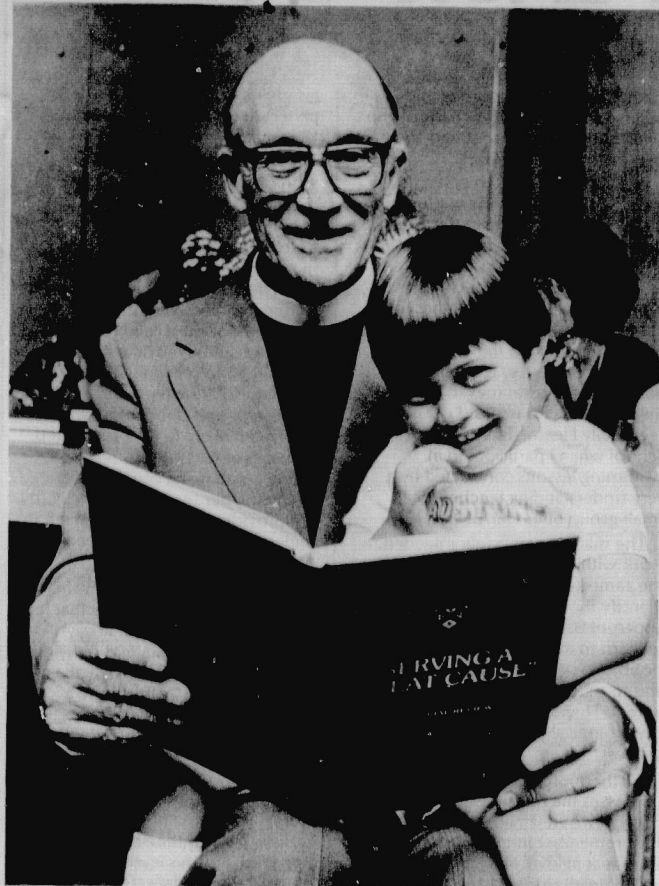


## Launching of Cathedral school book



Canon Newth at the launching of his book on The Cathedral School, with his grandson. **Ramon Williams**

A warmly appreciative audience gathered in the Cowper Room of St. Andrew's House on Tuesday March 17 for the launching of Canon Melville Newth's book "Serving a Great Cause".

The book, subtitled A Pictorial Review, not only covers the history of St. Andrew's Cathedral School, of which Canon Newth was headmaster for 38 years, but is a miscellany of press clippings, anecdotes and cartoons about the school, its choir and the Cathedral, its varied locations in the heart of Sydney (9 moves in 90 years!), and what Canon Newth's successor Mr Allan Beavis called "heterogeneous items of homespun philosophy." It is fascinating to dip into.

The Archbishop presided over the gathering, and was obviously delighted

with the book. Dean Lance Shilton, Chairman of the School Council, said it was "a remarkable story told by a remarkable person." He recalled the time when Synod came close to closing the school — a decision which its subsequent success has proved would have been tragically wrong.

Canon Newth thanked the speakers and many others for their encouragement. He outlined some facts and figures about the book; it is fully bound, 380pp, 750 photographs and illustrations, with handsome royal blue and gold cover, selling for the near-cost price of only \$20. He quoted Psalm 126 — "The Lord has done great things for us, and we are filled with joy."

**Lesley Hicks**

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## Unorganised Evangelism the most effective

### Successful evangelism

"I am convinced that the most effective evangelism is unorganised. I asked a group of 80 people how they were converted. One was converted by a tract, none by open air preaching, two by door-to-door evangelists, half the group through their Christian homes, and the rest by friends. People right outside the church hear the gospel through friends," said Rev. Peter Jeffery, of the fast growing Rugby (UK) Evangelical Free Church, in Sydney recently. "If we fail in our evangelising, then we've failed in everything. Its about time we buried the evangelical myth that God has called us to be faithful and not successful."

"If a man's life's work is nil, then he made a mistake when he entered it. How can he be a fisher, if he never caught anything?"

"We are complacent when we should be desperate: people are going to hell because they haven't heard the gospel."

Mr Jeffery was speaking on 'Man's Need for the Gospel Today'. "Man's need for the gospel is absolute, now as always. The difference is that now he is no longer aware of it."

### Lost view of sovereign God

"The Thessalonians complained that Christians had turned the world upside down. They did it by preaching and prayer. The only way to change our nation (whether Australia or the UK) is by changing individuals who go back into society with new hearts. But why aren't we seeing enough conversions to change society? Because we as evangelicals have lost the view of God as sovereign. We don't really believe the Bible promises. We are in danger of being intellectual Christians: we can quote the right verses, but pack up under pressure when we should be evangelising."

## "Opal chips" to Sydney

Cooper Pedy's local church newspaper "Opal Chips", has become the town's newspaper. The Reverend Kerry Medway, the Bush Church Aid Society Missioner is using it for Christian outreach.

Using as his base, the "Catacomb Church", a church dug into the side of a hill Mr Medway has been tireless in contacting miners, and the vast number of tourists in the town, as well as Aborigines in surrounding communities and residents of local cattle stations.

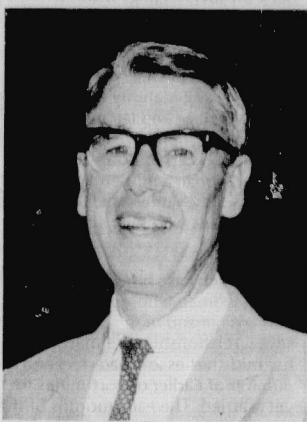
Mr Medway is moving to Sydney. He has recently been appointed the "Youth Secretary" of B.C.A. in N.S.W. and will assume this position at the beginning of July.

**Lesley Hicks**

## Billy Graham's biographer in Sydney

Having the opportunity to meet the Reverend John Pollock with his wife Anne in Sydney in March, I was puzzled as to how this very English gentleman should have become Billy Graham's official biographer.

"I had written a biography of the famous 19th century American evangelist Dwight L. Moody, entitled 'Moody Without Sankey', which was published in 1963," he replied to my query. "Dr Graham read and liked it as an honest portrait of the man. He had already suffered from both derogatory and over-flattering attempts at telling his story by other writers, and believed my approach would be better. He asked me later in 1963 to tackle that task, and made me free of his files for an inside story."



That first biography of Graham by Pollock was published in 1966, and since then, in between his writing other books, the Graham organisation, recognising the importance of maintaining up-to-date biographical records of Dr Graham's remarkable career, has made it possible for Mr Pollock to travel at times with Dr Graham, and also to follow up the impact of crusades some time afterwards. Hence his present visit to Sydney in the wake of our 1979 Crusade.

A further biography, "Billy Graham, Evangelist to the World", was published in 1979, in time for that Crusade.

I asked him his impressions of Billy Graham from this uniquely close perspective. "True through and through," he replied. "Unlike most public figures, who show their feet of clay more and more the closer you get, it is not so with Billy. He is humble, with a very fine intelligence. He shows great generosity to other Christians, always wanting credit to be given to others in the team. I see this greatness not only as an evangelist, but in the way he brings people together. He is also a master of the media interview."

**Lesley Hicks**



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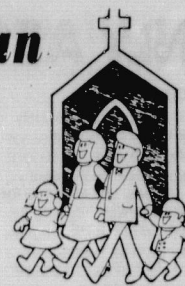
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The Australian



# CHURCH RECORD

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## China mission leader points out "other side of coin"

Christian leaders are hesitant to blindly accept all that is proposed for the Church by the Communist Chinese government.

One such leader, Dr. Silas Hong, director of the Los Angeles-based United Evangelism to the Chinese, believes that there is "another side of the coin" which the public has not been made aware of by official sources.

"It is true that there are now more than three dozen official churches open in China," Hong states. "But a few dozen official churches are hardly enough to accommodate the conservative estimate of four to six million Christians in China today."

"It is also true that there is a plan to print 130,000 Bibles and New Testaments and that 50,000 New Testaments have already been completed. One problem, however, is that the printed New Testaments (after several delays) have been sparingly allocated to official churches." Dr. Hong asserts that those who wish to obtain the official Bibles must pay for a copy and state their name, address, and reason for purchase. "They must also include a brief history of their Christian experience, including at times, their parents' and even grandparents' conversion stories."

Hong also believes that the document produced at the Third National Christian Congress, which some interpret as "legalising" the thousands of Chinese home churches, "does not represent the voice of the grass roots 'home church' Christians." He says, "The resolution made it very clear that only those who co-operate with the Three-Self Committee will be considered 'legalised' a step the overwhelming majority of home churches hesitate to take for fear of later betrayal."

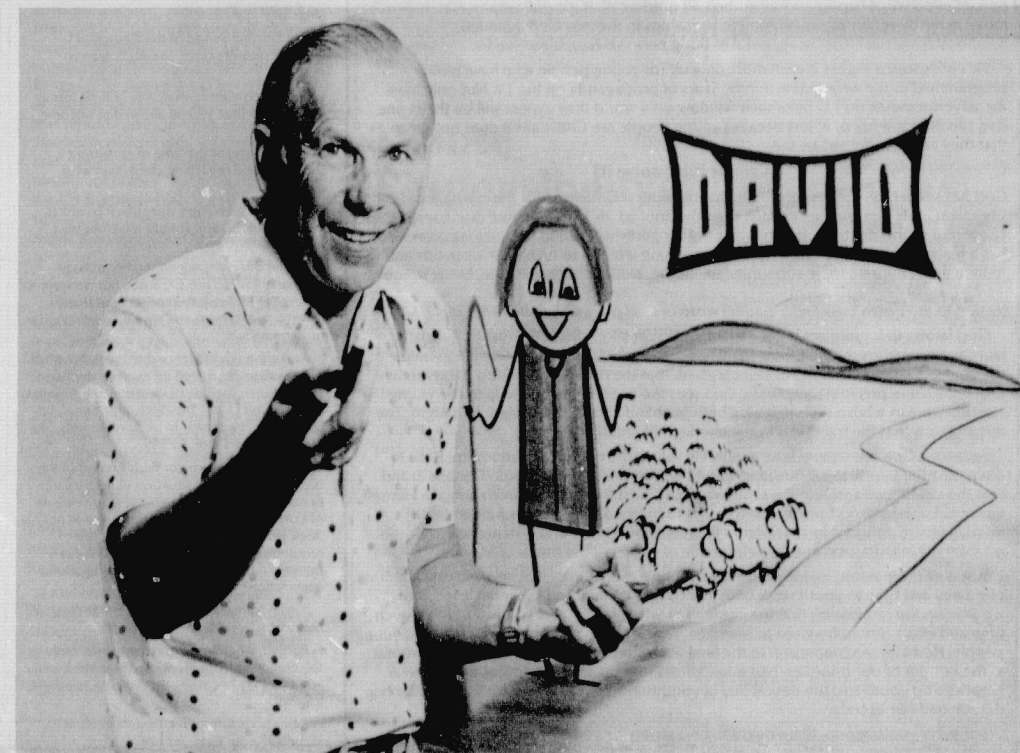
Finally, Dr. Hong has stated that "even though, on the surface, things are apparently going well for the Christian community in China, let us never forget the three principles set out by the government-sponsored February 1980 Kunming Christian Conference." At that Chinese state-controlled conference it was decided that the Religious Affairs Bureau and the Three-Self Committee were to be reactivated; that major churches in large cities were to be reopened; and that religion should be eventually eliminated.

"Also," says Hong, "we shouldn't forget the words of the director of the Chinese Religious Affairs Bureau, Mr. Xiao Xienfa, as told to the New China News Agency late last year, 'Religion will die out when the socialist productive forces, science



Leader of the Chinese delegation, Bishop K. H. Ting

## INCREASING THE 4½ MINUTE SPAN



"I don't believe in the theories that children can only be attentive and interested for a maximum of 4½ minutes. Look at how they sit quietly in front of T.V. or anything else that interests them. The same applies to telling and sketching a bible story. However, you have to be enthusiastic, interesting and able to reach down into the mind and imagination of a child," says Keith Thompson.

Already the author of two books, Keith now launches a third, SKETCH & TELL — EVERYONE CAN DO IT (Anzea Publishers \$2.95). This book concentrates on the learning process and teaches the reader to sketch in seven easy steps.

"Follow the seven steps in this book and it's simple," said Keith Thompson. "They are fun-type sketches which make the story more meaningful and give it greater impact. Every Sunday School teacher or speaker to children can improve story presentation by following the information in this book."

The fundamentals of telling a story are explained and 23 stories with accompanying sketches are included.

and technology are highly developed and the people's material and cultural lives are greatly improved."

## The Dean Comments

After speaking with the Chinese delegation at the Christian Conference in Asia, Dean Shilton says:

"Great emphasis was continually placed upon self-hood, based on the 3 principles of self-support, self-government and self-propagation. The Church in China they said must be free from foreign aid, free from foreign interference in the management of the Church and free to express the religious faith without the assistance of foreigners."

"... all missionary and Church activities including radio broadcasts beamed at China, which are aimed at wilfully and lawlessly bringing this message to China is a retrograde step and it is not the way forward. It is not that we are closing the door of the Gospel in China. We are learning the lessons of history. It would simply be self-destructive for the Chinese Church to return to a colonial status, and that in the long term is to shut the door of the Gospel."

"There is strong resentment against the so-called 'smuggling' of Bibles into China. It has been stated quite definitely that one or two Bibles taken by friends or sent by outsiders are welcome but not large quantities."

## A second opportunity Report on Religion in Government Schools

Without public announcement and in limited quantities, the long awaited N.S.W. government enquiry into Religion in Government Schools has been released. Of the recent states' reports on this topic this one is surely the most comprehensive and also the most favourable to scripture teaching, allowing churches a second opportunity (following the 1880 Act) to be in the schools.

The report recommends the:

1. continuation of special Religious Education;
2. extension of General Religious Education into secondary schools;
3. continuation of special religious services in school assemblies.

These recommendations are very encouraging and if implemented allow religious bodies to continue to have opportunity to teach the Christian Faith in public schools.

There are, however, some significant developments that make it harder for churches. These changes have come as a result of dissatisfaction among many day school teachers at the way scripture was conducted. Most clergy who considered the report, feel the changes are not unreasonable.

The changes involve:

- accrediting scripture teachers by church bodies;

training scripture teachers; a commitment by scripture teachers to conduct their classes in a manner that will not disrupt the school and will undertake to see that classes are adequately staffed if, for some reason, they have to be absent.

### Consultation

The report also allows for increased flexibility in the way scripture can be taken. This is one of the reasons that a significant place is given to consultation in deciding the format. The school, parents and the local church all have a place in the consultation process so that no group can act unilaterally. The report now envisages that scripture will take no more than an average of an hour a week. This replaces the original statutory one hour which was rarely, if ever, taught.

### Parents: Increased Role

On the basis that schools operate in loco parentis, the report makes the principle explicit. Parents will have to nominate on the enrolment form each year what scripture (if any) they want their children to attend. This is separate from a voluntary indication of their denominational or religious affiliation. The report sees this nomination as the initiating request for the school to find

(continued page 3)

Moore College  
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AUSTRALIAN CHURCH RECORD, APRIL 20, 1981 — 1



# EDITORIAL

The Christian scene is witnessing a growing rate of failures in marriage especially among those Christians who have been recently married.

Christian congregations appear to be powerless to remedy this greivous and tragic situation, and attempts to help often come too late.

Christian ministers have in many instances run courses before marriage, but the knowledge that a particular marriage has broken down may not be known until the couple have separated because couples often move away from the area and move out of the pastoral supervision of that particular minister. In many instances the marriage does not take place in the church where they will settle. Couples are cut adrift from a trusted relationship with their minister at a crucial time.

Given our cultural attitudes towards newly married couples, Christians generally opt for the stance taken by others and watch young couples 'find their own feet in marriage'.

What is little realised in our present situation is that the prevailing philosophy of the pursuit of personal happiness has rubbed off onto us all. It is a philosophy that does not move in the direction of establishing relationships in the way God intended. Relationships are seen as being useful to bring personal happiness.

This philosophy makes it even more difficult for young people who have been programmed in the wrong direction by years of propaganda on the TV. Not only have the advertisements on TV, been their window on a world they expect will be theirs one day, but films are full of it. Just because young people are Christians it does not mean that they are not affected by this.

## Can the Bible solve it?

God has spoken on the responsibility that rests upon Christians for the marriages of other Christians. This fact appears to have been overlooked. In Titus 2 St. Paul discusses in the context of sound doctrine, the role of the older godly woman in the congregation who has a teaching gift to exercise it 'to train the young women to love their husbands and to love their children, to be soberminded, chaste, workers at home, kind, being in sub-

jection to their own husbands, that the word of God be not blasphemed' Titus 2:3-5

God knows that marriage is not caught, but taught. In spite of the many Christian marriage manuals published, how many teach the role of the 'older' woman in helping the young married woman? We seem to think that the church has done a great job by providing some preliminary courses. God sees the need to provide help to the young married woman whose skills in loving both husband and children are to be taught. The text suggests that the training is in the marriage situation.

Secondly, God has shown how greatly He values the marriage relationship, both in discussing the way that the husband should understand his marriage in Genesis 2: and also the call to love a wife in the same way that Christ loved the church and gave Himself up for it. Ephesians: A young married man is to be encouraged and exhorted in his marriage to be constant in attention of the needs of his wife and give himself to establishing his marriage in a thoughtful role of servicing the needs of his wife.

Is such a programme operational in our congregations? We have devoted vast amounts of money and time to youth work both at a congregational and diocesan level. You would gain the impression that the church's most valued asset is youth. Surely as much time and effort should be given to marriage. That is not to denigrate work amongst young people. However in comparison to the time and effort devoted to that, marriage has sat at the bottom of our priorities. Not intentionally, but by default. Is it that the post war emphasis on youth and the desirability of youthfulness even by those who are older has determined our agenda.

For every youth group, there ought to be a group for young marrieds in our congregations. No doubt there are many churches that have them. Ministers and the church's spiritual leaders have a responsibility to care for the marriages in their congregations.

There are far too many young Christian couples who are simply going it alone, with little more than a fairly lighthearted inquiry by friends. How seriously has the local church taken its responsibility?

Couples are cut adrift from a trusted relationship with their minister at a crucial time.

## Can you take yourself to see it? ORDINARY PEOPLE



This is a most extraordinary movie.

Suddenly someone has dared to strip away the veneer behind the basically good-person-next-door type people to show you what they really are.

Its devastating.

A normal, healthy family of parents and two boys are plunged into a forced self examination by the accidental death of the elder son and the subsequent suicide attempt of the younger.

All the gloss and superficiality are stripped away. Suddenly they are all bared full of guilt for things real and imagined.

The recovery only comes for those with the courage to face themselves and what they really are and to come to terms with it.

Strongly recommended for adults only. Every Australian over 18 should see this movie alone and spend time pondering its significance for themselves. What do our veneers hide? How easily are they torn away when times are rough? Whats really underneath?

Ordinary People gives the uncomfortable answer.

# MAINLY ABOUT PEOPLE

## DIOCESE OF SYDNEY

Rev. R. C. Clout will resign as Rector of Holy Trinity, Miller's Point to go on Leave of Absence of 5th May, 1981.

Rev. N. M. Gelding will resign as Rector of West Lindfield on 31st July, 1981 to take up the appointment as Representative for the Home Mission Society on the South Coast.

Rev. W. H. Ostling will resign as Rector of Marrickville on 31st December, 1981 to go to Victoria.

Rev. J. A. Ross will resign as Rector of Liverpool on 31st May, 1981 to take up the position of

Chaplain at Liverpool Hospital.

Rev. R. L. Edwards died on 2nd March, 1981. NUNGALINYA COLLEGE

The Chairman of the Trustees of Nungalinya College, the Right Rev'd. K. B. Mason, Bishop of the Northern Territory has announced the resignation of Dr. Robert Bos as Principal of the College to take effect from 31st December, 1981.

He plans to study at Queensland University in 1982, and eventually to resume his work on staff in Theological education.

# LETTERS TO THE EDITOR

Dear Sir,

The General Synod of the Church of England recently ruled (A.C.R. 23 March) that —

"Divorced men re-marrying in their former partner's lifetime will be allowed to become priests."

And at least for the sake of consistency, it similarly ruled regarding clergymen who divorced.

But if this relaxation (for such it is) either wise or Biblical, and should it be followed here?

Would our clergymen then be "above reproach"? — 1 Tim. 3:2. If not, but we were to follow the UK lead, the authority of the Church and its ministers would be undermined.

And although "irretrievable breakdown" of the marriage as proved by twelve months separation, is the law of the secular authorities, it is not God's Law. The Biblically permissible circumstances appear to be twofold only. See Matt. 19:9 and 1 Cor. 7:12,15.

Now if the local rector finds himself in the desperately difficult situation of irretrievable breakdown, then although the requirements of Canberra-made law may be met, will not his flock wonder whether so too have the requirements of God-made law? Will his ministry not suffer with such congregational speculation?

And what will that congregation thereafter make of 1 Tim. 3:7 and Heb. 13:4?

Further, what could that clergyman reply to the comment from his flock: "I cannot hear what you say because what you are speaks so loudly?"

Be he archbishop, rector or layman, we should all note Rom. 2:23,24.

But we should also take heart and give thanks to God for the knowledge of 1 Jn. 1:9.

Yours faithfully,  
Gavin J. Lawrie

Dear Sir,

In your issue of March 23rd, 1981, on Page 5 headed 'Fewer U.K. Missionaries' you stated that there are only two candidates at St. Andrew's Hall for C.M.S. at present preparing for missionary service.

We are indeed at an all time low for C.M.S. of Australia, but the true number is four, not two.

I would like to add that we have five candidates in training from N.Z.C.M.S. That should raise the question — Why is N.Z. doing better than we are?

But to keep things in perspective it should be added that last year the Church Missionary Society accepted sixteen full missionaries plus six short-term missionaries.

May I conclude by asking readers of the A.C.R. to be constant in prayer and to consider whether God might not be calling them or others known to them.

Yours sincerely,  
John McIntosh,  
Principal, St. Andrew's Hall

Dear Sir,

Your front page heading of "No Future Job For Anne-Marie", could not but draw attention to itself (March 9).

An MAF spokesman said that women could be pilots if they could lift 44 gallon drums, etc., but then went on to say "We believe a wife's job is to care for her husband..." and "a man is too tired to look after himself when he comes off duty."

Anne-Marie may never become a pilot with MAF, but she would be able with more training, to join a host of single women who make up more than one third of the world's missionaries. Some of their number have been known to lift heavy weights, build, clear land, and many more, as teachers, nurses and doctors, to do a hard day's labour six days a week. Few of them had "someone to care for them" when they came off duty.

Although Sudan Interior Mission currently has no women pilots in Africa, tucked away in the archives is the record that SIMAIR was founded by a woman pilot.

Yours sincerely,  
(Dr.) Pat Brennan  
Public Relations Officer  
Sudan Interior Mission

Dear Sir,

The Sydney Diocesan Archives holds issues of the Australian Church Record from 1953 to 1980. There are some gaps in the series, and an appeal is made to your subscribers to help complete the series.

The Archives needs all issues prior to 1953; most issues for 1953 and 1954; all issues for 1961; and some issues for each year from 1955 to 1960, and from 1962 to 1967. The years 1968 to 1973 and 1975 to 1978, appear to be complete. In the year 1974, all issues for January to March are missing. All issues from January to May in the year 1979 are missing, and a few issues from 1980.

Can any of your readers help complete the series in the Archives?

Yours Sincerely,  
Canon B. R. Horsley,  
Diocesan Archivist

Dear Sir,

As the subject of the ordination of women to the ministry gains some momentum once again, with its place on the agenda of the General Synod this year, May I recommend the following title for serious reading: The New Testament Teaching on the Role Relationship of Men and Women, by George W. Knight III (published by Baker Book House).

As the author says, "This book focuses on the question of admitting women to the teaching and ruling offices and functions of the church." His approach is essentially biblical as he believes that the only way forward in the question is to take the word of God seriously.

In a brief chapter on the male/female roles in the marriage relationship, the author deals with the question of whether the New Testament view of submission by a wife to her husband is culturally based, or whether it has a more basic foundation in the plan of God.

This is his main chapter relating to the church, Knight comments on three key passages: 1 Timothy 2:11-15, 1 Corinthians 11:1-16 and 1 Corinthians 14:33-38. In these passages he sees the main teaching that must be reckoned with. The plainness and clarity with which these passages speak is brought out by Knight in his exposition.

It would appear to me that little honour is given to the word of God in present day discussion on this subject. The passages mentioned by Knight are either dismissed by people as not applicable to the twentieth century, or else the authority of St. Paul's writings is eroded to the extent that they have no bearing over our Christian lives. As Knight says, "I am distressed that some who have written on the subject seem to abandon the inerrancy of Scripture and the authority of its teaching."

I recommend this book as one which treats the New Testament evidence seriously, in the hope that many more people will do likewise.

Lyndsay Whybrow  
Springwood

Dear Sir,

Let's realise where we are going

The Federal Government was right to agree to give the facilities that the Americans requested for the B52's. What other choice is there? It is not as though this was the start of our active co-operation with our American ally. The process has been going on for many years both under A.L.P. and Liberal Governments. Australia's increasing co-operation means that our Government should insist on more consultation by the Americans. The Americans have a bad record when it comes to consulting their allies. They just go right ahead and you find out what's doing when everybody else knows. Some of President Reagan's pals, newly appointed to the Administration, are not overly impressive fellows. Take, for example, Mr. William Clark, the Chief Justice of the California Supreme Court, who is now the Deputy Secretary of State. When questioned by the Senate Foreign Relations Committee, he showed he knew virtually nothing about Foreign Affairs. For example, he only knew what he read in "Newsweek" and "Time" about detente. No Senator asked him what he knew about Australia. Perhaps they should have done so.

His answer would have revealed how little such men known or care about our nation which is now more than ever locked into the American defence system.

Bernard G. Judd

## A second opportunity

### Report on Religion in Government Schools

ways for scripture to be taught. The principal must then consult the local church of that denomination which has the responsibility to find ways to respond, if possible. If scripture teachers of different denominations decide to combine, then parents would need to be consulted to show that such a procedure is acceptable. No religious group can enter a school if there are no children at that school requesting scripture of that group. This would apply to Mormons or Anglicans.

#### Increased Religious Affiliations

The report has interpreted the 1880 Act to allow all recognized religious groups, right of access to their own children including Moslems, Buddhists and Mormons. However it recognizes that some groups might be disruptive, anti educational, "or disguise their purposes with religious appearances". They would therefore be excluded. The strength of this section possibly needs more legal definition but those excluded by it would include groups such as Scientologists.

Groups regarded as religious are those that believe "in immanence and/or transcendence; a recognition of a Being or beings, or a Power or powers, beyond the human dimension, or an ultimate goal or purpose, possessing the absolute right to make exclusive demands on the believer and evoking, by nature, a response of commitment which, in almost all cases, includes the element of worship." It therefore does not envisage Marxist or Humanist groups being classified as religious.

#### Church and State

The role of church and state is once again brought to our attention. The schools have more power to exclude educationally harmful scripture teaching, to act when frequent absenteeism by the scripture teacher disrupts the school and even to challenge scripture teaching, the content to which does not appear to represent the denomination. However

the school has no say over the content of Special Religious Education, nor do the parents. It is entirely the decision of the scripture teachers and through accreditation the local church and denomination. On the other it is the school under the direction of the Department of Education which decides the content of General Religious Education.

#### General Religious Education

The section that has raised most critical eyebrows is that on General Religious Education. However the report does not envisage anything more radical than has already existed in many public schools. It clarifies the ambiguity about secondary schools recommending that General Religious be taught there as well. It envisages subjects a the secondary level that would correspond to Religious Studies in Universities. The rationale is that religion has and does form a prominent place in Australian Society and should therefore form part of a general education. It is education 'about' religion rather than education 'in' religion.

#### Study of the Report

The major denominations of the churches in N.S.W. are currently holding meetings throughout the state to explain the report to clergy and learn their response. A total of thirty five meetings are planned and twenty three have already been held. They have been organized by the Inter Church Consultative Commission on Religious Education chiefly under the direction of Canon Alan Langdon (Anglican), and the reverends, Bern Stevens (Uniting Church) and Carol Grew (R.C.). The overwhelming response has been in favour of the Report's implementation.

However the Teachers Federation Council, at the time of writing, is also to discuss the report, and at least some people are known to be opposing it. The view advanced challenges the assumption that schools act in loco

parentis claiming that the schools are agents of the state. Some are known to want another committee to be appointed with representation from Non Christian Religions (who have already been given equal opportunities including the right to observe special holy days without prejudicing their children's education) and other groups (possibly humanists). The above views may only represent a minority opinion and we await with interest the conclusions of the majority.

People interested in obtaining copies of the report should approach the Premier's Department. Only sufficient public interest will encourage the government to have more reports printed.

## Whose Responsibility?

You can see them there almost any day of the week in Sydney Square. Hobos, derelicts and drunks waiting to be picked up.

Every time I see a piece of human wreckage trying to drown the pain of his body or mind with a bottle of plonk, my anger against the liquor industry deepens. These drop-outs from our sick society drugged with grog, are left for the Church and other voluntary agencies to pick up.

I say again, as I've said before, there ought to be an additional tax on producers and consumers of liquor to pay for the rehabilitation of those who fall by the wayside. Some States in America have introduced a levy on each can of beer that is sold or on each bottle of spirits or on liquor licences.

Mrs. Merle Hurcomb, Associate Executive Director of the Sydney City Mission, commented last month — "This levy is then applied to alcohol

rehabilitation programmes. The fact that liquor companies did not want to be involved in such programmes because it acknowledges them as responsible, is both unrealistic and short sighted. The cause of alcoholism is alcohol and some of the revenue of the liquor companies could well be used to help deal with the problem."

Criticism last week has been levelled at the N.S.W. Government for not accepting full financial responsibility and has left to voluntary agencies to carry the large share of the financial burden. In the last 12 months, the Sydney City Mission has been left to carry \$60,000 as a direct result of the repeal of the Summary Offences Act. The Sydney City Mission said that they are being asked to provide a service 7 days a week — 24 hours a day at each centre on 4 staff. The Missionbeat Patrol Service is not being funded.

The present situation only confirms the deep concern felt by many responsible citizens at the time of the recent repeal of the Summary Offences Act which decriminalised drunkenness and vagrancy.

Let's fact it. The drunks in our society need special care. More than a sentimental feeling is necessary. More than new laws arising out of academic Parliamentary discussions is necessary. There's no doubt those with hearts of christian compassion are best equipped to help in a long-term way. But it is responsibility of the whole community to provide the finance, not only through voluntary donations to voluntary agencies, but also through compulsory financial provision through compulsory taxation.

When care is given in the name of Christ, there is always the possibility of a miracle. Men and women dominated by the slavery of drink, may be delivered by the Power of God. I have known of many who have been soundly converted by Christ to new life and complete victory.

When next we see a drunk lying on a park seat or swaggering down a street or fallen in the gutter — as you pick him up and set him on his way, say — "there but for the Grace of God, go I!"

Dean Lance Shilton

# T UNDERSTAND EACH OTHER

## Marital enrichment programmes: are they for everyone?

In recent years a number of excellent marital enrichment programmes have become available in Australia. Such programmes (e.g. Marriage Encounter, Couples Communication Programme, Marriage Enrichment etc.) aim to enhance the marital relationship by increasing participants' self- and partner-awareness and by fostering communication skills. It is not at all unusual to see couples who have participated in these programmes becoming very enthusiastic about their experience and actively encouraging other couples to participate in future programmes. I have also spoken to clergy who often recommend the programmes for couples who have come to them with marital difficulties.

This process of recommendation, though understandable and often helpful, does raise the question of what kinds of couples might not benefit from the programmes and who might actually suffer from their participation. A related issue is the effect such couples might have upon the normal progress of the workshops.

Professor Luciano L'Abate, of Georgia State University, recently addressed himself to the question of the general criteria which might be used to screen out certain couples for whom enrichment programmes are likely to be unhelpful. (L'Abate, L. "Screening couples for marital enrichment programs." *The American Journal of Family Therapy*. 1980, 8, (3), 74-76).

L'Abate lists four criteria which he calls "basic and obvious". In brief these criteria are:

(1) **Uncooperative and hostile couples** who are heavily involved in blaming each other and who describe their partner's failures in excessively general terms ("You always come home late and never care

about what I feel to be important"): The problem for these kinds of couples is that they will tend to use the enrichment programme for a fighting ground. They haven't got much to enrich! A prerequisite for these couples is for them to work out, via marital counselling or family therapy, the basis of their fundamental conflicts and to acquire some positive goals for their future relationship. Once they have moved beyond their present hostility and uncooperative stance they will be more likely to benefit from enrichment programmes which involve high levels of cooperation and which leave little room for games of mutual blaming.

(2) **Chaotic and disorganised couples** who are in the midst of a serious crisis: Such couples are typically thinking very seriously of a trial separation or a formal divorce. At this stage of their thinking their goals are confused, incompatible and disorganised. The major problem is that many of these kinds of couples think that the marital enrichment programme will have also magical or miraculous results and will be a substitute for long-term and possibly difficult relationship counselling.

(3) **Couples who have recently experienced a tragedy**: It is tempting to assume that a couple who have suffered a tragic loss of, say, a parent or child, will benefit from an enrichment encounter. The idea is that the couple can in part reinstate the loss by enriching their relationship. The difficulty here is that the goals become confused. What is being sought? A form of loss reinstatement or an improved marital relationship? How will such couples cope with the more specific goals of the rest of the group? Are they likely to get bogged down in their grief and be unable to master the skills being focussed upon in the

workshop? These questions indicate that the couples might benefit more from the enrichment programme when they have worked through their sense of loss in more appropriate contexts.

(4) **Couples with entrenched psychosomatic or delusional systems**: This criterion sounds rather jargon-laden (and it is!) Basically, L'Abate is referring to couples which contain at least one person who is experiencing serious psychological disturbance. For example, a person who believes that other persons are out to hurt them and that none can be trusted, will not easily benefit from enrichment programmes. They have a basic difficulty which is incompatible with the aims and methods of most traditional enrichment workshops.

L'Abate also discusses some less obvious and more subjective criteria. These include couples who indulge in high levels of defensiveness or denial. Other doubtful cases involve (1) persons who are either excessively rigid or excessively vague about their view of life, themselves and their marriage; (2) persons possessing mixed or confused priorities about their personal and family

goals; and (3) persons whose marriage shows excessive polarization, for example when one person is extremely withdrawn and dominated by their partner who in turn is highly expressive.

Clearly one must be cautious in applying these criteria and there will always be exceptions to rules of this kind. What I am arguing for here is to avoid making indiscriminate recommendations to couples. Before we recommend a programme we should be sure that the couple will not be hindered by the programme or prove to be a problem in the programme itself.

Excessively troubled couples, of the kind covered by L'Abate's criteria, may "show a tendency to call attention to themselves by being unable to learn and to master whatever skills are being imparted. Their decision-making and negotiation skills become bogged down, and they are usually unable to reach a satisfactory level of solution or completion." (L'Abate, p.76) These problems will have a major impact upon the entire workshop, and excessive emotionality or withdrawal for the troubled couple may occur.

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## Protestants in Poland

Under Catholic pressure — that's the Protestant Church, says Brian Cooper after talking to leading churchmen in Poland.

Amid all the media coverage of Poland's economic crisis, social unrest, trade union activism and political question-marks, the place of the Church in that country is usually portrayed solely in Roman Catholic terms.

The Protestant communities tend to be forgotten, especially as pressures upon them seem to be mounting.

These pressures come neither from the Communist rulers of Poland, nor from the Soviet Union. They come from the overwhelmingly dominant Roman Catholic Church.

The distinctive position of that Church is often referred to, as being the only overwhelmingly Roman Catholic country within Eastern Europe, a kind of resistance movement against Marxist secularisation, and the historic focus of Polish nationalism. All of which it certainly is. The 'Black Madonna' badges worn by many Solidarity rank-and-file point to the undoubted mass piety of the Polish people.

Yet the negative aspects of all this cannot be ignored. Since the election of Cardinal Wotylja of Cracow as Pope John Paul II, Polish Catholicism has gone far beyond justifiable pride in the honour according to son of its Church and nation. It has become triumphalist, arrogant, anti-ecumenical and intolerant.

Vatican Two was virtually ignored in Poland. Liberal Catholics in Western Europe would regard much of the popular devotion by their fellow-religionists in Poland as little more than Mariolatry.

The Rev. Dr. Karl Immer, President of the Evangelical Church of the Rhineland in West Germany, returned from a visit stating that Polish Catholicism posed the major problem for the minority Protestant churches like the 90,000-strong Lutherans, and tiny groups like the 2,500-strong Baptists, Adventists and Pentecostals.

When Dr. Billy Graham visited Poland in 1978, a measure of Catholic-Protestant

co-operation was temporarily achieved — but the initial response of the Polish Catholic hierarchy to a Graham visit had been overwhelmingly hostile, and only subsequent concern over the possible international repercussions of such non-cooperation changed official Catholic attitudes.

The latest indication of the deterioration of Catholic-Protestant relations in Poland is a frank statement by the Secretary of the Ecumenical Council of Poland, Andrezej Wotowicz, that "since Pope John Paul II's visit the Roman Catholic Church has been behaving positively arrogantly" and is showing "an undeniable tendency towards a new Polish Catholic Messianism."

The seizure of Protestant churches by local Catholic groups which had gone on for years, was worsening, and was being condoned by the Catholic hierarchy, Wojtowicz claimed.

Everything has been to the advantage of the Roman Catholic Church, its members and its property. Catholics feel themselves 'doubly secure' because the government wishes to have a good relationship with the Catholic Church."

To a protest from the Lutheran governing Consistory about Catholic congregations taking over Lutheran buildings, the reply came that the "Catholic diocese felt it could no longer protect churches abandoned by their Protestant congregations from the surge of the Catholic faithful."

The fact the Protestants who have been holding regular services in their churches are actually being driven out demonstrates the 'unecumenical spirit' of Polish Roman Catholics, according to Wojtowicz, who considers "it is very doubtful whether these small Protestant communities can survive under the ever stronger and harder pressure."

On the positive side, the city authorities of Katowice recently gave a plot of land to the local Baptist congregation to build a new church, instead of meeting in rented accommodation for two hours each week. The danger exists however that the current mood of 'Catholic triumphism' will hinder such possibilities in future.

## Bibles double in Eastern Europe

A total of 352,000 Bibles were distributed in Eastern Europe last year. This figure is almost double that of 1979 and represents a growing demand for the Word of God in these communist bloc countries. This achievement was only made possible through a contribution of \$665,300 by the United Bible Societies.

Czechoslovakia recorded the most spectacular increase with Bible distribution up from 21,000 in 1979 to 131,000 in 1980. The publication of the new interconfessional translation of the Czech Bible and an import of 65,000 Bibles into Slovakia were the major factors behind the rise. Also, the Roman Catholic Church in Czechoslovakia recently received permission to print 100,000 copies of the new interconfessional Czech Bible.

For the first time the UBS was able to help the Bulgarian Orthodox Church by supplying enough paper to print 30,000 Bibles. Scripture distribution continued in other Eastern Europe countries with a consistent increase in Poland.

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Chaplains-General in uniform for the last time

The chaplains in this photograph are (left to right) front row: the Right Rev. K. H. Short (CE), the Rev Professor R. A. Busch (UCA), the Most Rev. J. A. Morgan (RC); back row: the Rev. K. J. Gibson (Presb), the Rev. M. McCullough (UC) and Rabbi Dr A. Fabian (J).

Under new arrangements with the Defence Dept., they will now form a committee called the Religious Advisory Committee to the Services. The group will provide a link between the governing body of the Churches and the Defence Force.

## Pastor handcuffed and removed from pulpit!

Recently in the early hours of a Sunday morning, a scattered group of Christians made their way through winding Saigon streets to a little church where they gather each week. Crowded close to one another in wooden pews, they softly began to sing old hymns and to read aloud the Word of God. Drawn together in worshipping the Lord, these believers listened intently to every word of their pastor's message.

Armed government agents burst through the door and strode down the aisle toward the pastor. A few women began to weep softly, but most were too afraid to move or utter a word of protest.

Roughly the agents grabbed him, twisted his arms behind his back, handcuffed him tightly. Then he was led down the aisle and taken away.

This is the harassment that Christians in Vietnam face.

No longer can they hold private Christian meetings in their homes. Even public meetings must be registered with the government and be approved. And when that approval does come, a government agent is often visibly present in the worship service... or sometimes disguised as a "new worshipper".

The growing sense of uneasiness about the future of the Vietnamese Church is evident from the many letters we receive. Many believers have to meet in secret. Some have no pastor. But they do have FEBCI.\*

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Rector: Rev. K. P. Churchward

(Moslem people). For the first time, from March 1981, FEBCI will broadcast on a regular basis to these people in their own Sundanese language.

New Antennas are currently being erected in Manila, Philippines, to greatly enhance reception in Indonesia, China, Russia and South East Asia.

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\* The Far East Broadcasting Company is an interdenominational Christian radio and television missionary service, communicating the Gospel of Jesus Christ throughout the world.

28 transmitters strategically located broadcast 300 programme hours daily in 90 different languages. The response is in excess of 10,000 letters per week.

## Service for the divorced?

Facing the reality that nearly half of all American marriages end in divorce, a Methodist minister in Dallas, Texas, has devised a service for couples who are divorcing.

It is intending to ease the pain of separating, and to be held in the church where the couple were originally married.

The Rev. Robert Elliott, a marriage counsellor and theology professor at Southern Methodist University said: "Divorce is the only major life transition for which the Church has no ritual."

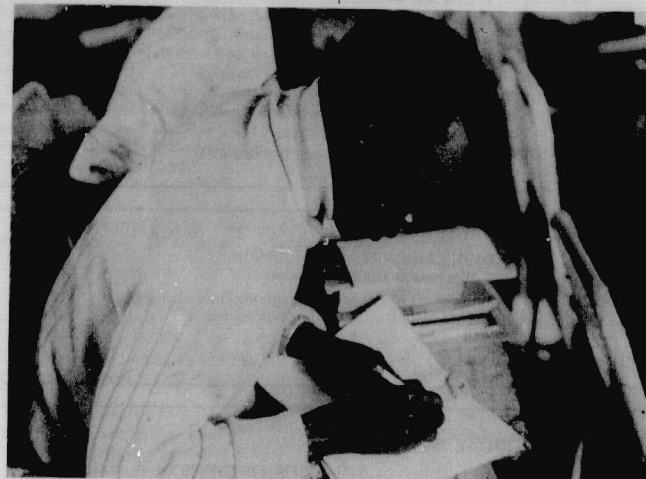
### Forgiveness

In Mr. Elliott's service the couple ask for each other's forgiveness, instead of making promises and pledges. Any children of the couple are also involved in the service; they are told not to feel guilty, as they are not to blame.

Mr. Elliott intends his divorce services as a "surgery of the spirit for which healing is needed." The Church, while it doesn't approve of divorce, should accept reality, he said.

—Canadian Churchman

## SIM's French Bible School receives accreditation



Ecole Biblique du Centre Biblique has become the first theological school in Francophone Africa to receive accreditation by the Accrediting Council for Theological Education in Africa (ACTEA), and the first school in all Africa to be accredited by ACTEA at secondary school level.

The Director of this Bible College in Niamey, Niger, is an Australian SIM missionary, the Rev. Bruce Dipple. He is currently on furlough in Australia, presenting the challenge of Bible School training in a country which is 97% Moslem.

The French-language Bible school was opened in 1970 by Sudan Interior Mission, and is now under the joint sponsorship of the Mission and its related

church bodies in Niger, Upper Volta, and Benin.

The school offers a four-year programme for primary school graduates, with one year of practical work between the second and third years. With ACTEA accreditation, Ecole Biblique graduates are now eligible for advanced placement in tertiary institutions and direct entry into graduate-level programmes.

The school was especially commended by ACTEA for achieving a close working relationship with its sponsoring churches, and for the high percentage of its graduates currently involved in church ministries.

## Death of Martyn Lloyd-Jones

Dr. Martyn Lloyd-Jones, author, Bible expositor and last of a long line of great Welsh preachers, died in his sleep on St David's Day (March 1) at the age of 81. For 25 years before his retirement in 1968, Dr. Lloyd-Jones delivered 45 minute sermons to congregations of between 1500 to 2000 in Westminster Chapel, London where he had been minister since 1943.

At the age of 27 he turned his back on the prospect of a promising medical career to become a minister at Port Talbot, one of the most highly industrialised parts of Wales. After 11 years he became associate minister to Dr. G. Campbell Morgan at Westminster Chapel. He succeeded as sole pastor in 1943.

He became a significant evangelical leader. During the World War 2 he was president of the Inter-Varsity Fellowship and later was to become the foundation chairman of the International Fellowship of Evangelical Students, which now has affiliated student movements from over 70 countries.

At the same time he was a prolific author and his writings have been valued throughout the world. In 1927 he married Bethan Phillips, who survives him with two daughters. One of his sons-in-law is Sir Fred Catherwood, a member of the European Parliament and well known evangelical thinker on social and moral issues.

John Martin

John Martin is associate secretary for Communication with the Anglican Consultative Council, London.

## White bishop for Uganda

The Anglican Church in Uganda has asked an Englishman to be the new Bishop of Karamoja, a drought stricken diocese in northeastern Uganda.

Archbishop Silvanus Wani has requested Rev. Howell Davies, a former missionary, to leave the comfort of the stockbroker belt in Surrey for the challenges of one of the world's most tragic disaster regions.

Mr. Davies, training to be an architect, will be based in Moroto for his task of reconstruction of the church's ministry in that region. He will also assume responsibility for directing relief work.

"I am going to exercise a ministry of reconciliation because of the tribal tensions and the bloodshed in the area, and also try to work out a coherent plan for the future development of the area," he said.

The last white Anglican bishop of Uganda, Bishop Brian Heard, was expelled from the country under the Idi Amin regime in 1977.

## Firm seeks payment

A steel construction company has filed a lien seeking \$3,000,000 from evangelist Dr. Robert Schuller's Crystal Cathedral.

The action contends the church still owes that amount to the Pittsburgh-Des Moines Corp., although it had agreed to pay the U.S. firm \$6,500,000 for finishing construction last fall.

The \$18,000,000 cathedral has a seating capacity of more than 2,800. It features a lace-like web of white steel trusses sheathed in more than 10,000 plates of glass that act as one-way mirrors.

—Canadian Churchman

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# WHAT A WORLD

## War on leprosy

by Lesley Hick

Suppose the entire population of Australia had the disease of leprosy. A senseless, incredible thought? Not altogether; the estimated number of leprosy sufferers in the world is about 15 million people, something like the population of Australia. As a further thought, imagine that of Australia's population, only the people of Sydney were reliably diagnosed and receiving treatment for their disease — about 3 million, or 1 in 5 of the total. That is the picture regarding leprosy in the world.

Now that polio is largely conquered, leprosy is the world's worst and most prevalent crippling disease. In this year of special concern for the disabled, it demands our attention; the fact that it is rarely seen in Australia should not lessen our concern.

Recently, in her Chatswood home while on leave, I was able to interview Dr. Grace Warren, roving ambassador for the Leprosy Mission. For her, every year is the year of the Disabled.

From 1959 until a shortage of patients led to its closure in 1975, Dr. Warren was superintendent and surgeon at Hay Ling Chau, an island in Hong Kong Harbour which served as the colony's leprosy, run by the Leprosy Mission. Part-time from the mid-sixties, and full-time since she successfully worked her way out of her Hong Kong job, she has become a travelling advisor in leprosy and reconstructive surgery for the Mission throughout Asia. Her expertise is available to any institution, whether Christian mission or otherwise, which requests help in upgrading the standard of its clinical leprosy work.

workers or even family members can recognise skin patches and other early signs, and if knowledge of successful treatment has overcome fear, superstition and ostracism in the area, sufferers will seek the help which can make all the difference between cure, or at least control, and progressive, hideous crippling.

Government health authorities are of course active in leprosy work in most countries now, but Christian missions have led the way, and still do. Recently in India Dr. Warren was told by a Hindu doctor that the quality of paramedical work by mission-trained workers far exceeded that of government personnel.

When young Grace Warren first graduated in medicine from Sydney University in 1954, she was already keen to do reconstructive surgery. Then as now, surgery was a hard field for a woman to break into, so she got the best general training she could before heading for Korea for relief medical work. Her 'temporary' relieving in the Hong Kong leprosy turned into her life's work, and she became expert in surgery, with the special satisfaction of being elected in 1977 as a fellow of the Royal Australian College of Surgeons, in recognition of her skill and service.

The war on leprosy is only fractionally won. Christians are as much needed as ever in that battle — doctors, nurses, physiotherapists, laboratory technicians, business manager, appliance makers, occupational therapists — and those who will give and pray for a work which still calls for compassionate self-giving to those the world rejects.



Dr. Grace Warren (left) examines a patient with Australian O.M.F. Sister Carolyn Blomfield, at Manoram Hospital, Thailand.

Dr. Warren's base is at the Manoram Christian Hospital in Central Thailand, and from there her work takes her regularly to most of the countries of Asia, where the incidence of leprosy remains unacceptably high. Korea, Taiwan, Burma, India, Pakistan, Nepal might all be included in a typical few months' tour.

If visiting an institution for the first time, Dr. Warren will start by teaching (in English, with many colour slides and other visual aids) the diagnosis and treatment of the disease, through drugs, physiotherapy, and occupational therapy, with the vital measures to protect hands and feet rendered numb by the nerve damage which is leprosy's most horrifying effect. Limbs deadened to all feeling need protective shoes and vigilant care to prevent injuries and ulcers which may never heal.

She will advise on the care of individual patients, and, if facilities are available, will perform reconstructive surgery of hands and feet and faces, demonstrating techniques and post-operative care to doctors and paramedical staff. Within a few months she will return for follow-up, if possible. Quite often she will lecture in university medical colleges or to local groups of general practitioners and health workers whose detection of early leprosy can be vital.

The tragedy of leprosy is that its worst ravages are totally unnecessary. With early diagnosis and carefully supervised long-term administration of a cheap and readily available drug, DDS or dapson, most cases can be controlled, and nerve damage and disability prevented. It is classified as only mildly infectious, and develops very slowly.

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9.30 am Matins: Family Service (1662) — Bishop Witt  
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4. **LANDS OF THE BIBLE TOUR**  
Departing 18th August for 29 days, 9 days in Israel, 11 days in Greece in the Steps of St. Paul and including a cruise to Patmos and Ephesus, 6 days in Rome/Pompeii/Sorrento. Our Leader is Rev Russell McKinnon of Warrnambool and the price from Sydney or Melbourne is \$3377.

5. **A.C.T.S. GRAND TOUR OF BRITAIN**  
See Britain in depth. Leaving on August 1st this 37 day tour gives 29 nights in Britain with a 4 day stop-over in Kuala Lumpur/Singapore. We tour England, Scotland, Wales with adequate time in London. Highlights will be visits to the Isles of Skye and Iona, and the Edinburgh Military Tattoo. Our Group Leader is Rev Les Hatton, Chaplain St. Andrew's Hospital Melbourne. A value tour at \$3485 from Melbourne or Sydney.

6. **36 DAY TOUR TO AFRICA**  
10th World Orchid Conference in Durban. Departing September 5th we spend 25 days in South Africa, 9 days in Kenya, and 3 days in Mauritius. Our Group Leader is Tom Paterson (former Director of Road Transport, Commonwealth Department of Transport) assisted by Val Steward of Sydney. Fare from Melbourne or Sydney is \$4250 or South Africa section only at \$3016.

7. **ALICE SPRINGS AND THE RED CENTRE WITH A.C.T.S./AUSTRALIAN PACIFIC**  
A few vacancies remain on this popular tour departing on 16th September with Pam Bartlett of the A.C.T.S. Melbourne Staff. Send for details. Pensioner concession.

8. **A 16 DAY CAMPING TOUR TO CENTRAL AUSTRALIA FOR THE UNDER 35's**  
Departing October 3rd we visit Mildura, Peterborough, Wilpena Pound, along the Birdsville Track, Boulia, Alice Springs, Ayers Rock, Coober Pedy, Clare, Adelaide, etc. Bring only your sleeping bag, eating utensils and toothbrush. Price from Melbourne is only \$448.

9. **VISIT WEST AUSTRALIA AT WILD FLOWER TIME WITH A.C.T.S./AUSTRALIA PACIFIC**  
Our 18 day annual tour to West Australia departs on October 19th by luxury air-conditioned coach for the trip to Perth. On the return 2 nights are spent on the train. Prices are from Melbourne 1st class rail \$1231 (economy rail \$1188); from Sydney \$1308 (1236); Adelaide \$1093 (1048); Brisbane \$1450 (1378). Pensioner concession applies.

10. **POPULAR TASMANIA TOUR WITH A.C.T.S./TRANS OTWAY**  
This is real value. We leave by air on Monday October 19th and visit Launceston, Devonport, Somerset, Zeehan, Queenstown, take a Gordon River Cruise, Hobart Huon Valley, Port Arthur, Richmond, St. Helens, etc. Our 10 day tour is by comfortable coach, we have good accommodation, and two meals per day. Prices are from Melbourne \$575; Sydney \$667; Brisbane \$754 and Adelaide \$659.

11. **A.C.T.S. TOUR TO NEW GUINEA AND NEW BRITAIN**  
Departing on October 21st this 13 day tour takes us to Port Moresby, Lae, Goroka, Kundiawa, Mount Hagen, Wewak, Rabaul, etc. With good accommodation, this is very good value. Leader is Rev W. M. Constable, Director of Australian Church Travel Service. Price from Sydney \$1590 or Melbourne \$1699.

12. **SEE BEAUTIFUL NEW ZEALAND IN THE SPRING**  
Departing on October 25th this ever popular 18 day tour visits Christchurch, Tekapo, Mount Cook, Oamaru, Dunedin, Gore, Milford Sound, Te Anau, Manapouri, Queenstown, Alexandra, Haast Pass, Fox Glacier, Greymouth, Picton, Wellington, Napier, Rotorua, Waitomo, Auckland, etc. Price from Melbourne \$1075; Sydney \$1040; Brisbane \$1070. An optional 4 day extension to the Bay of Islands is offered at a supplement of \$256. Group Leader: Mr Sirrell Grimmer of Wodonga, Victoria.

13. **VISIT U.S.A. WEST COAST WITH A.C.T.S./SM TOURS**  
Our next U.S.A./Canada Tour will leave with Rev Gordon Kemlo in April/May 1982. In the meantime, why not visit the West Coast as an individual with an SM Tours Group. Departing on October 30th the fare from Sydney/Sydney is \$1064 for 17 days.

14. **GO CRUISING WITH A.C.T.S./SITMAR IN BEAUTIFUL FAIRSTAR** — from Sydney.  
July 12 — Brisbane, Whitsunday, Cairns, Ambon, Manila, Hong Kong, Singapore, Bali, Darwin, 29 nights/9 ports. Fares from \$1525-\$4703. Brigadier F. Doney.  
October 21st — Lautoka, Suva, Savu Savu, Apia, Pago Pago, Vavau, Nukualofa, Noumea, 10 nights/8 ports. Fares from \$1045-\$2645. Rev Eric Atkins.  
January 31st 1982 — New Zealand Cruise — Milford Sound, Timaru, Picton, Wellington, Auckland, Bay of Islands. 14 nights/6 ports with Rev & Mrs W. M. Constable. Fares from \$855-\$2030.

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## "MASONRY AND CHRISTIANITY REALLY ARE INCOMPATIBLE" says ex-Mason

The Rev. Milton Myers, Rector of the Parish of Robertson, was a Primary School Principal when he was converted in 1959. Prior to that he was actively involved in Freemasonry for about 10 years and was Senior Warden of his Lodge when he resigned later in that same year, believing that masonry was completely incompatible with his new found Christian faith. He had also belonged to the "Red Lodge", having progressed to the Royal Arch degree. As this article reveals, he is more convinced than ever that Freemasonry and Christianity cannot co-exist.

It was not surprising to read in the letters of Peter G. Smith and W. H. Tuck (Apr. 6) defending Freemasonry, the usual misleading explanation of what it is all about, and especially of its relationship to Christianity.

Mr. Smith is less than honest, albeit unwittingly, when he describes the "60 Minutes" item about Masonry as displaying appalling ignorance. But then he was merely following the example of the Grand Lodge Officer on that programme who, also less than honestly, described the initiation attire and symbolism as explained in the segment, as being quite incorrect. It was, in fact, right in every detail of its symbolism and the only "error" was that in Australian lodges, to avoid crushing the leg of a candidate's trousers by rolling it up, he wears special pyjama like pants with the leg removed.

Along with Mr. Tuck he then offers the expected argument of calling on the number of clergymen who are masons as evidence of its acceptability for Christians. Let me say that during the 21 years since I left the Order I have sought to discuss Masonry with a number of Anglican clergymen who are Masons, including two of Mr. Smith's "notable Sydney Anglican bishops". None of them was willing to discuss the theological objections I raised with them. I will restate these in a moment and perhaps Mr. Smith or Mr. Tuck or some other masonic Christian will answer them for us.

May I offer as an explanation for the number of Christians, including clergymen, who are Masons, the following observation. Every Christian I know who was a mason prior to conversion, has since discarded it. Those known to me who still retain their masonic involvement were Christians first and then joined masonry. Some have told me they did so because they were encouraged to do so, even though this is contrary to masonic practice, which insists that an applicant must come "of his own free will and accord" and is never invited to join. They often said that they had never really thought about the "theology" of masonry, but that they saw the lodge as an opportunity to meet men and to influence them for Christ. I must say that I have never seen that happen.

Mr. Tuck also offers as further evidence, the fact that joining members are required to believe in a Supreme Being before being admitted. The answer to this point is subtly suggested in both these gentlemen's letters. Did you notice that neither of these two quite long letters, arguing for the Christian character of masonry, even mentions the name of Jesus Christ, except when Mr. Smith once quoted from the Editorial. And it is like that in the Masonic ritual.

In the Craft (Blue) Lodges, which is as much as probably 80-90% of masons ever experience, you will never hear the name of Jesus. When the intending mason enters the Lodge Room for the first time he is asked, "In all times of difficulty and danger in whom do you put your trust?" The deacon conducting him (for he is blindfold) whispers the answer to him "In God!" Then the candidate gives that answer, often quite hesitantly. But what if he was to give the answer we ought to expect from Christian men, "In Jesus Christ"?

I can assure you he would be corrected for he must say, "In God", because Jesus Christ is not acceptable in the Lodge Room. On the night of my resignation, I as Senior Warden of my Lodge, wanted to explain to the brethren that it was my new found faith in Jesus Christ that had now replaced the "religion" of masonry that Joseph Fort Newton talks about (vide Mr. Smith's letter). Later I learned that after my departure one member, a practising Jew, protested to the Master that he had perceived the harmony of the Lodge to be disturbed by allowing me to mention a name that was anathema to him.

But let me now state my theological objections to Freemasonry, for it is on these that I conclude that at its best it is sub-Christian, in that it prevents many men from recognising their need for a personal faith in Jesus Christ; and at its worst it is anti-Christian in that it acknowledges other gods than Jesus Christ.

Freemasonry is a religion and many members see it to be THE religion. It requires belief in God (in any sense). It meets in a "temple" where the "Volume of the Sacred Law" is read (The Bible, Old Testament, Koran or whatever sacred writings are applicable to that country); prayers are offered to "God"; hymns are sung; it has chaplains; it purports to teach light and truth. Ironically it forbids discussion on religion other than through its own ritual and when challenged, especially by Christianity, some masons will deny that it is a religion. As Mr. Smith quoted, Joseph Fort Newton said, "it is not a religion, it is religion." Yet most members, including Christians, are oblivious of this theology.

Freemasonry is pantheistic. It is very much like Baha'ism in its attitude to God — whichever god you worship will do. Nowhere is this more clearly seen than in the Royal Arch degree where the "secret"

name of god is revealed to be "JAH-BUL-ON", which even masonic writers agree is a composite of: JAH = Jehovah, BUL = Baal and OS = Osiris. What greater blasphemy could there be against our God and Saviour, Jesus Christ?

Freemasonry distorts scripture. Masonic teaching, in the Blue degrees, centres around the building of King Solomon's temple. A few chapters of narrative from 1 Kings are fictionalised, added to and spiritualised beyond recognition, even to the inclusion of a death and resurrection parody in the 3rd degree.

In the so-called "Christian" 18th degree, salvation is "obtained" without any repentance or acknowledgement of sin, or without any need for God's forgiveness. Scripture is quoted (Isaiah 53, 1 Corinthians 13, snippets from John's Gospel and the Revelation) but without any exegesis but with much eisegesis. As I have said, only a small proportion of masons proceed to these degrees so that most never even hear the name of Jesus Christ in their religion.

Freemasonry denies justification by faith alone. It is here that I cannot understand any Anglican being involved in Freemasonry. The Scriptures and the Anglican formularies leave no doubt as to our salvation being in virtue of faith in Jesus Christ alone, not of works, and that salvation is to be found in no other name than Jesus Christ. Masonry teaches that eternal peace is found without Christ, for at the moment the newly initiated mason is given the "distinguishing badge" (his apron) he is taught that masonry has as its central theme, "that purity of life... which is most essential to your gaining admission to the Grand Lodge above where the blessed ever rest in eternal peace."

Masons are taught that through "every good disposition... may the soul... be prepared... for that exalted position in the Temple above." Then in the 2nd degree, "Thus, by square conduct, level steps and upright intentions we hope to ascend to those immortal mansions whence all goodness emanates." The peculiar object of the 3rd Degree is stated thus: "It invites you to reflect on that awful subject (i.e. death) and teaches you to feel that, to the just and upright man Death can have no terrors equal to the stain of falsehood and dishonour." However, they are not told that a man can be "just and upright" in God's sight, only through Jesus Christ. Instead they are taught, "The square... teaches us that, only by directing our steps along (a straight and undeviating line of conduct) can we securely lay the foundations of the hope of our rising hereafter to the glorious immortality."

Freemasonry refuses forgiveness. Indeed it makes no provision for forgiveness in that admission is refused to anyone with a criminal record. So much for the One who said, "If you do not forgive men their trespasses, neither will your Father forgive your trespasses."

Those of us who have truly

experienced God's forgiveness, won for us by Jesus Christ on the Cross, first when acknowledging his Lordship over our lives and then constantly in our many and often serious failure, can have no part in any religion which does not practise forgiveness.

Freemasonry considers itself superior to the church. Despite these deviations from Christian truth, the new candidate is assured that in masonry there is "nothing incompatible with your religious duties". He then is required to swear on the Bible, an oath containing unknown conditions and with the penalty for breaking the oath involving his own murder. Having been admitted, the first teaching the new mason receives is that "No institution" (apparently including Christ's Church) "can boast of so solid a foundation as that upon which freemasonry rests — the practice of every moral and social virtue."

Anglicans especially may feel that their liturgy has been improperly dealt with on hearing, in the Royal Arch Chapter, the Collect for Purity with the words "Through Jesus Christ our Lord" omitted. The effects of freemasonry. It may be that some Christians can put these objections aside to justify their involvement in masonry, but my observation is that where this is so, in any clash of loyalties, masonry will win. But even more disastrous is its effect on unconverted men. Usually it satisfies any desire for religion they may have and they will delude themselves that they have a superior religious knowledge to anyone else. It is undoubtedly a modern Gnosticism. Even for social masons who care little about its esoteric content, the religious overtones and the good works contained in its ritual and charitable activities are usually sufficient to make them quite sure that they have "the answer". They will not look any further.

It is always difficult to discuss the issue unemotionally and theologically I do not question the moral teachings or the charitable works of Freemasonry. But Mr. Tuck concludes his letter by testifying that it had helped him "to live my life as a Christian." I would simply ask him and other Christian masons if they have ever been able to confess Christ within their lodge rooms. Jesus said, "If you confess me before men I will confess you before my Father in Heaven; if you do not confess me before men I will not confess you before my Father in Heaven." If such a confession is so important can any organisation which will not permit it be considered Christian?

Such men will know as well as I that any discussion on religion and certainly on the Person of Jesus Christ is totally forbidden in the Blue Lodge room and only in the distorted manner of the ritual in the higher degrees.

Any religious system which prevents free and open discussion about Jesus Christ and worship of him, cannot by any standard be considered Christian and it is time our Church made this definite pronouncement.

## Mexicans throng to hear Gospel at Graham Tabasco Crusade

Villahermosa, Tabasco, Mexico, March 16, 1981 — In a dramatic thrust of the gospel this oil-boom region of southeastern Mexico opened its doors to the preaching of Evangelist Billy Graham. Crowds shattered stadium records as people kept pouring into the "27th of February Centenary Stadium", the largest stadium in southeast Mexico, long after the seats were filled and stood packed together on the stadium field to hear the gospel message. Twenty thousand to 35,000 attended each night — making it the largest crowd of Protestants in Mexican history.

Tabasco's Governor, Leandro Rovirosa Wade, who with his wife hosted a private luncheon for Mr. Graham, sent television crews to the stadium to record the meetings on video cassettes "so that I can watch each one from beginning to end." When Billy Graham arrived in Villahermosa, the Governor's private secretary, Jesus Nazari Jaidar, met his plane and said, "I am come on behalf of the Governor to extend to you an open-arm welcome to the State of Tabasco. We have been watching for you and are

grateful that an international person of your quality should come to our State."

Santiago Marin Lopez, one of the leading businessmen of the State said, "The government has felt a benefit from a Crusade like this because the Crusade is helping the people. I am expecting that 80 to 85 percent of the people in this State will hear the gospel as a result of this Crusade. Hundreds of thousands who do not have transportation to come here are listening by radio. Many, many people will be added to the church as a result of this Crusade."

Newspaper editors after seeing the crowds and the response to the gospel, devoted whole pages of their newspapers to articles and pictures. People in the streets talked of the Crusade, and oil consultants from other countries spoke of the meetings in their hotels. A television station aired each of the Crusade services.

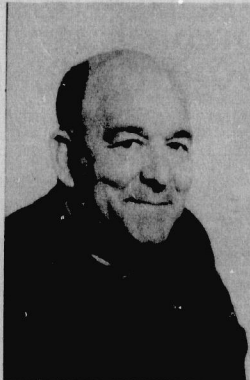
More than 100 years ago, Presbyterian missionaries came to this area of Mexico building strong evangelical churches. Those churches united behind the invitation to Billy Graham to come to

Tabasco. Professor Joel Madrigal, director of the Presbyterian Evangelical Bible School, said, "in 1972, the Evangelical church celebrated its 100th anniversary. But what is happening this week is something far beyond anything I ever imagined."

Billy Graham's meetings in Tabasco followed a Crusade in Mexico City where people packed "Arena Mexico" and stood in the streets to hear the message. About 7,000 people in Mexico City declared publicly their desire to receive Jesus Christ and follow Him as their Saviour and Lord. In Tabasco it was over 10,500.

The two Crusades in Mexico, Villahermosa and Mexico City, marked the first time that Protestants have held large public meetings to proclaim the gospel. Protestant Leaders, noting government cooperation and the unity of the churches around evangelism, called the Crusades "a new day for Mexico". Encouraged by the results of the ministry of Billy Graham, Christians in Mexico are uniting for continuing opportunities in evangelism.

## Bishop for Bathurst



Bishop Howell Witt has been appointed the new Bishop of Bathurst. Affectionately known as "the bishop from the bush", he is to be enthroned on the 6th of August at 7.30 p.m. Later this month Bishop Witt will lead a week long mission with Graeme McRobb and the Church Army Youth Team at Chester Hill, Sydney.



## First female graduate



Jill Stovell receives her diploma from Bishop John Reid.

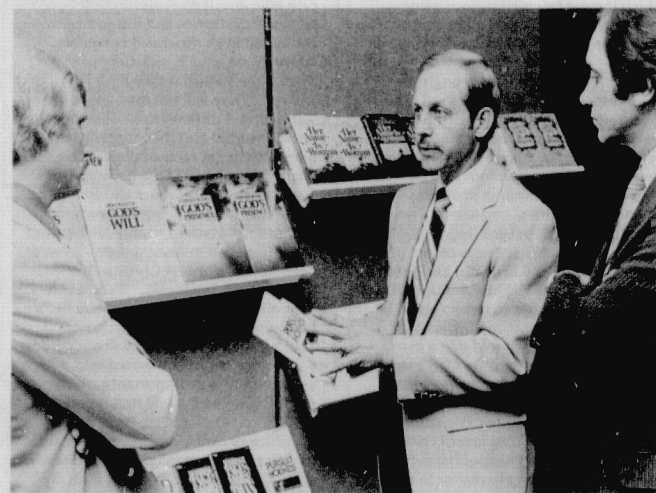
Photo: Ramon Williams

At the third annual Presentation of Diplomas for the Sydney diocese's Anglican Youth Worker's Course last month Jill Stovell became the first female graduate. Bishop John Reid presented the diplomas and commended the unique ministry that Course graduates are exercising in the diocese.

Other graduates were: Tim Anderson now working at St. Mary's Guildford;

Allan Barraclough, Holy Trinity Peakhurst; Ian Burns, St. George's Hurstville and Stephen Hall who has returned to his native Western Australia to commence work in the Perth parish of Rockingham/Safety Bay.

The presentation of Diplomas was an informal and enjoyable occasion held in St. Andrew's House Auditorium.



Literature formerly marketed by the Navigators will now be more widely available as a result of the new distribution by Bookhouse Australia.

Our materials emphasise the discovery of what the Bible says, rather than is often the case, placing the emphasis on what a man says about the Bible passage. We hope a wider distribution will help many," commented Chuck Strittmatter (centre), Navigators' Australian Director, to Ray Barnett (left), Marketing Manager — Bookhouse, and Jeff Blair (right), Manager — ANZEA Publishers.

Photo: Ramon Williams

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## Aboriginal Christian leaders to NEAC

Five Aboriginal Christian leaders from Arnhem Land parishes will attend the National Evangelical Anglican Congress, May 11 to 15, at Monash University, Melbourne.

One, the Reverend Michael Gumbuli, is a worker-priest in charge of the Parish of Roper River.

The others are laymen involved in leadership in the Parishes of Angurugu and Numbulwar. They are Aringari Wurrumara, Murabuda Wurrumarrba, Rupert Nunggunajbarr, and Galilawa Nunggaragalu.

During the Congress they will be available as resource persons for an afternoon elective workshop on "Aboriginal Culture and Tradition" which is to be led by Canon Barry Butler, veteran missionary among aborigines and now representative of the Church Missionary Society in Darwin and Registrar of the Diocese of the Northern Territory.

The workshop will be chaired by the Rev. Dr. Keith Cole, another veteran missionary among aborigines and author of fourteen books on missionary work in the Northern Territory. Dr. Cole's latest book is "Aborigines — Towards Dignity and Identity", published this year. This book will be distributed to all participants at NEAC.

Dr. Cole is now Director of Theological Education in the Diocese of Bendigo.

Another workshop at the Congress which touches on understanding Australian society will be led by the Rev. Don Meadows, Rector of Newtown (Sydney), a graduate in theology and sociology.

His workshop will be on "Understanding the Ethnic Composition of Australian Society". Acting as a resource persons will be Erol Ozer, Turkish worker in the Diocese of Sydney, and Italian-born the Rev. Khalil Razmara, Vicar of Fairfield (Melbourne).

Registrations for the Congress today reached 433 — just short of capacity, with six weeks to go.

## 100 years later at Summer Hill

St. Andrew's Church of England, Summer Hill is planning to celebrate 100 years of God's providence at a special Thanksgiving Service, Sunday May 3rd at 2.30 pm. The Right Rev. R. C. Kerle, one-time rector of the church, will preach at the service. For a century now, God has blessed the congregation in many ways — fine buildings, positive leadership and a continuing spirit of fellowship — and the people who have been linked with St. Andrew's are thankful.



Canon John Vaughan

In 1880, Bishop Barker wanted to set up a Church of England parish between those of Petersham and Ashfield. He offered the pioneer work of such a parish to the Rev. John Vaughan. Mr. Vaughan accepted and the congregation first met for worship services on 23 January, 1881, in the Oddfellows' Hall, Liverpool Road, Ashfield. Four months later on May 7th, the School Church, as it was the known, was opened for Divine Service. This building stands today on Henson Street and is used for the Parish Hall.

"Why put such a substantial building right in the centre of those bare paddocks?" Those bare paddocks gave way to homes and tenement houses and subsequently to large complexes of home units. The gaited attire and the horse-drawn buggy gave way to short shirt sleeves and a Holden station wagon. Yet, St. Andrew's has remained. The building is still there and the congregation still draws in people from the area.

Everyone is invited to any of these activities, the Thanksgiving Service May 3rd and a display of items of historical interest in the Church.

For any information about the church, ring the Rector, the Rev. K. P. Churchward on 798 6149.

## Cindy seeks a home

Cindy's parents' marriage broke down when she was a small child and after spending time in a children's home she became upset and withdrawn. Since then she has tended to find it hard to make friends, gets picked on at school because she has red hair and also gets blamed at home when things go wrong. Her self-esteem is very low and she desperately wants someone to love and accept her. She is now 11 and is very good at school and enjoys reading as well as outdoor activities.

Care Force, the welfare organisation of the Church of England Home Mission Society, runs a teenage fostering programme.

Can you offer Cindy a home? Please ring Vivien Bruce at Care Force on 799 5222. Support, training and financial assistance of \$55 per week are available to the foster families.

The teenage fostering programme seeks long-term homes for children in Care Force's Youth refuge who are aged between 10 and 16. Due to factors such as marriage breakdown, illness, alcoholism and stress and their natural family, these children are very unhappy, confused and lonely. Often they have run away from home. Where possible we try to reunite them with their families but in many cases the relationships are far too damaged. For these children the experience of stability, acceptance, patience and love with a new family is vital. They are at a crucial time in their lives when a positive family experience could prevent their lives becoming ones of misery, crime or withdrawal.

## Tear Fund move

The national office of the evangelical church related caring and relief organisation, Tear Fund, will move to new offices in Hawthorn, Victoria, in late May this year.

The New Director, Neville Anderson former Principal, Bible College of Victoria, announced recently that the move has been made to allow for the growth of the organisation and to develop closer links with one of the denominations who use the agency to forward support to other parts of the world. The move also uses buildings more appropriate to the Fund's ethos.

Tear Fund commenced in Australia in 1971 while its giving has grown from \$10,800 in the first to over \$350,000 in 1979/80, it is the distinctives of the Fund that make it a significant voice in the world.

### STAINED GLASS WINDOWS

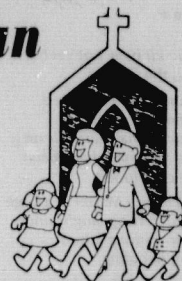
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## Prince receives copy of best seller



His Royal Highness, Prince Charles, visited the Australian Headquarters of the Bible Society, in Canberra, on Monday, April 13, 1981. The Society's National Youth Officer, Miss Mary Hughes, presented the Prince with a specially bound and inscribed copy of the 750,000th Good News Bible circulated in Australia. Prince Charles was also given a surprise presentation of a Good News Bible for Lady Diana Spencer. "The Bible Society has achieved great success" the Prince said.

The Good News Bible is generally recognised as the greatest book publishing event in Australia's history. Since its release just over four years ago, one in twenty Australians has purchased a copy of this modern language translation of the Bible. Worldwide sales of the Good News Bible are in excess of ten million copies.

## Neurotic disorder or normal variant?\*

### Church Record takes an exclusive look into the School Homosexual Kit

In an exclusive interview with **Church Record**, Mr. Geoff Ostling discussed the Kit on Homosexuality he and Mr. Ashmore are preparing for the Personal Development programme for state secondary schools. (referred to in A.C.R. April 6).

The N.S.W. Department of Education's Personal Development Programme covers issues such as sex education, health and relationships in weekly lessons over a 4 year period. In a currently used teachers' manual relating to marriage and other lifestyles, ("Contact" 14) the question of homosexuality is raised.

"We were not happy with the material given," said Mr. Ostling. "It was short, with no discussion questions or ideas for class participation. We hope to replace it with a separate kit, to enable discussion on attitudes towards homosexuality and homosexuals, for perhaps three forty minute lessons in the three year programme."

"It is written on the basis that homosexuals exist, and have a right to be accepted. It looks at the implications of being a homosexual. It is not a do-it-yourself kit."

"We made submission for a grant from the Schools Commission clearly outlining our aims and viewpoint."

He handed Church Record a copy of the submission, relevant parts of which are set out here.

### THE SUBMISSION

#### Aims:

To prepare a teaching/instruction kit on "Homosexuality" for use in the Personal Development course(s) as taught in High Schools in N.S.W.

(a) To encourage an appreciation of the great variety of emotional, physical and sexual requirements of human beings.

(b) To remove fears about homosexuality and thus help remove the anger, violence and derision from contacts between heterosexual and homosexual people.

(c) To counteract sexist conditioning by providing information about gender differentiation and the fallacies of sex/gender stereotyping.

(d) To provide homosexual students with positive information about their sexual preference.

(e) To break down prejudice against homosexuality — a prejudice based on ignorance.

#### Rationale

"There is a need, often expressed by students, for information about homosexuality to be presented in a non-

## Computing the clergy

This week, a random selection of parish clergy throughout Australia will receive a Survey on Patterns of Life and Ministry, from the General Synod Commission on Ministry.

"Its major function is to find out the grass roots opinion on pre-ordination training both in theological and practical areas; whether it is sufficient or whether their present situation has forced any to seek more training."

"What we are doing is the beginnings of statistics for Anglican clergy in Australia. We'd like to see if there are differing viewpoints in differing diocese, or from particular colleges, etc."

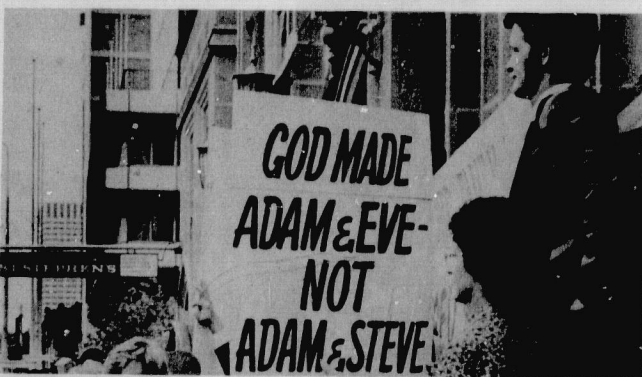
"Clergy receiving the survey have been chosen on the basis of the percentage of people from that area represented at the General Synod. This should ensure an even cross section of clergy in all areas." Deaconess Margaret Rogers, a member of the Commission, told Church Record. "The Commission's programme may be set out by the answers given in the survey."

Questions include:

"If your wife is employed, what is the purpose of her working?"

"Here are six possible ways of viewing the primary role of the clergyman. 1. A minister of the Word, 2. A minister of the sacraments, 3. An educator, 4. A counsellor, 5. A pastor, 6. An evangelist. Would you rank them in their order of importance according to your view?"

"With whom do you discuss your own personal or spiritual problems? Your bishop? Your archdeacon? Another clergyman? Your wife? A church warden? Other? No-one?"



A Christian protest outside Parliament House, Sydney

judgemental way. Too often the only information available relies on stereotypes (the 'cissy' or effeminate boy/man and the 'butch' or tomboy girl/woman). The attitudes purveyed using these stereotypes are often ones of fear, and/or disgust, and are generally irrational in much the same way as racist, chauvinist and sexist attitudes are irrational."

### Description and plan of the project

"The kit is to consist of four major components:—

"A film strip — to incorporate a sequence of photographs and/or cartoons illustrating events, attitudes, moralities, and legalities involved in being a young homosexual growing up in a heterosexual environment."

"The cassettes will contain synchronised commentary on the slides quoting statistics and raising issues."

"A Teacher's guide — will contain

background material on terminology, discussion of the causes of homosexuality, social attitudes, growing up homosexual (child sexuality — current opinions on being different, peer group pressures, stereotyping of male/female roles, gender differentiation, seeking acceptance, rejection, emotional dependence, sexual behaviour, employment and prospects thereafter, social life and relationships), the homosexual in the Classroom and a list of resources.

"Student's Study Guide — a guide is to contain a summary of material shown in the film strip with questions for either personal investigation or class discussion."

"A discussion tape with follow-up material, containing live taped interviews with homosexuals, students, church people and others — any or all can then be used for a discussion of attitudes. These interviews will cover many different points of view."