

MAINLY ABOUT PEOPLE

SYDNEY Rev J. W. Woodhouse, Curate St Barnabas', Broadway, and Lecturer Moore College has been granted two years leave of absence to study in the United Kingdom.

Rt Rev N. Langford-Smith has been granted a General Licence and appointed Assistant Minister, Christ Church, St Ives as from July 7.

Rev R. J. Wheeler from the Diocese of Melbourne has been appointed Curate, St James, King Street as from July 2.

Rev D. J. Kirkaldy, Curate, Port Kembla has been appointed Rector, Anandale as from August 30.

Rev G. S. Igarashi has been granted an Authority to Officiate and appointed Assistant Chaplain, Missions to Seamen as from June 29.

Rev W. F. Carter, Rector, St Paul's, Canterbury has moved to Queensland as from July 31.

Rev R. N. Wheeler, Rector, St Peter's, Burwood East has been made Rural Dean of Petersham from September 19.

Rev E. Sheppard, Rector, St Luke's Regens Park and St Matthew's Birrong has been appointed Rector, Rooty Hill as from August 29.

The Provisional Parish of Dundas has been declared a full Parish as from July 6.

Rev A. K. Batt, Chaplain, RAN, has been granted an Authority to Officiate as from July 10.

PERTH Rev Canon J. Abraham has been appointed Rector of the Parish of Leeming.

Rev R. Colyer was commissioned as Rector of the Parish of Carlisle on July 7.

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Rev P. McArthur was commissioned as Rector of the Parish of Wanneroo/Yanchep on August 2.

Very Rev S. Threlfall will be commissioned as Rector of the Parish of Nedlands on September 7.

Rev T. Witham has been appointed Chaplain to Christ Church Grammar School as from August 24.

Mr K. Gray was made a Permanent Deacon in the Parish of Kelmscott on Sunday, 25 June.

MELBOURNE Rev A. T. E. Dalling, transfers from incumbency St John's Diamond Creek to incumbency of new parish of Hamlyn Heights, Bell Park and Bell Post Hill from October 17.

Rev C. C. Cowling becomes part-time Minister-in-Charge of the parish of Lorne on September 24.

Rev B. W. Green, Victorian Secretary, Bush Church Aid, becomes incumbent of St Timothy's Bullen on October 11.

Rev L. W. Greenhall transfers from chaplaincy of Corio Technical School to Regional Chaplaincy for South Melbourne within the Inter-Church Trade and Industry Mission.

Rev R. W. Gregory becomes part-time Minister-in-Charge of St Silas' Albert Park on August 27.

Rev D. N. Morrison transfers from incumbency St George's West Footscray to incumbency of St Andrew's Aberfeldie on October 25.

Rev G. D. Thurley transfers from Parabadour, Western Australia to incumbency of Holy Trinity, Hastings on November 10.

Rev G. R. Wall transfers from incumbency of All Saints' Clayton to incumbency of Christ Church, Hawthorn on November 2.

Rev J. W. Williams receives incumbency of St John's Blackburn on December 5.

Rev J. R. Young transfers from incumbency of St Mark's West Reservoir to incumbency of St Faith's Montmorency on November 23.

Rev C. C. Cowling retires from incumbency of St Mary's Caulfield on September 18.

Rev M. Whitehouse retires from incumbency St Faith's Montmorency on April 30.

Rev C. D. H. Pilkington, died August 15.

Rev Canon F. Thornton died August 12.



Merrill Womach, second from left, discussing his recording techniques with Mr W. Dalrymple (left) and Mr L. Boggiss (far right) of Christian Press Pty Ltd, Sydney and Ken Harrison (second from right) of Tom Glynn Advertising. Ramon Williams Worldwide Photos.

MERRILL WOMACH ARRIVES

Mr Merrill Womach stepped off his flight from the USA into what could be called a hectic schedule. Following his airport press conference, he was interviewed on radio station 2GB for half an hour, and then followed another press conference back at his hotel. His warmth of personality and graciousness was evident at all times.

This same warmth is also what people find "different" about his recordings. His own record company, New Life Records, finds an outlet for this ministry of comfort to those in distress, through the supply of recordings to funeral parlours throughout the United States.

Noticeable amongst his recordings are those that are unique for their presentation. On one he sings all four parts of a quartet. On another he

sings 42 different parts as a "one-man choir". Since his plane accident in 1961 he has had over fifty operations on his face and hands, which have not stopped as yet. Although his features may be taking time to be re-moulded, his personality and charisma seemed to have been enhanced and

others cannot help but notice. It is said that his faith was intensified by the Divine Intervention in his life, and also as his voice was unimpaired through the experience, he now has an earnest desire to minister to those "touched with grief". This he does well.

RAMON WILLIAMS

Bristol Closures

Considerable concern is being expressed with regard to the proposals to close five churches in the Bristol City centre area.

The Scheme would leave only one church for worship - St Stephen's, where it is intended the various congregations would worship.

The closure of St John the Baptist, familiarly known as St John "on the Wall", with which is linked St Mary-le-Port, would eliminate the only distinctive conservative evangelical 1662 Prayer Book, and "Black gown" church from the city centre area.

What is required is a courageous out-going in pastoral and personal ministry, and also the development of St John's as a specifically Reformed centre.

English Churchman

Seychelles Licence Fee

Far Eastern Broadcasting Commission Australia advises that the Seychelles Government has ratified the original 25 year broadcast licence issued to FEBA Seychelles in 1970.

The new licence fee has now been increased to \$286,000 or approximately \$97,000.

In view of the \$US1,000,000 fee imposed on the American government's satellite tracking facilities, his fee is seen as reasonable.

The fee also encompasses the lease of 1 square mile of sea bed on which the large aerial array is situated.

OMF DIRECTOR TO CMS

Sensitive, profound personalities, with intense reactions, are more open to the things of the Spirit - more concerned with religious problems, more apt to look in religion for an answer to their inner disquiet.

It follows that the proportion of anxious people is higher among church people than among the rest, as is also true in the altruistic professions - doctors, ministers of religion, nurses, educators, artists and social workers. - Paul Tournier

NO NEW TERM

Rev Arthur Deane, International Director of the Africa Evangelical Fellowship, has declined to accept nomination for a second six-year term after his present appointment ends at the end of December, 1979.

He is based in Reading, England, at present, but travels extensively in the AEF fields in southern Africa and confers with AEF Councils in the sending countries from which the missionaries come.

He has been responsible for the overall direction of the work of the AEF, during a period of re-organisation and planning, but believes that different gifts and experience will be needed for leading the AEF into the next phase of the ministry, from 1980 to 1985.

Mr and Mrs Deane expect to return to Australia early in 1980 but have no future plans at present concerning their ministry.

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ENGLISH EVANGELICAL SUCCESSES

"In the past thirty years evangelicals have made remarkable strides in the Church of England in England. Today, twenty five per cent of the clergy are evangelicals, and fifteen per cent of the parishes have an evangelical ministry, some for the first time."

This information was made available by Dr J. I. Packer associate principal of Trinity College, Bristol who is at present in Sydney for the second Annual Moore College lectures.

He went on further to state that the two archbishops in England were men of evangelical background. "On the bench of bishops

in their foundation, and 45 per cent of the ordinands are being trained there.

"Evangelicals had vindicated their claim to be responsible Anglicans with a doctrine of and a commitment to the church.

They are now no longer just tolerated but are looked up to in the field of evangelism and in the work of reviving run down parishes. Evangelical scholarship is increasingly making its mark and has a recognized place in the theological world in England."



The Rev Dr and Mrs J. I. Packer

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DANGER OF SUCCESS

Dr Packer felt that having gained a position of respect in the Church of England, there was a certain readiness of evangelicals to rest on their laurels, a sense of having arrived. "This spirit will only quench things. Evangelicals have reached an important phase in their own history."

"They have to move out now for the purpose of the evangelism of all of England. Some parishes have made efforts at outreach using such methods as evangelism explosion, but this needs to become nationwide."

In the area of worship, Dr Packer observed that evangelicals do not speak with a united voice because they are unsure of their own position.

"While many no longer

School Certificate "Useless"

The headmaster of one of Sydney's leading schools found that the three epithets most commonly used to describe the School Certificate by employers were "inadequate", "useless" and "confusing".

Mr Rod West, headmaster of Trinity Grammar, employed a professional firm to survey 100 leading companies in Sydney to find their attitude to the School Certificate and employment of school leavers.

The companies covered a range of industries including banks, insurance companies and mining industries. Of those companies 97 per cent said they would favour a return to a school certificate based on external evaluation.

Supporting this desire was the finding that 89 per cent were convinced that the general standards in numeracy and literacy had fallen over recent years. This often became apparent in the written application itself, eg, some applicants did not know what "marital status" meant.

Mr West is of the opinion that some major changes in educational thinking are responsible for some of this decline. First the move away from content in curriculum. This is a particular disadvantage to the young inexperienced teacher and it also lowers the standard for which a teacher might be encouraged to strive.

This move is a consequence of a theory that education is not a process to form a young person but a process to encourage self-expression. Mr West feels that people will be better able to express themselves if they have confidence based on a good body of knowledge and well developed skills.

The second factor that has

16 missionaries killed in Rhodesia

Sixteen missionaries have been killed by terrorists in June, in five separate incidents, all on rural mission stations. Two incidents took place near the Botswana border, south west of Bulawayo (Two Salvation Army ladies and two Roman Catholic priests killed), two in the Hartley/Gokwe area (one Southern Baptist missionary and two Roman Catholic priests killed), and one on the Macambique border (nine Elim missionaries and four small children).

There appear to be three reasons why mission stations have been attacked.

They are "soft" targets, missionaries being for the most part unarmed, and some stations being unprotected by security fencing.

Terrorists are being indoctrinated with anti-Christian propaganda and so there is the deliberate aim of undermining Christianity.

Missionaries represent western culture and ideas, however much they may be identified with the African and sympathetic to his needs.

These attacks have been well planned and it is suspected that, particularly with the Elim Mission attack, the terrorists were given drugs to deaden their sensitivity to the barbarity of their action. Since these events, a number of rural stations have been closed or have had their staff drastically reduced. It must be added that all who live in rural areas which remain unprotected are vulnerable, including European farmers and Africans, particularly Christians.

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Mr Rod West, Headmaster, Trinity Grammar School (Summer Hill) and Strathfield.

EDITORIAL DISUNITY IN DIVERSITY

"The events were highly pleasing to Almighty God, but not in any circumstances to be repeated." That was the summary of the reaction of Archbishop Davidson of Canterbury in 1915 to the admission to the Lords Supper of certain non-Anglican missionaries at the end of a conference on unity in Africa.

On the recent resolution at Lambeth on women in the ministry it can only be said that it is highly questionable whether procedure could have been pleasing to Almighty God and we trust that in the future debates in the Australian Church it will not in any circumstances be repeated.

Australian Anglicans should be grateful to the Archbishop of Sydney who reminded Lambeth that the fundamental issue was not the ecumenical implications nor tradition, but the theological issue. He said this speaking to his amendment out of deep concern that in the resolution, Lambeth approved of the concept that there were no fundamental or theological objections to the ordination of women.

His amendment was defeated and that speaks little to the credit of members of the conference all of whom promised at their consecration as bishops to faithfully exercise themselves in the Holy Scriptures and prayer

for true understanding of them, so that they may be able to teach and exhort with wholesome doctrine and to withstand and convince all who contradict it

Lambeth refused a full scale theological debate on the issue and yet asked the bishops and the dioceses they represented to believe "that the holding together of diversity within a unity of faith and worship is part of the Anglican heritage".

Archbishop Athenagoras, Co-Chairman of the Joint Doctrinal Discussions between our commission and the Orthodox Churches after Lambeth conference defined the Anglican doctrine of comprehensiveness as "a method which makes diversity of doctrine a means of maintaining unity". "This" he said, "has been called by the speakers a 'compromise' for the application of which the Anglican theologians and bishops are indeed renowned."

The resolution which covers more than a page is taken up with legal rights, continuing in communion, and a Mikado-like theme that you are right and we are right, and everything is all right.

What Lambeth conference failed to come to grips with was, that by its own resolution it has undercut its own foundations of the mutual recognition of ministries

in the Anglican Church, pasted over the growing crack and showed its lack of concern for doctrinal truth. The Anglican Church can be very grateful that Lambeth is simply a conference with no authority to legislate.

The resolution of Bishop Donald Robinson on behalf of a number of evangelical and Anglo-Catholic bishops was that those member churches who have not ordained women should not make any decision for five years pending an evaluation by the primate's committee on the experience of churches who have ordained. The truth of the matter is that of the women who are ordained very few are actually in charge of a church. The resolution had it not been defeated would have provided valuable information.

The Archbishop of Sydney may have been accused of living in the first century and not the twentieth, but that statement is a compliment to any bishop who determines to measure issues not on social trends but by the apostolic faith once delivered to the saints.

The debate was stage managed and cut short, the resolution was "even handed", the aim to cover up the great disunity without even considering the possibility that God has a mind on the matter, is a sad indictment on a conference whose specific aim was, in the words of the Archbishop of Canterbury, to listen to the Lord.

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# NOTES & COMMENTS

## Discriminate — against Evil

The Report of the Anti-Discrimination Board has brought to light extensive discrimination in some of the laws of New South Wales. The invitation of the Premier for widespread debate is to be welcomed, for fairness and equality in the life of our society is a goal to which we should strive.

The removal of bias in legislation may not be seen as an isolated issue but should be studied in the context of the values which make our society cohere.

It is of little significance whether the de facto wife of a deceased member of the Armed Forces should have reduction in the registration fee of her dog similar to that of a widow; it is a matter of great significance whether a de facto couple should be able to adopt children.

Adoption is a serious affair and a child's future should not be put at risk by putting a child in a home which lacks a specific and declared intent to be permanent. If this is a consequence of according rights and obligations to de facto relationships, then that discrimination is to be preferred rather than eroding away the stability of homes and families. In cases like this, we should discriminate in favour of the protection of children.

Is the pursuit against anti-discrimination to be pursued to the shameful point where it ceases to be an offence to live off the proceedings of prostitution? We must discriminate against evil.

Bishop John R. Reid on behalf of Diocese of Sydney.

## ENGLISH EVANGELICALS

• From Page 1

use 1662 Book of Common Prayer, some are unsure what to put in its place.

"Many parishes worship using a non-structured form comprising singing and praying. Evangelicals on the whole fail to reflect on what worship ought to be — the criteria used is that it must be warm and involve everybody."

As an example he quoted the response to the celebrations of the Lord's Supper. Only a minority use the 1662 order, some use series two, others series three. In liturgical debates, Evangelicals have no common mind.

The alternative proposed in the English series three at present under consideration in synodical government reflects this difficulty. There are a number of evangelical voices, but no weighty voice speaking decisively on the issue.

## YOUNG MAN'S MOVEMENT

Evangelicalism in the Church of England is a young man's movement" and Dr Packer feels that it needs theological ballast and a passion to sustain the movement.

He felt that the danger for the movement in the next 10 years lay in its lack of unanimity on worthy liturgical ideas and the lack of a systematic theological outlook.

Dr Packer is anxious about the trendiness among English evangelicalism which expresses a euphoria that we can "do our thing," rather than being concerned with being up to date on biblical truth. Trendiness weakens rather than strengthens the movement.

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# ON & OFF THE RECORD

By David Hewetson

## MAN!

To me books and theories about man have an endless fascination. Theologically they also have their importance: one's anthropology has quite an influence on one's theology — and vice versa. The Bible, though essentially a book about God, is also a book about man, and has sobering and sublime things to say about him.

So I am glad that Hodder and Stoughton have included in their "I Believe" series a book by George Carey entitled "I Believe in Man". It looks into man as nature's riddle, as God's creature and his "problem child"; it examines man in community and also as male and female. Its major premise is that "into man alone has God breathed... man without God is a denial of true humanity, and we are back with riddles again".

### NATURE OR NURTURE?

What is man? Many more people than the Psalmist have asked that question. In fact it is endlessly asked down through the years. Philosophers no less than biologists ask it, politicians no less than educators. And, of course, to theologians it is vitally important.

Is man a "naked ape"? i.e. little more than a highly intelligent and complex animal? Or is there a qualitative as well as quantitative difference between us and the rest of creation? Actually Carey suggests that the former partly flows from the latter. There is no discontinuity between man and the animal kingdom, but the gulf between them is wide and deep since man's specialities — such as speech, social organisation, intelligence, etc. — are more than the sum of them all put together. "A new kind of creature emerges."

If man is only a child of nature he certainly cannot be held responsible for the violent or libidinous drives that he inherits. But if he is a creature of a unique kind he is not at the mercy of these things and is accountable for the way in which they run riot through his life. Some thinkers, e.g. Rousseau, are not naturalists so much as "nurturists" who tend to trace all human evil back to environment. Man is in chains, they cry, and must be released from the trammels of his societies so that he can find true fulfilment.

### REFORM OR REDEMPTION?

To such thinkers "enlightenment" of some form or other will always be the answer. It may be through educational policies or by the tougher road of political change. And such theorists never seem to learn from the way in which history makes nonsense of their ideas. They can always find someone to blame for it. But they do so in such a way as to relieve man in general from blame. It is not man but some men who are at fault. The unenlightened, the betrayers of the revolution, the manipulators of the power structures — these are the real sinners and not man as such.

In dealing with sin and the fall Carey insists that the Bible's emphasis is on the present not the past. He notes the oscillation from Adam as proper name to Adam as generic term (for man). Adam's story is Everyman's declension from God. Christ he entitles "Paradigm Man" and stresses the fact that his incarnation, his crucifixion and resurrection is the basis for the Christian life we are called upon to live. "The Gospel of Christ does not say 'live like me and you will be saved' but 'Christ cannot be saved unless you die and my life lives within you'."

### ISOLATION OR IDENTIFICATION?

Man is no island. He is part of the mainland of humanness. Our deepest joys, our keenest sorrows, our most powerful encouragements and temptations come through association and identification with other human beings. And here such vital biblical themes as the Kingdom of God, the body of Christ, the Church, etc. become a tremendously important issue.

A book on man, even by a Christian could be pretty humanistic. It could celebrate the undoubted glory of being human till it became an end in itself. But Carey's closing chapter is entitled "Open to God". This, he insists, will also involve being open to the world and to moral demands as well. God made our humanity, he entered into it in Jesus Christ, he rescued it and has made it the unique sanctuary for his Spirit. God believes in man.

## 16 MISSIONARIES KILLED

• From page 1

in some areas there has been a desecration of terrorist activity, although this has not been as rapid as had been hoped. Some protected villages have been dismantled.

What, then, has the Transitional Government done and what is it planning to do? It has released the great majority of detainees. It has removed some of the security villages and terrorists in these areas are being assimilated back into normal life.

A constitution committee has been working hard and has already made some proposals. A committee has been set up recently for examining legislation dealing with racial discrimination.

Elections are being planned for October or November, based on proportional representation and the party-list system. To save time, there will not be a registration of voters. They

will simply be required to produce a birth certificate at the time of voting. The Executive Committee has been holding a number of meetings all over the country, to explain these matters to the people.

At the funeral of the Elim missionaries, it was stated that many offers had been received from Christians, wanting to take their places.

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Expert panel answers questions during Festival of Light Education Conference at Macquarie University, August 12-13, 1978. Pictured left to right are: Mr Neil Pickard, M.L.A. Shadow Minister for Education; Mr Len Russo, Director of Studies, NSW Education Department; Professor Edwin Judge, Professor of History, Macquarie University; Sister Maur, Newman Centre; Dr Rupert Goodman, Queensland University; and Mr Allen Roberts, Nepean College of Advanced Education.

## A CHRISTIAN EDUCATION CRITIQUE

"These courses especially SEMP infringed parents rights by exposing their children to questionable controversial issues such as alternative life-styles, 'homosexual marriages' etc; and debatable psychological methods of 'valuing and simulation' etc," said Dr Rupert Goodman of the Queensland University and the Queensland Government Inquiry into Education. He was very critical of the content and philosophy of these new courses which had also reduced the time spent on traditional subjects such as History, English and Geography.

Dr Goodman said, "Every State should set up a public inquiry into Education to re-establish the basic aims and priorities of education in Australia."

Over one hundred and fifty representatives of parent, teacher, church, community organisations and Government Education Authorities shared in an Education Conference at Macquarie University Week on 12-13 August, 1978.

The Conference was convened by Professor Edwin Judge, on behalf of the Education Committee of the Australian Festival of Light.

The Conference theme was "The Quality of Education — A Critique of Some Current Syllabuses". Special attention was given to new American packaged courses such as MACOS ("Man, A Course of Study") and SEMP (Social Education Materials Project) produced by the Federal Curriculum Development Centre in Canberra.

Sister Maur, SM, BA, MACE, of the Newman Centre, said, "Doubtful courses such as MACOS should be withdrawn from primary schools."

### USA MACOS EXPERIENCE

Even though there had been a heavy advertising campaign in the USA less than 1% of primary schools used the MACOS course and because of its controversial content the USA Federal Government had cancelled all federal funding for MACOS according to Dr Goodman.

This criticism was strongly refuted by the invited supporters of these materials in

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Australia such as Mrs Margaret Simpson and Mr Baker of the MACOS 'faculty', and Mr Peter Jones and others of the SEMP CDC, Canberra.

Mr Allen Roberts, MEd, Head of English Dept, School of Education at Nepean College of Advanced Education spoke concerning the lack of values endorsement in Australian Teacher Training Colleges and the dramatic changes in primary school education. Mr Roberts said "My extensive research indicates that in teacher education throughout Australia there is now a reluctance to endorse clear moral values and that the situation, regardless of any reasons to explain or justify it, must be viewed with deep concern."

"Firm moral values", said Mr Roberts, "are vital to the progress of any society." Mr Roberts showed the dramatic shift in NSW, Victoria, Tasmania and South Australia since 1952 from the Judeo-Christian Ethic with its absolutes and responsibilities to both God and society to a new humanistic self-centred Radical Ethic in Teacher institutions and schools.

"It is time", said Mr Nile, "for all parents to pay far more attention to the quality of education in our schools and the quality of new teachers especially from the new Colleges of Advanced Education which do not seem to have the same discipline and standards of the earlier State Teacher Colleges."

"Inexperienced, poorly trained teachers with low motivation will in turn pro-

### NO DIRECTION

"Teacher education in Australia," said Mr Roberts, "especially in Government institutions may well be in the tragic process of losing its ethical bearings and the results of this within this very generation could be ethically and politically disastrous even perhaps irreversible."

The Conference concluded with an open panel-discussion comprising the Conference speakers, Professor Judge and two guests — Mr L. Russo, (Director of Studies, NSW Department of Education) — representing Hon Eric Bedford, Minister for Education) and Mr Neil Pickard (Shadow Minister for Education). Challenges were made by Mr Michael Glass, the Secretary of Sex Discrimination Committee of the Teacher's Federation.

Mr Pickard called for a public inquiry into social education in NSW especially courses such as MACOS.

Mr Russo emphasised the need for a continuous interaction between all sections of the community in the development of school curriculum — government, parents, teachers, community and pupils.

### FOLLOWUP ACTIVITY

Copies of the five addresses are available from the FOL Office, 484 Kent Street, in two forms:

Printed Conference Addresses — \$2 per set (Dr Goodman — 2; Mr Roberts — 2; Sister Maur — 1) and Cassette Tapes are available for each address including questions and the Panel at \$3.50 each (total six).

Resource booklets with extracts are also available on MACOS — 60 cents each and SEMP — \$2 each (38 pages).

Free copies of a new Petition on the "Quality of Education" are also available concerning these issues which can be adapted for use in all States.

"It is time", said Mr Nile, "for all parents to pay far more attention to the quality of education in our schools and the quality of new teachers especially from the new Colleges of Advanced Education which do not seem to have the same discipline and standards of the earlier State Teacher Colleges."

### ANOTHER CHURCH FOR MOSCOW

The "second" Baptist Church of Moscow is to be constituted at Mitschi, a suburb on the circular highway which rings the capital city, a report states.

The new church which has received approval for registration as a congregation of the All-Union Council of Evangelical Christians-Baptists in the USSR, has about 200 members. They have applied for a building permit to construct a 400-seat chapel.

Mitschi is about 30 minutes away, by tram or bus, from the Central Baptist Church (First Baptist) which also houses the AUCECB offices. The new church is of the "daughter" congregation of the Central Church.

Other churches reported previously are not within the "city" limits, but are nevertheless within the Moscow District. They are in surrounding areas to the circular highway which circles the Capital.

Australian Baptist

## Evangelistic Opportunities taken in Chile

Probably the largest evangelistic meeting Santiago has ever seen took place last week. Rex Humbard, the internationally well-known North American TV and radio evangelist, took over the National Stadium. On Sunday afternoon the sunlit, 85,000 seat arena was filled to capacity as the evangelist and his family presented a technically proficient and attractive programme of good Christian music, plus a strong gospel message.

Ian Milmine, son of Bishop Douglas Milmine of Paraguay, had all the responsibility of the day upon his shoulders as he is the Director for Rex Humbard in Chile. SAMS missionaries Hilary (daughter of Archdeacon Tony Barratt) and Alfred Cooper translated for Liz and Rex Humbard junior. In Santiago we are following up those who professed conversion and live in the Las Condes area.

### SWITCHBLADE

The film, "The Cross and the Switchblade" arrived in Chile just recently. Two weeks ago at the Grange School, Santiago, where the children of the SAMS missionary families, Tomlinson, Ghinn and Bazley attend, Katherine Bazley was instrumental in obtaining permission for the showing of it. About ninety children of the secondary school section went to see it, enjoyed it and talked with Bishop Colin Bazley and others afterwards.

duce alienated students especially from disadvantaged areas of our society."

"Both Christian parents, teachers and students must resist the temptation to withdraw and establish 'religious ghettos' — they should obey our Lord's injunction to be "salt" and "light" in both P & C's as well as the classroom", concluded Mr Nile.

## RELIGIOUS AFFILIATION OF POPULATION OF SYDNEY

	1961	1971	% Increase
Baptist	31,069	38,056	22%
Brethren	3,372	4,492	33%
Roman Catholic (+ Catholic)	583,346	838,346	44%
Churches of Christ	7,649	8,656	13%
Church of England	873,539	967,740	9.7%
Congregational	16,146	15,490	-4%
Greek & other Orthodox	45,128	110,484	145%
Jehovah's Witness	N/A	5,885	—
Lutheran	13,555	19,749	46%
Methodist	120,320	131,986	9.7%
Presbyterian	154,477	173,647	12%
Salvation Army	7,781	10,084	29%
Seventh Day Adventist	4,604	6,585	21%
Protestant	20,706	41,775	102%
Christian	18,213	34,647	90%
Hebrew	23,106	25,292	9%
Muslim			(8,743)
Other Non Christian	1,999	12,333	(3,590) 517%

The muslim population of Sydney in 1971 was larger than the Brethren, Church of Christ, Jehovah's Witness and Seventh Day Adventist.

Does the significant increase in categories "Protestant" or "Christian" indicate a denominational indifference among "nominals" or a growing impatience with denominational loyalties among Christians, or both?

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## The Hyde Amendment

American Congressman, Henry J. Hyde, who served as an Ensign in the United States navy in the Pacific during World War II and retired from the United States Navy Reserve with the rank of Commander in 1968, has been invited by the Right to Life to help fight another war, the war on the unborn taking place in Australia. He spoke at the Right to Life Rally in Hyde Park on Sunday, 27th August.

Congressman Hyde has vigorously opposed abortion in America. "What is it that is being aborted?" he asked Congress. "Is it a chicken? Is it a tumor? Is it animal? Is it vegetable? Is it mineral? Is it a bad tooth to be pulled out, or is it a diseased appendix to be cut out and thrown away? No, it is a human being."

His amendment, which has become known as "The Hyde Amendment", succeeded in banning the use of public moneys for abortion payments under the Health, Education and Welfare (HEW) Budget.

The amendment became the centre of great controversy between the Right to Life and the pro-abortion forces in America. Despite many attempts to compromise the ban on funding, Congressman Hyde succeeded in 1977, and again this year, to take his amendment through Congress so that the next Budget would continue to restrict abortion funding.

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## DIAGNOSIS

Just as everybody has a temperature, but we don't usually talk about it until the person is "running a temperature" — so everybody has stress. Both stress and temperature are only noticeable when they are higher than normal! In regard to stress loads a person can be likened to a violin. Too much tension on the strings and they snap; too little and they give a sloppy note; just right and you have a keen tune.

Stress loads can actually be opposite entities, like joy and sorrow, and yet produce biologically similar results. In fact highly objective biochemical assessments have demonstrated identical biochemical reactions to such opposites as heat and cold, sorrow and joy. In other words, your body will react physically in the same way (in many basic chemical mechanisms) to both happiness and sorrow!

According to world renowned stress scientist Hans Selye, of Montreal University, stress is not just creative tension, domestic problems, work load forces, or situation demands.

These stressors are a normal part of a healthy life. The term "stress" as commonly used, really means "excess stress", "distress" or "anxiety stress".

### STRESS PRODUCERS

Distress is described as your response to excessive nervous tension and emotions aroused by work and domestic problems. This is an outside stressor, causing an internal reaction.

But it can also be the result of internal stressors triggered by an hereditary background. For instance Mr Rush (Type A personality), the Workaholic, has several times greater than normal coronary risk because of his stressful make-up. (You can check yourself for Type A characteristics by answering the questions in the box close by.) The way we handle stress determines whether we either develop a distress syndrome or "take in on the run". People differ widely in their response to stress.

In a Cleveland, Ohio, study personal electrocardiographs were attached to several types of high powered professional men. Cardiac stress was measured in surgeons performing life-and-death operations, television broadcasters meeting deadlines, advertising executives and sky-divers.

The researchers found that it was not the job that produced the stress, but the person's reactions. A nervous, highly strung person can develop heart stress in a seemingly quiet job in a library, while a high powered businessman answering three phones simul-

aneously can be quite unperturbed.

### THE RESULTS OF STRESS

Once over-stress is wrongly handled it can lead to distress, and later to chronic anxiety state. This may lead to depression — a medically dangerous condition with a high suicide rating.

When tension becomes greater than the human organism can tolerate, the problem is transferred from the mind to the body (the psyche to the soma; thus: psychosomatic disease).

The tension is alleviated through the nervous system to the body

Depression is the result of frustration and of inadequacy of falling short, and of constant negative thinking. A young mother, with her seemingly endless chores may constantly compare her former life of comparative freedom — and so lead to a depressed state.

Depression is accompanied by worthless, hopeless feelings, a lack of interest in food, sex, and life in general. Other depression symptoms include sleeplessness, fatigue, poor concentration, restlessness, boredom and crying spells. Prolonged depression without help or hope can lead to suicide.

### CHRISTIAN STRESS FACTORS

A Clergy Stress Working Party set up by the Locking Deanery in the UK reported several factors they considered to be powerful stressors for the

## TYPE A CHECK

To check yourself for Type A characteristics ask these questions: are you an intense go-getter; aggressive; highly ambitious; competitive; under constant pressure; going against the clock; continuously involved in a conflict or struggle, with no rest (apart from sleep); bound to achievements; fast talking, eating, driving; walking; given to fist-clenching; vigorous hand gestures; striving for advancement; impatient with others. If "yes" to most of these, chances are you have inherited a Type A risk factor! You must then consciously fight against these insensitivities and relax.

organs. It may then express itself in heart trouble, respiratory ailments such as asthma and attacks of deep rapid breathing, stomach ulcers and bowel complaints.

There are major differences between anxiety distress and depression. Anxiety clamours to be relieved while depression hides in silence; anxiety is usually short-term, while depression persists, often for years; anxiety is highly visible, but depression is obscure.

Depression is the "sad and blue" feeling, with withdrawal from others for no apparent reason.

parish minister. Their preface indicated a "mounting crisis" and "serious problems of stress" among clergy in Britain.

Similar findings have been found by a clergy health study in Australia by Dr Cedric, of the Wellcare programme. His study has covered nearly 2000 religious workers of all denominations, plus many wives. The results will appear in the "Australian Family Physician" in 1979.

This study notes that every year in Australia some 40 clergymen under the age of 64 die

prematurely from cardiovascular disease.

Dr Cedric notes that probably 80% of these are "unnecessary" deaths — deaths that could be avoided by life-style factors involving the whole-man and his interlocking psychosomatic components.

### BRITISH REPORT

The British report cited four stressors influencing clergy health:

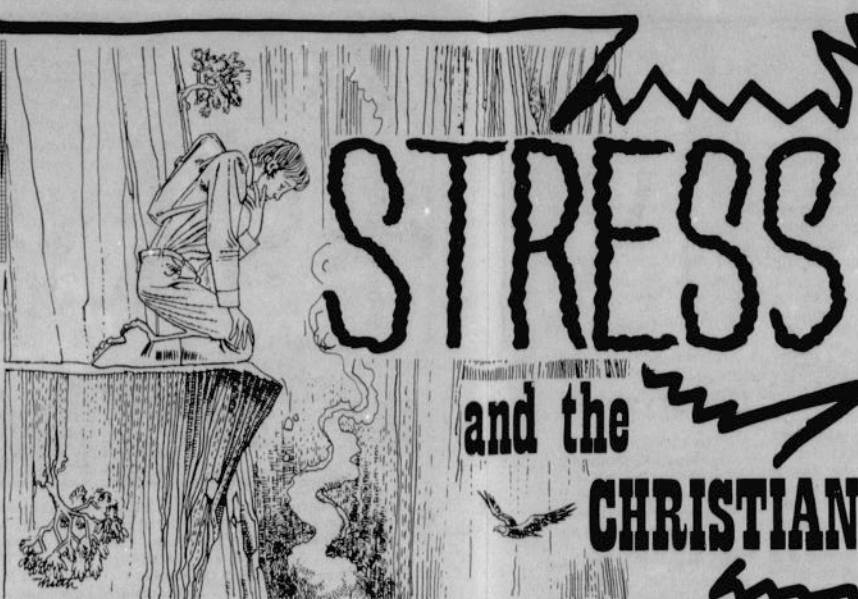
1. Much blame of social collapse is placed on the church — some say the clergy have allowed the simple message of Christianity to be lost through new-fangled ideas — others say the clergy have failed to move with the times. Both accusations leave the clergy to accept a role of scapegoat; and
2. Most of the nation now regards the church as irrelevant — the visible upholder of a questionable myth.

The clergyman can not help being distressed by his non-relevance, even while he tries to be involved in the life of the community;

3. The modern clergyman is in a far worse financial position than his predecessors. There is a strain to make ends meet;
4. Role ambiguity. The role of preaching the gospel is now mixed with many other roles, and many people to whom he is responsible, and when there are interpersonal conflicts in these diversified roles, then tension really builds up. How is he to face each role, and how to keep his own conscience clear is a stressor; and

5. Economic necessity forces pastoral re-organisation, so that the clergyman is no longer the "family doctor" — but a non-resident "stranger" visiting several churches.

Other stress factors were outlined, and the report underlined the need for clergyman to be aware of the situation so that he can take steps to minimize the build up of stress on his whole person. "To be unaware or indifferent to background and occupational pressures is half-way to becoming a victim."

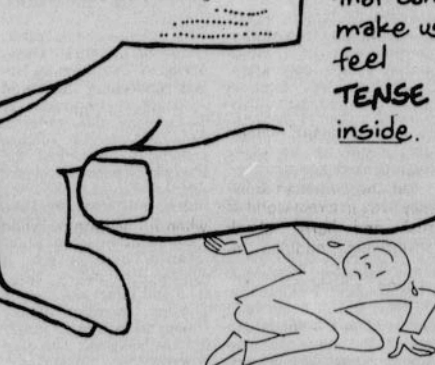


## WHAT IS STRESS?

Another distress factor among clergy is the congregation! That is, the manner in which the church people approach and deal with their parish priest.

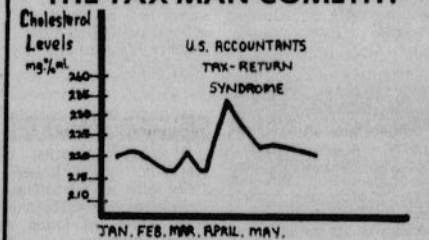
Stress factors arising from this have been carefully noted by Dr Cedric in his work among

It's PRESSURE from outside that can make us feel TENSE inside.



## CHOLESTEROL OVERSTRESS?

### THE TAX MAN COMETH!



Our graph is taken from information given in a 1975 edition of the U.S. "A.M.A. Journal" and shows the results of a careful study of American tax and corporate accountants.

As you can see, about April, when their tax requirements were due and had to be returned to the Government (a different tax year in U.S.A.) all cholesterol levels rose in unison.

You will notice that about one month before there was also slight rise. — can you imagine the cause? "Whoops, only one month away to tax returns!"

Notice the dramatic fall after the tension-time passed. Recent studies on exercise motivation confirm the above connection between mind-and-matter.

Groups keen and happy in their exercise programme showed a cholesterol fall, while those "gnitting-their-teeth" about it, showed an actual rise in blood serum cholesterol "As a man thinketh, so is he".

## and the CHRISTIAN

Australian churches, and is recorded in the article "Revidice" on this page. In America a study of 21 Protestant denominations revealed 75% of all ministers reported periods of major stress.

### THE CHRISTIAN AND STRESS

Some Christians would not like to admit to stress, in the sense of over-stress, or distress. Many more would feel guilty if their stress developed into an acute stage demanding sedatives, drugs or hypertensive agents.

Yet the Christian willingly lives in a real world of rush-and-hurry, shock advertising, endless information, and above all — change, which is itself a major stress producer.

In a widely used stress test questionnaire, The Holmes Life Change Index, death of a spouse is marked the highest change score at 100 — and a minor violation of the law at about 10 is the lowest change rating.

In between these two questions are numerous others that you would maybe not consider stressors. A new baby in the family, a change of home (maybe to a better one), marriage, or a promotion at work.

These are all changes that produce their degree of stress. Added together all changes produce a total that is sometimes over 400 units, and this means definite results in terms of physical likelihood of illness.

Yet we live in an age where change is all around us. Ninety per cent

of all the scientists who ever lived are alive today — producing changing technology that is almost frightening in its newness.

For the first forty lifetimes of our world man travelled at a maximum of about 12 mph. In the last two lifetimes he has increased his speed to more than 25,000 mph (to the moon).

Half of the energy produced by man during the last 2000 years has been consumed in the last 100 years.

A child born today will graduate from college in a world that has four times more knowledge than when he was born. When he is fifty, knowledge will be 32 times greater, and 97 per cent of everything known in the world will have been learned since he was born!

For the Christian, however, other more subtle changes have occurred.

His very anchor, the gospel, has been tampered with — and made into an internal striving for perfection, or spirit-filled life, or self-surrender "gospel".

The popular evaluation of a person is: "Has he been born again?" — not "Is he resting in assurance of the merciful reckoning of God?" — "Does he speak of Christ's mighty work for him?"

This pre-occupation with the internal has led many to major stress breakdowns. Countless thousands have been pointed downward to themselves, instead of upwards to Christ at the right

### THE BUSINESS OF RELIGION

If we were to regard our clergy as executives, like any other well-run business — maybe we would heed such articles as this ("Harvard Business Review" — March/April '78):

"Businesses that carefully assess every expenditure often ignore the costs of lost productivity caused by poor health of their executives.

"The cost of a heart attack or heart failure (often through stress) ranges from a minimum of three times of an executive's annual salary to millions, depending on the illness

and his role in the executive structure.

"The American Management Association has shown companies who implement 'preventive medicine programmes'... i.e. physical examinations, fitness programmes, nutritional counselling, etc. ... can reduce compensation costs by 50 per cent, personnel turnover by 80 per cent." (From Lifecare P/L, Brisbane.)

The gospel is the most important business in the world. Its executives should be the fittest in the world.

Should a Christian acknowledge he is "under stress"? Or is "stress" just for unbelievers! If the model Christian is not always effervescent — and finds himself down in spirit, will that produce stress through guilt? What is stress anyway? And what is not stress?

Is stress a factor in poor clergy health statistics? According to Professor Jack Zwemer: "Clergymen have particular occupational hazards which jeopardise the length and efficiency of their ministry. These hazards have largely been overlooked by medical science in the past" ... New studies on clergy health in Australia, crystallised in this article, point out the major underlying factors influencing stress loads and their remedies for a modern day Pilgrim and his clergyman-evangelist.

Much of the pioneer work in clergy health evaluation has been carried out by Dr Cedric of Wellcare, who supplied most of the material for these two pages, and wrote the article "Revidice" from his first-hand experience of four years in clergy health.

His article "Clergy Health Study in Australia" will appear in the "Australian Family Physician" in 1979. He has noted clear parallel lines of stressors (stress factors) in all denominations, and lists them as basically: alienation between clergy/clergy; clergy/family; clergy/parishioners; and the clergyman and himself

through the conflict of what he ought to be and what he really is.

His study also showed that attention to basic common-sense health measures reduced stress effectively (by both improving workability and self-esteem).

Dr Cedric believes that, "If given the opportunity of knowing where they stand with their health and the need for improvement, religious workers will make strides in their well-being."

"As a typical clergyman begins to exercise more, gets outdoors, becomes thirsty and physically tired and drinks more water, relaxes more, eats more sensibly, makes a greater effort to get a regular day of rest and change of pace; keeps reasonable hours of work, self development and family involvement, then his quality of life and job satisfaction improve. As he seeks to apply the gospel to his own attitude, again significant gains are made."

"His study showed significant scientifically measured gains in health status among those who have participated in his Wellcare programme suggestions. "Unfortunately though, the deceased file is growing in size," said Dr Cedric.

"Every year scores of men and women are leaving active Christian service through premature death, ill-health, and the drying-up of the 'man in the machine'. On the basis of my study this should no longer be permitted. We do have the means to halt this destruction of individuals, families, parishes, churches, and the spread of the Christian gospel!"

## REV-ICIDE

We know about homicide. We have read of genocide and infanticide. We have come across suicide.

But are we aware of something called "revicide"? Yes, some clergy practice it, unwittingly of course, but their way of life has become a merry-go-round from which it is impossible to get off. It probably hasn't been deliberate. It isn't premeditated. It may have been done with the best intentions of showing the love of God and promoting the extensions of His kingdom.

It may now be a good time to pause to examine your lifestyle. Aware of the circumstances which cause the symptoms, "revicide" can be avoided.

- Is there conflict, discord, alienation in your relationship with others especially your family and those working close to you? Is your wife a full-time, unpaid secretary, hostess, house-wife and counsellor, with her catering continually for guests and callers — all in the rectory?

- Can you spend time alone with your wife and children? Can you spend a day off together enjoying a favourite sport or pastime?
- Do you have meetings and committees



In accordance with the ethics of the medical profession Dr Cedric is a pseudonym. He was the scientific consultant for a helpful book, "This is Life" which sets out a Christian view on the stewardship of our bodies and minds.

almost every night of the week? Is your attendance at them really necessary? Are they always held in the "homely" atmosphere of the rectory till 11.30 pm each time?

- Are your extra studies really necessary? Are you aiming for a higher degree to keep up with your peers? Or are your studies designed to help and encourage in the preaching of the gospel?

- Is the rectory spacious, comfortable, quiet and are there places in it where you can be alone or with your family?

- Do you get adequate rest and exercise? Do you drive when you could really walk if you allowed yourself a little extra time? Do

you play sport or jog, or walk or ride?

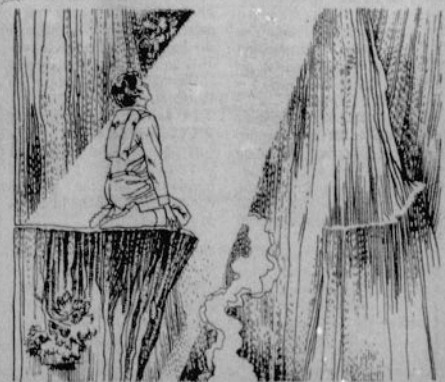
- Do you eat regularly, sensibly and without rushing? Can you say "no" to the cream cakes, rich and sweet food so often (and kindly) provided at church meetings and suppers? Are you constantly indoors or can you combine some of your work with a beneficial dose of sunshine?

- Have you a right mental attitude towards your work? Do you compare your ministry with that of your peers? Are you chasing "success" in your ministry looking for large numbers to fill your church, or are you content to sow, or water, while another reaps?

Watch out for these things. Are they causing you to commit "revicide"?



Foot-path jogger Rev Billy Graham keeps in shape during his Toronto crusade. Now 59, he has been preaching for 35 years and despite fame is a man of grace and humility.



## CLASSIFIED ADVERTISEMENTS

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GOORPAROO: St Stephen's, Brisbane. Cir. Cavendish and Chatsworth Roads. Visitors welcome. 7.30 and 9 am Holy Communion. 11 am Morning Prayer (Holy Communion 1st Sunday). 7 pm Evening Prayer. Rector: Rev Ken Baker.

## LETTERS

### Anti Marx

Sir, Your symbolically unsigned editorial "Saint Marx" of 21/8/78 is a shameful and scurrilous attack on the World Council of Churches, the Australian Council of Churches, the Christian Conference of Asia and the Russian Orthodox Church.

The World Council of Churches is a fellowship of some 300 Christian churches in over 100 countries which, according to the basis of membership, "confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfil together their common calling to the glory of one God, Father, Son and Holy Spirit."

The WCC is motivated by faith in Jesus Christ and seeks to practice the teachings of Jesus as it has come to understand them through bible study, prayer, discussion, dialogue and experience. The WCC is guided by the Gospel of Jesus Christ, not the gospel of St Marx, either Groucho or Karl.

The Christian Conference of Asia is an autonomous regional ecumenical body in which the Anglican Church, United Church, the Salvation Army and Churches of Christ in Australia are members. Anglican Archbishop Dr Keith Rayner of Adelaide is a President of the CCA.

The CCA is not "a regional arm" of the WCC. The Sri Lankan commune you refer to is Anglican, so therefore it seems more reasonable to conclude that the Anglican church is led by St Marx than to conclude that the WCC is.

Your suggestion that ACC concern about Vietnam reflects a Marxist bias is nonsense. As all Australians know, our country was involved in a long, bloody and extremely destructive war in that country. Now that the war has ended, we believe that Jesus Christ calls us to seek reconciliation between the people of Australia and the people of Vietnam.

The Vietnamese have suffered untold agonies and have an almost insurmountable reconstruction programme before them. The ACC believes that Australian Christians should assist in building a peaceful future for the people of Vietnam.

Would you have accused the churches of Britain and Western Europe of being Nazi or guided by St Hitler, when they sought to help the Christians and people of war-torn Germany rebuild after World War II?

You express concern about the persecution of evangelical Christians in Vietnam. The ACC is concerned if such persecutions are occurring. For this reason we are seeking to build a relationship with the churches and

people of Vietnam. We can neither know the facts nor influence the situation without first hand information and personal contacts with the people of Vietnam.

In reference to the WCC grant of \$73,900 to the Patriotic Front of Rhodesia for refugee assistance and agricultural development programmes, you express the thought that the WCC should "have thoroughly investigated the matter before channelling aid to the group".

The WCC did just this. The money for this grant was allocated in August, 1977, but not granted until a full investigation was undertaken. This investigation over the past 12 months has centred on two issues: (1) who kills civilians in Rhodesia? and (2) what is the prospect for peace under the Interim Government?

After a series of exhaustive interviews with Rhodesian Army deserters, it was able to piece together a clearer picture of the operations of the Selous Scouts, an elite commando style unit of the Rhodesian Army.

From the evidence, the WCC believes that the Rhodesian Army is at least partly responsible for the murder of civilians. In October, last year, deported Rhodesian Roman Catholic nun, Sister Janice McLaughlin, confirmed reports charging that Government jungle troops, disguised as guerrillas, perpetrate village massacres and are the real killers of missionaries.

Further evidence includes: • The September, 1977, report from the Catholic Mission for Justice and Peace in Rhodesia.

• The United Nations High Commission for Refugees report on the raid by Rhodesian troops on refugee camps in Mozambique in July, 1976, which resulted in the death of 675 men, women and children; and

• The recent report of the International Association of Democratic Lawyers which concludes that the 13 missionaries killed at Elim Pentecostal Mission in June this year were murdered by Rhodesian Security forces (SMH, 24/8/78).

However, no matter who is responsible for these massacres, the WCC (and the ACC) has condemned such atrocities.

After investigating the prospects for peace under the internal settlement, the WCC has recognised that the agreement leaves the illegal white minority regime still in effective control and gives it veto over real change for the next decade.

The internal settlement does not provide, as it purports to do, for one man one vote because its retention of preferential voting rights for the whites and of a parliamentary system based on racist principles means that the vote of a white person will carry more than nine times as much weight as a black person's vote.

Since March the Smith regime has vastly increased the scale of its aggression and oppression against those who oppose the settlement (eg, the invasion of Mozambique on 31/7/78). The consequent increased military activity of the Patriotic Front has inevitably added to the tragedy and suffering of the people in Rhodesia.

In making the grant the WCC renewed its call for a just and peaceful settlement through negotiations involving all the parties concerned and in the interests of them all.

If the recent Lambeth Conference is anything to go by, the "growing" dissatisfaction with the WCC "among all brands of Anglicanism" is quite minimal. The Lambeth Conference reaffirmed the Anglican Communion's support for the WCC as "the

most comprehensive expression of the ecumenical movement and also the chief vehicle of worldwide ecumenical co-operation and service."

Your comments regarding the ACC and WCC reveal some confusion. These two councils are separate and autonomous bodies — like a Federal Government and a State Government they have different responsibilities and programmes but do co-operate.

Miss Skuse was elected Vice-Moderator of the WCC Central Committee in Nairobi as a member of the United Church in Australia, not because she was General Secretary of the ACC. Thus she does not have a responsibility to discuss WCC business with the ACC Executive Committee, although on this issue she did consult with other church people in Australia.

The paid staff members of the ACC implement the policy made by ACC general meetings and executive committee meetings. If the writer of the editorial has criticisms of the activities of ACC staff members, he/she should have the matter raised by Anglican delegates to the ACC Executive Committee. It is the responsibility of delegates to raise such concerns.

You absolve yourself of accusing Anglican representatives on the ACC of being Marxists, yet you surely are accusing such delegates of either not reflecting the views of the Anglican Church or not putting forward such views with sufficient force. It is the ACC Executive which determines the policy and programme of the ACC (and the activities of the ACC staff), therefore responsibility rests with the Anglican delegates in dialogue with the delegates from the 11 other ACC member churches.

Finally, may I state without hesitation that it is Jesus Christ who guides and watches over the work of the World Council of Churches and the Australian Council of Churches.

**RUSSELL G. ROLLASON**  
Information Officer  
Aust Council of Churches

### Rhodesian call

Sir,

It was gratifying to see the coverage on Rhodesia and Africa generally in ACR August 7. Australian Christians would do well to heed the call to prayer issued in the Rhodesian Report as they could ultimately be affected themselves by what happens in Rhodesia and on the African continent.

It seems that politics is taboo among many Christians in this country; however, we live in days when this separation is no longer completely possible. Australian Christians could do even more than pray for Rhodesia.

If they are so-minded, they could write to their Federal MPs regarding the acceptance of the Rhodesian Settlement which is causing perplexity there. While reading "The Wurmbrand Letters" recently, I felt I was listening to "a voice in the wilderness" as he pleaded with officials in the WCC concerning some of their attitudes and actions. It is a relief to know that he now has some back-up by the newly formed International Christian Network, chaired by Professor Peter Beyerhaus.

Finally, I would like to comment briefly on two other matters. Firstly, from the article "Oobes and Ghosties", it was good to be reminded that the belief in the "immortality of the soul" is a pagan belief and



## Unusual slant

"This Is Life" by Robert D. Brinsmead  
Present Truth Publications  
Tweed Heads, NSW  
\$3.95, 195pp, Paperback

Did you know that we need to drink 24,000 glasses of water daily to enjoy good health? At least, that's what we should need to drink were the body not capable of recycling about 1500 gallons every 24 hours.

However, as some water is lost in the process, we do need to drink about six glasses in that time.

This is one of the interesting items on our bodily needs which Robert Brinsmead brings to light in this book designed for individual reading or for group study.

Poor diet can be a predisposing factor in alcoholism; many people would lose weight if they "swopped" their morning and evening meals; regular exercise can save nearly 6000 heart beats while one sleeps.

After outlining ten "laws" for successful living (pure air, clean water, good food, and so on), the author branches out into mental attitudes, relationships and ultimately to man's need of God.

How a normal (sic) God-less person would react to the book's jump from the physical and psychological to the philosophical and theological, I don't know. It seems simplistic, but perhaps that's because we tend to complicate such issues.

No dry-as-dust theologian, he complains at the "confusion, misunderstanding and misrepresentation" which have arisen from "failure to accord to the love of God the prominence that belongs to it as the source from which the atonement springs".

He seeks to rectify this in his chapter on the atonement, as he seeks to redress many an imbalance in budding theologians' minds.

When dealing with sovereignty and responsibility, Murray is careful to give each its due emphasis. He warns that God's all-inclusive foreordination does not deprive man of his agency nor of the voluntary decision by reason of which he is responsible for his actions.

To hear some preach or write on sovereignty, one may be pardoned for wondering whether God has left man with any responsibility at all (if you think the book will provide all the answers, Murray reminds us that the problem is "a mystery beyond our comprehension").

In the prevailing climate of much that passes for evangelism, his warning that the faith and repentance involved in conversion do not receive their genesis apart from the knowledge of the truth of the gospel, should prompt us to remember the importance of teaching in every aspect of pulpits ministry.

The first section deals with Man — his origin and nature, the image of God and so on through the fall and its effects.

Murray happily relates his doctrine to life. The 30 pages elucidating the doctrine of common grace end with practical lessons.

His eleven chapters on the ordo salutis include a helpful exposition of the new birth as set forth in John 3, and outstanding chapters on regeneration and justification.

There are five chapters on

perceived a remarkable change of purpose in life. Tex Watson became a devotee of Charles Manson and actually killed for him.

Australian readers could find a great deal of setting of this book to be "strange country". Charles Manson with his strange rebellion against the "establishment" and his complete unconcern for human life has not made the impression in our society that he has done in the United States.

The crimes carried out by Manson and his followers together with the subsequent trials did not get any significant coverage in Australian media. To appreciate this book fully, one needs to be at least familiar with the scene in the United States in which all these things took place.

The story of the way in which God worked in the life of Tex Watson is further testimony to the wonder of God's grace and power. Watson is serving a life sentence in a Californian prison and it is good to know that he is active in a ministry to his fellow prisoners in association with the Prison Chaplains.

In 1950 Roy Hession published a little book "The Calvary Road", which has circulated for years amongst Christians in the English-speaking world and beyond — in fact it has been translated into some forty different languages, and continues to sell well.

Hession says of it: "Everywhere it has gone God has been pleased to use it to the revival of the spiritual life of needy Christians and sometimes of whole groups of them together. I have heard the most extraordinary stories of lives transformed, homes restored and churches revived through its ministry." He was both astonished and humbled by its success. This is his autobiography, the story behind "The Calvary Road".

It is most readable, and is painfully, yet lovingly honest. This is to be expected from one who so emphasises that repentance and honest sharing which characterise revival in a man's life.

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Leslie Hicks

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sanctification and nine on the church and the sacraments.

This is stronger meat than volume one, but it is the diet to make us mature in the faith.

"The twentieth century may be remembered by the church of the future as an age in which theology and Christianity, learning and piety, had parted company, save in the testimony of a few."

So says the preface. That John Murray is prominent among the few is obvious from this selection.

Donald Howard

Calvary road

"My Calvary Road — One Man's Pilgrimage" by Roy Hession  
Hodder & Stoughton and the Christian Literature Crusade  
Paperback \$3.20; 256 pp

In 1950 Roy Hession published a little book "The Calvary Road", which has circulated for years amongst Christians in the English-speaking world and beyond — in fact it has been translated into some forty different languages, and continues to sell well.

Hession says of it: "Everywhere it has gone God has been pleased to use it to the revival of the spiritual life of needy Christians and sometimes of whole groups of them together. I have heard the most extraordinary stories of lives transformed, homes restored and churches revived through its ministry." He was both astonished and humbled by its success. This is his autobiography, the story behind "The Calvary Road".

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# WHAT A WORLD!

by Lesley Hicks

## RECONSIDERING ROME

So Rome has a new Bishop, and the Roman Catholic Church a new Pope. The church presided over by Pope John Paul I is no longer a vast and stable monolith, a sort of Ayers Rock. To many older Catholics, distressed and bewildered by the rate of change within their church, it may seem more like a volcano! Others find exhilaration in the changes, a new freedom from authoritarianism.

Listening to a radio discussion of the election of the new pope, we were amused by the in-joke quoted by a spokesman for the church — that the pope after this one will no doubt be able to say "My wife and I . . .", while the one after that will say "My husband and I . . ."

Yet some still solemnly intone: "Oh, but Rome never really changes." Nonsense. In the last twenty years or so, and especially since Pope John's Vatican II council, there have been both clear-cut reforms from above and spontaneous grass-roots changes of attitudes through such movements as the charismatic renewal.

For example, we Anglicans and others are now officially considered "separated brethren", not heretics and schismatics; and there are increasingly in practice opportunities for Roman Catholic and Protestant believers to find a true fellowship in the Spirit, and in the study of the Scriptures, that bridges the centuries-old gulf between us.

In his newly-published book "I Believe in the Church" (Hodder & Stoughton — an important and valuable book which I have just read, and will need to re-read), David Watson of York writes perceptively about divisions between churches in his second-last chapter, on the unity of the church.

OBSTACLES TO UNITY

The urgent and obvious need for spiritual renewal and structural reform within most churches is frustrated repeatedly by entrenched positions held by majority or minority groups within those churches. We tend to cling to our traditions, and in particular to those distinctive traditions that have separated us from the other churches.

"We therefore magnify out of all proportion the secondary issues which have become the raison d'être of our particular group. No doubt we justify these positions by a strong appeal to

the Bible Biblically" is solid, realistic and necessary to be kept well in mind by every preacher. If the principles here enunciated were followed by all who prepare and present sermons (and Bible Studies) there would come a far more widespread "hearing of the Word of God".

R. N. Langshaw

"Fresh Sounds" by Betty Pulkingham and Jeanne Harper  
120pp, Paperback  
Published by Hodder & Stoughton

This is a second volume of words of hymns and choruses which are finding such wide acceptance and use in the Christian scene today.

The words have been culled from many sources both past and present.

The compilers give the wise and very necessary reminder that for personal, family or group use, the music edition is essential.

Back in their churches, they are likely to find other born-again Roman Catholic brethren, religious or lay, and perhaps opportunities to meet with them for group Bible study and extempore prayer. Or perhaps, as in some Protestant churches, they may meet attitudes and teaching that could stultify their spiritual development.

A Roman Catholic friend, an American, used to attend a small Bible study group in our home. Although she had been devout before, it seemed to me that she was a new Christian — only recently everything about her faith had come alive for her — she was thrilled about her new discovery of Christ and of the Bible.

She learnt from us no doubt, but how fumbling we found her devotion and her discipline. And sharing books with her, I discovered for the first time some remarkably evangelical Catholic authors! But I also bought, in a Catholic

bookstore, an officially recommended handbook of instruction in the Catholic religion which bristled with much that offended my Protestant sensibilities.

UNENVIABLE TASK

I do not envy the new Pope amid the ferment in his church and the many challenges to his authority. Even within his church, some believe his office should not exist: Christ needs no single supreme earthly representative. Maybe one day the Pope, acting infallibly, will abolish his own office!

Meanwhile I think I shall pray for him, that he will act wisely, live close to his Lord, and lead his people in an increasing rediscovery of the Bible and the brotherhood of all who are justified by faith in Christ alone.

Church's permission to publish the ASB itself, adding his own psalter at the end. "My guess is that, in the light of the Synod vote, they would not get permission. But it might be worth trying."

After mooting the possibility that an attempt might be made in a year's time to persuade the Synod to change its mind, Mr Buchanan concludes: "A much bigger issue also arises. Is it possible that, with the outright rejection of the first item which has come up for inclusion in the new book, the book itself comes into serious question?"

"Is it possible that more members of Synod are doubtful about the whole project than was so two years ago and that they will yet reject other items? If so, it is doubtful whether the project can survive."

Church Times

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Church Times

Appeals  
HOME OF PEACE  
HOSPITAL  
(Deaconess Institution)  
EVERSLEIGH  
274 Addison Road  
Petersham  
NERINGAH  
Neringah Avenue  
Wahroonga  
GREENWICH  
River Road  
Greenwich

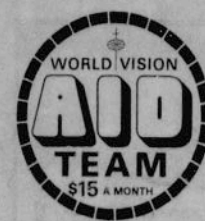
These hospitals (320 beds) undertake specialised medical and nursing care of chronically ill patients of any age, nationality or religious faith.

These hospitals are co-operating with certain general hospitals in the retraining of eligible patients to return to their normal environment (home, etc).

Your help is urgently needed for our immediate and future needs, including the rehabilitation units at each hospital.

PLEASE REMEMBER THE HOSPITAL IN YOUR WILL

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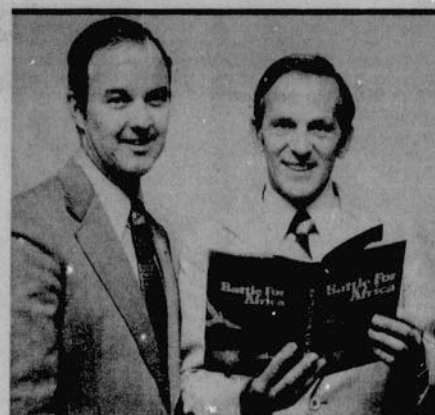
# CHURCH RECORD

Registered for posting as a newspaper - Category A PRICE 25 CENTS

No 1668 OCTOBER 2, 1978

## ANGLICANS SUPPORT MARY

"I wish to identify the Church of England with all that this Rally stands for. We thank God that Mary Whitehouse has come to Australia and we want to assure her of our own deep appreciation for all that she has done for us. Also for the sacrifice that she has made, physically and spiritually, in sustaining this ministry. We apologise for the actions of our 'lunatic fringe' but we assure her of our support!" said Bishop A. J. Dain representing the Archbishop of Sydney and the Church of England at the Climax Rally of the Mary Whitehouse Tour at the Sydney Town Hall, Sunday, September 24.



Brother Andrew (right) with his new book "Battle for Africa" at his news conference and book launching in Sydney. At left is Dean Keaney, Manager of "Open Doors". Photo Ramon Williams

Bishop Dain then went on to emphasise that it is essential that people's lives be changed and urged those present to be involved in the forthcoming 1979 Billy Graham Crusade in Sydney, to see such a spiritual change take place.

Police Public Relations quoted "approximately 50" officers being present. They were at every entrance and exit. Plain clothes police were conspicuous by their walkie-talkie sets. Others had cameras at the ready, to photograph any disturbance. People entering the Town Hall had their bags examined, fortunately, for several "items" were discovered.

In spite of the security, one innocent young lady managed to walk down the side aisle, to the foot of the stage, where she placed her basket of "flowers". After she had re-arranged them and walked away, a policeman of the Rescue Squad hastily grabbed the basket and took it outside, while the young lady was being arrested.



Mary Whitehouse addressing the Sydney Town Hall Rally, Sunday, September 24, 1978. Photo: Ramon Williams

Another group concealed umbrellas and at a particular time during the meeting, rose, unfurled their umbrellas and walked down the aisles towards the exits. Their umbrellas carried homosexual and lesbian slogans.

Throughout the Rally and the following March for The Child, the Dulwich Hill Salvation Army Band provided the music needed for the community hymn singing and the marching.

Chairman of the Festival of Light Advisory Committee, the Hon Milton Morris MLA chaired the Rally.

Mrs Mary Whitehouse in commencing her address expressed her appreciation for all that has been done for her around Australia during this Tour.

"The very fact of you being here today means that you are part of a great movement. A movement which is just coming to birth. Just beginning to flower. It is a movement which is saying, in a most positive and creative fashion, 'We have had enough... of certain things and certain ideas, which have had a false allure... but we now see them for what they are.' I believe that

### THE CHURCH ON THE MOVE

"In comparison with the churches in the West, the feeling of the Asian churches is one of moving forward in a day of singular opportunity for the gospel and the planting of churches. The idea of closing doors is a myth," said the Reverend Dennis Lane, the Overseas Director of the Overseas Missionary Fellowship.

Mr Lane presented a series of four addresses to the students and faculty of Moore Theological College at their recent convention on the subjects of the Theological Background to Mission, the Issues and Structures in Mission, the East Asian Situation and the Minister and Mission.

He spoke in terms of mission and not missions and underlined the fact that the former concept reflects the very purposes of God.

To page 8



Rev Dennis Lane, Overseas Director, Overseas Missionary Fellowship

To page 5

### COLPORTEURING BIBLES TO CHINA

"If people Down Under fail to accept responsibility for China, the Chinese will soon be on your doorstep", says Brother Andrew who is currently visiting Australia with the hope of establishing bases in Australia, New Zealand and Indonesia. Their main target - Communist China. His organisation has already transported 20,000 Bibles to Red China. He himself spent his birthday in China in 1977.

Twenty years ago a young Dutchman visited Eastern Europe. He found that 2,000 pastors were without the Scriptures as a result of the policies of Communist regimes.

In order to provide much needed Bibles he determined on his return to Holland to sell his newly acquired first home.

Intervention by a number of Christian Businessmen made that step unnecessary. However, a second visit behind the Iron Curtain established that the number was now 5,000.

Since 1955 "Brother Andrew" (the name by which he is known) has visited every Communist Country with the exception of North Korea and Albania with the purpose

of smuggling Bibles and other Christian literature. Today there are four European bases for operation Open Door (Brother Andrew's Organisation). There are also bases in Latin America and Africa.

His organisation is also training recruits. Much of his training consists in motivational strategies. Volunteers also learn how to cope with culture shock, answer questions which are likely to be posed by authorities and relate to their Christian brethren in the countries they visit.

And of course there is training for the art of smuggling scriptures. Members of "Operation Open Door" are

To page 2

### BETTER TO GIVE THAN RECEIVE

"It is better to give than to receive" has proved to be true to Es and Beryl Way in their involvement with a refugee family from Indo-China. Es Way, his wife Beryl and their friends Eric and Norma Langridge, members of the Lugarno Baptist Church in Sydney, have found true satisfaction as the result of their genuine sharing with refugees.

Through the Indo-China Refugee Association (ICRA) these two families at Lugarno have hosted a Vietnamese family for the past 10 months.



For these Lao girls Australia is far from the refugee camps which were their homes.

#### THINGS WE DO NATURALLY

"Hosting" explains Beryl, "is not a matter of money, but rather of caring. The greatest demand on us is a little time. We have visited the family at the Refugee Hostel and helped them with many things that we do quite naturally, such as filling in forms, applying for employment and making appointments. These can be major hurdles for new people with little understanding of our language. Just an opportunity to practice conversational English is appreciated by them."

#### YOUR OPPORTUNITY

The Indo-China Refugee Association is working to help refugees to adjust to their new home in Australia. Like these folk from Lugarno you too can help by sharing a little of your time and experience with a family from Vietnam, Laos or Cambodia. A meal at your home or a day's outing can be a real treat for these people. It may even result in a lasting and valued friendship.

### THE URN OF CONCERN'S IMPACT



CMS missionary, Miss Shirley Harris, speaking at the Urn of Concern Thanksgiving Dinner in Sydney. Miss Harris was able to tell of the changes observed in the women who had attended the Haggai Institute Course in Singapore, from her field of Pakistan. Miss Robyn Power and Mrs Audrey Bowie, seated at the table, were also speaking at this function. - Ramon Williams, Worldwide Photos.

### "A MISSIONARY FOR ALL TIME"

Dr A. C. Stanley Smith died on July 28. He was the co-founder, in 1921, with his brother-in-law, Dr Leonard Sharp, of the Ruanda Mission.

He served for 60 years in Uganda, Rwanda and Burundi to become the longest serving missionary of the society. He and his wife Zoe, who survives him, returned to the UK from Uganda last year.



Stanley Smith with his wife, Zoe

Tribute was paid to this "modern apostle of the gospel of Jesus Christ" at the funeral on August 2, when many gathered to praise God for his life.

In his lifetime he saw the work pioneered by the Ruanda Mission bear fruit in the growth of an autonomous Anglican Church in Southern Uganda, Rwanda and Burundi.

"A very simple man, so loving, so humble... instrumental in bringing the light of the gospel to our country," said one bishop.

"He was a missionary for all time. When he first came among us, there were barriers of language, culture and colour, yet he made an impression on us. Jesus Christ had given him that

love that penetrates all barriers."

"He will never leave our thoughts," said Bishop Sebununguri of Rwanda.

### School Certificate useless • From page 1

Trinity Grammar has introduced its own examination at the end of year 10 for which its own certificate is awarded. This certificate is intended to let an employer know more specifically how a person has performed in the basic areas of English, mathematics, science and history as well as in two elective subjects.

West has identified what the decline in a belief in absolute values. Some forms of music, some types of literature are better than others. This is not to mention the obvious that some types of behaviour are right and others wrong.

Employers want to employ young people with a reasonable ability in the basics of reading, writing and number skills but they do not believe the average year 10 leaver has those skills and if he has, the School Certificate is no help in indicating it.

### Archdeacon Eric A. Pitt

Eric Arthur Pitt, aged 65, died instantly in a motor car accident in Surrey, England, on 19th July, last. His wife, Pauline, survives him. Both his sons live in NSW.

He was vicar of St Matthew's Rugby, when Archbishop Mowll invited him to become Dean of Sydney in 1953. He was already widely known in English evangelical circles as a leader in the Keswick movement, in Crusaders and as a BBC broadcaster.

Eric Pitt brought to St Andrew's Cathedral a refreshing, down-to-earth vitality and an unusual capacity for friendship.

There were considerable feelings abroad about the appointment of an Englishman (despite the fact that he was actually born in Melbourne) but he quickly won wide acceptance as a man of great warmth, deep humility and considerable capacity as an administrator.

He was a godly man of complete integrity and despite much personal tragedy during his years in Sydney, his rich sense of humour endeared him to many.

He was always loved and respected by the many who worked with him in the life of the Cathedral and the Cathedral Choir School. His achievements for the school were very considerable and the obstacles which had to be overcome to secure the new school building brought out

his gifts of courage and resilience.

Much of his life as Dean was lived under the constant pressure of meetings and committees and he was far too active a man to relish this. As Archdeacon of Wollongong from 1962 and then Archdeacon of Camden from 1969 he was more able to exercise his considerable pastoral gifts.

In addition to his life-long association with numbers of conservative evangelical ministries, Eric Pitt had an unflagging interest in sport, playing cricket and golf whenever he could. He remained fit and vigorous to the end.

His breadth of interests was remarkable and included Rotary, ex-servicemen, Scouting, the Order of St John of Jerusalem, church music, the Church of England Bible College and ordination candidates.

He left Sydney in January, 1973, to take up the crown living of Cheriton with Tichbourne in the diocese of Chichester. He had spent the afternoon at the home of Canon Talbot Mohan in Sevenoaks with the Archbishop of Sydney and Lady Loane and was killed while driving home.

A memorial service was held in St Andrew's Cathedral, Sydney, and Bishop Jack Dean preached.



The Late E. A. Pitt.

### WORLDWIDE PRAYER WATCH FOR ISLAMIC WORLD

A 24-hour prayer watch for the Islamic world is being organised by Sudan Interior Mission's Outreach Ministries' Gerald Swank. The goal is to enlist "a select group of prayer warriors to form a chain of prayer for Muslims around the clock."

"Missions have neglected evangelism among Muslims for many centuries," Swank explained. "Today among Muslims there is a new interest in Christianity; this appears to be the time to move in. Field work must be matched by a corresponding emphasis on prayer."

Those who join the Muslim Prayer Watch receive news of special items for prayer, and have the option of being introduced to other missions that are working in Islamic areas.

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## EDITORIAL How bad and unpleasant

Helmut Thielicke in his book "The Trouble with the Church" notes the deleterious effect of unforgiveness on the ministry of a Christian pastor. It gives lie to all that the gospel of forgiveness proclaims, and it robs his words of their biting power in the proclamation to the non-Christian person. It also saps the counsel of the pastor to his congregation and undoes his work.

It is none the less true for every Christian person who cannot face the issue of forgiving in the same way we ask for forgiveness from God and indeed, the way we have come to expect it of Him.

The issue of forgiveness looms large in the Lord's Prayer where we ask for forgiveness from God in the same way that we ourselves forgive others. The reason why many Christians have lost the sense of God's forgiveness may well come back to the fact that God is forgiving them in precisely the same way they are forgiving others. This is how Jesus interprets the petition in the Lord's Prayer, Matthew 6:14-15.

The hurt may have left a deep wound, the remembrance of the wrong inflicted may bring anguish, and the consequences of the word or act may have

deeply affected the life not only of the person hurt but also of his family. Many Christians feel that they will solve the issue by simply holding the offender at a distance and if possible avoid the person at all costs.

"How often shall my brother sin against me, and I forgive him" is a text that rolls readily from the preacher's lips. However, until the enormity of our sin against God of ten thousand talents is measured against our one dollar's worth we are asked to extend to our brother, then we will rest content to maintain the status quo on the issue. It may take also the interpretation of the parable Jesus gave in Matthew 18:35 to shock us into forgiving every one his brother from the heart.

In forgiving there may be times when it is not possible to forget, but forgiving will mean that we will aim to grow in fellowship with that person. That will mean we will not hold the person at a distance not seek to avoid him.

The converse of Psalm 133:1 is only too true, "Behold, how bad and how unpleasant it is for brethren to attempt to dwell together in disunity". Many will be able to bear witness to that? How many are able to bear

witness to the truth of Psalm 133:1 at this moment? Perhaps some of the problems of our Christian life, our local congregational life and our denominational life can be traced back to the truth that we are being forgiven in the same way we are forgiving, and that much of our anguish and trouble is simply a fulfilment of our Lord's promise in Matthew 18:34-35.

We all affirm that forgiveness is costly when we reflect upon the forgiveness of sins before God. Our own experiences will tell that to forgive others is a very costly and sometimes difficult and vulnerable step. Yet our experiences will testify to the blessedness of resuming and furthering relationships with previously estranged brethren.

There will always be the problem of people sinning against each other as Christians by reason of the very nature of the redeemed man who is both sinner as well as justified. There will always be the temptation to move away and break fellowship in such situations. There will however always be the blessedness of forgiving, and the sobering reminder of the consequences of refusing to forgive every one his brother from the heart.

