

CBAA Convention caused embarrassment

The 1984 Annual Convention of the CBAA (Christian Bookselling Association of Australia) was held in the convention facilities of the AJC at the Randwick Racecourse, August 27-30. In opening the convention, the Chairman of the Organization Committee, Jeff Blair of Anzeka Bookhouse, claimed, "Judging by the numbers participating, this could be our best yet!"

"This convention is turning out to be a very nice embarrassment for the Organizing Committee," said Mr. Blair. "We have expanded into three Convention Halls, to provide space for all the trade exhibitions. An excessive number of delegates has meant a change of venues for breakfast, and buses have had to be provided, to transport delegates from the extra motels needed for accommodation!"

"Seminars have been fully booked out and will play a very important part of this year's convention."

Seminars were held during the week at a number of venues throughout the grounds. Subjects covered included, "Are Computers the Answer?" by computer consultant, Arthur Foote; "Train Your Volunteers" by Mary Williamson, Ida Webb and Eileen Middleton; "Getting Beyond the Store — Promotion" by Rolf and Kent Garborg of the Zondervan Corporation USA; "The Bookseller's Headache — Copyright" by President of the CBAA, Howard Whitehouse, Manager of CMS Bookstores; "How to Sell Bibles" by Joe Ritchie and the Vice-President of Thomas Nelson Publishers and "Evaluating and Selling Children's Books" by Kewick-Su worker Rhona Smith of Geelong.

Kevin Engel of the ACLS (Australian Christian Literature Society) led a seminar on "Bookstore Budgeting". "Originally I had limited the number of participants to 15," said Mr. Engel. "Instead we had to cater for over 40 people. All vitally interested and concerned with the subject."

Arthur Middleton's seminar on "Display in the Small Bookstore" was also popular, as bookshop workers were keen to learn something of the practicalities involved in making a bookshop bright and attractive.

A video tape from the CBA (Christian Booksellers' Association) in America, on the subject "Ins and Outs of Reference Books" was highly recommended as a seminar subject and was shown in two parts, as the video ran for two hours.

Wednesday night's seminar, "Running a Church Bookstore" was chaired by Dr. Paul White, the "Jungle Doctor", who kept the program moving and interesting "by asking awkward questions of the panel". Members of the panel were Dr. and Mrs. Paul White, Alister Stott and Janet Prosser. All are involved in conducting bookstalls in their own

churches, or supplying suitable material to stock them.

Special guests included Clifford Warne of the Anglican Television Society, who presented the opening "pace setting" address. His subject was "Reading is Fundamental", was well illustrated and highly factual. He emphasised the modern day use of cassettes and especially the cassette recordings of actor Ron Hadrick reading the Good News Bible, in full.

"In this day and age of the electronic media, is reading still fundamental?" asked Mr. Warne. "I believe it is! Some have said that radio is the best way to reach people. Both radio and television have strengths and weaknesses.

"Yet with the written word it is different. You can go back over and over the material, especially if it is full of information and knowledge. I believe — reading is fundamental!"

Over 300 delegates and staff were then invited to view the exhibitions by over 40 suppliers. Goods ranged from the latest in publications, which included the life of Peter Daniels on the House of Tabor stand, to attractively printed baby feeders, singlets and panties, all displaying such Gospel thoughts as "Jesus loves me".

Overseas wholesale supplier, BPH Society Ltd from New Zealand, also displayed a wide range of attractive wall ornaments and plaques.

At the closing dinner, the guest artist was Joni Aereckson Tada, at present on an Australian Tour organized by Christian Youth Travel. Her testimony and that of her husband Ken Tada, told of the difficulties and triumphs experienced by Joni, a quadriplegic, and Ken, an understanding husband of two years.

Their open and forthright presentation gave the 400 guests present, something to think about especially through the impact of the Scriptures, which is something those present knew about. They sell the scriptures in book, video, cassette and ornamental forms.

At the closing dinner the 1984 Awards were made for the Australian Christian Book of the Year, "The Tyranny of Time" by Robert Banks (Lancer Books, publisher) and the Christian Bookshop of the Year, the SU Bookshop in Perth, Western Australia.

Jeff Blair of the Anzeka Bookhouse Ltd., which includes Lancer Books, accepted the award for the Book of the Year from the Secretary of the Australian Christian Literature Society, Dr. John Wilson of Ridley College, Melbourne.

Ron Buckland, the National Director of the Scripture Union in Australia, accepted the S. John Bacon Award for the Best Christian Bookshop, from Rohan Bacon, whose grandfather S. John Bacon opened one of the first Christian Bookshops in Australia and whose father, John F. Bacon was the prime motivator to form the CBAA.

Ramon Williams

Westminster Confession cont.

These proposals are completely in line with the declaratory articles, unpacking, as it were, their implications. The articles speak about "subordinate standards" in the plural, without specifying them — about a "principal subordinate standard," implying others. Do these proposals weaken the Church's confessional standpoint? No, they strengthen it.

Catholic ministry

What has guided the Panel's thinking in this direction?

First, the Presbytery replies. Secondly, the concern for godly discipline in matters of doctrine — emphatically not a concern for heresy hunts or curbing liberty of opinion, however much the whole subject has emerged out of certain unhappy cases in the past. We call for honesty in the Church.

Thirdly, and positively, the concern is to declare to the world and or sister Churches what we are. We are not just seventeenth century Presbyterians. Our roots are there, but we are more. We are catholic and reformed. We are a confessing Church and a confessional Church. We confess the doctrinal creeds of the whole Church, as well as the more didactic confessions of the Reformed churches which spell out our

differences.

Finally, but most important, we are concerned about ordination. When a Presbytery ordains a man or woman of the holy ministry, it is not just a Presbyterian body ordaining someone to a Presbyterian ministry. The Presbytery is *pars pro toto*. The whole catholic Church in the person of the Presbytery lays hands on this person, and he or she is set apart to be a minister in the one universal Church of Jesus Christ, to be the mouthpiece, not just of Presbyterian or individual opinion, but of Jesus Christ and the whole catholic Church. We declare to the world we have a catholic ministry, which we ask others to recognise as such. Therefore, let us use the Nicene Creed in ordination as well as the Westminster Confession of Faith.

The concern of the Panel on Doctrine has not been simply to add more formulae — more human statements! — to the Westminster Confession of Faith, but by means of the great doctrinal creeds of the Church to declare joyfully to the world our faith in the triune God and the incarnation, while preserving our Reformed confessions for teaching purposes.

Life and Work

The Winter Appeal

A hand outstretched

The Archbishop of Sydney's Winter Appeal is still working hard at meeting real needs in our community. Meeting needs, giving hope, and seeing changed lives.

Elizabeth is one such person. She and her husband have recently moved into a small housing commission cottage in Waterloo. Her husband, who had "done time", is still trying to find a job. They both long to be reunited with their children, who have been given to foster parents.

Managing a budget with debts to finance companies and gas, electricity and rental arrears causes real problems. Elizabeth called on her local Anglican minister when her electricity was about to be cut off. Through the Winter Appeal,

financial help and counselling was given. Behind this particular situation lurked the fear of a return to alcoholism, and this in turn needed special attention.

For those like Elizabeth, surviving from week to week on a pension is a real struggle. Personal dignity often prevents them from bearing themselves and their needs before others. There are many who face mountains of difficulty and disadvantages with little practical and emotional support.

For some it may be as simple as a small payment to cover rent or electricity bills. For others, the need might be for food or clothing. Whatever the situation, it is good to know that so many in need have been offered help — and hope — through Anglican parishes and agencies by way of the Winter Appeal.

Vinay-Samuel on Transformation

St. Stephen's Anglican Church at Normanhurst is hosting a visit to Sydney by Rev. Vinay and Colleen Samuel from Bangalore in India. St. Stephen's has had a close association with the church in Bangalore for the past 4 years and this is the 2nd time the Samuels have visited the Parish.

Vinay, a recognised leader of the 3rd world Church and a much sought after

speaker in the United States, Europe and Asia will lead a Consultation on Transformation at St. Stephen's on 1st, 2nd, 3rd October to share in the life of the congregation on Sunday and during the week.

The Consultation is open to interested people of all denominations and enquiries are welcome on (02) 487 3730.

Scottish "bishop" contd.

which it stems that there can be no higher office than that of minister of a parish.

Thirdly, "his role would be more than that of presiding at meetings" — he would be "called to ministerial leadership in the whole life of the Church in this area."

This, clearly, raises questions not only about the relative authority of the parish minister, but also regarding the position of the Presbytery itself as the responsible Church court in the area.

Fourthly, we come round — not very subtly — to the need for a college of bishops. The precise form that this is to take is recognised as a subject that will have to be discussed, though why the discussing could not have been engaged in during these four years of discussing is not explained. It is no optional extra — it is vital to the whole case.

Once you get this length, as anyone can see, it's the authority of the General Assembly that is at stake. With whom is the last word to lie — with the bishops or with presbyters? I don't think that question will take a lot of discussing.

Life and Work

Adjustments

If we are to achieve constitutional unity with Anglicans we must have bishops, and if we are to have bishops the ongoing are the minimum requirements to get the process started. These will be enough to guarantee the ultimate dismemberment of the whole Presbyterian system as we have known it. That I think, is a perfectly fair presentation of the position.

But why dress it all up in this camouflage of "just a permanent Moderator of Presbytery"? Either the commission doesn't really understand what Presbyterianism is all about or it thinks it can "pull a fast one". I don't find either alternative reassuring.

It will not have escaped attention that all of this stems from the proposition, "if we are to achieve constitutional unity with the Anglicans." Let it be that we see this as God's will for us, we are satisfied that He sees it as our first priority for Today? For myself I cannot believe this to be so. Is there any reason why I shouldn't live on terms of friendly co-operation and good neighbourliness with the lady across the landing without needing to marry her and move in?

The Australian



1811

OCTOBER 1, 1984

CHURCH RECORD

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The "Puddle" that became a stream

Trade Unions and the Churches jointly sponsored a unique Celebration in the Sydney Town Hall on Friday 14th September. It was the 150th Anniversary of the Tolpuddle Martyrs. The six Martyrs were sentenced to seven years as convicts in Australia in 1834 for forming a Trade Union.

The Ensemble Theatre presented a drama: "The Tolpuddle Six" which was produced by Sandra Bates. Specially written by Tony Morphet it re-enacted the trial of the six men in England.

The three speakers were the Honorable R.J. Mulock, Deputy Premier of New South Wales, Mr. Cliff Dolan, President of the Australian Council of Trade Unions and the Rev. Alan Walker, Director of World Evangelism for the World Methodist Council.

Mr. Mulock said:

"What was the motivating force behind the Tolpuddle Martyrs? Very clearly their care and concern for other fellow farm workers.

Idealism in today's world must often be

tempered with realism, but if we try always to keep the ideal before us as our highest aim, then we will never divert to accepting baser, less worthy goals.

One of the basest elements of human nature, whether in individuals or in groups, is selfishness.

If we can hold fast to care and concern for others, then that idealism will always prevent us from falling into acts of selfishness and the ills that come from them.

It is therefore absolutely necessary for Union Leaders to be always on their guard and keep clearly before them the proper ideals so that they will not fall into falsely recognising self-interest for nothing than what it is."



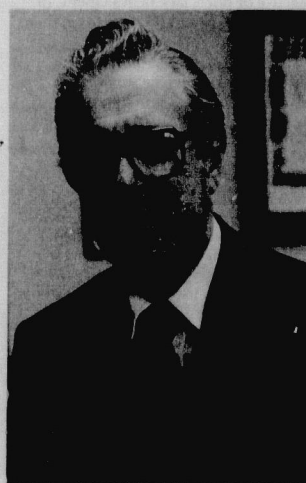
The Revd Alan Walker said: "The Tolpuddle Martyrs link together two great forces in the modern world: the Christian Church and the Trade Union Movement. They represent a shining

moment in the history of the Methodist Church and the rise of Trade Unions. The Martyrs were motivated by the Christian Faith. Five of the six were

Continued back page

Liberalism shrivels as Evangelicalism resurges

Liberalism and neo-orthodoxy have had their day. Evangelicalism is the only theology if the Church is to have a future. It was the conclusion of Dr. Kenneth Kantzer, President of Trinity Evangelical Divinity School in Deerfield, Illinois, as he delivered the eighth annual Moore College Lecture series.



Dr. Kenneth Kantzer.

Dr. Kantzer was lecturing on the topic: "Reformation Theology at the End of the Twentieth Century". The former editor of Christianity Today spoke at length about the views of the Reformers concentrating on John Calvin and, to a lesser degree, Martin Luther. He contrasted these with the views of the great theologians of this century, concentrating particularly on Karl Barth. Dr. Kantzer did this in four topic areas. — Faith and Evidences, the Trinity, Justification by Faith and the Bible.

Throughout the lectures Dr. Kantzer pointed to the poverty of much modern theology. He showed that the reformers were the ones who had come to grips with the Bible and who still had something to offer to today's Church.

In his last lecture Dr. Kantzer talked of the future of the Church. Basing his comments on the American scene and, to a lesser extent on Europe he left his audience to make the necessary parallels with Australia. Dr. Kantzer pointed to the demise of many of the major denominations in the U.S. Quoting figures of percentage losses Dr. Kantzer told his audience that the leadership in U.S. Christianity had been influenced by Liberal theology and that the major Divinity schools had, until recently been largely in the hands of Liberals. Yet, he stated, liberalism had not penetrated to the ordinary clergy or to the congregations. Well over 50% of U.S. clergy claim to be evangelical.

The sad reality was that denominations which had embraced liberalism since the 1920's were in rapid decline. Between 1960 and 1980 the Episcopal Church in America had lost 500,000 members, the United Methodist Church 1.1 million. By contrast, conservative denominations with a clear biblical witness had grown in membership.

Dr. Kantzer admitted that Liberalism did not owe its demise to the attack from evangelicals. In fact, evangelicals had, until recent years been very weak in their challenges. He claimed that liberalism

Continued page 6

A New Investment for St. George: Eternity

GOODSPEAK 84 Reaches out to the St. George Area.

Crisis faced the organisers of GoodSpeak 84, an evangelistic outreach to the St. George area of Sydney, when the Missioner Canon John Chapman, Director of the Department of Evangelism for the Anglican Diocese of Sydney, contracted a vicious flu virus and was confined to bed just prior to the opening of the 10-day series of meetings. However, though far from well, through prayer and potions he had recovered sufficiently to be on the platform at the Hurstville Civic Centre when the mission opened on September 13th.

Canon Chapman said, "I have been greatly encouraged by the response of the audience each evening. Church folk have actually been bringing their non-believing friends and neighbours along to hear the Gospel. And some of them have been getting saved. It is exciting to see how well the churches have worked together in the preparation stages and now in this celebration state. We've got something to celebrate!"

GoodSpeak 84 is possibly the largest co-operative venture of churches within the St. George area. There are thirty-five participating churches who have been planning together for the past twelve months and rejoiced together at the Hurstville Civic Centre each evening when between four and five hundred people come together for each meeting.

The Rev'd. Trevor Edwards, Rector of St.

Aidan's, Hurstville Grove, and chairman of the GoodSpeak 84 Planning Committee, said, "One of the really encouraging aspects of these meetings is the number of new people who are present each night. He thought this was different to the South West Outreach held in the Liverpool area earlier this year and where John Chapman was also the Missioner. Mr. Edwards said, "At Liverpool there was a large core of people who came back each evening whereas here we seem to be reaching a larger number of new people each evening. Some are also coming from outside the St. George area. A lady from Whalan in the Western suburbs went forward for counselling last night."

"The preparation for this series of meetings has been excellent," Mr. Edwards said, but the area that has rejoiced the organisers' hearts most has been the functions which have been held on neutral ground in a non-threatening environment. For men there were two major events. An Evangelistic Breakfast at the St. George League's Club and a dinner at the St. George Sailing Club. At both these gatherings there were over two hundred men who were ready to listen to Mr. Chapman speak about Jesus. For the ladies two Evangelistic Coffee Mornings and a Coffee and Dessert Evening were great occasions for breaking down barriers.

The Rev'd Donald Howard, Rector of Lugarno, who was also responsible for the planning of GoodSpeak 84, said that these ways of drawing people together

Continued page 2

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MARANATHA

Faith and Life (3)

James 3:1-12

FAITH AND WORDS

The subject which occupies these verses is one which 'hits home' in every age. Phrases such as 'I wish I'd never opened my mouth', or 'I could have bitten my tongue off', illustrate the problem of our words and the effects they can have. James here seeks to bring together the relationship of faith and words, in so doing laying a heavy responsibility on every Christian.

The opening verse follows the statement of chapter 2, verse 26 that faith without works is dead, with a reminder that **works are not limited to actions.** In fact, **words are also works.**

It is not surprising then, that teachers are singled out, as those whose full-time work centres on speaking.

Why refer to them alone as ones who will be judged with greater strictness? Clearly the idea stems from the potential for good and evil in the act of teaching. Those involved in teaching are frequently required to make judgement both moral and intellectual, and such a role can cause them to become critical.

Comparison with 1 John 3, 1 Peter 2:1, plus advice to Timothy and Jude indicates that the early church was faced with the problem of sorting out the true teacher from the false. James is addressing himself to the problem in seeking to deal with those who were after status which could lead to division. Not many are chosen, he reminds them, and there is a heavy responsibility laid on those who are (v.1).

However, James doesn't linger too long on the issue of teachers. For in v.2 he is quick to point out that "we all sin often" and goes on to refer to everyone in regard to the power of speech. It is an action of all, and he highlights its power in suggesting that if the tongue can be controlled we would be perfect, able to control every other part of the body. An exciting concept! For while it goes without saying that Jesus alone is perfect, this verse highlights in my mind the unbalanced attitude often exhibited in regard to sinful actions. Great attention is paid to those actions of the body which constitute sin, whilst the tongue and its effect is ignored by and large. Yet both within and outside Christian groups the tongue is at times the most offensive of creatures. V.8 makes its potential clear, implying that words are more serious than actions.

The body of this passage contains illustrations highlighting the power and the bite of the tongue.

The power of the tongue

James likens the power of the tongue to the bit in a horse's mouth and the rudder of a ship. There is an obvious connection in these analogies, for horses and boats were all that men steered in those days. They are mentioned in

connection to the tongue for they are alike in one thing, their power. Each is small but each has great effect. To elaborate his point that one who controls his tongue can control his body, James seeks to illustrate how a horse can be made to obey and go wherever directed, and how a ship can be guided wherever desired. In both instances the controlling instrument is small. However, we cannot take the analogy too far, for James is not saying that we can control our body by controlling our tongue; rather, if we can control the tongue we shall be able to control the body, for that is easier. Such is the power of the tongue, a comparison made as James goes on to consider —

The bite of the tongue — (v.6)

As James refers to the tongue as a fire, we must again avoid taking the analogy too far. Perhaps it is best to see the tongue as compared to an unguarded campfire, with could at any moment break loose and cause untold damage. So with the tongue; its actions can set off abuse, slander, gossip, evil, hatred, jealousy, cruelty, division — the list is endless. Such 'fire' which 'inflames' and in turn can affect an ever-widening circle of people, is one ignited by the forces of Satan.

The 'forked' tongue (v.9-10)

As if the earlier verses were concerned with the tongue in general conversation, James now highlights the issue with a sobering remark. The same tongue with which we curse others is used to praise God. And those whom we curse are made in God's likeness — despite sin and the inherent evil in human nature, the likeness of God is still reflected to some extent.

Not only is the Christian's tongue capable of both cursing others and praising God, we sometimes find both taking place within one setting. James, remember, was writing to Christian congregations where (as later sections of his letter indicate) relationships were strained.

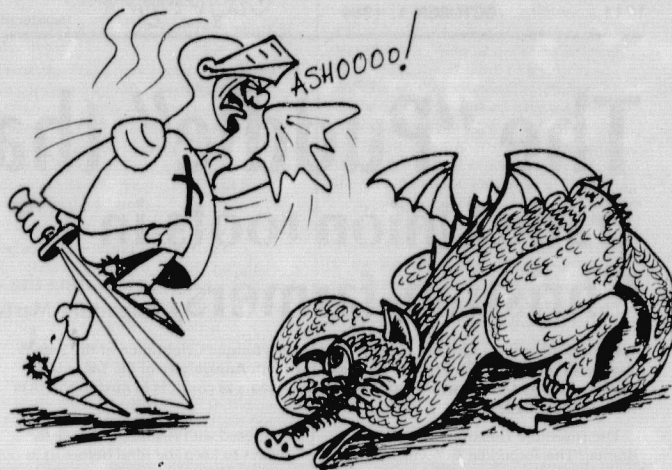
In the whole issue of blessing and cursing, James adds the sobering statement of v.11 "My brothers this should not be".

The absurdity of the forked tongue is further emphasised in the closing verses of this section, with his reference to the impossibility of a spring supplying both fresh and salt water; of a fig tree bearing olives; of a grapevine bearing figs; of a salt spring producing fresh water.

The reader is left to ponder such absurdities in relation to the intended use of the tongue. And when faith is brought to bear on life, the words we spread are a fearfully powerful demonstration of the reality of our faith.

Ken Foster.

St. George slain by Goodspeak, contd.



should be used more frequently at the local congregational level and not become features only of major outreaches.

It is not known what impact on the community at large the presentation of Goodspeak 84 has had as the publicity has been mainly directed toward those who have some link with the churches.

The theme for the series has been "Good News for St. George — God's Word for You" and so where does 'Goodspeak' come from. Mr. Stephen Toomey who's had some responsibility

for the publicity said, "'Goodspeak' was inspired by 'The Good News' and George Orwell's novel '1984' in which he coined the word 'Newspeak'".

There is no doubt lives have been changed at the Hurstville Civic Centre over the past ten days and investments have been made for Eternity. Goodspeak 84 has spoken. God's Word goes on speaking. The nurture of new believers and the encouragement of enquirers will be the continuing story in the congregations of the St. George area.

The Bible Society just matches Christian growth, and needs help

1984 is the 180th Anniversary of the Bible Society and it is also the year when the world wide demand for Scriptures is \$6.7 million more than the Bible Society's current available funds.

The growth of Bible Society has been phenomenal. In 1960 only 50 million Scriptures were printed. 485 million were printed in 1982. In 1967 world wide support for subsidising Bible Society work totalled US \$6.6 million. In 1983 the Budget was set at US \$27.5 million. To maintain this growth path Bible Society is putting great strain on all the available resources.

The four main areas in which Bible Society is involved are:

- 1) Assisting in 600 translation projects through consultation and providing funds.
- 2) Organising the production of 80% of all Scriptures world wide totalling 500 million in 1984.
- 3) Exploring the widest possible distribution of Scriptures in at least 180 countries and territories. In 1981 the list of OECD developing countries was 162. The Bible Society world wide is involved in at least 142 of these.
- 4) Developing literacy material that will maintain people's ability to read through the reading of specially prepared Scriptures called "New Readers".

It is estimated that by the year 2000, unless there is a major revival in all countries, that 83% of the world will be Non-Christian although 78,000 are becoming Christians daily world wide. The world's population is estimated to reach 4,374 million in 1985, and is growing at 1.7% per annum.

During 1983 Bible Society printed 23,000,000 Bibles and New Testaments which is just sufficient for every New Christian around the world, but it is estimated there are at least 150,000,000 existing Christians who do not have a

personal copy of God's Word. These are mature Christians in free world countries to which Bible Society has direct access. These Christians cannot have Bibles because of price, lack of availability, or because translations do not exist in their language.

The pressure on Bible Society to perform is very real. The support of Australian Christians is of utmost importance for Christians in developing countries.

"New Reader" material

Literacy work in developing countries is essential for their growth. Bible Society has developed "New Reader" material that will maintain their skill and prevent them from lapsing back into illiteracy. In some situations the only reading material available is Bible Society Scriptures.

Bible Society has set itself a major goal of completing all translations in languages where there are at least 1,000,000 literates. This goal should be reached by 1990. It is sobering to realise that only 283 languages currently have the complete Bible and 572 languages have a complete New Testament. The aim by the turn of the century is to have 500 languages with the complete Bible.

\$6.7 million worth of projects have been presented to Bible Society world wide and these have had to be "shelved" because funds are unavailable. It is appalling that 20% requests for God's Word cannot be met because of inadequate giving by Christians in developed countries.

Why do only 15,000 Christians in NSW support the work of Bible Society at an average rate of approximately \$1 per week?

Australia wide Bible Society has only 60,000 members.

Guide to Sydney Synod — 1984

The Church Record apologises to our readers in other Anglican Dioceses and other denominations for running an article which appears only to be of immediate interest to our Sydney Anglican readership. However, we believe that the size of this Synod gives it a wider interest. Further, some of the issues are of great interest and importance in themselves.

The ACR offers this as a contribution to the public debate.

The use of the Surplice Canon 1977 Adopting Ordinance 1977 Amendment Ordinance 1984

The use of clerical dress, in particular the use of the surplice, is an issue which arouses strong feelings among Anglicans. It will therefore be difficult for Sydney's Synod to consider the ordinance without prejudice.

However, the legal situation with regard to this matter in Sydney Diocese seems to have reached an absurd state, and the proposed ordinance (as amended) is to be welcomed. It will remove the present anomalies, and avoid the harmful effects that more radical change might have brought.

Why the ordinance is needed

According to a Report on Legal Questions on the Use of the Surplice supplied by the Standing Committee of Synod, it seems that two kinds of service may be legal in the diocese. On the one hand there are "services conducted in accordance with the Book of Common Prayer or an Australian Prayer Book or any lawful variation to either;" at which "the presiding minister must wear a surplice." On the other hand it seems that in certain cases "special evangelistic, youth or family services which are not services in accordance with the Book of Common Prayer or an Australian Prayer Book, or lawful variations thereto" may not necessarily require the use of the surplice.

The law recognises, in other words, that in certain circumstances not wearing the surplice may be helpful to Christian ministry or evangelism.

This mean, however, that when such circumstances arise it is not legal to use the Prayer Book! Clearly the law needs adjustment.

It should be added that 72% of respondents to a survey of church committees indicated that there are "other occasions when it would be helpful for the clergyman to be able to dispense with the surplice."

Pitfalls avoided

The Synod has rightly been cautious about adopting changes to the law with regard to the surplice. There are potential effects which could be unhelpful. The proposed ordinance has been drawn up with great care, and seems to have been successful in avoiding possible pitfalls. Two points should be emphasized:

1. Under the proposed ordinance neither a congregation, nor a clergyman need ever be forced against their will to abandon the use of the surplice.
2. It would be an unacceptable novelty in Anglicanism (because of theological implications) if a differentiation were made between the various services of the Prayer Book with respect to dress. There has been no such differentiation in Authorized Prayer Books since 1552. The proposed ordinance preserves this principle.

Unless we are to be content with the anomalies of the present situation, and deny that Christian ministry or evangelism is ever helped by not wearing the surplice in church, the proposed ordinance seems to us to be a careful, but positive way forward. We commend it strongly to the Synod.

Re-Marriage of Divorcees

Report of the Committee re. Synod Resolution 34/83, the Re-marriage of Divorced Persons.

This committee was appointed by the last Synod to bring forward specific recommendations on the difficult issues involved in the question of re-marriage of divorced persons. Amongst these issues, they had to consider how the Diocese may declare the law of the Diocese in relation to the re-marriage of divorced persons, give an opinion as to the procedures which should be adopted

within the Diocese for the purpose of dealing with the re-marriage of divorced persons generally, to bring forward draft legislation or recommend a course of action for implementing the procedure, and to find out the extent and manner in which the Family Law Act imposes legal limitations on pastoral inquiry by the parish clergyman or Diocesan officials.

This Committee worked closely with and had the benefit of mutual membership of the Diocesan Doctrine Commission which was considering the problem at the same time.

On the legal issues involved, the report concludes that Synod is competent to make Ordinances governing re-marriage of divorced persons. Until Synod makes such provision the existing law (whatever it might be) is said to continue. As the latter declaration makes clear, controversy still remains over the status of the advice given by the Chancellor to the Archbishop last year, where the Archbishop is said to have right of decision on re-marriage. In the end the report lays aside the Chancellor's opinion. As to the implications of the Family Law Act the report concludes there is no limitation on pastoral inquiry by the parish clergyman, but inquiry by Diocesan officials may amount to "a breach of that act".

As to the theological issues, the report noted very carefully that the whole question of re-marriage of divorced persons is a vast on-going debate within the Christian church at large. It said "we have tried to consider the pastoral needs of all concerned — the church at large, the local congregation or congregations from which a couple intending matrimony may come, the couple concerned, and also spouses and children of earlier marriages". The report could not support any form of marriage which transgressed the New Testament. Further it noted that despite a fundamental allegiance to holy Scripture there remains within the convictions of biblical scholars a division as to the New Testament teaching on the re-marriage of divorced persons. Because of the uncertainty about this teaching, even after much genuine and hard study of the New Testament evidence on the question of re-marriage, the report says that liberty should prevail. "Recognizing within the spectrum of New Testament opinion the existence of more rigorous and less rigorous points of view the Committee believes that the opinion of those that hold the more rigorous view point should not be permitted to bind others who hold different opinions and thus curtail their ministry and disadvantage those to whom they should minister!" The report commended the pursuit of pastoral instruction at all levels on Christian marriage especially in the light of pagan intrusions into the general understanding of church members about marriage.

On theological and pastoral grounds the report rejects the notion that a Diocesan bishop should be given a consensual or legal role in responding to applications for re-marriage. However, it notes that "involvement should be that of pastoral counsel, guidance and advice, and not one of jurisdiction or the granting of permissions."

As to the possibility of legislation, the report side-stepped the difficulty thrown up by the Chancellor's advice given in 1983 and urges new legislation to clarify the situation beyond any doubt. It rejected the Chancellor's opinion as the basis for this new legislation, because "in the judgement of the Doctrine Commission it is more strict than the Scripture allows. The Committee did not believe that the more strict view should bind the ministry of those who while respecting this point of view did not prescribe to it." The Committee also accepted the view of the Doctrine Commission that on theological grounds "the permission of the Diocesan (bishop) for the re-marriage of divorced persons

cannot be said to be in the best interest of the church at large."

Committee remains firm

The report concludes by laying down three principles it would like to see govern the way the Diocese might draw up a future Ordinance.

- a. The theological principles governing re-marriage are:
 - i. That the other partner has acted decisively to repudiate the marriage by entering into some other sexual relationship, or
 - ii. The other partner has acted decisively to repudiate the marriage by desertion, or
 - iii. One party has been forced to separate on grounds such as mental or physical cruelty, and the other party continues to stand in the way of reconciliation.
- b. The final decision as to the re-marriage of a divorced person be left to the officiating clergyman.
- c. Advice to be given the Bishop that it is proposed to solemnize such a marriage and that such advice be given so that painful pastoral situations which arise from casual re-marriage be avoided. This advice is to contain the following declarations:
 - i. The celebrant believes that the proposed marriage was in accordance with the principles of holy Scripture.
 - ii. To the best of the celebrant's knowledge all obligations under a prior marriage had been fulfilled so far as was possible.
 - iii. He believed the proposed marriage to be in the best pastoral interests of the couple concerned.

The report noted that since this proposed legislation is so radical against the background of present legislation prevailing in Anglican churches in Australia, which severely restrict re-marriage and place its implementation into the hand of the bishop, the Archbishop of Sydney felt that he could not at this time consent to any such Ordinance: "Sufficient grounds have not been shown to give assent to an Ordinance which so substantially change procedures relating to the re-marriage of divorced persons." Nevertheless, the Committee's recommendations on legislation remain firm.

Comment

This report and its annex on the biblical and theological conclusions regarding

divorce and re-marriage, and the accompanying report from the Doctrine Commission on the re-marriage of divorced persons, is very much to be commended as a thoroughly Christian statement of the problem. On their own the report of the theological issues is worth studying as a thorough review of the teaching of holy Scripture on divorce and a striving by godly minds to come to true conclusion rooted in New Testament theology. It should make a contribution to the on-going discussion of re-marriage wherever the Bible is honoured as solely normative.

On the practical side, regarding legislation and the pastoral problems, the report also is most helpful. Clearly they have striven to be guided and governed by the teaching of Scripture. The recommendation of a fairly "liberal" legislation is not based on any other premise that the Bible itself has a range of different approaches to divorce. Legislation, it feels, should allow Christian ministers to operate within that range.

Pastorally it is very sensitive to the problems caused by re-marriage amongst other Christians who know the couple, or one partner of the marriage, of the intended marriage, and amongst the surviving relatives of the previous marriage. It stands firm against the practice of casual re-marriage and stands for very careful pastoral responsibility. Paradoxically, for precisely these reasons it rejects giving the bishop a decisive role in re-marriage as he is not normally a direct participant in the web of relationships involved in this situation, unlike the parish clergyman. However, the bishop is clearly given a role of pastoral oversight of the clergyman's decision. Although the bishop cannot veto a clergyman's decision he is given a good deal of time by the process of notification, and information as to the grounds of the proposed decision, so as to be able to investigate further and admonish the minister involved if necessary.

Because the specific recommendations of the report as well as its broad sweep of comments are so thoroughly grounded in the New Testament, to which our Articles of Religion clearly drive us to in difficult matters (Articles 19, 20, 21, 34, and various ordination vows), and shows great pastoral commonsense, we can only recommend to the Synod that it frame such legislation, and urge that it be assented to after careful debate of all the issues involved.

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Continued page 6

English christianity

(2) Holy Stones?

Our roving reporters have recently cast their eyes over the English scene.

They were old, old stones. So very old!

We first saw them on an early spring morning. Set in large grounds studded with ancient elm, oak and yew trees. We walked through thousands of daffodils as we passed moss covered and crumbling gravestones. It's the sort of stuff that makes the cameras click.

The early days of the area were set in AD 900. The present building was commenced in the 11th century as an Augustinian Priory. In later years the Priory was completely destroyed and the church building alone survived with its 120 feet long nave.

Another such building states in the public leaflet that the daily cost just of survival and modest use is £1250 per day. None can deny that these stones by the tens of thousands have stood there for centuries. Just as surely many of the buildings are of classic beauty. They are indeed aged, historical, memorial, museum depending on the mood as you turn from them. And Britain and the Continent boast them by the hundred.

Some years ago when the new Coventry Cathedral was under consideration one of the announced competition conditions was given as 'the cathedral is to speak to us and to generations to come of the Majesty, the Eternity and the Glory of God'. But can we express the nature of a holy God in building materials or in any other medium? As we stood on that spring day in that ancient priory 'church' the voice we heard spoke of decay crying out for repair! Outside there was a colour and newness in the soft greens and golds but inside all was gloom and need.

In another place and time an architectural panel recorded that it would erect a building that "would say to those who entered its doors — 'get down on your knees little man'". Yet one can only report that in all such places visited to which thousands of tourists come that is not apparently what is said for there a few on bended knees! And is that because finally stones and glass have no voice with which to command?

Another truth is that such buildings are now 'such a drain on our resources and increasingly a liability rather than an asset on those who have to use and maintain them'. What is worse they are in many cases prisons that bind those who must meet within them. And that not just because of their sheer age but because of the basic theological misunderstanding behind their original conception.

Isaiah (40:12-26) seems to seriously question, indeed refuse, the idea that God's nature can be represented by workers in wood and stone because the Lord's greatness is unsearchable. Stones and Wood no matter how finely fashioned may but make the Sublime ridiculous and produce a memorial to man's pride and folly! Creation as from His hand will bear full and powerful testimony to His greatness far more effectively than man's second hand endeavours. To say that a building may 'speak of God' may be to present a false and distorted expression.

So many of these ancient stones now inhibit (and always have) a right expression for the people of God. What we need to understand is that the basic reason for the existence of a church building must be to provide a base for God's people. It is they who must conform to 'the mind of Christ'. It is they who will speak of 'the new creation'.

The expression 'The House of God' may well have been in the minds of many past builders. But the Bible makes it clear that it was the presence of God and not the Temple that was its glory. The rending of the curtain of the Temple at the time of the Crucifixion was surely the sign that the old had passed away and the new age had begun. The Christian community is now the 'living stones' which together make up 'the temple' of this new era.

So that our buildings now under consideration must commence from a different basic theological position. A Christian community will have aspirations and needs that will require buildings that "will give them freedom to express themselves as to what they are and allow them to honour their mission to the wider community."

Church buildings are necessary — to keep out the wind and the rain! It is the people within who are called to be holy as He is holy.

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WORLD

Hindu Goddess in English Cathedral

Call for action on error and immorality

As the National Church we have greater responsibilities and opportunities than any other denomination. Our prime responsibility is to give a Biblical witness in theology and morality to the nation." So writes the Rector of Hawke, Essex in a letter to all the clergy of the Church of England.

"After years of heart-searching I can no longer be silent on these issues," says the Rev. Tony Highton. He points out that the authoritative documents of the Church of England make it clear that tradition and reason are subject to Biblical authority. But, he declares, this is not the view and impression given by the utterances and behaviour of many in the Church of England.

Mr. Highton outlines a number of the serious errors at present rife in the National Church. He refers to the views of the Bishop-designate of Durham, Prof. D. Jenkins, who recently "denied the Virgin Birth of our Lord; stated he would welcome as a Christian someone who denied the Incarnation, and was very unclear about the Resurrection."

Attention is drawn to an inter-faith service televised from Newcastle Cathedral last month. It is alleged that "this included the worship with chanting, dancing and offering of flowers to what appeared to be a Hindu idol, certainly it was related to a Hindu goddess. Allah was praised in a reading from the Koran. A Sikh guru and deity were honoured. Then extensive praise was given to the Hindu god Rama. He was repeatedly proclaimed as Lord and King. In the whole service I detected only one specific reference to Christ — namely a single trinitarian line in the final hymn. I am all in favour of inter-racial harmony and respect. But I believe this service broke the commandment about idolatry and directly implied a denial of the uniqueness of Christ as the only Mediator."

Turning to moral issues in particular the Hawke manifesto substantiates a claim that there is a "pro-homosexual lobby" in the Church of England; and says also that "another area of growing concern is adultery amongst the clergy". One bishop is said to have defined chastity as "emotional integrity", "meaning one must respect another person as a person, not as a sex object". This, the bishop agreed, allowed extra-marital sex.

The manifesto refers to "the fact that a clergyman like Don Cupitt can proclaim that abandonment of belief in God is part of the growth to true human freedom, and yet he does not face immediate discipline from the church. A leading clergyman publicly referred to the attitude of 'Christian atheists' as being an approach of 'spiritual seriousness'."

The Hawke manifesto insists that there is a remedy for the present situation. Repentance is needed which must "be as public as the sin" "of these scandalous errors". It calls for the exercise also of church discipline, and positive biblical witness.

(ENGLISH CHURCHMAN)

Tear Fund at work

The poor people of Nakuru, in Kenya's Rift Valley Province, will have better health thanks to Australians who gave money through TEAR (The Evangelical Alliance Relief) Fund Australia.

The Fund recently allocated \$25,000 to help set up a primary health care fund in Nakuru, which has a population of 100,000, many of whom live in slums.

(CHURCH TIMES)

How will you be when you sit for the test!

'Doubt-test' call for bishops

CLERGY FROM the dioceses of Durham and Newcastle are encouraging parishes throughout England to think about asking Bishops, before they proceed to conduct confirmations, to subscribe to the following declaration: "I believe in the fact of the Virgin Birth of Jesus Christ and His Resurrection on the third day from the tomb as is clearly taught in the Holy Scriptures."

The first meeting of the North East Diocesan Evangelism Fellowship since the controversial consecration of David Jenkins as Bishop of Durham was held on Monday September 3. Forty five clergy were present, plus senior laymen and observers.

The meeting voted its deep concern that the Archbishop of York and a significant number of bishops had 'by word and action declared as optional belief in the Virgin Birth of Jesus Christ and His Resurrection on the third day from the tomb'.

The meeting heard from the Rev. David Holloway of Jesmond on the subject of Church Growth. "No way will churches grow," he said, "when there is doctrinal confusion. Sociological research has already proved that."

The meeting also agreed that 'the current situation in society at large, evidenced by the present violence and disagreement in our industrial sectors in the North East, demonstrates a vacuum of spiritual values and spiritual direction in the nation. Doubts, uncertainties and errors expressed by bishops add to that vacuum.'

However it was resolved that 'unity in programmes and structures should be fostered with all Anglican churches, of varying traditions, that can agree to the fundamentals of the faith, while at the same time being at liberty to disagree (strongly if necessary) over secondary matters.'

'The fundamentals of the faith are the articles of the apostles' and Nicene Creeds as interpreted by Scripture. These include the Resurrection of Jesus Christ on the third day from the tomb and the forgiveness of sins through justification by faith. At the appropriate time such unity should be extended to those free churches and Roman Catholic churches that agree to this basis.'

(C.E.N.)

They've 'Latin' Women

Brazil vote for Women Priests

THE tiny Episcopal Church of Brazil has become the latest province in the Anglican Communion to vote in favour of the ordination of women to the priesthood, according to reports now reaching Britain.

At a Provincial Synod held at Porto Alegre, last month, the houses of clergy and laity each voted 12—1 for women's ordination; all the bishops were said to have been in favour, though it is not known how many were present. There are said to be three women already studying for ordination in the province.

Brazil has become the first Latin American Church to approve the ordination of women, though women have recently been ordained in Mexico and Puerto Rico. These are jurisdictions linked to the Episcopal Church in the USA, which has been ordaining women for ten years now.

C.E.N.

REVIEW

Ex-Anglicans now minister through Presbyterian Church

Graham and Elizabeth Jefferys

National Presbyterian Church of Chile

We have recently had details of the work being done by Rev. Graham Jefferys, an Anglican minister from Australia now ordained in the National Presbyterian Church of Chile. Graham has been named by Presbytery as supervising pastor of the First National Presbyterian Church, Quillota for the year 1984.

He is also on the Board of the Evangelical Institute of Chile which is set up under the auspices and control of the National Presbyterian Church of Chile. It has two faculties: the Faculty of Theology and the Faculty of Extension — better known as the Bible Extension Seminary. The Faculty of Theology offers four programmes of study:

1. Licentiate of Religion
2. Bachelor of Religion
3. Bachelor of Theology
4. Master of Theology

Additional activities include conferences, in-service training courses for pastors and an environment of Christian fellowship, reflection and counselling.

Since Graham went to Chile in the beginning of 1982, following an earlier period of service there, his work has involved the following:

- Writing a programmed Theological Education by Extension (T.E.E.) Course. This has been written to fit in with a programme which is international and interdenominational reaching many parts of Latin America with its ministry.
- A study guide of 263 pages and 50 lessons on "The History of the Church before Reformation".
- A study guide of 36 lessons on "The 16th Century Reformation". This is being used on a correspondence course basis.
- A planned project on "Church History from 17th to 20th Centuries" to be specially oriented towards Latin America. This is urgently needed as most other texts deal with and are oriented towards Europe, UK and USA.

Let us pray therefore that this work may be extensively used and spread throughout South America. In a recent letter Graham has said, "In the ecclesiastical spectrum in Chile and Latin America at large there is a sad lack of churches, preachers, leaders and apologists from the reformed tradition, a fact which is repeatedly evident in the church and society here. There are wide open doors of opportunity in South America today."

(A.P.)

Comics replace Koran

Magazines for Muslims

A New selection of Christian magazines and children's comics and story books aimed at the eight million Muslims living in Europe are being published by 'Middle East Media'.

MEM, who have been publishing Christian material in Arabic for many years, say that now most Arab and Muslim countries have closed their doors to Christian missions, the large numbers of Arab immigrants, students, tourists and businessmen and women that can be found in Europe present an exciting opportunity for the European Church.

C.E.N.

Secular requiem for Soviet servicemen

The service you have when you're not having a service.

Since the June 1983 Plenary session of the Soviet Communist Party a fresh attitude has been adopted towards religious and secular rituals. The Soviet authorities have openly acknowledged the shortcomings in the rather sterile and unemotional Soviet rituals such as weddings and funerals, and have tried to diminish the effect that these secular rituals have produced — the increased interest in religious services and participation on occasions of Communist Party members in church baptisms and weddings. Another Soviet paper has published an article in its "New Rituals" column showing one of the implementations of the Plenum's call to improve anti-religious work by improving such rituals.

The Soviet Central Asian paper *Turkmenkaya Iskra* on 26 July published an article about a military-oriented rally in Kizyl-Arvat (a small town of about 22,000 people according to the 1970 official statistics), where veterans of the Second World War lowered urns with "holy soil" from "hero cities" as the sounds of Shostakovich's 7th Symphony filled the air. Amongst others, soldiers who had served in Afghanistan mounted the rostrum to give rousing speeches, lauding those who had fallen. . . . "fulfilling their international duty" in "helping the people of Afghanistan to build a new life". The organisers of the rally paid particular attention to the emotional aspects of the occasion by ensuring an abundance of flowers and the appearance of artists in national costume and by the nature of the speeches made at the "service".

Whats the cost?

ARCIC progress on Salvation & Church's role

THE ANGLICAN/ROMAN CATHOLIC International Commission (ARCIC II), which held its second meeting at St. John's College, Durham, from August 22-31, continued discussion of its present major theme, the Church and Salvation, with special reference to the doctrine of Justification. The work was done in the light of papers prepared in recent months and of draft texts proposed by a sub-Commission earlier this year.

Under the chairmanship of Bishop Cormack Murphy-O'Connor of Arundel and Brighton (Roman Catholic), and Bishop Mark Santer of Kensington (Anglican), members of the Commission, who came from five continents, made substantial progress in the preparation of a statement on fundamental doctrinal principles concerning Salvation, Justification and the role of the Church in God's plan for the redemption of the whole human race.

In the course of discussion attention was paid to matters allied to the main theme, especially those arising from the controversies of the 16th century. The Commission made plans for a sub-Commission to carry its work forward in the 12 months before its next meeting.

A beginning was also made on the study of growth in reconciliation and on stages along the way to full communion on a basis of unity in faith. Some questions of this kind are being referred for preliminary work by various national Anglican/Roman Catholic Committees on the basis of their experience of local relations between the two Churches.

Depression and feelings of worthlessness



Alan Craddock

A recent editorial in A.C.R. (3/9/84) made some very useful comments on the nature of depression and the ways of overcoming depression. The recommendation was not to cope by increasing or discovering self-love but to accept ourselves as we really are and to turn our thoughts outward to God. There is a sound principle here, but perhaps the simplicity of polarizing coping processes into right and wrong, outward and inward, could be misleading for some persons.

My experience is that low self esteem feelings of worthlessness and depression are often linked together in an emotional package which requires a form of coping which blends inward and outward looking processes together. This can have the effect of producing insight of a very complex and helpful sort.

As the editorial suggested, an inward process which majors on increasing self-love is inadequate for Christians. To look outward to God however, does not preclude an inward looking process which has to do with self-insight. On the contrary, to understand what God wants for us is to understand our relationship with God better.

It follows from this that we can understand ourselves better as we grow in that relationship with God. God also helps us to understand the circumstances which have contributed towards the feelings of worthlessness which burden us so greatly in our depression.

I believe that Christians can very easily find themselves possessed of low self esteem for various reasons and then find it extremely difficult to get things into perspective because they have a natural suspicion of thinking more highly of themselves than they should. This perfectly valid ground for suspicion can become exaggerated into a rather extreme viewpoint which cannot believe in any valuable personal attributes at all.

One of the main causes of low self esteem lies in the external circumstances which promote self-doubt in a person. Something may be said, or an event may occur, either one of which significantly challenges the person's view of self as competent or valuable. If a sufficient number of challenges continue to arise there is every likelihood that such a person will eventually become committed to a long-term view of himself of himself as "useless", a "failure" and "not worth anything to anyone".

Certain kinds of family dynamics appear to easily generate this kind of feeling among family members. Parents can create low self esteem in their children by continually attacking them as persons and sending them the message that they are a "lot of trouble" and "not worth the effort" because they are not capable (apparently) of doing anything good. Husbands and wives can also attack one another's self esteem.

Feelings of low self esteem can be countered by recognising the factors which have promoted self-doubt. It might be the case that the challenges are only limited and short-term (e.g. failing an examination) and can be overcome (by repeating the course or by realising that that subject simply wasn't one of one's strengths). Or they may be irrelevant and invalid (e.g. an unfair but persistent attack upon your ability by someone who is using you as a means of expressing their own shortcomings) and can be overcome by recognising them as such.

Whatever the strategy, countering low self esteem depends upon getting the challenges, the sources of self-doubt, into perspective. This requires us to achieve a

sense of balance. There are personal features which can legitimately be challenged and we can learn from this and grow. But this does not imply that as a total person we are of no value. Each of us has weaknesses, but we all possess strengths as well.

The Christian should be aware of God's attitude towards us. It is clear that God recognises and challenges our weaknesses, but in the face of this He continues to express His love for us and makes available the means of salvation (1 John 4:9-10) and, for those who believe, the means of growth (Colossians 2:6-7). In our moments of low self esteem we can gain enormous encouragement by recognising the loving and constructive attitude of God. Paul tells us that as Christians we have friendship with God (Romans 5:6-11) and that through His grace we can gain confidence and strength to live in such a way that honours Him.

Finally, consider Paul's own comments regarding his work as a servant of the gospel when it might have been thought that he had been boasting: "We say this because we have confidence in God through Christ. There is nothing in us that allows us to claim that we are capable of doing this world. The capacity we have comes from God" (II Corinthians 3:4-5). Paul possesses a balanced view: He acknowledges his capacity to function, but he is aware of its real source — God. The outward (to God) perspective has produced an inward (to self) effect.

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LETTERS

Spiritual depression

Dear Sir,

Your Editorial on "Depression" sought to isolate a state of mind which it called "Spiritual Depression". While I am not denying that there is any such state, I would like to remind your contributor that what presents as "spiritual depression" is often influenced by organic or psychological factors at work within us. In other words what manifests as spiritual depression frequently has a much wider base. In these circumstances it is not enough to treat the symptoms, the disease should be our concern as well. I am not doubting for one moment the efficacy of God's word, or our ability to rejoice in his complete forgiveness and transforming power, but sometimes what appears to be purely spiritual depression may need the assistance of others. In fact this help may be needed in order that the glorious promises of God may be appreciated and claimed.

For over eight years I have been working amongst people whose self-esteem has been generally very low. While it is salutary for many of us to consider that we are much worse than we think we are, it is the last thing that a person ridden with guilt and of low self-esteem needs to do. Emphasis on such one-sided truths will usually lead to a depressive state which can be suicidal. There are times and circumstances when the worth of the individual in God's estimation needs to be emphasised. Cf. Matt. 6:26b.

Yours sincerely,
(The Rev.) Philip C. Blake

Dear Sir,

The increasingly high standard of your paper over recent months has been set back by the complete lack of pastoral understanding in your editorial of September 3. Confusion was worse confounded by the opening gambit that spiritual depression was "an aberration and fungus growth on a sensitive conscience", whatever that may mean.

Your columnist Alan Craddock might well have been consulted before this empty drivel was printed. Or one of Dr. Crabbs' excellent books might have been consulted and quoted.

We are exhorted not to tell sufferers that they are not as bad as they think they are! A woman after a Bible class told me that she had killed her father and was filled with remorse and guilt about it. Should I have told her she was even worse than that? I talked quietly to her and elicited that her father died of alcoholic poisoning when she was 17. I helped her face the reality that she was not guilty of

that for which she constantly accused herself. I set about helping her pastorally in other ways. Later, her spiritual depression was fully healed.

After eye surgery, I found myself in a "spiritual depression." The surgeon, who happened to be a mature Christian, told me that the nurses had observed certain of the clinical signs of depression. He did not offer to pray with me or help me talk about how I felt my Lord had let me down (the operation left me with one eye blind). He first went to see what pre-operative medication I had been given. Then he looked it up in Mims, the drug handbook. He came back and told me that the pre-op. medication caused depression in some people. So my depression was drug-induced. We were able to laugh together about it and I found it to be a valuable experience to have had in view of my pastoring of people who would be depressed.

Whoever wrote this editorial was completely out of his pastoral depth.

The three-line poem at the end was a disaster. Nowhere does the Bible tell us "Look within and be depressed."

Let the cobbler stick to his last.

Rex Meyer

Melbourne — We can agree

Dear Sir,

I refer to the article which appeared in the Australian Church Record, Aug. 20th last, under part of the above heading and can agree with its subtitle 'no place for worldly rivalry' when healthy differences of opinion and action are more preferable to dominance through an assumed superior and patristic attitude.

I also agree that 'there is a need for sensitivity and understanding' and can only reason that the author, or editorial board, found it to be an expression of sensitivity and understanding to proceed with a litany of errors of former Archbishops at a time when tensions within the Melbourne diocese have been high during the period which resulted in the election of an outstanding administrator and pastor to be our Archbishop. The insertion late in the article, or was it a late insertion, of a few palliative remarks is not sufficient to cover previous colic inducing statements.

Once more you are correct with the self analysis that 'In Melbourne the perception of Sydney men tends to be that they are rigidly and self-consciously right in their own eyes'. The whole tenor of the article justifies that opinion, so we MUST agree.

Having said all that we can agree that 'Sydney evangelicals can help most by trying to understand the peculiar difficulties of their fellows in Victoria's capital' and without making the job more difficult by writing such paternalistic and insensitive articles. That way we may be able to have 'adult-to-adult' dialogue, but not while it is assumed we are mere children.

Yours sincerely,
C. S. Lavery

Valuable embryos

Dear Sir,

It was horrifying to read in the A.C.R. Aug. 20, that the Social Responsibilities Commission in Australia has so far adopted the view that "spare embryos" can be taken and frozen for the purpose of increasing the chances of pregnancy. It is disturbing that Rev. Nichols thinks that the Church of God can approve of this attitude and practice.

Although dependent and defenceless, a human embryo is not a chattel to be used for our purposes, but is God's own possession made in His Image.

Along with all other human beings, embryos belong to God (Psa. 24:1). It is God's prerogative to take life; our duty to reverence life.

We know we shall have to answer to God for the way in which we neglect other people. The Lord Jesus will declare it to have been neglecting Himself, and the consequences in Matt. 25:45 are "everlasting punishment".

Because an embryo is another human being, as yet unborn, we must treat each embryo according to the Golden Rule. This rules out freezing, cloning and keeping for the satisfaction of our desires.

God has placed an infinite value on every human being, regardless of any other consideration. It is the life of Jesus Christ, Who gave Himself for each of us. Being human beings, embryos have this value.

We cannot alter what God says He will do, but we can trust Him as the God of Love and of all Grace to know and do what is best for us.

I see no room for "controversy" and "doubts" about our attitude to the human embryo, as Rev. Alan Nichols seems to. It is essential that we come back to God Himself for direction. He has promised that if we will do His Will (i.e. repent), we shall know (John 7:17).

Constance G. Knox

Offensive Synod material

Dear Sir,

Last week I received a letter from an M.O.W. Committee member, with the request that I circulate the rest of the Committee with copies. As the letter contained material critical of men in ministry in our Diocese I preferred not to be involved in — or responsible for — its being put into print; so with the agreement of the person concerned the letter was not printed.

This week I saw in the 1984 Synod Reports and Papers that the Diocese had been prepared to print and officially circulate the following material about women . . .

"Women do not bear the image of God to the same extent as men"
"Women act as erotic stimulus to men" (ie women in ministry)
"Women would never receive such a call" (of God, to the Ministry)
"Roles in marriage are based solely in sex difference, not on gifts or abilities".
(Arguments put forward by those opposing the ordination of women)

Whether or not people will agree with such statements is not the point I am making. It is that our Diocese has printed such material. Women, and men, will find it personally offensive, offensive in the exercise of their ministries and an offence to the work of the Cross itself.

In March of this year I commented in public that I will not stand with our Diocese when it takes its stand in the shadow of the Fall. The above quotations, and much else that we hear in Sydney, are fall oriented, entangled and entangling in a yoke of bondage.

Yours sincerely,
Marlene Cohen

* Movement for the Ordination of Women

Synod Guide, continued

Ordination of Women to the Diaconate

Report on Synod Resolution 8/83, Ordination of Women to the Diaconate by the Standing Committee of Sydney Synod.

The last Synod asked for a Canon to amend or to initiate legislation to amend the Constitution of the Anglican Church in Australia to allow women to be ordained to the diaconate, and further, it asked Standing Committee to give consideration to the nature of a distinctive and permanent diaconate.

This report asks Synod to endorse Standing Committee's decision to promote legislation in terms of the legal report submitted by the Legal Committee.

In substance the Legal Report recommends two minor changes in wording of the Constitution of the Anglican Church in Australia which will allow the order of Deacons to be regarded without reference to sex. The relevant words are, "and (notwithstanding anything in this constitution) may be persons of either sex to the order of Deacons". The relevant sections of the constitution which will need such amendment are section 3 of chapter 1 which sets out Fundamental Declarations, and section 74 of chapter 12 which governs the operation of the constitution. A minority recommendation of the Legal Committee is that section 66 of the constitution be amended to allow the church to alter sections 1, 2 and 3 without recourse to State Parliaments as is now necessary, and instead allow alteration of these Fundamental Declarations by ordinance through the consent of every Diocesan Synod; as for example was done with the change of name of the denomination to Anglican instead of Church of England.

Continued page 9

Liberalism shrivels, cont.

had died through its own inadequacy and its inability to offer any hope. However, the situation has now changed. People are open to the Gospel in a way they have not been before this century and in theology a return to the theology of the Reformation (and therefore to Biblical Christianity) offers the Church its only hope for a future.

Dr. Kantzer's lectures were well attended by staff and students of the College and by a large number of others. After each lecture Dr. Kantzer answered questions for at least half an hour and many commented on the helpfulness of his answers.

The Lecture series was recorded and will be available from Moore College on five cassettes. As well, one of the conditions for the Annual Lectures is that they be published in book form. In the past this has not always happened because of problems with publishers. However it is believed that the College has entered into an arrangement with a publisher which will allow the books to appear each year.

The RECORD has interviewed Dr. Kantzer and the interview will appear in a future issue.

Editorial

Are the Men from Moore Aristotelians?

One of the responses to the MOW-ACR debate (which we published in June and July) most helpfully and rightly calls for an understanding of the New Testament teaching about ministry, and especially the role of women, on the ground of biblical theology; that is, the theology which the Bible itself throws up. Further, and very sharply, the same writer roundly accuses Moore College and two of the participants of being 'Aristotelians' or 'rationalistic'.

The latter is a very serious charge because the overlaying onto the Bible of the logic and philosophy of the ancient Greek (and pagan) philosopher Aristotle distorts the Bible's teaching. It is necessary then, before turning to the call for a biblical theological approach to women's ordination, to ask further about this charge against Moore College and its men. Is it true, or has it just been used in a pejorative way to cut people off from listening to what these men have to say?

Aristotelian logic

Aristotelianism, and its widespread use in the latter days of the reformation century after the deaths of John Calvin and Martin Luther, has content. It is actually possible to say what Aristotelianism looks like in practice. Apart from the largely derivative study of D. K. McKim recommended by our respondent, studies by T. F. Torrance ('Intuitive and Abstractive Knowledge from Dunn Scotus to John Calvin', 1968), J. P. Donnelly (Calvinism and Scholasticism, 1976), M. B. Crowe (The Changing Profile of the Natural Law, 1977), C. Partee (Calvin and Classical Philosophy, 1977), R.W.A. Letham (Saving Knowledge and Assurance in Reformed Theology, 1979, unpublished), R. T. Kendal (Calvin and English Calvinism, 1979), and many others give specific details about what Aristotelianism looked like as it appeared in the late 16th century and following. Space allows only brief mention of two features.

First, the use of syllogistic reasoning, a device made famous by Aristotle. A syllogism looks like this: A. all dogs have backbones, B. all backboned creatures are animals, therefore, C. all dogs are animals.

The syllogism was widely used in Reformation theology after Calvin and Luther. It was not merely used to illustrate a point made on the grounds of the Bible's teaching, but to deduce and prove a point outside of biblical doctrine.

For example, William Perkins, the great English puritan theologian at the close of the 16th century used the syllogism to focus a Christian believer on the question of whether he was of the elect or not. Perkins was openly conscious that "this particular expression 'I am elected' is not expressly set down in Scriptures", but "as the logicians speak . . . it may . . . be gathered out of God's word if we reason thus . . ." On the carefully acknowledged grounds of Aristotelian philosophy then, and not the Bible, Perkins focussed the Christian on what he considered to be the important question of Christian living, 'Am I elect?' Perkins syllogism ran thus: A. They which truly believe are elected, John 6:35. B. I truly believe. C. Therefore, I am elected.

A is from the bible, B is from the believer's experience, and C is the conclusion which the Bible **no where** points us to. The two focal points of Christian living which the Bible directs us to are rather, "Do I truly believe in Christ?", and "Know that Christ has done all for your salvation and let that give you hope, courage and assurance". In matters of Christian living the Bible gives Jesus Christ as the ultimate focus, not our experience.

Therefore, the danger of this type of reasoning is that it superimposes a rational structure invented by man over biblical material which is a word of God. The bits which do not fit this imposed rationality are usually left out or distorted. This is like asking automotive questions of a flower — not quite appropriate!

Foreign elements

What Aristotelianism or 'rationalism', the philosophical thinking of man does to theology is to introduce foreign elements into the examination of biblical revelation, and insists that the Bible conforms to these foreign elements. This Aristotelian or rationalistic mind-set, or way of predetermining what the Bible should teach by the dictates of man's mind, gained formal assent closer to the 20th century from philosophers like Emmanuel Kant, and indeed, as the book by McKim and others points out, is still insisted on today by many within the Christian church as the only rightful way to do theology.

This brings us back to the charge against the 'men from Moore'. It is of some interest here that the Principal of Moore College, Dr. Broughton Knox, at a recent public lecture entitled 'The theology of T.C. Hammond', said that Hammond's theology was very philosophical and deductive in its nature. "However, the truer method of doing theology is not deduction but **induction**; drawing what you have to say from the text of the Bible itself". Further, search as he might, this writer cannot find any Aristotelian content in the ACR-MOW debate on the lips of the men from Moore College — no syllogistic reasoning, no imposition of philosophical and unbiblical notions about the nature of God. Everyone must satisfy himself of course, but given the statement of Principal Knox on how he thinks theology should be done, and the lack of actual Aristotelian features in the contribution of the 'men from Moore', this writer considers the charge false, and just pejorative so as to create a smokescreen. For that reason it needs to be carefully set to one side so that we can get back to what the Bible teaches.

Biblical theology without foreign elements

This returns us to the other point raised by our respondent in favour of women's ordination — the need for biblical theology to decide what a text means and its overall significance. This must be the way forward, the only way. But, and this takes up the point of the ACR editorial of July 28, 1984, is the interpretative principle, the hermeneutic of MOW supporters, from the Bible itself, or imposed on the Bible from surrounding culture or the mind of the interpreter? A 'biblical theology' which relies on an interpretative key composed of purely hypothetical background factors 'reconstructed' from outside of the Bible is no biblical theology at all, it is just a collection of guesses which makes the plain biblical text in front of us a set of riddles that only experts can unravel, and disagree with each other about. However, the meaning of what the Bible says is clear on its own terms, as indeed is most literature. When those in favour of women's ordination are willing to concede that, and operate in that way, we will have a real progression to the truth and for the truth.

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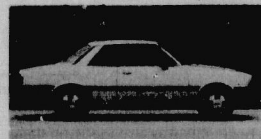
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Lesley Hicks

Francis Schaeffer's last book has a dramatic cover illustration — a neat little church building on a patch of lawn perched precariously on a slender, eroded column in a desert. An unforgettable image of the danger he sees besetting the evangelical church in the Western world, it comes from a satirical cartoon-style film made by the late author's son Franky to accompany and emphasise the book's message.

Like David Watson's *Fear No Evil, The Great Evangelical Disaster* was written in the midst of a battle with terminal cancer. But unlike Watson's, Schaeffer's book has nothing to do with his illness — that only sharpened his urgency to complete this his final message, the culmination of his life's work and ministry.

As any who have read his books can testify, Schaeffer's writing style can be irritating. He is first and foremost a teacher, dealing often with broad and sweeping themes of philosophy and the history of ideas. In order to ram home his message, he repeats himself frequently; moreover, the ideas in his books keep on recurring. Yet because he is teaching such tremendously important and much-challenged truths, I can defend and appreciate his style of argument.

Some quotations will help make clear the themes of his book.

Truth Compromised

"Here is the great evangelical disaster — the failure of the evangelical world to stand for truth as truth. There is only one word for this — namely **accommodation**: the evangelical church has accommodated to the world spirit of the age. First, there has been accommodation on Scripture, so that many who call themselves evangelicals hold a weakened view of the Bible and no longer affirm the truth of all that the Bible teaches — truth not only in religious matters but also in the areas of science and history and morality." (P. 37)

"We must acknowledge and then act upon the fact that if Christ is our Saviour, he is also our Lord in all of life. . . . If we truly love our Lord and if we truly love our neighbour, we will ache with compassion for humanity today in our own country (U.S.A.) and across the world. We must do all we can to help people see the truth of Christianity and accept Christ as Saviour. And we must not allow the Bible to be weakened by any compromise in its authority, no matter how subtle the means." (P. 39-40)

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The Great Evangelical Disaster

History of Presbyterians

Schaeffer discusses the history of his own denomination, the American Presbyterians, who sold out completely, in his view, to theological liberalism in the earlier years of this century. As a corollary came moral relativism. He himself felt he had no option but to leave them. But he records with sadness that many who separated from apostate churches on doctrinal grounds — that is in the interests of truth — failed to show the other essential facet of the nature of God — His love.

Now at this latter end of the twentieth century, Schaeffer sees evangelicals in general, those who previously honoured the Bible and resisted the destructive liberalism, showing the same tendency to bend the word of God to fit the world's ways of thinking. (I've certainly noticed it too.)

Favourite Causes

The areas he highlights as examples of accommodation include some favourite causes of many evangelicals, and will provoke controversy. They include liberation theology — socialist action as a means of bringing the kingdom of God; many of the emphases of the World Council of Churches; the Peace Movement ("altogether utopian and romantic. It would lead, as utopianism always has in this fallen world, to disaster" P129); abortion — the attitude 'I'm personally against abortion, but . . .; and what he calls The Feminist Subversion.

He writes: "To deny the truth of what it means to be male and female as taught in the Scriptures is to deny something essential about the nature of man and about the character of God and his relationship to man. But this denial has equally tragic consequences for society and human life. If we accept the idea of equality without distinction, we logically must accept the ideas of abortion and homosexuality. . . . There are evangelicals who completely deny the biblical pattern for male and female relationships in the home and church. . . . Others affirm the acceptability of homosexuality and even the idea of homosexual 'marriage'. . . . Some evangelical leaders, in fact, have changed their views about inerrancy as a direct consequence of trying to come to terms with feminism." (Pp 136-7)

Francis Schaeffer sees as a disaster the lack of a "clear voice speaking to the crucial issues of the day with distinctively biblical, Christian answers." This "evangelical accommodation to the world of our age represents the removal of the last barrier against the breakdown of our culture. And with the final removal of this barrier will come social chaos and the rise of authoritarianism in some form to restore social order." (P 141)

Loving Confrontation

So Schaeffer speaks his last word as a passionate prophet to this generation. We will do well to consider his thesis carefully, whether it is to our liking or not. His final chapter is a reprint of *The Mark of the Christian*, which appeared originally in *The Church at the End of the Twentieth Century*, and then as a separate monograph. Its essence is that we must engage in confrontation with error and evil, but must never forget that the distinctive mark of the Christian is love — an "observable love and oneness between all true Christians".

* Published by Crossway Books, large format paperback, \$11.75.

Symposium on future of historic churches

There is rising concern in the community regarding the future of historic church buildings throughout Australia. To encourage public debate the National Trust (Victoria) has taken the initiative in organizing a symposium called "Conflict and Reconciliation: The Future of Our Historic Churches", at St. Mary's College, University of Melbourne, Parkville, Victoria, on Saturday, 17th November, 1984.

The objectives of this symposium are:

- (1) To discuss the development of attitudes for and against preservation of church buildings in the Christian Church and the theological and philosophical justification for this development.
- (2) To discuss what has occurred in church preservation in Australia and overseas and the solutions adopted.

This is the first time such a symposium has been organized in Australia.

A range of distinguished speakers will present numerous and differing views on the topic of historic church preservation. It is hoped that as a result of this symposium significant public discussion will be aroused and lead to further symposia on the future of historic churches.

The symposium is being organized by the National Trust Moyle Restoration Appeal, P.O. Box 200, Camberwell, Victoria, 3124. The cost, including lunch, etc. and symposium proceedings is \$20 per person, students and pensioners \$12.00. Bookings and further information can be obtained from the Symposium Convenors, John Henwood and Tom Hazell at the above address.

'None for the road'

Abstention the only safe level

The August, 1984 issue of "SOUTHERN CROSS" addresses itself to the problems of beverage alcohol. "Governmental silence and the consumption of alcohol" is the heading of the article.

The pulpit cannot justly blame Governments for their passivity about beverage alcohol. In our alcohol-dominated society, few clergymen ever utter any prophetically critical word about the issue. Our people are at the mercy of the propaganda that the multi-million dollar liquor traffic can buy.

The 1977 Report of the Standing Committee on Social Welfare entitled, "Drug Problems in Australia: An Intoxicated Society?", powerfully reinforced the fact that beverage alcohol is Australia's main drug of addiction. The mass media will not face that fact. The media wax hot about heroin and cocaine. No advertising revenue is derived from the heroin and cocaine pushers. The Liquor Sellers run big advertising accounts. The impact of Random Breath Testing has brought home to all but the wilfully blind the lethal relationship that exists between liquor and driving. Random Testing has made responsible citizens re-evaluate their attitude to so-called social drinking. "SOUTHERN CROSS" is correct when it asserts that until we reduce the overall level of alcohol consumption we cannot expect a reduction in the social and health evils that issue from liquor.

The 1984 Federal Budget's excise on wine will reduce consumption by raising the price. The cries of protest from South

Australia's wine growers must be set against the health of the nation. The prosperity of the liquor sellers is procured at the expense of our national well-being.

The 1977 Senate Report called for curbs on liquor advertising but this will be countered by the arguments that the Tobacco Sellers employ, namely, (a) that they should be free to advertise a product that is legal and (b) that advertising does not increase consumption, but merely promotes competition between the various brands on the market.

"SOUTHERN CROSS" says "If society is to be persuaded to reduce its alcohol consumption, it must be told what constitutes a safe level of drinking." "Moderation" cannot be satisfactorily defined and heavy drinkers and problem drinkers and alcoholics were "moderate drinkers" in the early stages of their alcoholic experience. "Southern Cross" is asking a question that cannot be answered.

The Fence of Prevention (alcohol-free living) is far superior to the Ambulance of Treatment waiting to patch up the victims of beverage alcohol after they have fallen over the cliff.

People with an acute social conscience who realise something of the ramifications of this problem should help, by their example, to create a climate of opinion in which the principles of alcohol-free living are recognised as the BETTER WAY.

Submissive Christians make the way of the exploiters all too easy.

Christian artists "cara"

Recently Sydney saw the opening of a new concept for Christian artists and media people in Australia — Cara Centre.

Director, Mark Seton sees the centre as providing support and encouragement for a hitherto neglected group of people. To this end the centre has already been actively involved in bringing people together and providing employment.

The centre, which has received initial funding is a non-profit organisation. The name Cara is derived from Christian Arts Resources of Australia and is managed by a committee of prominent business and arts people drawn from the Christian community.

The future for Cara looks bright, as more and more people find the value of such an organisation.

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Homosexuality and the Church

Are we doing enough?

Homosexuality within our society and our churches is a growing problem. What ministry is being exercised among these people? How might we go forward? Is there any hope for practicing homosexuals? The Australian Church Record sought the views of a Sydney clergyman (we will call him Tom) who has had an extensive ministry to these people.

ACR Could you describe the type of people who find themselves caught up in homosexual practices and come to you for help?

Tom Lots of them are single people in their 20's and 30's. They have usually turned to a homosexual or lesbian relationship after some crisis has erupted in their life. They may have lost their job, have nowhere to live, and thus start to share accommodation with someone of the same sex.

Many feel that they have "missed the boat" and complain there are no single people of the opposite sex around that they could eventually marry. Many of them, who are not hardened homosexuals, are Christians who have very big hurts which have not been healed and they turn to anyone who cares.

ACR Is there a sure fire answer to this problem?

Tom I don't really know the answer. What they need is somebody who understands . . . who has been through it and come out; who battles with it and trusts in God for help.

In Britain the **True Freedom Trust** has been established. They minister to homosexuals. They conduct seminars, go on speaking tours and personally give hope to Christian homosexuals that they can have victory over their homosexuality.

I would like to see someone from the Trust brought out here to establish a similar ministry.

Secondly, we need some decent literature on homosexuality for those people who do not wish to speak to their minister about it. The problem will only get worse in the future. The Youth and Community Services Department gave

\$20,000 for the establishment of a Director for Gay Counselling in December 1983. The City Council has given money for a similar venture. These services are to help homosexuals live as homosexuals. What do we do as a church? We sit by and let it happen!

I feel we won't do anything until more influential clergymen are faced with either homosexuals in their parish council, or acting as wardens or elders, or, it hits their own family.

ACR What importance does the local congregation play in ministering to homosexuals?

Tom Our congregation is small and constantly changing. Furthermore, many are overburdened with work and do not have the time to help. They do what they can. Homosexuals need a great deal of time, emotional support and love, especially when they are in a crisis situation. Unfortunately help is not always available.

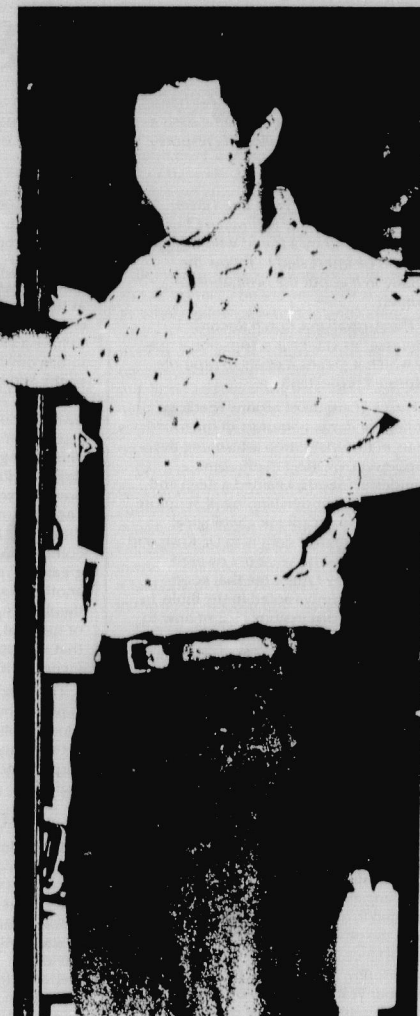
ACR Can homosexuals fit into your congregation?

Tom Yes, they can and do. But we find that once they start up another casual relationship they drop off. When it's over they come back. We need to be constantly on the lookout. The first sign that they have lapsed into a homosexual relationship is when they stop coming to church. They usually come for help when it's too late.

Are we doing enough?

You be the judge!

(P.S. Since this interview, the NSW Minister for Youth and Community Services, Mr. Frank Walker, has withdrawn the \$20,000 grant to the Gay Counselling Service as it sought to promote a paedophile workshop.)



Synod Guide, continued

The other recommendation of the Standing Committee report on the Diaconate was that leave be granted for the Committee to consider the nature of a distinctive and permanent diaconate with a view to a full report being brought to Synod next year.

Comment

The recommendations are very modest, and because they do no more than allow the idea of deacon to be considered, as in the New Testament, as covering both male and female (Romans 16:1) are unexceptional and deserve support, provided that the hopefully forthcoming report on the whole notion of the diaconate is also grounded in the New Testament. As it now stands, the Anglican understanding of the diaconate does not allow a deacon to be head of a congregation, and therefore the admission of women to that order would not appear to cut across well founded New Testament principles. The proposal to change section 66 of the Constitution is perhaps a little more controversial, although in itself, not very radical. It would just mean that it removes a parliamentary barrier before the Australian Anglican Church could change some of its fundamental declarations. It would still need, as now, the full assent of all diocesan Synods in Australia to do that.

In substance the report recommends two things — discussion at parish and rural deanery level of the report and its appendix, and Standing Committee to set up a debate of the major issues in the 1985 Synod.

A minority report from one committee member disagrees with the entire substance of the report on a number of strong grounds — it excludes the congregation from giving assent to the placement of a woman priest over it. It notes that there is no agreement over the biblical principles to be applied to the question although the report acts as if there is, and regards the New Testament alone as the grounds for "reasonable objection" to women's ordination, not "tradition" "ecumenical relations", etc.

Ordination of women to the Priesthood

On the resolution of last Synod Standing Committee appointed a committee to further consider the issues "left over" from the report to Synod in 1983 on women's ordination to the

priesthood. That Synod thoroughly defeated the proposal to ordain women to the presbyterate, being of the mind that "the proposal is (not) consistent with Scripture".

These "left over" issues included "disagreements concerning the interpretation and application of bible teaching".

The resultant report notes the many different points of view on the question of women's ordination, and then in an appendix gives a resume of the arguments for and against such ordination, and a draft resolution which would allow each diocese in Australia to ordain women to the presbyterate as they think fit without waiting, as now they are obliged to, for the concurrence of all other dioceses.

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Comment

The report is, in fact, a failure. It nowhere fulfils, or even attempts to fulfil, its mandate to consider the question of

biblical interpretation. For that reason alone, because this is at the very foundation of our faith, Synod would be well advised to reject the report's recommendations outright. To set up local discussion groups and a full blown Synod debate in 1985 without proper attention to this fundamental question is to skate around the central issue and create an unbiblical smokescreen. In our opinion the minority report is right at every point, and needs close attention paid to it.

More has to be said though. The "proposed resolution" in the face of Synod's clear expression of mind that ordination of women to the presbyterate is against the teaching of the Bible is not only cheeky, but downright offensive. If it is wrong for Sydney diocese to ordain women to the presbyterate on the grounds of scripture, then it is wrong for every diocese. This resolution smacks of a political gambit to have Synod, and the parishes of the diocese through the discussion of the proposal, act as if we had never come to the firm conclusion that women priests are against the mind of God.

As to the appendix which seeks to summarise the arguments for and against ordination, on the "against" side its summary at some points can only be described as silly, and more likely to some people, offensive.

As the report failed to fulfil its brief at its most crucial level and work on the vexed question of the principles of biblical interpretation, and in effect skates around Synod's firm stand on the issue, it is too thoroughly an incompetent and pejorative document to use as a basis for ongoing discussion. It should be let die a natural death. If per chance Synod wishes

to reconstitute another committee to look at these issues it should make sure that it has the strong and dominant theological and new testament scholarship representation that the 1982 committee had. If Synod cannot satisfy itself on this point it would be best advised to let the whole idea of a review of the background factors to women's ordination lapse altogether.

"Towards a Theology of Ordination"

This is an interesting report from the Doctrine Commission reviewing the historical aspects in Anglican theology, especially of the 16th to 17th centuries, on the question of ordination. A part of the wider context of this report is the favourable 1983 report to Synod on lay presidency in the Lord's Supper.

In essence the report states that although the Anglican writers of the 16th and 17th centuries gave unequivocal preference to the threefold order of Bishops priests and deacons, it saw them as little more than "acceptable" to God and not necessarily binding on all Christians everywhere. Helpfully, it is noted that not only was goodwill expressed towards other Protestant ways of ordering ministry, but also, other ministers of the Reformed and Lutheran Churches were instituted to Church of England charges without re-ordination.

The report then ranges across the major highlights of the Anglican theology of ordination up till the present day, putting quite some emphasis on the work of the 19th century New Testament scholar, Lightfoot. Its closing remark is that on the grounds of history and theology Anglicanism does not see

Continued page 12

Responses to the MOW-ACR

In June and July we published in four parts a debate on the theological issues raised by the call for ordination for women to the presbyterate on the same basis as men by the Movement for the Ordination of Women.

The following are two different responses, from divergent points of view on that discussion which we present for our readers' interest.

Moore Debating about the ordination of Women

An evangelical minister who sees himself as a moderate in favour of women's ordination to the presbyterate on the same basis as men on the grounds of biblical theology, kindly offered the ACR the following response to the ACR-MOW debate.

In recent weeks I have been given several copies of the *Australian Church Record* to read by a friend who thought I would be interested to follow the debate in it about the ordination of women.

The *Australian Church Record* confesses its stance is a "positional one" by which it means it exists to promote reformed protestantism.

I am a graduate of Moore Theological College and my memories of the four years in that institution are among the happiest in my life. I made some wonderful friends, I gained a deep and wide-ranging understanding of Scripture and a love for academic theological study. My greatest debt is to Dr. Knox and Dr. Robinson who were my revered teachers. They taught me that good theology is firmly rooted in the Bible. In lectures and discussions I learnt how to exegete the Scriptures and to gather their teaching so that an overall picture could be seen. In post graduate New Testament studies these tools were well used in completing a detailed study of eschatology and ecclesiology in Luke-Acts. In fact it is this methodology which has led me to change my mind about the status of women.

I detected, however, that alongside of this great concern to understand and apply Scripture, there was also a very rationalistic element in much of the teaching given at Moore College which seemed to attract some students more than the others. It could be seen in the importance given to the study of philosophy, which we all pursued for the full four years, in the use of Aristotelian logic to settle theological questions and in the way systematic theology was taught.

Most issues were set up as stark alternatives: The universal church or the local church; salvation by grace (Calvinism) or salvation by works (Arminianism); the plenary inspiration of Scripture or liberalism; the centrality of proclamation or sacramentalism etc. etc. This sort of teaching was very stimulating and involving but its great danger was

that a minority always accepted the given preferred position with even more vigour than its proponent.

Many of us who could never see things quite so starkly, even as young men, have as the years passed become even less enamoured with this approach. It is good to have a clearly articulated theology and to be convinced about the foundational truths of the faith but some humility is needed in assessing the strengths of our own position and much charity in assessing that of those with whom we differ. The great problem with the dogmatic Reformed position is that it presupposes that sinful, fallen men can know the mind of God without distortion. This claim, when pressed consistently, is however beset with one great weakness. It comes in conflict with another central truth for Reformed theology, namely, the so-called doctrine of the total depravity of man. This teaches that sin impairs every aspect of man's life including his theological reasoning.

This lengthy preamble is needed to explain why some young men from Moore College argue as they do and to set the stage for this modest, cursory response to the recent *Church Record* dialogue.

The Debate about Women

In the debate about women the rationalistic stand in Moore College theology comes to the fore. It is clearly seen in the *Church Record* articles we are discussing. The debate did not really engage with Scripture but concentrated on logical, rationalistic argument. The debaters for the Moore College team were John Woodhouse and Robert Forsyth. Answering their relentless attack were Susanne Glover, Gordon Preece and Charles Sherlock. I deliberately phrased this last sentence to bring out the nature of the debate. The interchange was not really a quest for truth but a front to set up MOW as a group of inconsistent, semi-liberals. When Susanne, Gordon or Charles made a point their protagonists pursued them relentlessly seeking at every point to box them into a corner. The aim was to show up some logical inconsistency not to seek to grasp the mind of Christ. Special attention was given to Charles Sherlock. They engaged him in a debate about the Trinity which they were convinced gave the perfect analogy for the man-woman relationship. Ontologically the three persons are equal but functionally the Son and the Spirit are subject to the Father. So why could not men and women, they ask, be ontologically equal but women be

functionally subordinated to men? Charles should have avoided this minefield altogether by rejecting the idea that the argument could be settled by analogy for this is not the methodology of Biblical theology but of philosophy and mythology. But he did enter into the arena and valiantly battled on eventually making a superb and winning point which was totally ignored and then dismissed out of hand by the editorial which followed the final transcript. Charles pointed out that the orthodox doctrine of the Trinity spoke of the **perichoresis**, or mutual interdependence, of the three persons. Whatever the Father does, the Son does and whatever the Father and the Son do the Spirit does also. In other words, in whatever way we understand the subordination in the Trinity it does not exclude certain persons from certain tasks. I meant the traditional explanation of the subordination of women excludes them specifically from certain tasks — the ones men want to keep for themselves.

Dogmatic Blinkers

The debate showed that because Forsyth and Woodhouse began with certain fixed premises they would not consider in an open way the illogical nature of some of their own arguments. They pressed for logical consistency and rational argument but even a quick reading of the articles showing so many holes in their argumentation that a flock of sheep could get through. Many examples could be given but a good one is what we have just discussed, the argument about the Trinity. The traditionalists want to argue that women can be permanently subordinated to men without threatening their equality. It is true that any person can be placed under another without demeaning them. A cricket team is a good example. One person is the captain and ten other members are placed under him as ordinary players. But a moment's reflection soon shows that what is asked of women is totally different. In the cricket team it is possible for any player to become captain and any part of the game is open to any player. The captain does not hog the bat throughout the game. In the case of women they are permanently subordinated to men. Because they are women and for no other reason they can never give leadership in the Church and because they are women and for no other reason they must be excluded from the ego-enhancing, primary roles. They can instruct children; lead, and teach and found churches in difficult and dangerous parts of the world; make tea; clean the church etc. but not be ordained to serve in a church in comfortable suburbia. The logic of this is so plain that only those blinded by dogmatic blinkers cannot see things as they really are. Women are being permanently set under men, in a very convenient, male-designed hierarchy. They are told they are really equals but their permanent placement shows that the old subordinating

theology presupposes they are in some way inferior to men.

The Bible

In taking up the example of cricket team I have resorted to argument by analogy, which I learnt in my student days, but it proves nothing for one can think of some other facet of the analogy to reply or make some other deduction. The discussion about the role of women must concentrate on the Biblical data. It is simply because Robert Forsyth and John Woodhouse say so little about Biblical teaching I am convinced it is "the party line" rather than good Biblical theology which motivates them. It is time that here, as with every major doctrine, proof texts can be quoted for alternative positions but the question always arises which set of text fit together best to give a coherent picture. In the old subordinating theology Tim 2, 1-12 is the starting point. The two comments about male "Headship" (1 Cor. 11:2-3, Eph 5:22) are taken to support this and we are told the underlying foundation is the order of creation as seen in Gen 2 where woman is set under man before sin entered the world. What this theology cannot adequately explain is why Jesus at best did not mention such subordination and at worst (for their case) challenge it, and why the apostolic practice was to allow women the most significant forms of leadership. Here we need to remember that in the earliest churches prophets were the usual congregational leaders and women clearly assumed this role. This position also needs to answer, why there is nothing in the actual text of Gen 2 to support the subordination of women and much to the contrary.

The new egalitarian theology begins with the teaching of Jesus which demands women be given equality of consideration and at no point allows for their subordination. It then moves on to outline the essence of the New Testament basis of ministry which can be clearly seen in Acts 2:17-18, 1 Cor 12:7, 1 Peter 4:10-11. These primary theological texts affirm that to each Christian, irrespective of sex, the Spirit give a ministry. It is the Spirit who assigns these ministries and all ministries can be performed by either sex. A survey of New Testament practice confirms that this theology has been correctly understood. We find women apostles, prophets, evangelists, deacons etc. When the overall picture has been gained then the one or possibly two discordant texts are considered (1 Cor 14:34-35, 1 Tim 2:11-12). These texts are problematic but they can be explained as regulative comments in response to some specific abuse. The first text raises no significant problems. It may even be a textual interpolation, as F.F. Bruce amongst others argues, but the second text is difficult. This needs to be honestly stated. But one difficult-to-interpret verse does not invalidate the new theology, for all we wish to argue is that this new

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debate on Women's Ordination

As you will remember, if you followed this at times intense discussion, the participants were **Charles Sherlock**, a lecturer at Ridley College (Melbourne), **Robert Forsyth**, Rector of St. Barnabas Broadway in Sydney, **Susanne Glover**, a graduate in theology from Moore College and London University and currently doing post-graduate research at the University of Sydney, **Gordon Preece**, curate at the Anglican Church of Blacktown in the western area of Sydney, and **John Woodhouse**, a lecturer at Moore College (Sydney).

A Catholic view

I have read with considerable interest the debate on the ordination of women to the priesthood which has recently appeared in the *Australian Church Record*.

The debate clearly pointed to very different approaches to both Scripture and Tradition leading to quite different conclusions about the ordination of women.

Not only were the approaches to the "evidence" different, but the presuppositions brought to the debate clearly influenced the turn of events.

The MOW group, heavily influenced by the contemporary secular debate on women's rights, sees any differentiation on the basis of function between male and female as a "put down" of women.

For the MOW representatives a male-only priesthood means the exclusion of women from leadership roles in the Church. This betrays a heavily clericalised view of the Church which does not altogether surprise me. The clergy have "power" and laity do not. Hence, a male-only priesthood means the forced domination of men over women.

Yet differentiation in function occurs by the Divine fiat as far as the sexes are concerned and, indeed, as far as people are concerned in general.

The fact that women have babies and men not only may not, but can not, does not suggest, to me at any rate, that women exercise "power" over men. I am not arguing that because women have babies they may not be priests. But I do insist that differentiation of function does not, of itself, imply inferiority to others who have been excluded from a particular function. This should apply a fortiori in the life of the Church.

Further, the MOW representatives are given to a rationalism which leave little room for mystery in our revealed religion. Mr. Sherlock argues that for women to be "permanently voluntary subordinate to all

men is to take the word "voluntary" away".

Mr. Sherlock simply misunderstands the argument. Voluntary subordination is linked to the very nature of God and represents the ideal way in which human relationships are meant to work. The fact that sinful people do not wish to be voluntarily mutually subordinate is the sign of sin and not of God's plan for His people living lives under grace.

However, Mr. Sherlock is right to refer to the doctrine of perichoresis, the "mutual interdependence" in the Trinity. If this is lived out in the Church we would not see different functions in competition with each other but as part of the mutually interdependent range of ministries which make up the body of Christ and which, therefore, in harmony seek to achieve the mind of Christ.

Evidence of the Gospels

Perhaps the most surprising thing from a Catholic point of view was the little weight given to "authority" and to the evidence in the Gospels.

To take the second point first. It is a fact that God became man in a Jewish context. Christians have generally accepted that God knew what He was doing, and that the whole of the Gospel was situated in that context because the context itself was important. Are we to regard it as entirely accidental that this Jewish context had no women priests although other religions of the day did?

Further, Jesus chose 12 leaders who were all men. The Church felt able to vary 2 qualifications, namely Jewishness and the number 12 when it came to appointing more leaders. She did not feel able to vary the maleness of the 12, and this despite the heavy push for the ordination of women in the following centuries when Christianity was no longer to be found in a predominately Jewish culture.

Moore debating, continued

position makes more sense of the data than the old one. In the doctrine of the Trinity, to which some Moore men love to refer, there are several problematic texts which stand in tension to the orthodox position but the best theologians of the early church minimised their significance to safeguard the central issues. The Christian theologian who wants to insist on the need to grant women equality of consideration must do the same. There are no easy options in this debate but gradually most Christians are coming to see that there must be some fundamental errors in the old orthodox, subordinating theology for it is self contradictory and contrary to the mind of Christ as seen in the Gospels.

Postscript

Should anyone wish to trace the origins of the rationalistic, Aristotelian element in some Reformed theology then a book to be warmly recommended is J. B. Rogers and K. K. M. Kim, *The Authority and Interpretation of the Bible: An Historical Approach*, Harper & Row, 1979. These authors show that whereas Calvin himself

rejected rationalistic argument and Aristotelian logic as the basis of, and handmaid for, theology, some of his successors reverted to this methodology. This alien stand in Reformed theology was exported to America and embraced with great enthusiasm by the Princeton theologians — Hodge, Alexander, Warfield etc. — who used it with great success to fight the emancipation of slaves and the growing liberal approach to the Bible. In the Reformed theology of Barth and Berkouwer it constantly comes under attack. Unfortunately it still finds some support in Reformed circles in South Africa where it is used to support Apartheid.

This last point does make one think. A pattern suddenly emerges. The one theology which has consistently opposed emancipation — of slaves, blacks in South Africa and women — is the one we are discussing. Is one of its hidden presuppositions a fixed hierarchal view of social relationships — some are born to rule and some to serve? It would seem so.

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Proponents of the ordination of women claim that Jesus was not able to choose women in the 12 because of the sociological conditions of His day. This suggestion raises a number of very serious issues.

1. Who is more likely to be sociologically conditioned or hindered, MOW or the Incarnate Word of God?
2. Jesus was not afraid to teach radically different views about women from those that were generally accepted at the time.
3. It is likely that Jesus would set up a Church which, from the beginning, systematically institutionalised the repression of women. If so, what has become of the God of love?
4. If the Incarnate Word of God got this issue wrong, which other of His teachings (by word or example) also need to be modified in the light of the wisdom of this age?
5. What becomes of the objective revelation of God to man if the context overwhelms the Gospel at certain important points?
6. If Christ chose 12 men arbitrarily and indeed became a male arbitrarily, then this would constitute a serious attack on the doctrine of God. If God is arbitrary in one or two things then that would mean He is arbitrary by nature. Which of course would mean that God is not God in the sense that Christians have always understood Him to be. (see Articles 1 & 2 of the 39 Articles of Religion).

It seems to me that Mrs. Susan Glover's case is particularly vulnerable to the kinds of questions stated here. Mrs. Glover simply does not want to hear that obedience to Christ may involve her in "voluntary submission". Yet, whichever side of the debate you are on, priests and people are to be voluntarily mutually submissive. Mrs. Glover links male priesthood with political power in direct contravention of Christ's injunction not to.

The logic of Mrs. Glover's position is that Christ got it wrong initially, because "suppressing women in a voluntary submission" is the same, in her view, as having an all-male priesthood. Mrs. Glover's aggressive pursuit of this point leads her also to gratuitously state that Mr. Forsyth's "ideas of women are less" than what she would like them to be. This personalising of the debate is pretty standard stuff for MOW but adds nothing to any wise reflection on the issues.

Authority and interpretation?

As to the question of authority, I found

all contributors lacking here. Perhaps this betrays a particularly Catholic interest, but I would want to know just who has the credentials to decide what Scripture means.

The Conciliar movement in the pre-Reformation Church was an attempt to get the Church to reform herself through Pope and Council. The accretions to the Gospel were numerous and distorted fundamental tenets of the Christian faith, particularly the central truth that man is justified by grace through faith, that we cannot earn our own salvation.

Since neither Pope nor Council would reform the Church the English Reformers asked themselves just how could the Church be reformed and on what basis. In England this was done on a national basis and by appeal to the supremacy of Scripture.

But whose interpretation of Scripture was to prevail? The answer given and generally followed was "the undivided Church". The Church of England saw itself as the Catholic Church, cutting away false and damaging doctrines and practices, and requiring no one to believe more than that which could be established by Scripture as it had been received in the early Church.

Since the orders of bishop, priest, and deacon were clearly part of the consensus of the early Church as its ministry developed, the Church of England retained that ministry in the form in which she had received it. That much is laid down in the Preface to the Ordinal in the Book of Common Prayer.

The issue is not whether the Anglicans always correctly understood Scripture and the way the early Church received it. The issue is authority. I believe that the Anglican Church is committed to certain things which are joint possessions of the whole Church of God.

It is the whole Church that determined the Canon of Scripture. And it is the whole Church that determined the ordained ministry of the Church (I do not argue here whether such a ministry is of the *esse*, *bene esse*, or *plene esse* of the Church).

It would be unsafe, to say the least, for Anglicans to unilaterally change a common possession of the Church and to introduce a novelty of doubtful and certainly hotly disputed theological authenticity.

The fact that some Anglican Provinces have gone it alone is a testimony to human perversity and not a demonstration of the unity and harmony of the Church which is one of the gifts of the Holy Spirit.

The ordination of women raises fundamental questions canvassed in your debate. It also raises equally fundamental questions connected with the objective revelation of God to man, the nature of the Christian priesthood itself, and the authority of the Church to develop doctrine and practice.

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Christian Music Centre fights pornography



The Christian Music Centre have now opened 'Wholesome Video' to provide family entertainment on film, far removed from the escalating pornographic fare available elsewhere.

They are already the biggest retail outlet for contemporary Christian music, records and cassettes in Sydney.

Now the Centre has taken up the problem of combating the video films depicting violence, pornography and eroticism.

In stock at Wholesome Video, is a comprehensive rental library of commercially released family entertainment films, plus Bible stories, Christian feature films and message

videos from top Christian speakers. Also, there are many entertaining life-situation videos of dramatised moral and family situations, depicting the moral dilemmas all Christians face, to maintain their standards in today's world. Plus, of course, some wonderful music tapes from Fisherfolk, 2nd Chapter of Acts, Amy Grant and many more.

Christians are now having to face the fact that a lot of television is no longer suitable for their family viewing, and many people are buying videos to wear their children away from it, and provide good Christian entertainment in the home.

Synod Guide, continued

Episcopal ordination as of the essence of a validly dispensed sacrament.

ACR can only thoroughly recommend this report for wider reading. One last quizzical comment. Why is Richard Hooker so predominantly quoted in the 16th century section? Romanticism perhaps? Richard Hooker, a rather obscure Bishop with a good, but obscure pen wrote at the turn of the 16th century, and was only "discovered" late in the 17th century by other equally "romantic" Anglicans who had other eggs to fry including the divine right of kings. Although worth quoting in his own right, other 16th century theologians dominated the scene — William Perkins, Martin Bucer, Peter Martyr and Heindrich

Bullinger: especially Bucer. Yes, Martyr and Bucer were Anglican theologians! Or did the King's Chair of Theology at Cambridge and Oxford have holders who did not work for the Crown and the church for which the Crown was head? Bullinger bears mention on the table of Anglican theologians, *Ronora causa*, because of his contribution by many letters from Zurich to the English Reformers.

Notwithstanding this quibble the report is worth wide exposure amongst all who seek the mind of Christ from the Bible.

MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

Rev. S. M. Miller will resign as Resident Minister of Cabramatta West on 10th October to be Chaplain of Lord Howe Island.

Rev. D. J. Wilson will resign as Rector of Dural on 18th November to become Rector of Penrith.

Rev. J. E. Hawkins, Rector of Lidcombe, has accepted the position of Chaplain, Macquarie Hospital.

Rev. R. A. Woodward will retire as Rector of Hurstville from 31.1.85.

DIOCESE OF ADELAIDE

Rev. Samuel John from West Malaysia has been given permission to officiate in the Diocese and will work at St. Philip's, Broadview till mid December, 1984.

The Rev. W. G. C. Winsall-Hall, Assistant Priest in the Parish of Mitcham has accepted the position of Priest-in-Charge of the Parish of Tailm Bend in the Diocese of The Murray, as from 14th October, 1984.

Addiction destruction

A whole new approach to alcoholism and drug dependency

At a time when more and more families are affected by the growth in alcoholism in this country, an organisation of internationally respected experts is running a training course at Balcombe, on the Mornington Peninsula, to 'dispel many of the myths and misconceptions held by most people, including professionals' about alcohol and drug dependency.

Mr. John Keating, the Director of the Holyoake Institute — the Western Australian Institute on Alcohol and Addictions — will be leading a comprehensive course on the subject which is open to the public, although specifically designed to help marriage guidance counsellors, community nursing personnel, welfare and social workers, probation and parole officers, clergy and families involved with alcoholics or drug dependent people.

"Emphasis will be on the importance of identifying alcoholism and not being misled by other problems that are presented," said John Culley, of Fusion, Australia, organisers of the visit to Victoria. "It will be demonstrated how family members are not only affected by the illness, but are involved in the process

and the progression of it. Intervention techniques will be explained and role-played, demonstrating how family members may become part of the recovery instead of being part of the illness."

Among the subjects covered in the week-long course are the extent of the alcohol problem; alcoholism, a progressive and treatable illness; caretaking the spouse's illness; the physiological effects of alcohol; alcoholism and sexuality; the woman alcoholic; relationship with the law; adolescence and alcohol. The course includes films, videos and workshops, and it takes place at the old Balcombe Army Camp Officers' Mess, near Mornington, now the Fusion Centre for Youth & Community Services.

The Course runs from October 1st — 5th, and is one of 15 short term courses on a wide range of subjects designed to assist people engaged in youth and community work. Pamphlets and further details on this or other courses are available from Fusion, P.O. Box 293, Mornington 3931, or by ringing 059 74 1442.

Tolpuddle Martyrs, continued

Methodists, the leader George Loveless being an outstanding lay-preacher. Many early Trade Union and Labor leaders in England came from Methodist Chapels where they learned how to speak and give leadership.

The strength of the Tolpuddle six was their unshakeable faith in God. From this faith came the belief in the inherent worth and dignity of all people and the burning passion against injustice. Their faith sustained them in the struggle against a tyrannical government, a corrupt judiciary and opposition from the people.

The Tolpuddle story tells of courageous men taking the initiative against evil. They accepted the challenge of injustice and set out to overcome it. Tribute must be paid to the early pioneers of the Trade Union Movement. Without the organization of the workers justice would have shown little advance. People of wealth and power rarely voluntarily offer improved wages or conditions to the people. Present frustration and anger against some Unions should not blind people to the great achievements of the Trade Union movement in history.

The quality of the character of the Martyrs shines through a century and half of time. Nothing embittered or destroyed their spirit. With incredible Christian grace they absorbed evil and overcame it.

The great need of every section of society today, including the Trade Unions, is quality of character. Society is facing a character-crisis. Australia desperately

needs people who live above personal or sectional self-interest, who are beyond corruption and who are motivated by love of God and love of neighbour.

The Tolpuddle Martyrs' story brings a message of hope and the ultimate triumph of right. The Martyrs placed their trust in non-violence. In a world awash with ideas let loose by the French Revolution they rejected the way of violence like Gandhi and Martin Luther King, a century later they through non-violence changed the world.

The story of the Tolpuddle Martyrs presents a tremendous challenge today. The struggle for justice and freedom goes on. Today half the human family is in bondage to poverty, with 500,000 hidden poor in Australia. Around the world 250 million are unemployed. Over all the earth hangs the threat of nuclear destruction. Here is the challenge:

The Church is called far more vigorously to take up the struggle for justice and peace and to establish closer links with the Trade Union Movement.

The Trade Unions are challenged to return to their roots, seeking inspiration from Christian worship and values. The Unions must not trivialise a noble heritage through trifling strikes or the pursuit of sectional self-interest."

The Trades Union Council of N.S.W. and The World Evangelism organised the celebration.

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Anglican Church moves west

Multi-Million Dollar Growth Project Launched by Anglican Church

The Anglican Archbishop of Sydney, Donald Robinson, has launched a \$6 million project to expand the Anglican Church's work into the growth areas to the west and south of Sydney.

Called "Vision for Growth", the project has an immediate aim of providing ministry and resources for Sydney's major growth areas.

Archbishop Donald Robinson said, "More people live in the area between Parramatta, Penrith and Campbelltown, than live in South Australia. In these new areas there are four times as many people to clergy as in most city and suburban parishes."

Population in these growth areas is expected to increase by 60% by 1990.

He continued, "The most urgent goal is to develop 19 new centres of ministry. This means the purchase of land, the construction of residences and other buildings, and the support of personnel."

Sydney Diocese has already provided

\$1 million towards the purchase of land in these areas.

The Archbishop added, "This project means lifting our eyes to see and provide for the spiritual and social needs of our neighbours. It means expanding our present work. It will involve exploring alternative forms of church planting and ministry."

"Vision for Growth" will be the major activity for the Anglican Church in Sydney for the next decade."

The origins

Sydney, the premier city of the nation, is bursting with life. Whole areas seem to relocate themselves overnight, instant suburbs appear with everything in place ... except a church.

Major projects such as a \$60 million fun park for Minchinbury west of Blacktown are under way; a five-star international hotel is planned for Parramatta and the Anglican Church has a plan to plant, nurture and encourage new churches to



A house church meeting in St. Clair.

teach and care for the one million people who live in the west and south-west.

Apart from the burst of residential growth these new areas are a major centre of industrial development. Businesses are moving west in order to be

where the market is and closer to where their workers live.

In 1982 a group of leaders from Anglican Churches in western Sydney came to Archbishop Robinson with a cry

Continued page 7

A question of priorities: women priests, clothing and evangelism

Sydney Synod weighs the issues.

The First Ordinary Session of the 40th Synod of the Diocese of Sydney met last week in Chapter House. Synod members crammed into inadequate space to hear debates on many issues including Women's ministry, use of the surplice and remarriage of divorced persons.

In his Presidential address Archbishop Donald Robinson drew Synod's attention to the fact that if all 840 members actually came there would be no room for them. Those sitting on the stairs of the Chapter House would have heartily agreed. In an address ranging over many issues, he spoke strongly on the Use of the Surplice.

He said, "I would welcome some ordinance which would permit a clergyman to dispense with wearing the surplice on certain exceptional occasions." He added that he did not think that at the present time we have an adequate understanding of the purpose of public worship or of the role of the minister in the conduct of it. The Archbishop suggested that the Report to Synod and the consequent Ordinance did not satisfy him.

He also attacked those in the Diocese who have signed the following statement:

"I, N, undertake, so long as I hold a licence to officiate as a Minister in the Diocese of Sydney, that I will not wear the chasuble nor the other eucharistic vestments, neither will I permit others to wear them in any church over which I may have charge; but that I will wear the surplice at all times of ministrations until such time as in the judgement of the Archbishop of Sydney for the time being, declared in writing, the eucharistic vestments are legal" but who proceed to ignore it. This must be signed before any clergyman receives a licence in Sydney Diocese.

Those who wear the eucharistic

vestment, and there are many in the Diocese, are simply being dishonest. The Archbishop's comments ensured a lively debate on the ordinance (details of this debate will be in our next issue).

Women priests

On the women's issue the Archbishop said:

"I am one who holds that the ordination of women to the priesthood, as that priesthood is presently expressed in our formularies, would be contrary to the apostolic tradition of the New Testament on which the constitution of our church is based, and that the same apostolic order places restraints on women preaching in the congregation, although I have licensed some to do so where a congregation has requested it in

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Romanian Baptist shock

Oradea Baptist Church to be demolished

The largest Baptist church in Europe has been given less than four weeks' notice that it will be demolished.

On 5 September leaders of the 2nd Baptist Church of Oradea, Romania, received an official notice from the Romanian authorities that their building is to be demolished. Local officials told church leaders that the demolition could begin as soon as 1 October when Baptist church representatives from Oradea went to protest the demolition order on 6 September. One church member stated:

"The authorities mentioned that we would be shown four or five locations where we might rebuild. However, when pressed for details of them, government officials refused to even name these possible locations."

"We informed the government officials that we would be unwilling to sign any document agreeing to the demolition until we were permitted to build a new church."

The notification of demolition gave no guarantee of new premises. Despite protests from church leaders, government officials have still given no assurance that permission to rebuild will be granted. A further meeting between representatives of the Oradea church and government officials was due to take place on 11 September.

During 1983 NICOLAE CEAUDESCU, President of Romania, visited two large factories located near the Baptist church. Ceausescu publicly announced that he wished to see several new apartment buildings erected around the factories by the next time he visited Oradea. Following that announcement, leaders from the 2nd Baptist Church wrote to local government officials to enquire if their church would be demolished and if they should plan to relocate. At this time, government officials assured the church in writing that their building would not

be affected by construction of the new apartments.

The Oradea Baptist Church has more than 2,000 at its Sunday services and is the largest and perhaps the most active church in Romania, and the congregation had hoped to build a larger church elsewhere in the city. It has reported considerable growth recently and, following a series of evangelistic meetings, 93 people were baptised in May alone. There have been more than 100 baptisms so far this year and a further 100 new converts are awaiting baptism. Pastors N. GHERGHIITA and P. NEGRUT have had difficulties over the year.

"If we had received any warning about the demolition plans, we would have applied immediately for permission to relocate," a church spokesman said. "Now even if the government does grant permission, we could not build sooner than 12-18 months."

The frustration and determination of the Oradea congregation can be seen in this statement by one Romanian Baptist source:

"How can 2,000 people gather in a home or in the forest to worship? However, if the state does destroy our building, our Oradea congregation will attempt to meet somehow — even outdoors if necessary since it is unlikely the state will permit us to meet temporarily in a government building. ... Our Oradea congregation legally owns our church property and it cannot be legally taken from us by force. If the authorities attempt to remove us forcibly, we will defend our religious freedom and our church."

On 6 September this plea was made to Western sources in Oradea:

"Ask Western Christians to write to the Romanian Government requesting permission or us to build a new church before the old one is destroyed."

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