmes
and Canon Robert Winder will remain in that
office. Collation as Archdeacon will be during
the Synod Service on Friday evening
October 7.

The Rev. James Brown, Th.L., at present Associate Priest in the parish of The Entrance, has been appointed Priest-in-Charge of the Provisional District of Gateshead-Windale.

The Rev. Stephen Reginald Williams, Th.Dip., at present assistant priest in the parish of Christ Church, St. Laurence, Sydney, to be Director of Social Work in the Diocese.

The Rev. Lindsay McLoughlin, Th.Dip., from assistant priest at Singleton/Jerry's Plains to Priest-in-Charge at Weston.

The Rev. Arthur E. Bridge, M.A., Th.C. (Oxon), S.Th. (Lamb), at present Locum Tenens in Provisional District of Mt. Sugarloaf, has been appointed Priest-in-Charge of Mt. Sugarloaf.

#### DIOCESE OF MELBOURNE

ordon A. Brown. From Archbishop' Chaplain to Incumbent of St. Paul's, East Kew. Induction by Archbishop R. W. Dann on Wednesday, 19th October at 8.00 p.m. To nue as Archdeacon of Box Hill and as an Examining Chaplain.

of the Sacred Mission. General Licence in the Diocese of Melbourne as from 26th June, 1983

David L. DeDear. From Permission to Officiate Diocese of Melbourne to Assistant Curate in the Department of Chaplaincies — Anglican Chaplain to the Alcohol and Drugs Division of the Mental Health Department, 11th July, 1983.

Kenneth J. Perry. From "On Missionary Service" to Associate Priest in the parish of Holy Trinity, Doncaster, and Deputationist fo C.M.S. from 1st August, 1983.

Michael W. Potter. From incumbency Holy Nativity, Corio, to incumbency of St. John's, Wantirna South. Induction by Archbishop R. W. Dann on Tuesday, 6th September at 8.00

Graham A. Stout, From Senior Project Officer with the Mission of St. James and St. John to full-time Chaplain at the Repatriation Hospital, Heidelberg, August, 1983.

Barry F. Thompson. From incumbency par of Mordialloc to incumbency of the new parish of Holy Name, Vermont South. Induction by Archbishop R. W. Dann on Tuesday, 11th October at 8.00 p.m.

Thomas J. Sansom. From assistant curate St. Peter's, Mornington, to Incumbent of the parish of Moyhu in the Diocese of Wangaratta, as from 21st September, 1983.

Timothy Mc.L. Thorn. From incumbency of the parish of Carrum/Seaford as from 28th August, 1983. To take up appointment as Rector of Kerang in the Diocese of Bendigo.

Mrs. Audrey Delbridge, widow of form Gippsland Bishop Graham Delbridge, will marry the Rev. Ken Crossley of Canberra and

The Very Rev. Clyde Wood, Dean of Darwin e consecrated Bishop of the Northern ory on St. Matthew's Day, in Darwin.

#### DIOCESE OF PORT MORESBY

Rev. Isaac Gadebo has been elected Bishop of Port Moresby succeeding Bishop David Hand upon his retirement. The consecration and installation will take place in Port Moresby. Rev. Gadebo is the first Papua New Guinean to

#### DIOCESE OF SYDNEY

Rev. K. H. Marr will retire as Rector of Holy Trinity, Millers Point, on 31st December. Chaplain M. T. Holz, RAN, from HMAS Stalwart Chaplain B. D. Parnell, RAN, from HMAS Watson to HMAS Stalwart, 4th July, 1983.

### **New Librarian** at C.F.B.I.

International has appointed Margaret Munro as the new librarian for its Braille and Talking Book Library.

Originally from Tatura in central Victoria, Margaret trained as a librarian at the Ballarat College of Advanced Education; and has worked in a municipal library.

The C.F.B.I. Braille and Talking Book Library is just one way C.F.B.I. reaches out to blind people with the Gospel.

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## Dr. Lloyd-Jones Memorial

The Evangelical Library moved from Beddington to London forty years ago, and Mr. Williams (the founder) thereby made his remarkable and ever-growing collection of Christian books available to a wider public.

The late Dr. Martin Lloyd-Iones, who died just two years ago, had a great part in the establishment of the Evangelical Library in central London. The chairman of the Committee, Mr. J. C. Doggett, CBE, says: "It was the initiative and vision of Dr. Lloyd-Jones, under God, that made this move possible, and so opened the present chapter of the Library's history. Humanly speaking, it is remarkable that this transfer to London should have been taken in the midst of World War Two, when the bombing was driving many ople and firms from the me Our sovereign God, who had preserved so many of the books from pulping and brought them into Mr. Williams' hands, collection until peace came again - and, we believe, graciously does so still.

"Since he left us, we, as a Committee debt the Library owes to 'The Doctor' might be worthily recognised in the course of the current modernisation of the Library premises

"We have decided that the Reference Section shall be remodelled as the 'Martyn Lloyd-Jones Reference Room'. The plan is to divide off this area, and to equip, light and heat it, so that our visitors can use it for quiet, comfortable research and study. We believe that this is what Dr. LLoyd-Iones would have wished, and that it is our responsibility to press forward with the work to which he brought such vision and spiritual insight." English Churchman.

### **New Romans** course

The External Studies Committee of Moore Theological College has just announced the publication of a new set of Study Notes on Paul's letter to the Romans. The Notes are part of the popular P.T.C. (Preliminary Theological Certificate) Course. This is a correspondence course provided by the College and used by students throughout Australia and Asia.

In an attempt to improve the Course the Committee has been updating material in the Course. The original Romans Notes were produced some years ago and they have now been eplaced by these new notes.

The Notes were written by Canor Wollongong, Dr. Peterson obtained his Ph.D. at Manchester University studying under Professor F. F. Bruce.

The Notes are written in a style that will enable them to be used not only as a text for the Course but also as a Commentary on the Epistle. Included in them are a number of exercises which allow the student to pursue important issues through other literature.

The Romans Course is a 3rd Term subject in the P.T.C. and will be available for use in the term beginning this

The Australian Church Record has had he opportunity of studying an advance copy of the material and we are happy to recommend it as an excellent way of studying Romans. We believe it to be suitable for students who are serious about discovering what Romans says as well as learning how to approach the study of the New Testament book.

## BMARANATHA!

## Some more graffiti

'God is dead'.

neone else added,

'No, He isn't, He's just lost interest.' This represents a fairly common vie amongst Australians. We believe that God exists, but He is disinterested. Sometimes we think He is disinterested because He can't do anything about the mess the orld is in. Other times that He won't do nything about the world's mess. Then thers think He just wouldn't be interested in their particular problems "He would be far too busy to be oncerned for me.

The Lord Jesus Christ's coming into our vorld demonstrated that God is

Who is Jesus? Why, He is God the Son le came in great humility to be born of a woman almost 2000 years go. He took our human flesh to become 'one of us', uch was His love for men and womer hen He lived and died for us. He kept God's Law perfectly. He took the punishment for our sins. Then God raised Him from death. He is now Ruler of the

Yes, He can do something about the world. He has done something about the world. He is interested in everyone within

He promises everyone who follows Him that He will guide them and help them know what life's all about.

No - He is not dead. He continues to

No — He has not lost interest. He still alls upon people to turn to Him for forgiveness and trust Him as their Friend But, why is there mess in the world?

Why can't we do what is the right thing? Why does it sometimes look like God is

The answer in a sentence: Because ave lost interest in Him. In fact the Bible says we never really had much interest in od at all. Man who is not trusting in Christ is dead towards God. We co correct the graffiti to read: "Man is dead, he has lost interest in God"

The wonder of it all is that it doesn't end there. There is hope. God is the loving God who will forgive the person who turns back to Him. That person is nade alive, in the real sense.

No longer is life just a round of doing things. Getting up, going to work, (or looking for work), eating, and going to bed, getting up . . . This daily round quite necessary and good) of life is nsformed by our relationship with God. The God who gives us purpose direction and life. Work, leisure and above all relationships are transformed. Through the Bible, God speaks to us, through prayer we speak to God and we see and learn of His love and ongoing erest in us.

God is interested in you. The real stion is, "Are you interested in God?"

## question is, "Are you interested it.

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#### MAINTENANCE/HANDY PERSON

Vision Valley, Arcadia (a Chrisian Conference Centre, near Homsby) has a vacancy for intenance-Handy Person.

We are looking for a "Jack of all Trades" who especially has painting and carpentry skills/experience (trade qualifications are not a requirement), and general property nance experience.

The person appointed will be part of a team of three responsible for maintaining the buildings and grounds of the centre. The position is full-time and non-residential. Own transport is essential.

Apply in writing to: The Manager, Vision Valley, Vision Valley Road, Arcadia, N.S.W. 2159 Telephone: (02) 655 1515

Christian commitment evidenced by active involvement in a church is essential.

AUGUST 22, 1983



# The Australian CHURCH FIRST PUBLISHED IN 1860 CHURCH STRUCK STRU

## More on Religion in Schools

1784

The Australian Church Record has, over the past few months, carried out a campaign to have the Minister for Education in N.S.W. implement the recommendations of the Report on Religion in Education in N.S.W. Government Schools.

This resulted in the report in our July 11th edition that the Minister had announced that a new committee would be set up to advise the Director General



Included in that article was a list of questions we had put to the Minister. The first was, "Why will the Minister not grant us a personal interview?" This was asked because of our frustration that the Minister was only dealing with us through written statements and our concern that the Minister was not fully aware of the Report's importance.

Since that article appeared the Minis for Education granted the Editor of A.C.R. a lengthy interview. The interview was "off the record" as the Minister sought to share some of the difficulties he faced on this matter. After the interview he provided us with responses to three main questions. These are printed below.

The A.C.R. believes that the Minister is keen to act quickly in this matter and we understand some of the problems and pressures he faces. We will continue to report on developments which we expect to occur in the next few months. If they do not, we take the matter up again.

The Minister's replies to our questions

1. What are the procedures for setting up the committee and how quickly can it happen?

Response
The procedures involve extending mal invitations to those organisations to be represented on the committee. The only time limitation imposed relates to how quickly organisations make formal responses to the invitations. If nominations involve lengthy decision making procedures in the relevant organisations, then some delay is inevitable. The Director-General of Education will arrange for a meeting to be called as soon as all nominations are

2. Will there be a rapid response to the

Response

The Committee's terms of reference include tasks which can be completed reasonably quickly and those which are of a longer term or continuous nature. I have asked the Director-General to consider and respond as quickly as possible to advice from the Co

## ARCHBISHOP MEETS SYDNEY CLERGY — REMARRIAGE OF DIVORCED PERSONS

A surprisingly subdued gathering of about 150 Parish clergy from Sydney Diocese met last week to hear Archbishop Robinson explain what he says is Diocesan policy on remarriage of Divorced Persons

In a letter to his clergy, reported in A.C.R. July 25, the Archbishop told them that the Diocesan Chancellor had privided a report on the present state of the law in the Diocese. He called a clergy co ference to explain the implications of

ae original letter caused great ern amongst clergy who had been o believe that a different situation existed.

The Archbishop began addressing the conference by stating that its purpos was to discover "how can the advice work — assuming it was the right advice." There was no discussion of the advice because of comments the Archbishop

#### Chancellor's advice

He pointed out that he had asked the Chancellor two questions and had acted in accordance with the Chancellor's response to those questions.

The Archbishop told the meeting that The Chancellor's advice was based on consensual compact — that is, the agreed position of the Church in Australia since t ceased to be the established Church. The Chancellor's advice is contained in a Report that the Archbishop said was "20-30 pages long." He said that it will eventually be released. Until it is released however, it is very difficult to properly discuss the advice. This is made even more difficult by the fact that there is

#### Conflicting advice

The Archbishop admitted to the neeting that the Diocesan Advocate, Mr. N. M. Cameron and the Principal of Moore College, Canon D. B. Knox both opposed the position taken by the Chancellor. The A.C.R. understands that whilst they disagree on some details they both believe that there is no Diocesan Ordinance limiting the powers of a clergyman to remarry divorced perso without the Archbishop's approval

providing the clergyman is satisfied that ne does not transgress God's law.

The Diocesan Advocate has spoken out strongly against the Archbishop's advice to his clergy. He has not been shown the Report that the Archbishop received and, in fact, believes that the Report was not even prepared by the Diocesan Chancellor but by the Chancellor of Bathurst Diocese. He believes it was simply "endorsed" by the Chancellor of Sydney Diocese. The Record has been unable to check this out but Mr. Cameron eems certain of it.

The Advocate believes that no clergyman is obliged to seek the Archbishop's consent to marry divorced persons as there is no requirement in the secular law or in the Ordinances or Canons or any Biblical principle to this

#### No prosecution

The Record has been told that the Advocate has informed the Archbishop that he will not be a party to any prosecution of any clergyman who does not seek permission to remarry a divorced person.

The Archbishop told the meeting that he was not planning to conduct an inquisition. "The matter," he said, "is too confused and too delicate."

The Archbishop announced that he would inform Synod as to the advice he received and seek its mind. His personal ope is that Synod will set up a Commission to prepare an Ordinance which will clarify the law of the Diocese on this matter. He said that that left the problem of what to do until that Ordinance was passed.

He said that he proposed to stand by this advice until it was changed by Syr As a result, adultery would still be the only ground for remarriage and he claimed that there were instances where this was easy to decide on. He pointed out that the number of pern granted for remarriage of divorced persons over the last three years were 980 — 108, 1981 — 109, 1982 — 115.

#### Only advice?

The Archbishop then told his clergy. "You are bound to observe this rule." However he then qualified this by saying,

'I can only ask you to do so." It was clear in the minds of some men after the meeting that the Archbishop, although stating his own wishes in the matter, was indicating that it was only advice and not a matter of canonical obedience. However, at least one other participant indicated that he thought the Archbishop was making it a matter of canonical obedience, but was not going to push the

The meeting was then opened for questions with the suggestion that we should not touch upon, "human pastoral problems" because that would only confuse the issue. Most clergy thought that the reason for the conference was to discuss the pastoral implications of the Archbishop's advice.

In his letter to the Archbishop Mr. Cameron had attacked the suggestion that this meeting discuss the pastoral implications of the present "law". He stated that it was not possible to discuss the pastoral implications of a law which had been claimed to be wrong. He said that the law should recognise Biblical principles and it is the pastoral implications of the Biblical principles which need to be discussed.

A number of questions were asked. They reflected the very real pastoral problems of the present position taken by the Archbishop. And the Archbishop's answers did not generally cast much light on the matter.

#### Disappointing

Speaking with a number of clergymen after the meeting the Record discovered that they were extremely disappointed by the afternoon. They claimed to be more confused than when the meeting started and none felt that any problems had been solved. Some stated that the afternoon had been a complete waste of

As the Record saw it, the Archbishop is prepared to stand by his advice from the Chancellor until the Synod changes the law. Until that happens the Archbishop wants clergy to contact him and obtain permission to remarry divorced persons However, it appears that he will take no

## Green light for deaconesses in England

"It shall be lawful for a woman who has the qualifications required by canon law of those to be ordained deacons to be ordained to the office of deacon" those are the history-making opening words of the Draft Ordination of Wor as Deacons Measure, which last week received general approval from the General Synod in England.

It was the first stage in the passage of the legislation which is needed to open the diaconate to women. In a vote by houses on Friday the result was: Bishops — for 28, against 0; /Clergy —for 118, against 33; Laity - for 111, against 33. The overall voting figure was: For 257, Against The measure will now go to a revi

committee — whose members will have the task of trying to decide just what the significance is of an amendment proposed by Professor David McClean which the Synod accepted. This arose from a major concern of the debate: what to do about existing deaconesses when they become deaco

instead. Originally, it had been suggested that they should undergo a form of "conditional" ordination; but, at an earlier session. Synod members had made it plain that they did not like this

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## Chuck Colson on I.R.A. hit list

British journalist, Nigel Sharp revealed at AMSTERDAM '83, that Chuck Colson is on an I.R.A. hit list. Chuck Colson will be in Belfast, for the PRISON FELLOWSHIP INTERNATIONAL TRI-ENNIAL SYMPOSIUM, commencing Saturday July Chuck Colson, formerly known for his

involvement in the Watergate Affair, is the founder of PRISON FELLOWSHIP. Its The reason for Chuck Colson being an I.R.A. target is believed to be as a result of six I.R.A. men being converted, through the work of the PRISON FELLOWSHIP, while in prison.

The meetings in Belfast will be held in the Queen's University. Representatives will be present from 29 countries, including the United Kingdom, the U.S.A., Papua New Guinea, Philippines, South Africa, South America, India and

Speakers will include the Hon. Mari Kapi (P.N.G.); Rev. John Stott (UK); Dr. J. Kessler, International Chairman of Youth for Christ; Ambassador Fernando Salazar

Continued page 4

## Editorial

## Remarriage and Church Law

The meeting called to discuss the remarriage of divorced persons was in every way a personal triumph for the Archbishop. In a situation that he clearly found difficult. with great grace and not without genuine generosity, the Archbishop set out his own views and handled questions from the floor. His categorical statements that he was **not** enquiring as to what clergymen were doing, and **not** going to conduct itions, but, was deeply concerned about the possibility of a rift over the issue

However, it was also a triumph in another way. As was the Archbishop's stated intention, the legal and pastoral questions were in the end put to one side (although the latter were the predominant sort of questions asked), and the meeting ended up talking about the remarriage of divorced persons entirely on the Archbishop's terms. Within that framework his Grace stated that Synod should consider setting up a Commission to draft a suitable ordinance to clarify the situation. It was clear that the meeting generally concurred with that proposal

#### No Commission, No Ordinance!

But the Church Record, for reasons we will now put forward, asks Synod to treat the Archbishop's proposal with great care. In short, at this stage, we strongly suggest that there should be **no** Commission set up to draft an ordinance regulating the remarriage of divorced persons. For this we advance two major reasons.

#### "Consensual Compact"

First, to thus pass an ordinance on the subject is to endorse the basis of the Archbishop's present position, "consensual compact", as being true; and thereby potentially open up a Pandora's box.

Plainly, from the questions asked, this "consensual compact" was for most men a new expression. His Grace defined it as the voluntarily agreed rules of association that existed in the minds of Australian Anglicans, especially their bishops, from about 1830-1860. It is, the Archbishop pointed out, a largely undefined body of material that one has to hunt-out from obscure documents and ancient letters. On the basis of this "consensual compact", his Grace argued, the bishops of Sydney diocese has since 1982 ruled that all proposals for re

We must await the release of the full text of the Chancellor's advice before we can speak at length about "consensual compact", but, for the time being certain things can be said by way of historical perspective.

#### Formation of Synod 1866

From about 1830 the Church of England was no longer the "established church" in N.S.W. and could no longer look to the Government to act for it. The full meaning of this situation did not really come home to the church until the 1850's when certain cases heard in the English courts concerning the church in South Africa made it plain that we were operating under a loosely defined form of voluntary assent to certain basic creeds and practices - e.g. the Act of Uniformity, use of the surplice, and so on. To regularise this situation the Australian churches started to form Synods as the legally recognised body competent to govern the church and to give expression to and modify the "consensual compact". Victoria, or Melbourne, formed its Synod by Act of Legislative Council in 1855; Sydney followed

From 1866 onward Synod has been the only legally competent body to make new church law in Sydney. Any new decisions by bishops since then, unless through Synod, are ultra vires. To put it in the blunt terms of the lawyers, all archbishops of Sydney, who since 1892 have ruled that cases of remarriage of divorced persons must be decided by their office, have been acting beyond the law. As the A.C.R. pointed out in its issue of July 25, there is no ordinance governing the issue. Synod has never ruled on the mat

#### English Law applied till 1866

But, it may be objected, the 1892-1983 practice of our Archbishops may be based on the practice of the church under the "consensual compact" of 1830-1866. It may be, but it is up to those taking that position to prove it, and not just assert it.

The probability, however, is otherwise. It is clear that until 1866 it was widely believed by our bishops that English church law, although not binding on the State heless ecclesiastical law here.

As the 1981 report from the Australian General Synod on Canon Law says "it must be pointed out that although theoretical hindsight may attribute a consensual compact to New South Wales, Victoria and Tasmania, the great probability is that the churchmen of the nineteenth century may well have considered such an idea abhorrent and insisted that they were members of a church by law established"

head of every man is Christ and the head of

is God' (1 Corinthians 11:3). Southern Cross

It is time a careful revision of this course

were undertaken and a healthier scriptural model of mutuality in marriage promoted.

Mrs. Christmas has voiced a view held strongly by many evangelicals who have knowledge of the Philosphy of Christian Womanhood Course. The A.C.R. has commissioned a full review of this course by theologians (including a woman!) who will attempt to assess it from a Biblical viewpoint. We intend to publish this full review in a future issue.

The subject of copyright was aired in a recent issue of Church Record where your correspondent writing under the title of Saleuo 11 playfully suggested that the current law

Copyright

Rosemary Christmas

EDITOR'S NOTE:

nan is the man and the head of Chri

LETTERS TO THE EDITOR

In your last issue (ACR 25/7), Lesley Hicks

. I would like to point out that there has been much serious criticism of this course for some time in this diocese.

The distortion of Gen 1:27 in which 'man' is interpreted as 'male' only is pointed out by Alison Reid in Southern Cross November 1982.

Dr. D. B. Knox stated that 'the basic' error of he course is a failure to understand what is

We are indebted to our readers for continuing to send us their incisive and helpful letters. However, for reasons of space we now request that you keep correspondence to 250-300 words in length. Because editing of a personal response presents itself to us as an 'interfering', and therefore slightly onerous possibility, letters in excess of 300 words may not be published, but returned to their authors. Ed.

Bishop Barker is a case in point. So convinced was he that English law was ecclesiastical law here that he refused to allow the Synod to make an ordinance introducing the "Shorter Services Acts". Why? Because, Bishop Barker said, since the act was law in England, it therefore was already law for the church in Sydney. He deemed English ecclesiastical law automatically to apply here. After Bishop Barker's departure, the Synod in 1883 immediately passed an ordinance to make the good bishop's personal introduction of the Shorter Services Act legitimate!

As we pointed out on July 25, the 1857 English divorce act which gave the parish clergyman, not the bishop, the discretion to remarry all divorces, (to treat them on a par with first time marriages), would have applied in N.S.W. as ecclesiastical law. When the state in 1892 passed an act governing civil divorce, it was, in effect, only catching up with the English situation, and local ecclesiastical law from the 1857 English act already pre-existed to deal with the remarriage of divorcees.

#### Archbishop has arbitrated

To sum up, concerning the question of how divorced persons are to be treated in the matter of remarriage, prior to 1866 the precedent, the source of recognised authority in N.S.W. was the English act of 1857 which gave the local minister the power to make the pastorally relevant decision. Since 1866, the only legally competent body able to make rules is the Synod. The rules drawn up by the Archbishop in 1892, and reportedly followed by all Archbishops since then, are

It is for that reason that, inspite of his protestations to the contrary, of Archbishop is arbitrating between views on the law. There is absolutely no reason to doubt that his Grace sincerely believes he is not arbitrating, (which he has publicly stated is not in his realm to do so), but the fact is that since the contrary opinion on the subject puts forward a case for the illegal nature of the situation since 1892, he is deciding in favour of one view over another

Hence, we advise utmost caution in formation of a synodical Commission to draft an ordinance governing the matter. Its formation would, in the present context, endorse an illegality, and potentially open up the Pandora's box of "consensual compact". If a loosely defined "consensual compact" becomes an authoritative source of church law, then who knows, on the present understanding of it, what may be dragged up from obscure letters and documents to threaten that freedom which is essential for the parish man to have if he is to directly minister the gospel to the hearts and minds of his people. Without the Chancellor's advice before us it is impossible to speak in more detail about this issue.

#### Commission too Legalistic

The second broad reason for not forming a Commission in the presents circumstances is that a Commission, by its very nature, is unlikely to just pass an ordinance affirming the present right of every minister alone to give dispensations in the remarriage of divorced persons in accord with the pastoral situation and the teachings of Holy Scripture. Its only likely effect is to limit the liberty for pastoral decisions that the minister already has.

By its very nature, a Commission is likely to draw up rules, developing a casuistry which will in detail declare when a remarriage of a divorcee may, or may not, be granted. Given the Alice-in-wonderland prospect of such a list of rules being completely acceptable to all biblically minded ministries now working in Sydney, nevertheless, such rules laid down by an ordinance would be fixed, almost "timeless" statutes tying the hands of all future generations as well. The situation would be interested.

Further, because ordinances tend to be debated in Synod mainly by the lawyers. and their implications only understood by many clergy and lay members muc later on, any ordinance put forward by an expert Commission would almost certainly receive automatic, if not fully informed, acceptance.

So please, Synod, proceed very cautiously in this area, lest you put your hands on a tar-baby that is not of your making!

#### Release of Chancellor's Advice

Also, for reasons of public information, we respectfully and urgently request the Archbishop to release the full text of the Chancellor's advice in the immediate future in sufficient numbers for all Synodsmen so that there will be plenty of time for it to read, absorbed, and publicly debated.

As some clergy at the Friday meeting frankly admitted, the concepts behing the advice — canon law, "consensual compact", English common law, etc. — are not well understood. If that is the case with ministers, how much more with the lay majority of Synod? There is less than 6 weeks to Synod, the advice needs to be released now. In our opinion, because the agenda of Synod is so (necessarily) crowded there will be insufficient time for enough debate, explanation, and inward digestion to facilitate fully informed responses if the proposed release is delayed.

#### The Present Situation

The Church Record maintains that the present ecclesiastical law as the remarriage of divorcees is clear. The 1857 act gives the sole prerogative to the parish minister Since the formation of Synod in 1866 there has been no ordinance altering that position. The Archbishops of Sydney, since 1982, have ruled beyond their authority. In the context of the Archbishop's present position, a Commission and ordinance from Synod is not only unnecessary, but potentially fraught with the most unhappy consequences; we can never have more freedom than we have now.

## could be interpreted to forbid the "public reading of the Bible"

Over recent days I have been involved in the production of Bible Drama scripts.

It was explained to me when I began this project that it was necessary to guard this material by copyrighting it, otherwise someone could reproduce it and forbid me to continue to print it.

After consulting the copyright office I settled on the following wording.

"This script may be reproduced in limited quantities for private use by churches or schools but not in quantity for resale." The copyright expert assured me that if the matter ever needed to be tested legally the intention in this wording is clear.

This may be the way forward for others who re involved in publishing materials. Of course the wording I would prefer to use, were it not for the existence of people who are eager to make a fast buck, is found in A.I.O's book of Little Bible Pictures.

"No copyright applies you may cut, clip and reproduce with our blessing". That's really delightful don't you think?

The fact that such an editorial as "Canon Law and Gospel Freedom (Aug. 8) was allowed into print worries and saddens me for the sake of the ACR.

of the ACR.

The opening sentence is both ungrammatical and a prime example of gobledegook. It sets the tone for the rest of it. As a former English teacher, I would have to fail any HSC student in his trial English examination who showed such a poor comprehension of English writing. Just what is meant by "our scheme", "impersonal bureaucratic relationships" and "freedom to exist to facilitate"? Some issues ago Mr. Pain pointed out the frequently-occuring "Rey," solecism and we have got used to bad grammer, poor spelling in the paper.

But the final sentence with its represensible.

But the final sentence with its reprehensible reflection on "our bishops" "who for reasons of ecclesiastical tradition turn to the rule book or eccessistical radiation furth to the rule book first and the Bible (proper noun and capital B please) second" takes the cake for rudeness, lack of charity and execrable logic. Sydney is very well served usually by "our bishops (and archbishop) and we rejoice that they are godly men who do not turn to the Bible second.

The ACR is ill-served and the evangelical

# THE GOSPEL IN THE CITY

## No.3 Evangelism

The Record questioned four parish ministers, in different pastoral situations about their evangelistic efforts. The questions fell into five broad groups. What were they actually doing, and how were their congregations involved? What stages did they think a congregation needed to go through before their members were able to generate a successful and on-going programme of evangelism? How did they measure the success of their programmes? What did they find to be most difficult in their evangelistic work? Where were they getting their ideas from? We also interviewed Brian Telfer of the Sydney diocesan Department of Evangelism for

#### A Traditional Area

Brian King is the Rector of St. Paul's Wahroonga, an upper middle class, almost entirely Anglo-Saxon/Celtic area of Sydney where a recent survey showed that 35% of the population viewed themselves as 'Anglican'.

St. Paul's uses a number of strategies to form a continuous broad approach to evangelism in the local area luncheons, letter-box drops, shopping centre musical witness, vacation bible schools for children, public religious occasions like the "Carol Service", etc. occasions like the "Carol service", etc. But the heart of their efforts is the Evangelism Explosion programme of visitation evangelism which is now used by some 180 churches around Australia.

E.E. offers a total pastoral package ranging from recruitment and training of christians in the art of "gossiping the gospel" to making pastoral contacts, follow up, and introducing a new conver to the on-going teaching and fellowship of the congregation. Basically, it depends on the parish minister who must invest some 50 to 70 training hours with a small number of his parishioners in both classroom and lounge room situat They in turn, under the minister's guidance, do the same for other embers of the church

"In my experience, unless there is a the job training and assured meetings with non-church attenders, evangelist does not take place", said Brian King. Leadership from the top is essential

St. Paul's, which is using E.E. for the 5th year running, used to measure its success rate by the number of professions of faith and the number of presentations of the gospel to non-christians. Now, it measures success by the on-going nature of the programme.

"The goodwill of the visit is our first concern", commented Brian. This is gauged by the number of follow up visits granted. At present, about 75% of their contacts result in a second visit. By experience, they have found that for an christian gospel up to four visits are needed. "E.E., which is based on the idea of just one visit, is weak here, and needs to come to grips with the more pagan nature of Australian culture", says Brian.

#### Own Method

Because of the same difficulty with Explosion Evangelism, and the overwhelming problem of gaining enough contacts for visits. Michael Bennett, while a minister from 1975 to 1981 in two congregations in the southern region of Sydney, evolved his own method, Christianity Explained.

Christianity Explained has four stages First, a block of 200 houses is selected and a letter box drop is undertaken inviting interested people to take part in a six week course in christianity to be held in a church member's home in the area. The people are assured that they will not be asked questions, and no-one will be asked to read the bible or pray. Then these 200 homes are followed up by door knocking for acceptances. In a typical response, Michael had six acceptances by outsiders, and with a

friends of church people, 20 people started the course.

The group then did six basic bible studies from Mark's gospel. If people came to the first study, they usually stayed the full six. Finally, a six week follow-up course was offered. "About two thirds of the original group, even including professed non-christians, kept coming for this phase; largely, I think, for relationship reasons", Michael said.

During that period in the southern area, eight full courses were run. Other churches, with some degree of success in both the country and the city, have also

Now reflecting back on that experience, Michael Bennett concludes that six stages, under the two broad heads of **Preparation** and **Delivery** are needed in a church based evangelism programme. Preparation: recruitment, training, selection of target group — in all these E.E. can prove useful. Delivery: method of presentation, gospel content, follow-up - supplied by the Christianity

In the parish of Caringbah, Michael used three measures of "success" effective communication of the gospel to non-christians, professions of conversion, integration into the local church. Effective unication with those who did the members and their friends were the most productive for professed conversion The surprising observation was that very few of the rank-outsiders who made professions and went on with the followup studies joined the local church!

It is the non-movement of converted rank-outsiders to the institutional church which is seen as his biggest problem. "It often seems easier to bring people to Christ than to Church", Michael

To overcome this problem he is currently working on a second version of Christianity Explained based more on one to one than a group structure. Already the signs are encouraging in parishio involvement, genuine converts, and better church integration.

"This problem is less than a year old, merging", said Michael.

#### **Congregational Readiness**

Both Brian King and Michael Bennet observe that congregations need to go through certain stages before their members are able to generate a successful and on-going programme of evangelism. There must be a firm base of converted people who have a spiritual desire and sufficient relational gifts for the work. The minister must give definite leadership, conducting an effective programme of on the job training. Further, the church itself needs to be able to relate to new converts and enfold them into a family network of relationships. Hence, certain elementary forms of biblical understanding and caring relationships need to exist; and the congregation needs to be gently persuaded as to the appropriateness of

"Motivation, confidence, and christian love need to be present", said Brian.

Neither man has had any direct help from the diocese in the matter of parish evangelism, although Michael has had verbal encouragement.

Neil Flower of Soldiers Memorial Church Cabramatta in the south-western area of Sydney is another minister who has worked up his own evangelistic

The basic philosophy has been to train all congregational members in a wide number of evangelistic skills. A typical training group is not only motivated for the job and taught the content of the gospel, but also introduced to a variety of methods — scripture distribution placement of literature stands in strategic community locations, lending simple evangelistic cassettes to friends and

designed for home use, dialogue meetings, counsellor training, and others. Practical training is by means of role plays, structured gospel presentations like Two Ways to Live, observation of home visitations, and completing step-wise assignments in the surrounding community — leaflet drops, seeking permission to place literature stands in doctor's surgeries, and so on.

The aim is to allow each church member to find an appropriate level of competence at which they can engage in the evangelistic task. A smaller number of suitably gifted christians, approximately 10% of the class, go on to be involved in 10% of the class, go on to be in visitation evangelism. About 50% of any training group are practically involved in some form of gospel outreach by the end of course.

#### Ethnic Work

Arising from the mixed ethnic make-up of Cabramatta, the church also has two full time ministers for the Chinese congregation. The diocese, through its Mission Society, pays the full salary of one of these workers. This ministry, through visitation, Sunday and language schools, and social contacts is pr

are the general apathy of God's people and the high turnover of residents in Cabramatta. The average yearly turnove of parishioners is about 15-40%. This has meant that in some years Neil has had to start the training course from scratch. However, it is clear that not only are about 25% of his present congregations there through conversion, but these new christians also acurately mirror the ethnic and socio-economic spread of the area.

#### Inner City

In the square mile surrounding St. Michael's Flinders Street there live 12,000 people of whom only a quarter are of Anglo-Saxon and Celtic descent. This segment of the population has three major subgroupings — the single unemployed, about 1,000 pensioners living in Housing Commission units, and "trendy" young business and professional people. The rich live next to the poor. The area is so socially and economically deprived that the Home Mission Society pays for a full time worker to run a drop-in centre in the

The Sunday congregation averages 30 people. Ron Johnson, the minister, car Continued next page



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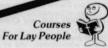
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EVANGELISM contd .

lose 50% of his congregation in 2 months. Beside that statistic, the average annual turnover of 75% looks quite modest! At the present time 5t. Michael's is a young congregation (average age 28 years) primarily made up of singles, but representing the full socio-economic and educational range.

In this atypical Anglican parish Ron Johnson has been using Evangelism Explosion for four years. The participants in the programmes have always reflected the real make-up of the congregation. Currently, five teams are involved in weekly visitation. Ron, as with Brian and Michael, finds that several visits are needed to effectively communicate the gospel.

Besides the transient nature of the suburb, the major problem at St. Michael's is not of finding enough visits, and certainly not of being welcomed back, but the need to constantly show team members that they are adequate for the task and can cope with the learning involved. As these feelings of inadequacy are overcome, Ron has observed a near perfect successful completion of the course to the point that members undertake clear and self-initiated verbalisations of the gospel with non-christians. He estimates that about 50% continue to do so after the programme is finished.

#### **Orange Boxes**

All stratas of the surrounding English speaking society are being reached. Some conversations have been conducted while sitting on orange crates. But for all that receptivity, the work requires a patient long-term commitment. Often, christians have to be taught how to develop friendships and caring relationships. Much of the total ministry at Flinders Street involves "pre-evangelism". And Ron, like Michael, has found difficulties with transfering some converts from the home to church. To alleviate the pastoral problem this raised, groups of three or four have met informally for prayer, bible study and mutual encouragement.

Ron says that for a congregation to have an on-going programme of evangelism it needs, "a core committed to an inner-city ministry and an inner city way of life — to see it as a call from God, not just a stopover on a secular journey."

Further, Ron stresses, "Most members of most churches need to get their priorities right — a full appreciation of the Holiness of God, the utter sinfulness of man, and the awesome message of the Cross. When we understand what it cost God to forgive us, and that he has called us to declare that great message, then we must stand challenged to on-going evangulism."

#### Dept. of Evangelism

What the diocesan Department of Evangelism does is related to the gifts of its evangelists. Currently the department supplies evangelists for public forums, a few dialogue meetings, work amongst the business community in the city, and assistance in the organisation and running of regional outreaches. There is an ethnic evangelist attached to the department who works in the Italian communities.

With respect to work in the context of the local church, the Dept. is thinking more closely about stimulating parish evangelism. Cassettes and literature on "how to preach evangelistically" will be available soon. It continues to train both ministers and laypeople in the Two Ways to Live method of evangelism; although over the four years of this centralised operation it has not measured the rate of transfer into the practical suburban and office situation. Further, lacking a survey, the department is unable to state to what extent its sees the task of evangelism being fulfilled in Sydney.

One of the department's major priorities is teaching church groups just "what is the gospel". Outside of Sydney, John Chapman, their chief missioner, has trained clergy and lay people in evangelistic skills in Armidale and Grafton and conducted missions in Adelaide, Perth, Melbourne and overseas.

#### Sources of Ideas

Amongst the parish men we interviewed the sources of their evangelistic ideas are widespread. Apart from the predominance of Evangelism Explosion, stimulation comes from the Fuller School of Mission, the Lay Institute for Evangelism, the Sydney Diocesan Department of Evangelism, World Home Bible League, Australian Baptist Department of Evangelism, various books, the ministers themselves, and of course, conversations with like-minded colleagues.

Not surprisingly, given the passionate commitment these men have to the task, the input of ideas and practical schemes is fairly constant and with a palpable readiness for more of the same.

#### Strategy

Several points stand out. There is successful evangelism going on in the city. The work is hard and requires constant and intelligent application.

Although a centralised diocesan "takeover" of parish evangelism would be unreal, some stimulation, especially for men in difficult or hide-bound situations, might prove useful. What would be helpful are seminars, resource gathering, informed analysis of methods, trends and needs, Maybe a strategy is needed.

Certainly, the prospect of one or all three of the large city churches given over to full time evangelistic preaching, teaching and outreach amongst the hundreds of thousands who spend a large proportion of their waking hours in the business district excites the imagination. Then there is the need for some hard thinking about current problems — the busyness of christian people and its effect on their commitment to evangelism, changes in parishes and the ethnic constitution of Australia, home units, fast growing housing areas.

There is only one gospel of Jesus Christ, and it shouts out to be shared, for it is the power of God for salvation.

(The ACR wishes to thank all those who so freely gave their time and frankly shared their experiences and opinions for our benefit.)

The next article in this series will be on Education.

#### DIRECTOR OF COUNSELLING SERVICES

The Wesley Central Mission is seeking to appoint a person to the newly created postion of Director of Counselling Services, which includes — LIFE LINE (SYDNEY), YOUTH LINE, CREDIT LINE, and ETHNIC LINE.

This key leadership position presents an excellent opportunity for a mature person with skills in administration, and an understanding of Christian counselling and pastoral relations, who is seeking to find challenge and fulfilment in this area of service by being able and willing to identify with the spirit and purpose of the Mission.

This position carries responsibility to the Mission, for leadership of the Sydney Life Line Movement and the work of these services through individual co-ordinators. The Director will be responsible for, the oversight of these co-ordinators, the professional counselling staff, training programmes for volunteers, and the general administrative oversight of the total work of life Line (Sydney) and its associated services. The position demands that the applicant be a dedicated Christian. This dedication will be evidenced by an active involvement in the Christian church

A salary commensurate with the responsibilities of this important position will be negotiated. An attractive superannuation scheme is available.

Applications in writing, setting out a brief resume of experience and qualifications should be addressed to:



Rev. P.K. Davis, Deputy Superintendent, Vesley Central Mission, 210 Pitt Street,



## Great Achievements from Listening

Listening is the foundation of both development and change, says the special advisor on women's isues and healthcare for World Vision International.



Helen Eversole Photo: World Vision

Helena Eversole, a member of the Anglican Church, was in Australia as a keynote speaker at a conference exploring the role women play in development programs. She also led a number of sessions with members of World Vision International Clubs, a grassroots group of women around Australia. "Listening is very important", insists Helena Eversole, "because it forces the person talking to struggle with the reality of their life.

"When we ask people questions about themselves we force them to think through who they are, what their convictions are and where they stand on issues."

Helena Eversole believes that women perpetuate the cycle of poverty, because they are generally the poorest members of the community. They have children at a very early age, thereby losing most opportunities to further their education and to learn particular skills. Often their husband is under - or unemployed so the woman is forced to find work that requires little formal training. The children go with her and that frequently prevents them having a chance of a decent education. And so the cycle goes on.

So much of Helena Eversole's time is spent with the poor, sitting with them listening to their stories and sharing their ambitions

In health care Helena believes agencies and missionaires usually take the easy way out.

"Sometimes it is simpler to set up a hospital or clinic in a village, rather than sit with the community and work throug the issues, empowering the poor to take control over their lives and become aware of their problems and then do something about it", remarks Helena Eversole.

## Churchman Ab rival to be Mi launched Ro

The Break-Away editorial board of the old 'Churchman' magazine are to launch a new theological journal, it was announced last week.

The board were replaced by the Church Society council earlier in the year for taking the Society's journal too far to the 'left' of evangelical theology.

At the beginning of this month a highpowered working party agreed that a rival magazine, produced by members of the sacked board should be set up, hopefully in the new year.

## Alcohol awareness week

The N.S.W. Temperance Alliance has announced that September 11th to 18th is Alcohol Awareness Week in N.S.W. They are encouraging Churches to participate by providing outline sermons for preachers to use.

The N.S.W. Temperance Alliance also has deputation speakers available throughout the year. Their General Secretary, Robert Bowden, is concerned that increasing alcoholism is occurring throughout the world.

Chuck Colson contd ...

of Bolivia; Mrs. Evelyn Christensen (USA); Roger Riaenda (Philippines); Aradon Tedla (Ethiopia) and a former inmate of a jail in Thailand, Rita Nightingale.

Chuck Colson plans to visit the Derry Prison, a Roman Catholic stronghold, and Bangor Prison, a Protestant stronghold!

The theme, based on II Corinthians 5:16, speaks of "God, reconciling the world to Himself in Christ".

This historic meeting in Belfast could have a significant place, in the life of the Church, to do just that.

Ramon Williams

## Aboriginal Ministry in Rockhampton

The Anglican Diocese of Rockhampton has asked a specialist consultant to help it determine the future direction of its ministry with aboriginal and islander people. The Rev. Fred Wandmaker, Secretary for Aboriginal Affairs of the Australian Board of Missions, a national agency of the Anglican Church, will visit the Diocese.

The Rev. Wandmaker will travel to

Duaringa, and spend the following day meeting with members of the aboriginal community at Woorabinda. For the remainder of the week he will be meeting with a variety of aboriginal and church agencies, including the Diocesan Council and the Anglican Council of Aborigines and Islanders of Central Queensland. Visits to Yumbah House, the Neville Bonner Hostel and Etna Creek Prison Farm are also planned. In addition, there will be opportunities for other groups and individuals to meet informally with the Rev. Wandmaker.

# Church grant rescues children-at-risk project

The Anglican Archbishop of Melbourne, Archbishop Robert Dann, has made a \$40,000 grant from Church trusts to "rescue" Beryl Booth Court from closure.

Beryl Booth Court in Berry Street, East Melbourne, operated by the Mission of St. James and St. John, has been for five years an intensive residential support and treatment centre for mothers with children at risk.

The Mission's Associate Director, lan Paxton, said today:

"Its closure was imminent because of the failure over the five years of Government departments to provide programmatic funding, despite the stated commitments of various governments to increase services in the child abuse area and to the most disadvantaged families."

## W.C.C. Assembly in Vancouver

The 6th W.C.C. Assembly was held in Vancouver. The Australian Church Record prints here a report of the Assembly without editorial comment at this stage. Many of the criticisms we have made in the past of the W.C.C. are underlined by reports from the Assembly. Our report is from the A.C.C. Information Officer.

#### **Assembly Opening**

Colourful ceremonies and solemn worship combined as 15,000 people took part in the opening events of the WCC Assembly on July 24. About 3,000 delegates and visitors gathered in the worship tent in a service that featured spirited singing in several languages, the music of several Pacific cultures and prayers in many languages. Opening the Assembly Dr. Potter said, "Our presence here is itself a sign of the unity God wills for all people. Let us now bear witness to our intention to live together."

#### Dr. Phillip Potter, General Secretary, WCC, reports to the Assembly

In his report to the WCC Assembly here in Vancouver, the General Secretary Dr. Phillip Potter said that, "At a time when the very survival of the human race is daily threatened, the Gospel of Reconciliation calls churches to take a clear and unequivocal stand for God's will for peace and justice."



Archbishop John Grindrod

He said: "The world will be watching us to know whether we will meet the test of being truly a house of living stones, built on the rock of faith in God who wills peace for all, and the rights of all to be fully themselves whatever their creed or sex or race and class or nation."

Potter warned delegates of the temptation to become overwhelmed with the dangers facing the world: "Some may be tempted to adopt an attitude of resignation as though all that is necessary is that we keep the faith and let the world go up in flames — an attitude which often goes with accommodation with the deathly military policies of the powers. Many will be impatient that we are not doing enough and urgently enough to proclaim the Gospel to the world, or to work for peace and justice for all, or to achieve the unity of the churches. We are called to be steadfast in faith, and we will not shrink from speaking and acting boldly in hope and love," the WCC

#### **Grindrod Intervention**

In the first business session, four speakers, from churches which have Bishops, mildly took the WCC General Secretary Dr. Philip Potter, to task for a remark he had made in his report about the way in which some Church leaders express their ecclesiastical authority. The first to speak was the Anglican Primate of Australia The Most Rev. John Grindrod of Brisbane, who pointed out that Dr. Potter's phrase "the heresy of magisterial authority" could be taken as an attack on the ordained ministry of some of the WCC's member churches. He also put in a word for the Faith and Order Commission of the Council. He said that it was "of fundamental importance" that its faith and order work have enough financial resources. He was joined in his response to Dr. Potter by three Orthodox representatives. Replying the General

Secretary said that his purpose had not been to deny the historical ministry. He said it was a plea for a "listening, humble ministry, which exercises its authority in the way Jesus did". This ministry he said had finally taken Jesus to the Cross.

#### Archbishop Ted Scott, Anglican Primate of Canada and Moderator of the WCC

In his report, Archbishop Scott said that the Vancouver Assembly is happening at the end of an era during which the current two ideologies — those of Communism and Capitalism — may well be bankrupt.

He told the opening Plenary that while each of the competing systems has achieved the "almost incredible", neither can any longer satisfy the deepest human aspirations.

Scott, completing his term of Moderator of the WCC Central Committee which governs the international ecumenical body between assemblies, remarked that Christians have often accommodated themselves to the cultural values enshrined in the systems, instead of critiquing them from a Christian perspective.

He said that only by forming a new vision, based on Jesus as a life giver could Christians help the world to break out of the cultural captivity that has dominated and polarised it during the lifetime of the WCC.

#### Dr. Allen Boesak

One of the most vocal speakers at the Assembly and one who has attracted much public attention is Dr. Allen Boesak, aged 37 and President of the World Alliance of Reformed Churches. He is a theologian and leader of the NG Sendingkerk Church — A Missionary Church for coloured in South Africa. He is also a member of the Executive Committee of the South African Council of Churches. As a coloured, he does not have the vote in his own country.

Speaking to the opening plenary session of the Assembly he said, that increasing church opposition to the worldwide nuclear arms race could lead the ecumenical movement to create an "ideology of oppression" that will be used to justify justice.

He said "many Christians in the Third World are concerned that the issue of peace will be separated from the issue of justice making peace primarily a North Atlantic concern, while deprivation and injustice, particularly in Third World countries are ignored".

#### "Good News" — for the Materially Poor or the Spiritually Poor?

Whether God's "Good News" is meant for the materially poor or the spiritually poor was debated by two well-known African preachers before 2,500 people here. The session was the first of three public forums sponsored by the Local Planning Committee in connection with the Sixth Assembly of the World Council of Churches.

Ugandan Anglican Bishop Festo Kivengere, exiled from his country during Idi Amin's reign, and South African theologian Allen Boesak, outspoken critic of his country's apartheid policies, presented differing interpretations of the Biblical injunctions in Luke 4 to preach "Good news to the poor" and to set free the oppressed.

"Jesus dealt with the whole person,"
Kivengere said, by "poor", he meant not
only material poverty but "the poverty of
those whose material needs are more
than amply met . . . those with an
emptiness in the midst of plenty"

Boesak told the crowd, "My problem with the Bishop's presentation is that the Gospel never comes to us hanging in the air. The Gospel comes to us in the situation in which we live, struggle and

Continued back page

# What a World

## Caring For The Neediest II

Last issue I wrote about two needy groups in society, the terminally ill and the mentally handicapped. I asserted that the quality of a society can be measured by its care, or the lack of it, for its most helpless and vulnerable members.

Two more groups come to mind as tests of our compassion and integrity—tests which we are tending to fail. The most threatened group of human beings of all in Australian society are those not yet born. Statistically, there is no more dangerous place for a child to be than in its mother's womb.

#### The Unborn

It saddens me to hear of an expected out-of-wedlock baby, but where its conception has been an unplanned "accident", I thank God that the mother concerned has resisted the "easy" abortion option. She goes up in my estimation. I still deplore the virtual abandoment of the adoption option — for all the sadness and trauma involved in giving up a baby, it is an infinitely more ethical solution than the casual disposal of an unwanted life by abortion.

#### Methods of Disposal

Perhaps we need to look behind the euphemisms of termination of pregnancy to the techniques involved. The two most often used for abortions in the first three months are Dilation and Curettage (D & C) and Vacuum Aspiration, a newer method. In the first the cervix is dilated and a sharp instrument, the curette, is inserted into the womb to slice the foetus and its placenta up into small pieces and scrape them away. The vacuum method involves connecting to the neck of the womb a powerful suction machine, which tears the baby into small pieces (quite recognisably human from about eight weeks), and sucks them out through a tube.

After the first three months, abortions are discourged as being increasingly dangerous for the mother. Methods then favoured are saline abortions (scalding the baby to death in a strong salt solution), prostaglandins (injecting hormons inducing premature labour which can deliver a live baby that is then left to die) and hysterotomy (the same procedure as Caesarean section, except that the baby is allowed to die of neelect).

I make no apology for bluntness here. To write of the reality of abortion is more honest than to use the euphemisms that seek to conceal what really happens. And Lesley Hicks

a rough and possibly underestimated figure is that some 80,000 potential Australians are disposed of annually by one of these methods, whether legally or

#### Counter Measures

Of course, simply to make it a subject of single-issue politics, or to picket a clinic and harass the women visiting it, does not really begin to solve the problem. Genuine pregnancy help services however, are a positive and valuable approach. Law changes and education of one kind have largely moulded public opinion into acceptance of the slaughter; perhaps education of another kind could help swing back the pendulum. More important is the need for a swing against sexual permissiveness. There are some signs of a fear-generated swing caused by the epidemics of venereal diseases like herpes and AIDS. But most crucial of all is the need for profound, widespread repentance and a turning to God. Our moral disorders and family disintegration go so deep that only Christ can restore us.

#### **AIDS Victims**

A further hurt, vulnerable group of a very different kind comes to mind. Recent articles in magazines Newsweek (April) and Time (July 4) have focussed on the fear and despair caused in the male homosexual subculture of America by the AIDS (Acquired Immune Deficiency Syndrome) epidemic.

Time reports that by the end of June 1983, the U.S. had had 1641 known cases, of which 644 had died, in the two years since the syndrome was identified — an average of 165 new cases per month. Elsewhere, 122 cases had been diagnosed in 17 other countries, including Australia. So far 75.9% of the victims in the U.S. have been active homosexual men, mostly quite young. Other groups at some risk are intravenous drug users, immigrants from Haiti, and haemophiliacs dependent on blood transfusions.

The cry of the AIDS victims and of others in the high risk groups, especially promiscuous, self-proclaimed homosexuals, is that they are now being treated like lepers. Jesus loved and touched and healed both the literal and the moral lepers of his day. Although society may need to protect itself from AIDS by some drastic public health measures, on the level of care for the sick and despairing, Christians, as his followers should be in the forefront.

#### DIRECTOR OF CHILD AND FAMILY CARE

The Wesley Central Mission is seeking to appoint a Director for its Child and Family Care Division. For 90 years, the Mission has provided out-of-home care for children in need. In recent years, new programmes have been developed in foster care and knowless young people. Major research has recently been undertaken to determine the future direction of these programmes, and an exciting plan of development is now under way. This will include the development of new family support services, and other innovative programmes.

programmes.

This key position presents an excellent opportunity for a mature person with skills in social welfare administration experience in the child care field, an ability to liaise with Government at a senior level, and who has a desire to be involved in an area of Christian service by being able and willing to identify the spirit and purpose of the Mission and its Dalmar Child and Family Care Division.

The Director will be responsible to the General Manager of the Mission for the total work undertaken by this Division. This includes oversight of professional welfare staff, development of new caring programmes, staff training, financial control, and deputation and public relations activities.

A salary commensurate with the responsibilities of this important position will be negotiated.

Family accommodation and the opportunity to participate in a generous supperannuation

Family accommodation and the opportunity to participate in a generous supperannuation scheme are available. The successful applicant would be expected to commence duties by the 1st October 1983, or sooner.

1983, or sooner.

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Rev. T. J. H. Littleton has been licensed as

Rev. W. J. Ogle has been licensed as Locum Tenens of the Parish of Toorak Gardens from 7th August, 1983.

Charge of St. Margaret's, Darlington on 26th

Rev. A. J. Taylor will be inducted as Rector of St. Theodore's, Toorak Gardens on 25th

St. Barnabas', Croydon with St. Edward's Kilkenny and the Church of the Good

Letters contd.

cause is weakened by such writing. Canon law and desuetude and common courtesy are complete mysteries to the writer of this dreadful editorial.

#### Craddock and Teenagers

Dear Sir,
May I, through your columns, thank Mr.
Craddock for his articles on Teenagers.
Reading them, it occurred to me that other
readers who found them of particular interest
may be helped by a Conference being
arranged by The Mothers' Union on Friday,
30th September, 1983, at St. Thomas' Anglican
Church, Coronation Pde, Enfield. Speakers will
be Mrs. Joyce Bragg — "Let's Explore — Is the
Family an Impossible Dream" and Mrs. Annie
Hickson, a lecturer on Child Care, — "Drugs
and You" The film "Crisis in the Home" (James
Dobson, Billy Graham) will also be shown. The
Programme commences at 10.30 a.m. and Programme commences at 10.30 a.m. and should be interesting and helpful to all women striving to build strong, loving family

Yours faithfully, Publicity Officer The Mothers' Union.

#### **Abortion and Protestants**

It was most encouraging to read the statement from the General Synod in England opposing abortion and calling on the government to amend the Abortion Act 1967. The motion passed stated that "all human life including that developing in the womb was created by God in his own image and was therefore, to be nutrued, supported and

For over 12 years I have been deeply involved with pro-life groups and have been greatly saddened by the lack of interest and support from fellow protestants. There have of course been one or two statements from the Anglican Church in Australia (Sydney Diocese) e.g. Synod Committee Report on Abortion 1970 and a motion passed by the Synod of the Diocese of Sydney, 1981. By and large though it has been left to Catholics to maintain a firm stand on this issue which as Mr. O'Brien from Chelmsford Diocese said when moving his original motion, "is possibly the most pressing moral issue of our day".

Some of the consequences of accepting the right to destroy those yet unborn can be seen only too clearly in the view that abortion is simply a form of contraception, in the growing call for infanticide, euthanasia and the possibility of eugenic genetic engineering.

Genesis which would welcome greater involvement from all Christians and others

As the Secretary of Foundation Genesis, a fairly new Pro-Life Research and Information Centre, I would be delighted to have more fellow Anglicans join us. Enquiries can be made to P.O. Box 554, Strathfield, N.S.W., 2135,

# TO UNDERSTAND EACH OTHER

## Being Judgmental vs Being Concerned

in judgment upon each other. I have often written on this subject, especially insofar as careless and unloving judgmental attitudes can jeopardize family relationships. However, is it possible that sometimes, in our efforts to avoid being judgmental, we become weak and fail to take a stand on

The possibility of going from one extreme to another is all too real. For example, one Christian couple had had a very lengthy period of marital and family conflict which they wanted to end. The wife had been an extremely judgmental person. She had tried to mould her husband and children into a shape which made sense to her in the light of her own very rigid values. Her technique was to belittle the person and to arouse great feelings of guilt surrounding any failures m to her expectation

Sometimes her values were reasonable, but her methods produced unhelpful and unreasonable emotional turmoil. furthermore, her tactics tended only to produce a superficial conformity from the other family members. They obeyed out of fear and as a result of emotiona coercion, not out of understanding, belief or respect for the values involved.

Eventually she gained some insight into her behaviour and she made an

outstanding effort to change her ways. She stopped being judgmental and she no longer expressed her viewpoint. She aimed to be tolerant and patient. She went from one unhelpful extreme to

Her new attitude could not be fathomed by the rest of the family. At first they were suspicious, but this turned to dismay. She gave the impression of having given up on them. It was as if she had got tired of coercing them and had decided to let them have their freedom What puzzled and hurt them was that it appeared that she didn't care anymore and even that she had abandoned all her The family were relieved that Mum had

stopped being judgmental and emotionally aggressive, but she had appeared to give up on them and this hurt them. The children, especially, could not understand their mother's lack of guidance in areas which had previously been helpful. It was clear that not all of the mother's behaviour had been judgmental and destructive. On the contrary, there was no doubt that she loved her family and many times this had expressed itself in lovingly presented teaching and guidance coming from an older and wiser parent.

What the mother needed to do was to assess her attitudes and behaviours

between the judgmental and unhelpful compared to the objectively valid and helpful areas of attitude and behaviour. In order to stop being judgmental and coercive she did not have to become a person without a viewpoint. She needed to check out her viewpoints. She needed to reconsider the means of asserting that viewpoint. She needed to recognize the difference between constructively questioning a behaviour or activity and destructively attacking the person who engages in them.

There are many Biblical precedents for this kind of assertiveness which is motivated by loving concern. Consider these two examples. In the first case, when writing to Timothy, Paul is very frank about his attitude towards Alexander the metalworker who is described as having done Paul a great deal of harm. Paul has chosen to say something about this rather than remain silent. His reason? He is concerned for Timothy: "Be on your guard against him, because he strongly opposed our message." (II Timothy 4:14-15).

Paul has a viewpoint and is prepared to express it and there is a good reason for doing so. There is little to be gained and much to be lost by indulging in an unrealistically generous and tolerant attitude. However, note that Paul is not being judgmental and that he avoids the temptation to take vengeance into his

own hands. He states in verse 14 that epayment is a matter for the Lord.

The second example involves Christians' concern for providing loving correction of a fellow Christian who appears to be in error. In Acts 18-19 Luke describes the work of Apollos, a learned Jew with a "thorough knowledge of the Scriptures", who "had been instructed in the way of the Lord" and who "spoke with great fervor and taught about Jesus accurately, though he knew only the baptism of John". (Acts 18:24-25).

Two Christians in Ephesus heard him message. Priscilla and Aquila were sufficiently concerned for the gospel and for Apollos that they took the trouble to share their viewpoint with him. "They invited him to their home and explaine to him the way of God more adequately.

The attitude of Priscilla and Aquila was one characterized by love and firmne They wanted to be honest as well as hospitable. They could have remained silent out of a desire to be encouraging and in order to avoid being judgmental. But silence in this case would not have been constructive. To carefully share one's viewpoint in love, out of a concern for the truth and for the person, is not to become involved in unloving judgmentality and emotional coercion.

## Book Reviews The Everlasting God

## D. Broughton Knox Evangelical Press, pp 128

This book gives the lie to our usual

assumption that a book of doctrine.

especially the doctrine of God, will be either so profound and deep that no-one can understand it or else so predictable and over simplistic to be a waste of time.

The Everlasting God certainly covers a very wide field in a very short space. In just over one hundred pages Knox deals with how we know God, God's goodnes power and wisdom, the relationships of the Trinity, the depths of the work of Christ and the doctrine of election. The language and style of writing are simple and straightforward. Yet there is little that is predictable or over simplistic about his thoughtful and often moving treatment of such important issues. In fact the rather plain presentation of the book, the absence in the main of reference to other works and authors and the lack of an index may all have the unfortunate effect of restricting its usefulness and hiding the original and seminal thoughts the book

#### Personal Relationships — the most real thing there is

The chapter on the Trinity argues strongly that the doctrine of the Trinity is "the foundation of the Christian religion". It is a truth known only from God's revelation — though I'm sure there's an element of overstatement in Knox's statement that "Knowledge of the trinitarian nature of God is only attained and understood if every word of scripture is accepted as given by God's Spirit so that every word is given its full place in

It is in discussing the significance of the doctrine that Knox shines. The Trinity is the glory of Christianity because "it tell us that the ultimate reality is personal relationships". The centrality of personal relationships runs through the whole book. It is founded in the triune God because he is a God who "has relationships within himself" and so we learn that "the value of relationships ultimately belongs to reality in its most absolute form." In fact Knox states The character of all true relationships is

"other-person-centredness", a term Knox uses to explicate the relationship of the Father with the Son and the Spirit. It is therefore the key to all our relationship theory which contradicts this reality (of other-person-centredness) will certainly be running into the shallows."

#### Healthy Corrective to Popular **Imbalances**

Knox has much more to say on Trinity His treatment of the unity and distinctiveness of the Father. Son and evangelism, to play off the kind Son against the distant and threatening Father or to speak about the lordship and divinity of Christ as if the Father had retired in favour of his Son. Knox writes "The Father dwells in the Son and does the work that the Son does and at the same time the Son dwells in the bos shows him", and again "Jesus cannot be called Lord apart from the Trinity." On the Holy Spirit, Knox shows that as the Father and Son are welded through the Spirit so now are we to each other and them, "The Spirit is the bond between Father and Son and between God and the believer, for the Spirit is the glory and the love. The Spirit's presence is the presence of Christ and the presence of love." There is much more under the general heading of Trinity, especially the work of the Spirit, the image of God in man and order in relationships which has some important implications for how we understand and express headship in family and

#### Jesus — the faithful example

congregational life.

Knox's treatment of the person and great deal is made of the example of esus. Jesus' example and command to seek the kingdom of God, not food and clothing is, according to Knox "the one which is most consistently and flagrantly disobeyed by Christians in our society." He has strong words for materialism disguised as seeking the advantages of our family. It's Jesus' faith however which is the most important example. Jesus lived by faith . Following D. W. B. Robinson and others Knox believes w

should translate the phrase "the faith of Christ" of Galatians 3:22, Philippians 3:9 and Romans 3:22 not as our faith in Christ but lesus Christ's own faithfulness. So it is we are saved by Christ's faithfulness to death. Our faith is that which we "in response exercise towards him". Against those who deny that Jesus had faith because he already knew everything,



Lord's knowledge was by the Father's will imited and so "there was room for faith" wonder if he has gone far enough. The assumption that faith can only exist because of incomplete knowledge should be itself challenged, especially in light of the reformers' insistence that faith was knowledge, not its substitute. Does not the Son always live by faith in the Father in the eternity of the Godhead?

Thus Jesus' faith and obedience are our example. "It is wonderful to think that by exercising faith in Christ we are walking in the footsteps of our Saviour."

#### The unlimited work of the Cross

However there is also an important important to recognise and maintain the distinction between formal obedience to God — a duty we share equally with Christ - and the material obedience of Christ which was unique to him." Knox goes into some detail outlining Christ's special and unlimited work on the cross. In this way lesus achieved what discharged every man's obligation to keep the law. He bore every man's

penalty of separation from God. He overcame and bound every man's ene the devil. The redemption our Lord achieved on Calvary was unlimited with regard to humanity; He took every man's nature; He underwent every man's curse; He fulfilled every man's obligation; He overcame every man's enemy. There is no limit in the provision of forgiveness which Jesus achieved at Calvary. All the children of Adam may share it if they call upon the name of the Lord."

#### God's Feeling. Human Freewill

Other themes and issues could well be highlighted from this interesting and at times quite moving book. The principle that authority is derived from responsibility not simply power is applied even to God himself — as well as to the question who has authority with the congregation. In the matter of judgement we read "A gospel without tears because it is without judgement is not the gospel of the New Testament" God is impassible not in that he is without feelings but he

The thoughtful treatment of predestination and election is careful and lluminating, "Although our wills are free wills," he writes, "it is incorrect to say that they are independent wills over against God's will." The whole chapter is outstanding and will be a great help to Christians caught up in the complexities

I wasn't convinced that Knox's treatment of prophecy was adequate. Knox writes that "Prophecy is the only possible criterion for canonicity" (ie inclusion in "the rule" of Scripture). Yet the early church's criterion for the canon was more restrictive than simply including all extant prophecy. Can we not also then distinguish the normative writings (the canon) from whatever other inspired writings or utterances there may

Don't be fooled by this book. Although The Everlasting God looks simple and although you will come across the occasional overstatement, it is a most thoughtful and thought provoking work of theology. As one friend of mine put it, "He (Knox) has given us our agenda for years and years of thought and writing in

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6 - AUSTRALIAN CHURCH RECORD, AUGUST 22, 1983

Dr. Ted Painter of St. Alban's Anglican Church, Chairman N.S.W. F.O.L. Executive

Photo: Ramon Williams

The 10th Anniversary Members' Dinner celebrating the formation of the Festival of Light was held at Moore College ing Hall, Sydney.

Reports were given at the Dinner by Dr. Ted Painter, Chairman of the F.O.L. Executive, Mr. Alex Gilchrist, Secretary and Rev. the Hon. Fred Nile, M.L.C. N.S.W. Director and National Co-ordinator

Dr. Painter gave details of the Festival of Light activity and the growing support across Australia.

Dr. Painter requested prayer for the Defamation Case being brought by Mr. George Petersen, M.L.A. against Rev. Fred Nile, M.L.C. arising from an A.B.C. pre-recorded interview on 26th March, 1981. The Defamation Case was listed for the N.S.W. Supreme Court for Tuesday, 2nd August, but has now been adjourned to a future date to be announced. Mr. Nile referred to the many issues in

which the F.O.L. had been fully involved, e.g. Family Law Act, T.V. Standards and films, video-cassettes, abortion, euthanasia, family life, drugs, women's issues, pornography, prostitution, homosexuality, AIDS, marriage and divorce, child abuse, child-exploitation, road safety, casinos and organised crime,

Dr. Whitehall said it was hypocritical for Christians in Australia to support the communist New People's Army in the Philippines which was brutally killing Baptist Christian pastors and Catholic

Dr. Whitehall warned Christians against communist manipulation and annou plans for future Seminars to spell out these issues in detail.

## Dr. Knox visits Perth

Canon Dr. Broughton Knox is to go to Perth in August at the invitation of St. Matthew's School of Christian Ministry to speak at its 1983 Spring School of

Dr. Knox has been Principal of Moore Theological College, Sydney for 25 years, where he teaches Christian Theology. He is author of "The Doctrine of Faith in the Reign of Henry VIII", "The Thirty-nine Articles" and recently, "The Everlasting

He is to give three public lectures on the theme "Christ and Creation" on August 22, 23 and 24, at 8.00 pm at St. Matthew's Church Shorter B. Matthew's Church, Shenton Park, and will speak at a residential weekend at Jarrahdale on the theme "The Goodness of God" on August 26-28.

His teaching at the weekend and in the lectures is aimed at those who have leadership and teaching roles in the churches, Youth leaders, pastoral assistants, Sunday School leaders, etc.

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**New Bishop of Bunbury** is chosen

The new Bishop of Bunbury will be Hamish Jamieson, who has been Bishop of Carpentaria for the past nine years.

Bishop lamieson, 51, was elected by a special Synod last month. No announcement was made until he had accepted the post.

Speaking immediately after his acceptance, Bishop Jamieson said he 'hadn't the faintest idea" what Bunbury Diocese was like.

"I will be bringing a completely fresh eye to it," he said. "In some ways that's

He expects to take up the position in

Bishop Jamieson said his first reaction to being offered the Bunbury post was horror... because it forced him to make a difficult decision.

"I am very committed to Carpentaria, volved. It meant leaving all of that, which in some ways I don't want to

thought about it and prayed about it, it seemed quite clear that this was what God wanted."

He said that Carpentaria, in the far north of Queensland, was a missionary diocese with an emphasis on evangelism of teaching and training to bring together Christ's family.

He had been working in a tense

Bishop Jamieson saw his own strengths as "teaching and preaching in a pastoral type of ministry of Christ's leadership."

"I see my ministry as being essentially a personal one, rather than a programmy oriented one. Programmes horrify me."

Bishop Jamieson and his wife Ellice have three children aged 20, 19, and 17.

Anglican Messenge

## Another **Church Alive** Conference

Canon Dudley Foord has announced the 6th Annual Conference at Christ Church St. Ives to equip Ministers and Lay Leaders. It will be held on 21st-25th October, 1983.

Speakers at the Conference include Bishop Ken Short and Jim Edson.

Those participating spend four days learning and participating in a programme designed to develop a living, healthy church.

Religion in Schools contd . . .

3. Could the Minister comment on why G.R.E. is being delayed?

In the comments received from the community on the Report, more concern was expressed about the mendations relating to G.R.E. than to those relating to S.R.E. As well as individuals, a number of large, representative bodies associated with Education expressed serious reservations about issues relating to G.R.E. and it is obvious that working towards community consensus on G.R.E. will be more difficult than in the case of S.R.E. I believe that it will be more productive to deal first with the S.R.E. recommendations before turning to the G.R.E. issues.

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MARANATHA!

## **Amazing Grace**

This is the title of the well known hymrohymore tune and words have become popular in recent years.

John Newton lived in the 18th century He had a very varied life. His mother died when he was 7. Prior to that she had taught him much of the Bible and how to pray. He turned away from God and became very degraded in his behaviour whilst being involved in the African Slave Trade. He turned to Christ during a storm whilst at sea in his mid-twenties. A great change came over his life.

This hymn (just one of many which he wrote) describes the change —

"Amazing grace how sweet the

That saved a wretch like me I once was lost, but now am found T'was blind but now I see."

He was once wretched, lost and blind He did not know or care about God. But God, out of His great love, saved him. This salvation, Newton describes as 'amazing grace''. God's amazing kindness shown to him became the driving force of his life.

Why should God save him? Only because of His kindness. Newton knew that there was nothing good enough in him to merit God's kindness. But God, who is very kind, showed His love for Newton, by causing him to turn to Christ for forgiveness. God then enabled Newton, over his lifetime, to change from one who was disobedient to one who gladly obeyed Jesus as his Master.

This "amazing grace" is necessary for all of us if we are to be right with God, for in reality, although the exact details may be different to Newtons, we are in Gods sight, wretched, lost and blind.

What great benefits then follow and become ours. In life God will continue to work in us and change us. Newton once said "I am not what I ought to be, I am not what I wish to be. I am not what I hope to be, but by the grace of God, I am not what I was." Here is the key to changed behaviour.

And in death the Christian has great assurance, based upon the certainty of sins forgiven through Christ.

On his death bed at age 82 in 1807, he was reported as saying "I can never forget two things, first that I was a great sinner, and second that Jesus is a great Saviour."

respond to the word of God." He said, "We must apply the power of this word to the situation in which we live."



Recounting his own experiences of suffering, Kivengere said, "there are oppressions that are deeper and wider han physical suffering. There are oppressed people out of whom oppression of others is accelerated and exaggerated."

The Bishop said Christians must bring the good news of Jesus Christ to those who suffer from "deepseated poverty which makes people insensitive to the needs of their fellow human beings". Luke 4 mentions prisoners. "There are prisoners outside of the prison walls," Kivengere said, "and they are in a greater predicament than those behind walls. They are prisoners of greed, exploitation self-indulgence, discrimination

He also called upon those who are oppressed to forgive their oppressors. "Forgiveness," he said, "is Jesus' way of liberating the oppressed."

(We will conclude report next issue)

**SEPTEMBER 5, 1983** 



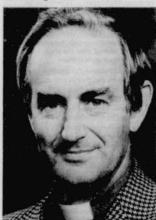
# The Australian CHURCH FIRST PUBLISHED IN 1880 RECORD

## EFAC Conference — A Low Key Success

Although it had been planned to pick up some of the unfinished business from the National Evangelical Anglican Congress in Melbourne 1981, the five day conference on the theme 'Creating Visions for Congregations' held from August 22-26 at Macquarie University was certainly not NEAC revisited. It was a much more low key affair attracting only 120 delegates from all around Australia, and lacking any of the fireworks or major statements of theology as seen in Melbourne.

Yet the conference was certainly a success in opening eyes and strengthening resolve for godly ministries. A tone of genuine trust and good will was evident throughout the ntire five somewhat exhausting days and many delegates left convinced of the value of such Australia-wide gatherings.

Five themes had been chosen; the Renewal of Spirituality, Communicating the Gospel, Mission and the Modern World, Patterns of Worship and Patterns of Ministry; and a Conference statement ummarizing some of the major points made was agreed to and issued.



#### Renewal of Spirituality: not yet an issue

The first day's rather disappointing papers on the topic of renewal of spirituality prevented the question from ever becoming an issue. Only Sir Marcus Loane's address during the evening Communion made much impact on the conference and stimulated further conterence and stimulated further thought. Sir Marcus turned his attention to some of the key elements of evangelical spirituality during the 1920's and 1930's and spoke very movingly of his concerns about the shallowness and lack of deep respect for God in our contemperation was relief. emporary evangelical practice. ugh essentially backward looking the Archbishop's paper at least put the cross of the Lord Jesus Christ and the character, love and holiness of God in the centre of spirituality in a way the two earlier papers on personal and corporate spiritual renewal hadn't. Rather, delegates had been given some familiar church growth principles and the justification for me styles of Christian counselling

#### Communication of the Gospel: A way of Persuading

Dr. Os Guinness from Oxford in his first major paper at the conference suggested that Christians had not even begun to communicate the gospel to very large sections of our society. Our energies and methods had been focussed on those closest to the church or already aware of their spiritual need. The challenge is communicating to the vast majority where indifference and complacency, Os Guinness put it "makes them tone deaf to the supernatural and colour blind to any difference between religions". The issue is not just one of effort, but of how to communicate to such people. Guinness argued for the return to what he called 'creative persuasion'. This involved much more than simple or direct statements of the gospel. As with the famous 'Peace

Child' by Don Richardson we need to penetrate the thinking of our culture to then find ways of challenging it from within. Using a phrase which sparked considerable interest and conversation Dr. Guinness urged delegates in a certain sense to "play the fool", to use stories, humour, plays, parallels and especially questions in opening the way for those who 'hold the truth in unrighteousness to turn around. Jesus' own parables, as well as the work of recent great Christian

Although Os Guinness talked about much more than technique, the conference itself didn't get far beyond thinking of methods of evangelism.

#### Mission and the Modern World: the Call for Reformation

The highlight of the conference was Guinness' analysis of the ways in which Modernity has brought us evangelicals to a point of serious worldliness and need for reformation. The modern world was one in which, as the conference statement puts it, "religious ideas and institutions have no place in the so-called central sections of society (secularisation), the Christian faith has been reduced to effecting people only in the private areas of their lives (privatisation), and in which there is such a bewildering range of choices in fundamental questions that comto any becomes difficult and superficial

Guinness went on to argue that thes pressures have had a devastating effect on the Church. 'Christian' life and behaviour have been deeply infiltrated by our society's values and style. The most dangerous element is that this threat of modernity is all-pervasive and insidious. It is not easily noticed or recognised. Throughout the conference Dr. Guinness was at pains to point out that some nor Christian sociologists could see how evangelicals were just following the trends of society and have even correctly predicted our present situation.

Dr. Guinness' contribution, and some of the very fine 'case studies' presented in the afternoon, led to writing of the part of the conference statement on the gospel and social concern. "We repudiate the limiting o

obedience and trust in the God and Father of our Lord Jesus Christ to the private areas of our lives, and commit ourselves to the painful task of living under His Lordship in all the spheres of life in which we are placed. We acknowledge the continual and pre-eminent call of our Lord to address and challenge our world with the true and living gospel. For some socio-economi groups in Australia, social concern is an indispensable partner with evangelism The Church's message is made more credible in the whole community by caring for people in need, and by disinterested engagement by Christians in public policies affecting the welfare of all Australians. We have become aware that some Christian social comment has just reflected the society's own ethical concerns and we commit ourselves to the hard task of being genuinely critical of adaption of the faith to current trends, be they radical or conservative."

#### Patterns of Worship: The Mission lewel?

Bishop David Penman of Melbourne presented a wideranging paper on patterns of worship and spoke of his own experience of flexible structures for



worship in a parish in New Zealand as well as of the centrality of worship in our being and redemption. From his talk and

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## Archbishop on Parents' Rights

Archbishop Donald Robinson has spoken out strongly against the issuing of Medicare identififcation cards to

Robinson said, "This high-handed action implements a policy adopted without any consultation with parents, and this by a government which professes a commitment to consultation and

"The introduction of this Medicare policy has not even awaited the publication of the Law Reform Commission report in which, as Mr.
Justice Kirby acknowledge, modifications have been made to the privacy proposals concerning 12-16 year olds as a result of unprecedented community response," h

Archbishop Robinson continued, "The Commonwealth Government will probably seek to justify its action as providing protection for teenagers from the restrictive moral standards and religious values of their parents. But the government cannot have it both ways. It cannot expect and depend upon parental reinforcement of social laws and at the same time cut across the authority of parents in respect of moral laws."

He continued, "When family life is supportive and contributes to the welfare of the community in areas of social behaviour, it must not be white-anted by bureaucratic interference. Parents have a right to expect the state to reinforce their authority, except if they are irresponsible or neglectful."

The Archbishop said, "I am confident that on this issue I speak not only for Anglicans or Christians in general, but also for all religious groups who value with equal sincerity the role of the family in maintaining behavioural standards in the community.

## **INSIDE**

This is the first of an occasional 12 page issue. We hope eventually to do this on a regular basis.

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## **Anglican Welfare**

A manifesto issued on Thursday 11 August from the National Anglican Welfare Conference has asked the Federal Government to develop a family impact model to evaluate the effect of current legislation and policies on

Bishop John Reid, an Assistant Bishop in the Sydney Diocese, was chairman of this first national conference, which brought together 80 delegates from 54 Anglican agencies. These agencies have a combined annual budget of \$66 million and provide welfare services to families, children and the aged.

The Manifesto called on individual Christians, local congregations and church welfare agencies to develop local initiatives to help the increasing numbers of disadvantaged Australians.

Canon Peter Hollingworth of the Brotherhood of St. Laurence, speaking on the interface between the Church and the community, said modern society puts pressure on the Church to specialise in the religious function alone. "The churches are finding it increasingly difficult to secure public legitimacy from the secular state," he said.

Canon Hollingworth said the Church must resist pressure to be kept out of public life, and called on the representatives of Church welfare agencies to engage in the public advocacy and social justice activity.

Dr. Adam Graycar of the University of New South Wales, speaking of the future of Australian Welfare, said, "the Australian Welfare State is faced with issues not of survival but of alliance. The 1980's and beyond will probably see a more unequal Australia with more people excluded from what we see as the nainstream of modern affluent industrial life.

"Tangible resources such as security payments can only be supplied by the Commonwealth Government, but effective services can be provided by organisations such as the Anglican agencies," he said.

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## Australian Response to **WCC Assembly**

Australian participants have expressed very buoyant reactions to the progress of the WCC Assembly in Vancouver. The Rev. Roly Busch of the Uniting Church in Queensland compared this Assembly with that in Uppsala. At the time, Asian churches were calling for an end to western paternalism, Paris was aflame with riots, Christians were sharply divided on the social issue worship and evangelism question, racism in the United States had peaked with the assasination of Martin Luther King and the world wondered whether the WCC would

"Today we have a degree of unity, ultimately expressed in the Baptism, Eucharist and Ministry document and the Lima Liturgy we celebrated that I never thought possible in my lifetime," said Rev. Busch. "Today, worship, justice and peace are seen as interrelated: Worship has always been an important part of the WCC Assembly, but this year, it took WCC Assembly, but this year it took place in a separate worship rather than the plenary hall. This, together with the carefully planned worship program has had a significant impact. "Here, we have experienced the whole people of God," said Jeane Skuse, General Secretary of the Australian Council of Churches.

Bishop Muston of the Anglican Church said that there is new hope. "For the first time in twenty years the unity question is at the top of the agenda," he commented

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