



Luther film completed

The long-awaited film on Martin Luther has been completed, reports *Neues Deutschland*, the East German Party daily. The 26 June article stated that East German television is to show the film in five parts next November, during the climax of the Luther celebrations.

In a recent interview published in *Kirche im Sozialismus* (The Church in Socialism), a West German periodical about church life in the GDR, Ulrich Thein who played the part of Luther in the film outlined some of the problems encountered in filming and explained the exhaustive preparations he himself had to make before acting the title role. Thein confesses to be only a nominal Lutheran who had, before 1981, only a man-in-the-street's knowledge of Luther's life and work, but with the advantage of starting without prejudices. Thein undertook an enormous amount of research to gain an idea of the many-sided character of the reformer.

The film confines itself to the ten years of Luther's life from 1517 to 1527. Inevitably the problem of disentangling fact from legend reared its head; much of the latter has been excluded, though the words, "Here I stand, I can do no other. God help me! Amen!" have been kept, despite scholarly doubts about their authenticity.

Ulrich Thein said in the interview that he was in favour of the revised attitude to Luther, and felt that the film put the relationship between Luther and Thomas Muntzer in the correct light. (Muntzer was another reformer of the same period who in 1525 actively supported the peasants' rebellion. He is a hero in GDR history. Ed.) The film, Thein insisted, was not a piece of propaganda or instructional material, nor was it to be thought of as an historical documentary. It belongs to the GDR's drama department, and this is its proper place.

Keston College

ACC to meet in Nigeria

LONDON (ACC) — The Secretary General of the Anglican Consultative Council, the Rev. Dr. Samuel Van Culin, has announced that the sixth meeting of the Anglican Consultative Council will be held in Nigeria, July 16-28, 1984.

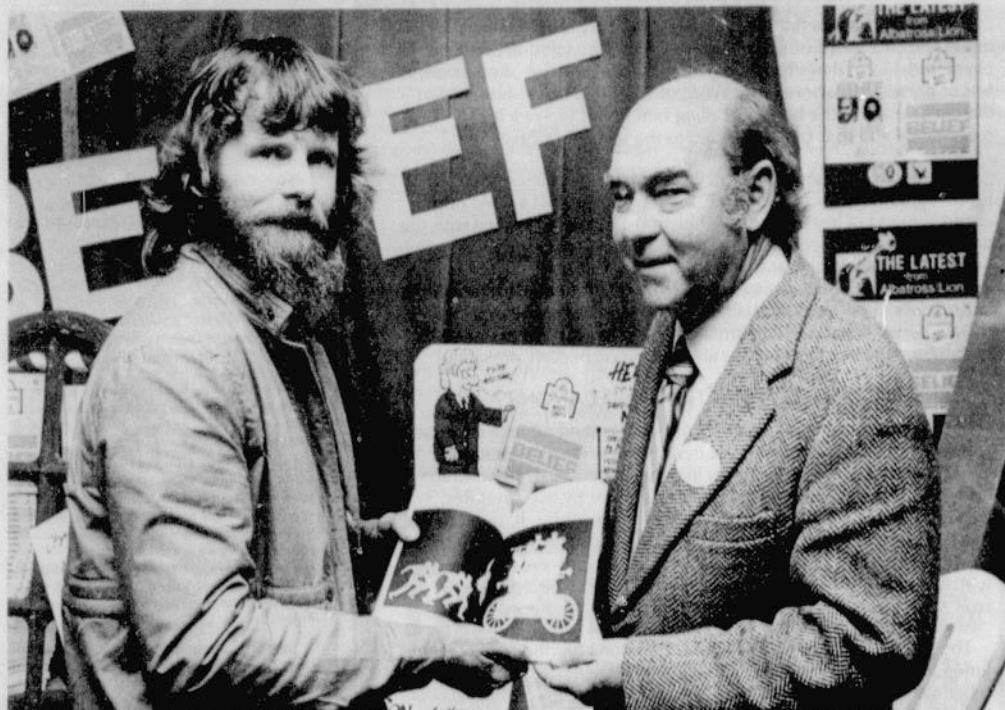
The Council, set up by the Lambeth Conference of 1968, brings together Bishops, Clergy and lay persons from the 27 Provinces of the Anglican Communion and the United Churches of the Indian sub-continent.

Its main tasks are: sharing information between the churches and co-ordinating common action; developing policies and initiatives for world mission; co-ordinating inter-Anglican ecumenical work and sharing ecumenical information; and promoting research and inquiry. It has a permanent secretariat based in London.

Previous meetings were held in Limuru (Kenya) 1971; Dublin (Ireland) 1973; Trinidad (1976); London, Ontario (Canada) 1979; and Newcastle upon Tyne (England) 1981.

The Archbishop of Canterbury is President of the Council. Chairman is Mr. John G. Denton, OBE (Australia). Vice Chairman is the Primus of Scotland, the Most Rev. Alastair I. M. Haggart.

New Australian Book Launched



Artist and author, of the same book, had never met before book launching!

Artist, David Miller, and author, the Reverend David Hewetson, with some of the illustrations that make their book, "Christianity made simple: Belief", so visually different.

An exciting new book by David Hewetson and David Miller was launched by Bishop E. D. Cameron in Sydney on July 15th. The book is part of a series called *Christianity Made Simple*. Its title is *Belief*.

Bishop Cameron launched the book calling it "compelling viewing", a reference to the use of illustrations and artwork as an integral part of the text. He also said, "we will all be grateful to have a book like this — there are very few books around to compete with this one — a unique presentation of Christian truth." He added, "it communicates with speed and ease."

David Hewetson is Rector of

Turramurra South in Sydney Diocese. A former missionary he has written a number of small books and booklets. He described this as an extremely labour intensive exercise. The original ideas were developed between him and the publisher, John Waterhouse of Albatross Books. David then worked on the text. After he and John were satisfied with it the material was sent to Victoria where David Miller began work on the illustrations.

David Miller has worked in advertising and now works independently from a treetop studio at his home. The aim in the artwork was, he said, "to find a visual language for David's words." He did this

by mixing styles — there are paper sculptures, old engravings, photographs and drawings.

The two Davids, although working so closely in the production of the book did not meet until the launching.

The first print run is 16,000 copies. 5,000 will stay in Australia, 1,000 in New Zealand and the rest will be released by Lion Publishers in England. I.V.P. will publish the book in the U.S.A. next month. A German edition is being considered and other foreign language editions are possibilities.

A review of the book appears on page 7.

Photo: Ramon Williams

Dean of Sydney announces evangelistic outreach

Writing in "Cathedral News" Dean Lance Shilton says:

"I am very pleased to announce that as a thanksgiving for the Restoration of the Cathedral, an evangelistic outreach to the City of Sydney is being arranged for September 1985.

"Dr. Leighton Ford, Associate Evangelist of the Billy Graham Organisation has accepted the invitation of the Archbishop, The Dean and the Chapter to lead this Celebration. Canon John Chapman, Director of the Diocesan Department of Evangelism will also lead a series on 'How to Evangelise' for all clergy and other church members.

"The good will of other city churches has already been expressed. It is hoped that there will be a co-operative involvement of all Diocesan Departments, Church Schools and Societies.

"The Cathedral, Sydney Square and the new Entertainment Centre will be used during the two and a half week campaign.

"Further details will be known after my meeting with Dr. Leighton Ford and the Rev. Norman Pell at the International Conference for Itinerant Evangelists in

Amsterdam during July. In the meantime I would especially request your daily prayer that in these initial stages of



Dr. Leighton Ford.

planning we will all be clearly guided by the Spirit of God as we plan the details of this venture of faith.

"It is anticipated that the restoration work on the Cathedral will be completed by the end of 1985. The Celebration will

provide a clear indication of one of the spiritual purposes for a Cathedral right in the heart of the largest city in the nation. 1985 is also the centenary year of St. Andrew's Cathedral School. This will be part of the total celebration."

Leighton Ford recently conducted a very successful Reachout Crusade in Sydney's Northern suburbs and has, over the last few years, conducted a number of campaigns throughout Australia.

The Reachout Programme developed by Leighton Ford's team was analysed in the Australian Church Record (Sept. 20, 1982) and warmly commended.

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Editorial

Canon Law and Gospel Freedom

In the tradition of the Church, canon law evolved as the best instrument to not only maintain appropriate gospel order in church affairs, but also to maintain freedom for gospel ministry.

FREEDOM AND GOSPEL MINISTRY

In the bible's understanding, christian ministry is essentially the ministry of the Word of God, and must therefore faithfully reflect the characteristics of that Word. That is, it is a ministry, not of coercion, but of persuasion wherein the Word of God is addressed directly to the conscience of the believer calling him or her to live a life of repentance and thus be conformed to the image of Christ.

This ministry is essentially direct, personal and bible-centred. As a broad spectrum of scholars agree, the New Testament knows nothing of our schema of bishops and archbishops, but is concerned with the direct relationship between a local minister and the congregation in his care. It is essential that that relationship be kept free, both from ignorant and immoral ministers, and from interference with the direct address of God's Word by the faithful minister to the mind and heart of his people. Freedom is essential to christian ministry, and in our protestant, English tradition has always been especially preserved.

GOSPEL, DENOMINATION AND CANON LAW

Canon law, because it reflects commonly agreed rules of association, and has built into it the notion of desuetude, is ideally suited to governing personal relationships. In general, personal relationships can only be fostered by mutual agreement, and not by fixed statutes. Canon law allows the law to evolve with relationships. It, by principle, dies after a generation of non-use, and thus, again from principle, allows church authorities to turn a Nelsonian blind-eye to behaviour which, although entirely appropriate to current ministerial relationships, may in fact break the existing (and temporary) rules.

The Church, by providentially given wisdom, has thus until recent times retained canon law to express its corporate mind on how certain relationships should function for the best promotion of the cause of the gospel.

The church, as denomination, must be subservient to the interests of the gospel and its ministry. Whether one thinks there is a "theology of the denomination" or not, it is clear that when christian men and women associate together in Christ's name, that Association, or Denomination, must be subservient to the needs of ministry. It is a fair comment, on the one hand, to say that a denomination or tradition legitimately has a life and hence rules of its own. However, under the umbrella of Christ and his Word, that life and its rules cannot be allowed by christian people to knowingly cut across gospel freedom.

NOT "LAW", BUT "EXHORTATION"

As our feature article has pointed out, the current revision of canon law in Australia destroys the very notion of canon law as "living agreement" which the church has built up through millenia. Because of our state political system, fixed ordinances are needed to govern the church's use of property and trusts. For similar reasons, these statute-like ordinances are also appropriate for governing things like election of church officers, Synods, etc.

However, statute law is thoroughly inappropriate to govern those personal relationships formed on and by the gospel. Rhetorically, it may be asked are not the ten commandments and the prayer book rubrics, and their diocesan machinery for implementation, sufficient for christian relationships? Canon law, as such, would have allowed any necessary additional rules to be drawn up from time to time in response to special circumstances. But "canon law" in Australia is now dying by the very process of its revision into statute-law.

With the pressing need in mind for freedom to exist to facilitate gospel ministry, the ACR offers the following strong advice. Given that any proposal is valid in itself, Synod should pass such canons as govern either property or impersonal bureaucratic relationships. However, it should not accede to such canons which at all govern personal and pastoral relationships — e.g. as was the case last year on the remarriage of divorcees.

To lock personal and pastoral relationships into timeless statutes offers a serious corruption of freedom.

Instead, the Synod ought to proceed by "exhortation" when difficulties in relationships are detected. "Resolutions" of Synod last the life-time of the Synod. "Solemn resolutions" could be passed indicating the Synod's mind on contentious pastoral matters, not as fixed-law, but as solemn guidelines.

On that basis, our bishops, who for reasons of ecclesiastical tradition turn to the rule book first and the bible second when asked for advice, could exhort, not coerce, the ministers in their care to appropriate courses of action.

LETTERS TO THE EDITOR

MORE MYSTICISM

Dear Sir,

The Directors of Eremos Institute should and could defend themselves against the adverse editorial of 27 June.

Imputed guilt by spuriously contrived associations by an editorial ghostwriter is hardly a basis for the judgement passed on them.

If this is a skeletal frame of the writer's thoughts, I anticipate with dismay the fleshing out of the accusations. The odd juxtaposition of godliness and spirituality, the lack of reference to the Holy Spirit, the almost externalised Christianity, the arbitrarily constructed accusations and misconceptions about religion, and the special pleading from the Bible make this editorial a nonsense.

The writer clearly has misgivings about Eremos Institute and has the right to take issue with it. But if he or she purports to declare the truth of God on the matter he or she must match it with integrity in the methods of criticism and argument.

Editorials are not platforms for individual penmanship and the Editorial Board must declare its mind on the matter.

Rev. Dr. Peter Marshall,
Director, Zadok Centre,
Canberra.

Dear Sir,

The report of the Eremos Institute as published in ACR June 27 I view with alarm. It seems to me there are two main errors running through the report.

The first is to look for God within ourselves, among our "inner voices". This aspect has been more than ably dealt with in your excellent editorial of the same issue. Even though Christ dwells within the Christian by His Holy Spirit, we are to look and pray to Christ exalted in heaven (Hebrews 4:14-16). The look is outward, upward and objective — as distinct from the inward subjectivism of mysticism.

The second error is the willingness to accept from all professing branches of Christianity without any safeguards against doctrinal error. Roman Catholicism, Protestantism, Orthodoxy are all accepted along with the findings of psychology and sociology. Why not be consistent and include the cults and other world religions?

This is syncretism and a departure from biblical Christianity. It weakens, if not removes, the doctrinal fences and mixes truth with error. It is this by-passing of doctrine that is so serious and people are accepted on the basis of their experience and insights. This is contrary to scripture (Romans 16:17; 2 John 10, 11) and the history of the Christian Church, which has drawn up its doctrinal confessions contrasting truth against error. The 39 Articles clearly do this.

Practical expression of this outlook is being given by the Eremos Institute in a seminar it has organised for August 4 in St. Andrew's House Auditorium, Sydney, when a Roman Catholic bishop together with an Anglican bishop and leader in the Uniting Church will speak on "goals, strategies and priorities for the local church in secular Australia today".

I find it ridiculous, not to mention offensive, that we should be looking to a Roman Catholic bishop to guide us in "goals, strategies and priorities" when our churches are at such variance on fundamentals of the gospel and way of salvation. The confusion and compromise in these modern days is, indeed, alarming.

(Rev.) Maxwell Bonner

ACADEMIC PAGANISM

Dear Sir,

Although not unexpected in the rapidly deteriorating political, legal and social environment created in the main by academic pagans, often aided and abetted by a decadent and lifeless Christian church, the High Court decision on the Damsis issue now puts Australia firmly on the road the Polish people are now treading, the victims of remote, remorseless and ineffective central government. It is a victory for darkness and depression of the human spirit, a natural occurrence when government grows at the expense of individual initiative and self government. It is a tragic irony that many of those rejoicing over the High Court decision are the product of academic paganism in which the claims of God over the government of man are not even considered. The body of Christ is languishing in a very sickly state today in the almost complete absence of any application of the word of truth.

Maj. Gen. H. N. Sargent quotes the Rev. P. Goard in The Servant Nation on the destructive nature of modern academic paganism. "If one thing has been demonstrated in the world of scholarship

above another, it is that men may be educated away from Truth, as well as educated in the Truth. If a man be educated away from the truth, his departure from the truth will be in proportion to his education. His departure from the truth will be infinitely greater than that of the simple-minded man."

Self Government and the right, and ability, to use the environment to serve their needs grew out of the Christian emphasis on individual freedom. It established the principles which took free men away from the oppression of strong centralised government, with little or no taxation or interference by government in the lives of citizens. The "victory" of the Tasmanian Wilderness Society will certainly take us into the wilderness which results when power grows at the expense of self government. As the political and academic barbarians build their modern pagan society we will learn again the hard lessons of history. The Polish, Russian and European peoples all languishing under the jackboot of excessive centralised government illustrate the truth of Solzenitzen's prediction that we in the West would have to experience the same excessive use of government before we revolted. It has been well said that people never learn from history, they have to learn the hard way.

I take heart from what is happening in Poland. There the Christian, no matter the denomination, is being forced to recognise evil for what it is. Australians as they go through the same hell and purgatory will look back on the High Court decision handed down on July 1, 1983 as one of the blackest days in Australia's history, for it has robbed us of the right to govern ourselves and has established the form of an anti-Christian world government over us.

Yours faithfully,
Edward Rock.

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.

LONDON VISIT

Sir,

Visitors to London doing the Evangelical round will notice a change. John Stott refers to the Pope as a Christian leader (ARCIC Forward 1982). He is photographed with Dr. Robert (Romanist) Runcie to commemorate the Archbishop preaching at All Souls, less than six months after the visit of the anti-Christ to Britain, 1982. Sharing the platform at a Mass Rally in London's Hyde Park with papists Mother Teresa and Malcolm Muggeridge this June, and this The Reformation Anniversary year, leads one to query if John Stott was at Canterbury Cathedral May 29, 1982.

St. Paul's April church papers decorated with bouncing bunnies and Easter eggs. Out the RV, B.C.P., and traditional Anglican Hymn Books. In, the N.I.V. cards for M.P., E.P., H.C., and Michael Baughen's controversial Hymns for Today's Church. Out at All Souls the B.C.P., AND Anglican Hymn Book. In the Alternative Services Book "part of the continuing Romeward trend in the C. of E." (Churchman's Magazine, Jan/Feb 1982) and Michael Baughen's Hymn Book. So out in both churches The 39 Articles.

Rector George Cassidy and St. Paul's former Rector Michael Baughen and Rector Dick Lucas and St. Helen's congregations "fellowship" with the Bishop of London, who, in September 1982 led 200 pilgrims to worship at an R.C. shrine at Lourdes. Superior-general of the Society of Mary, the Bishop's Rule of Life includes "special devotions as the Angelus, the Rosary, and Anthems of our Lady... pray for Departed Members of the Society and offer Mass for them".

For 30 years Minister of Westminster Chapel, the late Dr. D. Martyn Lloyd-Jones said, "Popery is emphatically anti-Christian; it is the adversary of Christ... which condemns, as a damnable heresy, the way of salvation through faith." Thus when opportunity arose for Westminster Chapel to make a stand against the tour of the man-of-sin, the congregation "opted out". Their slogan, "don't attend, don't offend". Following the "leader", their church noticeboard advertises John Stott's London Institute.

Christians must be alerted to pray to Almighty God that in His mercy, He will keep Australia Protestant. The satanic ecumenical movement leads to Rome and hell, where there is no Bible, no gospel and no Salvation by Grace through Faith.

Dorothy Witford.

MOORE WITHDRAWAL

Dear Sir,

One reads most thankfully of the decision of Moore College to stand on firm principles on the matter of the establishment of the Sydney

Letters continued on Page 4

Canon Law in Australia

The Canon Law Commission of the Australian General Synod has appointed a sub-committee to formulate canons to replace those created by English Canons of 1604. In the Sydney Diocesan Synod last year, a legal committee was appointed to report to the next synod on its views of the applicability of the 1604 canons.

What is Canon Law, and how should it be regarded? England versus Australia

Fifteen years ago in England the canon law was revised and updated. It may have been this that sparked the idea to do likewise in Australia. However, the situations are very different because canon law in England forms part of the legislature: "It applies with the force of law", states an 1868 House of Lords decision.

In Australia it has not that status. Canon law is treated as "ecclesiastical custom" that is law inherited from England but not enforceable as law here, which is by custom still observed and which ordinance has not replaced.

To give the whole body of canon law the force of statute or common law, as some do, is a confusion of categories. Canons are the explication of agreed customs by which christians have governed themselves. In modern times, with the churches ownership of property, and under the English (and Australian) system where all property is finally: invested in the State through Parliament, it has been necessary for the Church to have a second strand of law which falls under the umbrella of parliamentary, or common law making. Thus, in N.S.W. the Parliament has been persuaded to empower the Church's Synod to legislate for the church by ordinances. These ordinances primarily, although not exclusively, deal with matters of property and trusts and have the force of "statute" law.

But the older form of church government by agreed custom explicated in canons still persists alongside of and separate from this newer "statute" law of ordinances. "Statute" style law must be repealed for it no longer to apply. Canon law as such need only fall into desuetude.

"Disuse" Rule

Canon law ceases to be binding when it has been regularly disregarded over a period of 40 years. This entails more than mere non-use: a canon loses its validity where a contrary custom is established with the tacit approval of the church's authorities. For example, one canon forbids clergy wearing weapons or serving in war; but as clergy did in both world wars, the canon is seen as falling into desuetude.

A canon once fallen into desuetude cannot be revived. It must be re enacted. For example, the first general council of Nicaea forbade the migration of bishops and clergy from city to city. But there was constant migration from parish to parish and diocese to diocese. The canon was ignored, but never repealed. Thus when the same prohibition was sought to be reintroduced it was by a similar canon in the fourth General Council.

Canon law comprises laws made by the church and by the English parliament over the centuries, affecting the church. The English Parliament has jurisdiction over ecclesiastical matters which is not paralleled in Australia. Many canons were codified in 1604. In fact 141 were passed, dealing with wide range issues from clergy dress to parents being required to cause their children to come to catechism every Sunday. It is this body of canon law which is the subject of present discussion.

But civil courts will not hear a claim seeking to enforce a member of the clergy to keep a canon law unless it involves the misuse of property held by trust. Such a claim must be heard by a diocesan tribunal.

Why Look at it Now

"It is a question of lawyers wanting to tidy up the law — to codify it as we done in England," comments one clergyman.

Canon law is becoming less and less significant, as ordinances overrule it. For example, canons on divorce are superseded by ordinances in the various dioceses on the subject. Requirements as to clerical garments to be worn at services are modified by ordinance.

But it would be unwise to abolish all canon law, as there is no certainty that a code has embodied all of it.

The sub-committee of the Canon Law Commission is researching how much of the 1604 canons should be brought into a new canon law code, in the hope of introducing uniform canon law throughout the Anglican Church in Australia.

Once the canons are codified and adopted by ordinance, they form part of the delegated legislature and the desuetude rule ceases to apply.

Possible Misunderstanding

That is, they will no longer be "canon law" in the usual understanding of it. The title *Australian Canon Law revision* is an unhappy one. Current proposals do not revise this older strand of Australian church law, but transform it into "statute" or ordinance style law. Some clergy could be misled into thinking that this older form of (customary) law is just being refurbished, and under the misunderstanding that the desuetude rule will continue to apply, endorse it as expressing a convenient agreement or custom for the time being. Whereas in reality they are locking the church into essentially "timeless" statutes that are not able to merely lapse, but need to undergo the onerous and difficult process of repeal. If that seems an overstatement concerning repeal, reflect on the enormous difficulties our modern and full-time State has with outmoded legislation — especially with respect to the Companies Act, taxation, etc.!

However, such a code does not take effect in a diocese unless adopted by the synod of that diocese; each diocese is at liberty to accept or modify it.

"It is a good thing to look at the canons. But to what extent this exercise will affect our way of thinking is another matter."

Too Heavy a Bind

To some, this emphasis on the canon law is of great concern.

"From the earliest days, canons were like rules of association of christians. When it ceased its function it lapsed and new rules superseded it. To now repeal those considered inappropriate is to treat the whole body of canon law as having the force of statute," said one minister.

Many clergy consider that canon law is not, and never has been binding. Bishops have from time to time wanted it so but not synods.

Take the current issue of remarriage divorcees. The canon law states clearly that they may not marry. But laws in the form of civil statutes, for example the family law act, have allowed remarriages. By consent anglican ministers conduct remarriages, each minister having the right to determine in each case whether or not to conduct a service. The bishop may state his wish in each matter but not give a directive. The canon has therefore fallen into desuetude.

Now it is desired to repeal the canon, and make another, treating both as if they had the status of law.

The new canon states that the final veto in a remarriage case lies with the bishop. The aim of the canon is to bring uniformity of practice in this area. However, it raises two pastoral problems. One, how can an outsider, not knowing the individual couple seeing marriage, make a decision according to arbitrary rules as to whom a minister can marry?

New Canon and Gospel

Two, it interferes with the gospel. The parish minister is an agent of God's message of reconciliation — not with a previous partner but with God himself. Now, instead of the opportunity of discussing this and the gospel's message about remarriage, the minister will be refusing the couple simply on the basis of a regulation.

The second issue is that of a bishop's right over the parish minister. Are we saying that the 1604 canons regulate the

relationship between bishop and minister today? This attitude means that the Roman Catholic canons bind us except insofar as those of 1664 repealed them. We will be bound to rules no longer appropriate; for example of specific dress requirements and behaviour: of coloured stockings and prohibition from public ale houses.

The Archbishop wants uniformity, and an area of ministry for himself. He sees

himself as head and administrator and therefore as joint minister with all parish ministers. But the feeling at rural deanery meetings appears to be an overwhelming rejection of what is seen by the clergy as "interference".

The new moves are seen by some as being legalistic: the centralising of authority in Church House. Perhaps the cost of good government may be excessive control.

Preachers talk too long

Recently a radio station in New South Wales made a request for "30 second religious spots", so as to fulfil its religious content obligation, for the renewal of its licence. The results showed that most "religious content spots" go much longer.

An announcer commented, "If only those who try to present the Gospel could say something worth saying, with an interesting general application to everyday life, within 30 seconds, we could use as many spots as could be supplied".

This also, apparently, applies to many other commercial radio stations. The lack of such succinct, meaningful messages is why many will not broadcast over-zealous preachers.

Radio station 2HD Newcastle was able to use spots, prepared by evangelist Bill Newman. These were meant to be played in areas where a Crusade was being planned. Such was the shortage of this type of material that most of Bill

Newman's tapes were used, at an average of one per hour!

Enquiries revealed a selection had been made, at one time, by Sydney's Christian FM Station, 2CBA-FM. "We had to discontinue," explained the founder of the work, the Reverend Vernon Turner, "because nobody could afford the cost of preparation and forwarding."

The commercial stations were using the programs, as a community service, and at their expense. They could not be expected to also pay for the postage of such tapes, yet neither could 2CBA-FM.

Hobart's 7HFC-FM station has been considering such a need for some time. The professionally qualified staff there is now investigating such a demand, in more detail.

What can you say in 30 seconds? Quite a lot — especially if it could mean a step towards eternity for someone.

Ramon Williams

This silent woman is screaming for help.

Rujina is a member of the Luo community in Western Kenya. She and her husband and her four children worked hard just to stay alive. Then her husband was killed by a deadly parasite which he got from the community water supply. The same powerful parasites could have killed any one, or all four of her children. Or the whole community.

World Vision and the African Inland Church answered the call of Rujina and her fellow 9,000 Luo people. Today there's a 90,000 litre (20,000 gallon) water tank, plus a greatly improving standard of community health and economic self-sufficiency.

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World Vision is a Christian organization reaching out to a hurting world. Registered office: World Vision of Australia (Incorporated in Victoria), 161 Sturt Street, South Melbourne, Vic., 3205.

Letters to Editor continued

College of Divinity and to withdraw its support when the delineation of the function of the S.C.D. ceased to reflect the unity of purpose agreed upon.

There are some who would say that Moore should have persisted with membership in the hope of influencing future decisions. These are subjective sentiments which refuse to grasp the nettle of politics but firmly reminding others that there are standards and absolutes which do not shift according to a vote and which, in spite of a lack of consensus, are nonetheless right. Withdrawal strongly emphasises that lack of compromise.

One could only pray most fervently that such a stand would now be adopted by the Anglican Communion as regards the World Council of Churches; that we, as do Moore, "see it as a matter of great conscience that impinges on all that the (Church) represents."

Yours sincerely,
Alec F. Jones.

Dear Sir

There has been much talk about a second language for Australia, but do we know the wonders of our own language and its amazing affinity to the ancient Hebrew language and mode of thought? Did God plan it this way? All over the world, English is being increasingly taught — not because they like the language, but it is becoming essential for trading and science. The American "Time" recently published an article "English, English all the Way". Could it be that God is preparing for his missionaries a universal opening for the spreading of His Word — through the means of one language?

As we all know, William Tyndale made the first discovery of the similarity of English with Hebrew. "The properties of the Hebrew tongue agree a thousand times more with the English than with the Latin. The manner of speaking is both one, so that in a thousand places thou needest not but to translate it into English word for word."

Foreign language students know that a considerable rearrangement of words and phrases are needed to obtain an intelligible sentence in English with the correct meaning. Yet this difficulty is not present when translating Hebrew into English. Prof. J. Courtenay James, M.A., B.D., Ph.D., writes

"There is a close affinity between the English and Hebrew processes of thought, and illustrations of this affinity may be found in the Old English, Welsh and Gaelic forms of thought expression. . . the Hebrew language, including its poetry, can be translated into English with wonderful accuracy."

But what is the significance of all this to us? It means we can read our Bible with confidence knowing we do not hold in our hands a mere translation, but a perfect reproduction of the thoughts, idioms and intention of the original Hebrew. Thus, apart from symbolic visions and Parables which are always stated as such, we can read the Bible as we read any other book, knowing it means exactly what it says, as we ordinarily gather from the English used. It is reasonable therefore to assume that it does not need exotic interpretation but may be taken as it stands. Is it possible that "experts" have created difficulties which do not exist, or turned it into some phantasmagoria which few can grasp, thus obscuring the light from the ordinary reader?

Yours sincerely,
Phyllis Creasey

They are selling Bibles on the street in Poland

POLAND (WENS) — In Poland the last three years have seen the most significant move of God in any east European country since the communists came to power in this part of Europe. Never have we seen anything like it, nor have there ever been such numbers of Bibles thrust into any East European country in such a short period of time. It is impossible to know the exact number because there is no central clearing house for literature distribution figures for Eastern Europe, but we estimate that it is close to one million Bibles into Poland in the last three years. This is bound to have a profound effect upon the nation.

E.W.N

The Amsterdam affirmations



Billy Graham gives his final address.

At "AMSTERDAM '83" the following statement was made:

"During the final service on Wednesday evening we will have an opportunity to declare our common commitment to Jesus Christ and to His calling to us as evangelists. I urge you to study these statements carefully, and invite you to join with us in making these affirmations," said Billy Graham.

"We, more than 4,000 evangelists assembled in Amsterdam, from over 130 countries, for the INTERNATIONAL CONFERENCE FOR ITINERANT EVANGELISTS, give thanks to God for the outpouring of His Spirit upon us as we have gathered in the name of Jesus. The Lord Himself has been in our midst to instruct us by His servants, to refresh us by His Spirit, and to revive us by His Word.

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1. We confess Jesus Christ as God, our Lord and Saviour, Who is revealed in the Bible, which is the infallible Word of God.
2. We affirm our commitment to the great commission of our Lord, and we declare our willingness to go anywhere, do anything, and sacrifice anything God requires of us in the fulfilment of that commission.
3. We respond to God's call to the Biblical ministry of the evangelist, and accept our solemn responsibility to preach the word, to all peoples, as God gives opportunity.
4. God loves every human being, who, apart from faith in Christ, is under God's judgment and destined for hell.

5. The heart of the Biblical message is the Good News of God's salvation, which comes by grace alone, through faith in the risen Lord Jesus Christ and His atoning death on the cross for our sins.

6. In our proclamation of the Gospel we recognize the urgency of calling all to a decision to follow Jesus Christ as Lord and Saviour, and to do so lovingly and without coercion or manipulation.

7. We need and desire to be filled and controlled by the Holy Spirit as we bear witness to the Gospel of Jesus Christ, because God alone can turn sinners from their sin and bring them to everlasting life.

8. We acknowledge our obligation, as servants of God, to lead lives of Holiness and moral purity, knowing that we exemplify Christ to the Church and to the world.

9. A life of regular and faithful prayer and Bible study is essential to our personal spiritual growth, and to our power for ministry.

10. We will be faithful stewards of all that God gives us, and will be accountable to others in the finances of our ministry, and honest in reporting our statistics.

Continued next page

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What a World

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The quality of a whole society can be measured by its care, or lack of it, for its most helpless and vulnerable members. Hitler's Germany devised a policy of eliminating from the Nazi Fatherland its "useless eaters" — the incurably ill, the mentally and physically handicapped, and senile and helpless aged folk — a fact which is far less generally known about that regime than their equally abhorrent Jewish holocaust.

Valley of Love

There's an extraordinary little book about the battle waged against this policy by one Christian community called Bethel, established especially for severe epileptics. The story is told as the biography of one of its patients, a boy called Gunther, whose physical handicaps were so severe that he was judged a speechless imbecile, but who, in the loving atmosphere of the Bethel village, developed not only intelligent speech and a lurching walk, but a spiritual sensitivity which gave him a ministry to the whole community. The

book is *Valley of Love*, by Edna Hong (Kingsway Publications, 1978). It is simple enough to be read by children of about ten upwards, but profoundly moving and thought-provoking to adults as well.

The Dying

These thoughts are prompted by a fine set of three articles by Graham Williams in the Sydney Morning Herald on July 19, 20, 21 on the care of the dying — the hospice concept. Williams wrote mainly of the ministry of the Mount Carmel Palliative Care Unit, both to resident patients and, by its support services, enabling terminally ill patients, where appropriate, to be cared for in their own homes. It is run by Roman Catholics, but Anglicans also are involved in hospice-type care at hospitals such as Neringah at Wahroonga.

Williams' articles stressed the community's urgent need of more of these kinds of services for the dying, both for their sake and to ease the burden on those closest to them.

The high staff-patient ratio needed to implement round-the-clock in-patient ministry to people nearing death is expensive, of course, but even the NSW Health Minister, Mr. Brereton, in his zeal for cost-cutting, should recognise the savings in keeping more people out of hospitals and nursing homes as long as possible by encouraging and funding more home-care services, both voluntary and professional, by which the old and

Caring for the neediest

Lesley Hicks



trail can stay at home where they generally long to be.

The Intellectually Handicapped

The Richmond Report on policies for the psychiatrically ill and developmentally disabled has caused some controversy since it was released last March. The main thrust of its recommendations on care for the second group, the intellectually handicapped, both children and adults, is that it should be community-based, either residentially in small units, or, again with much support, in their own homes. Though back-up hospital care will of course be needed, giant remote institutions where patients are kept out of sight and mind will be phased out.

The main objections have come from nurses fearful of losing their jobs and from families fearful of being once more burdened beyond endurance, but much could be said in favour of these recommendations; contrary to the nurses' fears, it may well prove more, not less, labour-intensive and expensive than to maintain larger institutions. In general it seems a more humane response to the needs of the handicapped and their families, and one which Christians should encourage the NSW Government to adopt.

The Clowns of God

Thinking of the mentally handicapped reminds me of Morris West's latest novel,

one I found powerful and beautifully written. Like *The Shoes of the Fisherman*, *The Clowns of God* (Hodder, 1981, hardback) is about a pope. Pope Gregory XVII is a saintly, popular figure who is suddenly forced by Vatican officials to abdicate, ostensibly on the grounds of ill-health. In fact, he has claimed a prophetic revelation of the impending end of the world and the return of Christ. A Frenchman, he resumes private life, under surveillance in an acutely dangerous world on the brink of nuclear war.

Symbolic of the survival of Christ-like and humane values in this evil, cynical environment are the "clowns" of the book's title — the handicapped ones — especially one little mongol girl who clings affectionately to Jean Marie, the ex-pope, in one significant encounter. At the end of the book, the returned Christ says that her eternal innocence is a gift. "To you she looks imperfect, but to me she is flawless . . . She will never offend me, as all of you have done. She will never pervert or destroy the work of my Father's hands. She is necessary to you. She will evoke the kindness that will keep you human . . . She will remind you every day that I am who I am, that my ways are not yours, and that the smallest dust mote whirled in darkest space does not fall out of my hand. This little one is my sign to you. Treasure her!"

Note: I hope to pick up other strands of this theme in my next column.

Amsterdam continued

11. Our families are a responsibility given to us by God, and are a sacred trust to be kept as faithfully as our call to minister to others.

12. We are responsible to the Church, and will endeavour always to conduct our ministries so as to build up the local Body of believers and serve the Church at large.

13. We are responsible to arrange for the spiritual care of those who come to faith under our ministry, to encourage them to identify with the local Body of believers, and seek to provide for the instruction of believers in witnessing to the Gospel.

14. We share Christ's deep concern for the personal and social sufferings of humanity, and we accept our responsibility as Christians and as evangelists, to do our utmost to alleviate human need.

15. We beseech the Body of Christ to join with us in prayer and work for peace in our world, for revival and a renewed dedication to the Biblical priority of evangelism in the Church, and for the fulfilment of the great commission, until Christ returns."

Owen Salter,
Amsterdam.

Drought conditions worsen in Africa

Drought conditions across Africa continue to worsen, with 19 black African nations now being monitored by the United Nations for food needs.

The affected countries sweep in an enormous arc from Mauritania on the Atlantic coast in the West, to Somalia on the Indian Ocean in the East, and down into South Africa.

In Ghana, the National Emergency Relief Committee has extended its appeals for aid to local agencies that may be able to help. "An appeal has been made to governments and organizations for aid," stated the request received by SIM. "Any external assistance from our friends will be welcome. The appeal is therefore being extended to your organization for any food aid it will be kind enough to offer."

Similar requests have been received by SIM in Ethiopia, where many people have fled their homes in search of food. This has created an urgent need for shelter and medicine, the Chief Commissioner of the Relief and Rehabilitation Commission explained during an appeal for 330,000 tons of foodstuffs. In Eritrea, 600,000 people are affected and malnutrition is taking a heavy toll.

SIM is also preparing to aid in southern

Sudan, where food shortages are threatening.

Crop failures in Zambia, Mozambique, Zimbabwe, and Botswana are severe, with almost half of Zimbabwe's 7.5 million people in need of aid. In South Africa, where the drought is described as the worst in 200 years, the tribal homeland of Bophuthatswana has ordered the army to shoot 60,000 donkeys in a bid to preserve grazing land for cattle.

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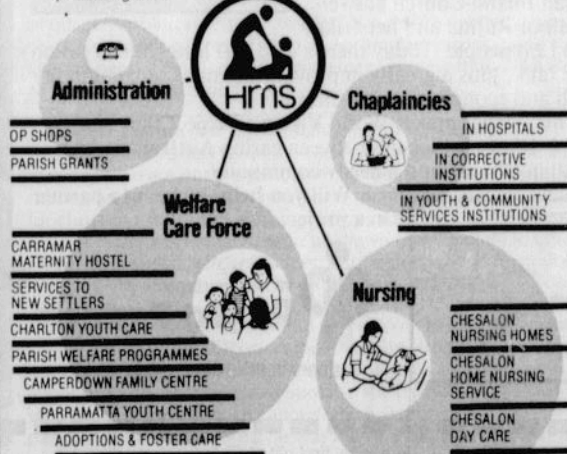
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TO UNDERSTAND EACH OTHER

Emotional difficulties: How can God help?

Alan E. Craddock

Christians experience emotional difficulties just like people in general. However, there are times when Christians appear to suffer from complications which arise from difficulties of faith. For example, consider the Christian who faces insecurity or depression. In the face of such feelings they might feel unworthy before God and before their fellow-believers. This complication can lead to barriers which block help being received from God or from other Christians.

This difficulty can be overcome by recognising that such barriers need not exist. We don't gain God's grace and help by being worthy or deserving. God understands our situation and meets our needs when we turn to Him in faith. Furthermore, it is really accurate to claim that feelings of insecurity or depression are "unworthy"! The causes of these feelings can be complex and unavoidable. The emotional reactions are natural. The difficulties lie not in the emotional reactions themselves but in our inability to manage them constructively.

It is at this "management level" that many Christians have trouble and apparently find God's help elusive or uncertain. They have avoided the first difficulty and see God as a source of help despite their emotional turmoil. But now

they are confronted by a new difficulty: God's help is apparently slow in coming or its form is not easy to understand or to translate into action.

The problem appears to involve conflict or uncertainty between the very concrete and definite views of our emotional state and the more abstract and general views of God which we hold. Our view of God and our view of our emotional needs fail to "fit" and so we fail to see how God can help us in our exact situation.

This vagueness in our view of God needs to be dealt with. I have encountered this problem many times over the years I have been counselling Christians. One way of dealing with the problem is to encourage the person to reflect upon the way they feel. Then they should look in scripture for characters who appear to feel similarly, and who have expressed their view of God as He has helped them in their need.

This process may be facilitated by the use of metaphors. A metaphor is simply a "figure of speech in which one term is applied to another, to something to which it does not literally apply". For example, when someone insults you, you might suggest that it was "like a kick in the teeth". Being "kicked in the teeth" certainly captures the strength of feeling

and the idea of personal injury coming from the insult.

I encourage the person to use a metaphor to make their feelings clearer, to symbolize them in order to look at them a little differently. For example, an insecure person once told me he felt as if he had no stability in himself or in his circumstances — it was like being on a flimsy raft being tossed about in a raging sea.

When asked to use a metaphor which reflected how God could help him and what kind of God is revealed in scripture we began to get some useful and concrete information. God as the "rock" came to mind very quickly. By means of a concordance relevant passages can be identified. In fact, the rock metaphor came to mind as a result of dimly remembered passages read in the past.

Two passages proved to "flesh out" the simple metaphor and revealed exactly how God is for His people and how He can help in our times of need. Moses describes God as the "rock": A God who is great; with ways that are perfect and just; faithful and upright; who does not give up His people (Deuteronomy 32). David uses the same metaphor in his plaintive and despairing cry in Psalm 61: "Hear my cry, O God; listen to my prayer. From the ends of the earth I call to you,

I call as my heart grows faint; lead me to the rock that is higher than I. For you have been my refuge, a strong tower against the foe." (vv. 1-2).

Meaningful images flow from these passages. They have special significance for a person who feels a need for a stable foundation and strength. Personal strength comes from faith in a loving God who provides a refuge and strength for His people.

In working with people in this way, one is moving away from generalizations which can be inexact and even banal and trivial from the viewpoint of the person who is hurting (e.g. "God will help you"). Instead, one moves to more specific and exact expressions of the pain, and to what scripture reveals of the specific attributes of our God who can deal with such pain (e.g. "I feel I'm drifting aimlessly: But God can be my rock").

This process is not a simple authoritarian process of handing over these metaphors. The person who is hurting needs to provide the initial insights. How does it feel for you? What does the Bible reveal about God and how does this teaching relate to your pain? The Bible abounds in word-images of God which can show us exactly how God's resources and attributes can help us in our emotional difficulties.

Book Reviews

Christianity Made Simple — Belief

By David Hewetson and David Miller
Albatross Books, RRP \$4.95.

What do you give an enquirer or a new convert who wants to know what Christianity is all about? That's been a difficult question to answer for some time. There is very little available that's of use. The classic, of course, is John Stott's basic Christianity. But it is too difficult for most enquirers.



Now there is an answer. Albatross Books have published a new book by David Hewetson and David Miller. Part of a series called Christianity Made Simple, it is called **Belief**.

The book gives a good introduction to Christian Belief. The Chapter headings give an indication of its scope — Revelation, God, Creation, Conversion, Sanctification, Church, Prayer, and Judgement. It sounds like heavy stuff — but it's not. David Hewetson's text is written in the simplest possible terms that makes it easy for the newcomer to Christianity to read. It is full of analogies and carefully chosen illustrations. Yet Hewetson does not shirk difficulties — his section on the Trinity is very interesting and valuable. Bible verses are not used — but Christians will recognise them being woven, in a paraphrased form, into the text.

But one of the most important features in this age when many balk at being confronted by a page full of words, is the artwork of David Miller. Every page has an illustration of one kind or another — sometimes an explanation of the text; sometimes a cartoon sending up common attitudes. On only a few occasions was I not sure of the

significance of the illustration. In fact, after reading the book thoroughly, I went back and just read through the cartoons — it was a very enjoyable exercise! And I really loved the kookaburra!

The last section of the book is a Study Guide. Here there are Bible verses to look up and questions to discuss. This section would make an excellent basis for small group discussion with new converts or with a youth group.

Some will probably question some features of the organisation of the book. For example, the section on Conversion introduces the death of Jesus but a more detailed discussion has to wait until the last chapter of the book. I would have preferred to have had more discussion of the Cross in the earlier chapter — but I can see the value of ending with it.

All in all this is an excellent book and will prove an invaluable aid to those involved in evangelism and in pastoring new converts. It is an attractive, easy to read book that people will want to read — and it will lead them into an understanding of Christian truth. I, for one, can see myself giving plenty of copies away.

If the other books in the series — Ethics, Jesus, Bible — are as good as this one, then I await them with great interest.

Denis Kirkaldy

"The Truce of God"

Rowan Williams

Fount. 1983 121 pp.

Regardless of the title this little book is about the damage sin has done in every level of society. We see violence around us, especially in the media, and we are made aware that something has basically gone wrong. Violence should not exist in a moral universe.

While man's attempts at peace are naive, Jesus offers a unique solution. Not that he was a peaceful man. He provokes conflict and confrontation. When people meet him they are judged and hidden divisions and disunities are unearthed.

Williams' discussion is most interesting. He sets out his ideas outside the usual limitations of Christian jargon, and is obviously right up to date. He is challenging, as with his claim that governments are as unwilling to admit fault as individuals (p 110).

Unusual and recommended.

Stephen Miller

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MAINLY ABOUT PEOPLE

DIOCESE OF ADELAIDE

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

Rev. J. 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 Trans-Line area.

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 appointment late in November.

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 appointment 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 appointment as Chaplain. He will take up his appointment in 1984.

DIOCESE OF ROCKHAMPTON

Rev. R. Bowie from Mossman (Diocese of Carpentaria) to Rector of Claremont.

Rev. D. Vanderwolf from Barcaldine to Rector of Dawson Valley.

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

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 Wallsend, has been appointed Rector of Maitland.

In addition, the Bishop has appointed Peter Rushton as Archdeacon of Maitland. The Archdeaconry will cover the present Rural Deaneries 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 Gatheshead-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

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

Thomas W. G. Brown. Provincial of the Society 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 for 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. Dunn on Tuesday, 6th September at 8.00 p.m.

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 parish of Mordialloc to incumbency of the new parish of Holy Name, Vermont South. Induction by Archbishop R. W. Dunn 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 McL. 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 former Gippsland Bishop Graham Delbridge, will marry the Rev. Ken Crossley of Canberra and Goulburn Diocese.

The Very Rev. Clyde Wood, Dean of Darwin will be consecrated Bishop of the Northern Territory 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 hold this position.

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 to HMAS Nirimba, 4th July, 1983.

Chaplain B. D. Parnell, RAN, from HMAS Watson to HMAS Stalwart, 4th July, 1983.

New Librarian at C.F.B.I.

The Christian Foundation for the Blind 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.

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-Jones, 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 people and firms from the metropolis. Our sovereign God, who had preserved so many of the books from pulping and brought them into Mr. Williams' hands, continued to watch over the precious collection until peace came again — and, we believe, graciously does so still.

"Since he left us, we, as a Committee, have been considering how the great 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-Jones 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 replaced by these new notes.

The Notes were written by Canon David Peterson, Rector of St. Michael's, 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 September.

The Australian Church Record has had the 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.

MARANATHA!

Peter Brain

Some more graffiti

At the University someone had written: 'God is dead'.

Someone else added,

'No, He isn't, He's just lost interest'.

This represents a fairly common view 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 world is in. Other times that He won't do anything about the world's mess. Then others think He just wouldn't be interested in their particular problems. "He would be far too busy to be concerned for me."

The Lord Jesus Christ's coming into our world demonstrated that God is interested.

Who is Jesus? Why, He is God the Son. He came in great humility to be born of a woman almost 2000 years ago. He took our human flesh to become 'one of us', such was His love for men and women. Then 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 World.

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

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 rule the world.

No — He has not lost interest. He still calls upon people to turn to Him for forgiveness and trust Him as their Friend and Leader.

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 not interested?

The answer in a sentence: Because we have lost interest in Him. In fact the Bible says we never really had much interest in God at all. Man who is not trusting in Christ is dead towards God. We could 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 made 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 transformed by our relationship with God. The God who gives us purpose and 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 interest in us.

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

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The Australian



CHURCH RECORD

1784

AUGUST 22, 1983

Registered by Australia Post Publication No. NAR1678 Telephone 264 8349 PRICE 50 CENTS

More on Religion in Schools

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 on the recommendations.



Mr Mulock, Minister for Education

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 Minister 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 were:

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

Response

The procedures involve extending formal 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 received.

2. Will there be a rapid response to the committee's advice?

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 Committee.

Continued back page

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 provided a report on the present state of the law in the Diocese. He called a clergy conference to explain the implications of the original letter caused great concern amongst clergy who had been led to believe that a different situation existed.

The Archbishop began addressing the conference by stating that its purpose 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 made.

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 it 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 strong disagreement with the Chancellor's advice.

Conflicting advice

The Archbishop admitted to the meeting 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 persons without the Archbishop's approval.

providing the clergyman is satisfied that he 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 seems 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 effect.

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 hope 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 Synod. 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 permissions granted for remarriage of divorced persons over the last three years were: 1980 — 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 issue.

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 time.

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 action against clergymen who do not take his advice on this matter.

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 Women 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 66.

The measure will now go to a revision 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 deacons

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 solution.

Church Times.

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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 23rd.

Chuck Colson, formerly known for his involvement in the Watergate Affair, is the founder of PRISON FELLOWSHIP. Its ministry is to those behind bars.

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 Australia.

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

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