

MAINLY ABOUT PEOPLE

PNG CHRISTIAN CO GRANT TO NATION

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No 1670 OCTOBER 30, 1978

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The Reverend Michal Stankiewicz, President of the Polish Baptist Union, said most of the meetings were held in Catholic churches, because they were the largest churches in those cities, and all meetings had to be held on church property.

The evangelist preached ten sermons to almost 25,000 people in six cities, and in each instance, there was standing room only, the largest crowd was 6500, which overflowed the Cathedral of Christ the King in Katowice, the largest church in Poland. Thousands responded to Graham's invitation to accept Christ, which he gave at the conclusion of each message. In some churches, counsellors spoke with those who had raised their hands.

Dr Witold Benedyktowicz, President of the Polish Ecumenical Council, commented, "It has been a blessed event. We are happy to be served by his powerful message which has found a very deep echo in all Christian churches in this country, including Roman Catholic churches, which accepted the ministries of Billy Graham in a friendly way."

ROMAN CATHOLIC RESPONSE

Bishop M Misiulek, Chairman of the Polish Episcopate's Committee on Ecumenism, confirmed that view, saying ecumenical echo will resound within the Roman Catholic Church. He said the Roman Catholic Church received Dr Graham kindly and with an open heart and that he felt Graham's mission helped to promote "our common evangelistic outreach."

Bishop Misiulek said that personally, he was deeply touched and pleased by this personal confrontation. Reverend Aleksander Kircun, Sr, pastor of the Warsaw Baptist Church, observed that ten years ago it would have been impossible to get into the Catholic Churches, and to visit Czestochowa, home of the Black Madonna which has great spiritual and historical significance for the Polish nation.

Speaking for the Baptists, Reverend Stankiewicz called Graham's visit a miracle for all Poland, because "nobody expected so nice a week, both spiritually and weatherwise."

Stankiewicz added, "I think we opened a new chapter in our evangelisation work, not only among Baptists, but all Polish Christians."

Dr Graham said, "We'll have to wait some time to evaluate what has happened here, but I really believe some souls have been saved and Christians encouraged."

ILLAWARRA OUTREACH RALLY



The Reverend Leighton Ford speaking to a capacity audience at the Wollongong Town Hall. Organisers described the meeting as a wonderful Christian gathering and a tremendous encouragement and foretaste of what could be expected for next year's crusade. See page 2.

Christian Persecution in Egypt

The Reverend Ghabrial Abdol Montagalley from the Coptic Church in Mania, Egypt, together with his nephew and a relative were murdered recently in his home and his property looted. Local Moslems had attempted to force a church worker to convert to Islam at a cotton factory where the worker was employed. This had caused a serious disturbance and the parish priest was subsequently murdered.

This is only one of many incidents of violence against Coptic Christians in Egypt who comprise one fifth of the population in Egypt.

In Kallioobia a medical student Bousra Barbary and his cousin Adel Barbary who was a chartered accountant were murdered. This occurred subsequent to a futile call for help from the local police.

In Aswan the Reverend Tador Daoud was knifed in the back after a service and although seriously injured, survived. In an attack on the El-Fakhoury Monastery during a service one minister was seriously injured and a deacon murdered.

In Asout, a Moslem demonstration against Christians ended in the looting of their churches and shops. Christians were prevented from going to a service at Dranka and were taken to prison by police. Christian students taking examinations at the University of Dranka were prevented from entering the building.

According to local church observers, these wide-spread incidents of violence appear to have been orchestrated by Islamic extremists not necessarily within Egypt itself, and is seen as an attempt to disrupt the internal peace of the country by Islamic fanatics. Christians have noticed an increasingly unfriendly attitude toward them from Islamic neighbours who in the past have been friendly.

In recent years, Christians have experienced growing discrimination against them. Their promotional prospects in Government have been hindered, and the number of Christians occupying senior positions have diminished.

Christians have been under attack in the media, and the Islamic teachers appear to have mounted a campaign against Christians.

They have also been debarred from the Army, and at all levels in the country there is clear discrimination by Officials in government against them. Christians have protested to the President about the growing persecution and have emphasised their loyalty. The Coptic Church traces its origins back to the coming of Islam and not subsequent to it.

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REPORT ON MINISTRY

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Committee and the Standing Committee of General Synod. The report which represents two years' consistent work by the committee is seen by observers at Synod as a significant theological contribution to the positive ministry of women in the church as well as a clear statement in the whole issue of ordination from the Anglican Ordinal and formularies.

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"This will be an alternative to another drab night in front of the tube. The film nights we had at Parklea over Easter drew large crowds, and there was a relaxed, happy family atmosphere" Rev. Richard Ansol, Minister of Baulkham Hills Baptist Church, said recently.

The first program features the new 60 minute colour film "Pilgrim's Progress", made to commemorate the 350th anniversary this year of John Bunyan's classic tale. The film is shot in the beautiful countryside of Northern Ireland.

Then comes the first in a series of 10 half hour colour films, entitled "How Should We Then Live?" narrated by Dr. Francis Schaeffer, eminent evangelical scholar. The screenings are a fitting celebration of Reformation Sunday. There will be 3 half hour episodes screened each Sunday night following.

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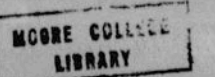
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EDITORIAL Canterbury to Rome

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Another enormity is the sacrifice of the mass which teaches that the priest offers Jesus to God for the sins of the living and the dead, such teaching calls in question the sufficiency of Christ's death on Calvary and contradicts the Bible that says Christ offered his sacrifice on Calvary once and for all. Then there is the enormity of penance which requires the penitent to confess his sins with all their details in the ears of the priest before he can be forgiven by God, and the enormity of indulgences where sins may be forgiven for pious acts such as climbing the holy stairs at Rome on your knees. These stairs are as crowded today as they ever have been.

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MOVED BY AUSCHWITZ

Graham's schedule in Poland was extremely full, and included not only preaching, but meeting with religious and political leaders, and visiting national shrines and historical sites. He said, "The thing that moved me most was Auschwitz." More than 4 million prisoners died at Nazi hands in the Auschwitz concentration camp during World War II.

"What we saw and felt in this place, the inhumanity of man to man, really shook me." Standing at the wall of death where over 20,000 died

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MELBOURNE
Rev K. J. Brierty transferred from Dept of Evangelism and Extension to Incumbency of All Saints' Preston on September 21.
Rev M. R. T. Hazell was appointed as Co-ordinator of Chaplaincy, Royal Melbourne Hospital, September 1.
Rev G. W. Phillips will transfer from Incumbency of St Paul's Glen Waverley to Incumbency of St Mary's Caulfield.
Rev J. A. Simpson, assistant curate as St John's, Croydon, will become Minister-in-Charge of Deer Park with St Albans in December.
Rev J. E. C. Stewart transfers from Incumbent of St Luke's, East Frankston, to General Secretary, Church Missionary Society (Victoria), on January 8, 1979.
Rev A. R. St John transfers from Precentor and Minor Canon of St Paul's Cathedral, Melbourne, to Incumbency of St Mary's, East Chadstone, on November 27.
Rev H. Irving died August 30.
Rev J. Stewart is to be the new General Secretary for the Victorian Branch of the Church Missionary Society. Mr Stewart has been the Vicar at St Luke's, East Frankston, since 1974.

SYDNEY
Rev Michael Perini has accepted the position of Children's Secretary in the NSW Branch of the Church Missionary Society. Michael and his wife have been working at the Stockley Primary School in Tanzania, East Africa.

REPORT ON MINISTRY

From page 1

priest in view of the scope of the priest's ministry in the Ordinal.

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Mr D. Deasey, the Secretary of Pasuwe Limited, a retired Missionary of the Asia Pacific Christian Mission, handing over a Cyro-surgical machine costing about \$3000 for use in the Hospital by Dr Roger Detlefs (in rear), to the Medical Superintendent of the hospital, Dr Marjen.
It is one of the grants this year to the Ophthalmic Department of the Port Moresby General Hospital, where the Ophthalmologist is a Christian doctor from Wahroonga, NSW.
When the current year's grants are distributed, Pasuwe Limited will have made charitable grants totalling over \$250,000.
Pasuwe Limited is a national PNG company staffed mainly by committed Christians, and set up by the APCM, whose profits are used to make grants to support a variety of Cultural, Educational, Religious and Medical activities.

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All these doctrines affect the vital question how we may receive forgiveness. The Reformers, following scripture, said that God forgives all who acknowledge their sins and call upon Jesus as their Lord. This is the doctrine of justification by faith only and it is in contrast to justification through the rites and meditation of the churches and its ministers, priests, bishops and Pope. The Reformers supported their doctrine from scripture, maintaining the sufficiency of scripture in matters of salvation, but their opponents defended theirs by the authority of the church and in particular the authority of the Pope over men's consciences.

Whatever may be gained from the Bible in terms of spiritual revival, as the present appears to be, is in jeopardy and may be eliminated by the exercise of papal jurisdiction, which is never permitted to be questioned. History abounds in examples. While the doctrine of the jurisdiction of the Pope remains, there is no possibility of permanent reformation in the Roman Catholic church. For the doctrine of the papacy protects all the other Roman Catholic doctrines. It is the key doctrine of the Roman church, in reformation times, as today.

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CRUSADE COUNT-DOWN

THE CRUSADE AND THE CASH

The Crusade Executive committee in Sydney is responsible for the actual local expenditure of the three-week Crusade and have determined a budget cost of \$650,000.

This budget included the hire of Randwick Racecourse, erection of special equipment, advertising, publicity, office administration including staffing and rental costs and other expenses necessarily incurred in the organisation of a major Crusade of this dimension.

The Billy Graham Evangelistic Association in Minneapolis, USA, will generously meet all the travel and accommodation costs and pay the salaries of the team members including Dr Billy Graham whilst they are in Australia.

The Australian (mainly Sydney) budget is considered to be small when considered in the light of money spent today on secular promotions, and this is so especially when we have regard for the number of people who will be reached for Christ and will be making the most important decision in their life during this Crusade.

The Finance Committee (consisting of 14 concerned Christian businessmen from all Protestant denominations) are responsible for the raising of the budget requirements.

There will be no general public appeal. It is confidently felt that the money will be forthcoming from concerned Christians who wish to share in this way in the eternal destiny of many people making that important decision for Christ.

We have invited the people in Churches throughout the State of NSW to participate by way of either: The Share Partner plan whereby they pledge to contribute a regular sum each month; or

Make a one-time donation. It is encouraging to record that in excess of \$100,000 has now been raised from these two avenues with 640 Share Partners and 1622 persons having given one-time donations.

But the task is not yet finished! It is just beginning!

We need many more Christians and Churches to give small amounts so that the burden may be widely spread and thus does not fall on a few.

As Chairman of the Finance Committee I would personally commend this burden to all the readers.

The Scriptures show us that Paul was an energetic canvasser for money. He didn't hesitate to ask the Corinthians to give, and he used the strongest arguments to urge them to do it. But it was not for himself or the Corinthian church but for the Jews in Palestine that he asked.

We are asking for funds to support the Crusade to bring souls to Christ. But most important of all is the fact that we must lay our needs before God in prayer and be expecting that God will supply and that He will be glorified through changed lives in this Crusade.

Will you help to make this possible, as we together attempt great things for God?

Your donation can be sent directly to the Crusade office at 102 St Andrew's House, Sydney Square, Sydney, NSW, 2000.

Neville Malone, Chairman, Finance Committee.



ON & OFF THE RECORD

By David Hewetson

1878-1978

ST. AMBROSE AND A SHORT 100 YEARS

In the days when 'kings in grass castles' ruled the backblocks, 16,000 acres were 'jumped' by the overseer of Tabulam Station. He called it 'Sandilands' (his wife's maiden name) and its rebuilt homestead is found about four miles from the foot of the Western side of the Richmond Range. The Station no longer runs right up to the Range, but nestling there now, on the road that runs from Casino to Tenterfield, is Mallanganee, my home town.

In an Aboriginal dialect Mallanganee means 'a place of tall pines', and the town has just celebrated its centenary. Recently I joined with many others in these celebrations for a very memorable weekend. The organisers laid on a magnificent programme: Old photos and other mementoes, a roll call for former school pupils, a parade of horse drawn vehicles and vintage cars, a bullock team, a traction engine, etc. And on Sunday there were services in both the Anglican and Catholic churches and a combined lunch afterwards in the grounds of the latter.

The Rector of the Parish of Bonalbo (from 1957 to 1976 the Parish of Mallanganee) is Rev Eric Griffith. He is a keen local historian and has put together an interesting history of the Parish. From 1847 to 1867, he notes, it was part of the Diocese of Newcastle, and in 1856 Bishop Tyrell, whose Diocese stretched into North Queensland, passed through the area on his way from Casino for a service at Tabulam. From 1898 onwards the Parochial District was linked with the gold mining township of Drake, but with the gold rush past, and population declining, it was handed over to the Brotherhood of Our Saviour (formed in 1914) who cared for it till 1931. In 1920, at the cost of over \$2000 St Ambrose Mallanganee was built and dedicated. And there on Sunday, October 1st, at the Rector's kind invitation, and amid boyhood friends and many others, I preached.

When you put 100 years against the long sweep of history it seems a very small moment. It would be easy to imagine that it was too short a period to have any significance at all. But the modern history does not work that way. It has the unnerving sense of gathering momentum towards the end, of packing into each succeeding decade more things than have occurred in longer periods beforehand. It has been said, for example, that 60% of all the men who ever lived are alive today, and 90% of all the scientists. Half the energy produced by man since the time of Christ has been consumed in this last

century, knowledge has doubled, re-doubled, quadrupled and multiplied at an ever-increasing pace. So do not let anyone sell our century short. It has been a most significant time.

Actually the process of acceleration is by no means limited to modern times. If we were to consider the whole story of this planet we should discover exactly the same thing if it was arranged in terms of a 'cosmic calendar' ie, if the whole story of Planet Earth was set out as one year we should find something like this: Life began in late September but it was not till mid December that anything as complicated as a worm appeared. The dinosaurs came on Christmas Eve, the mammals on Boxing Day, and man not till the eleventh hour of New Year's Eve! May I say that this is one reason why I find my Bible such a contemporary book. Despite 20th Century man's strange notion that he alone is modern and that all that passed before him is marked by ignorance, superstition and credulity, I find that in the whole of the Planet's story we are all of us 'moderns': Julius Caesar, Alexander the Great, Moses, Abraham, and many others join hands with us across what is in fact the briefest of times. And what was important in what God said to King David or the Apostle Peter is just as relevant to us today. The men of the Bible are our spiritual contemporaries.

One hundred years ago some remarkable people were alive and some remarkable things were happening. Queen Victoria was 59 and to her great delight had just been proclaimed Empress of India (educated Englishmen were less delighted with the title and felt that it was 'un-English'; the Queen compromised by promising never to use it in England!) Charles Darwin was 70, Charles Dickens 65 and Karl Marx was 60. On the technical side, Thomas Edison, aged 31, was busy releasing inventions that would help to make this modern world: the phonograph last year, the dynamo this year, and the electric light next year. Alexander Graham Bell, also aged 31, had just successfully sent his voice along a wire in the presence of people in high places.

The soul of the nation is the soul of us all writ large. Australia is what we are. And the questions asked 100 years ago about what kind of nation we shall have is still looking for an answer. That answer is ours to give, and the question is one which cannot be avoided, and moreover, the answer we give will go a long way towards determining what the next 100 years in Australia will be. May God help us to answer the question honestly and realistically.

HOLLYWOOD MOVIE STARS TV HOUR OF POWER — TO AUST

Top Hollywood movie and television stars, politicians and industrialists are "getting religion" in a new religious phenomenon sweeping America and the world.

This revival is led by a 52 year-old clergyman named Dr Robert Schuller, who every Sunday climbs into his pulpit at the Garden Grove Community Church in Southern California (near Disneyland) and joyfully cries out: "This is the day the Lord has made, let us rejoice and be glad in it!"

His face puckering into a broad grin, he proclaims: "God loves you and so do I", to the 10,000 strong congregation packing the five Sunday services and the 10 million others watching this "Hour of Power" on hundreds of stations in 85 countries throughout the world.

As the people crush into the church and overflow into the car park, where they can hear the service via a special frequency on their car radios, the glass walls of the church slide back so they can feel greater involvement in the service.

Among the congregation can be seen some of the top movie and TV stars in America.

SINATRA WATCHES RELIGIOUSLY

Frank Sinatra says: "Paradise is not a place, it's a state of mind. I watch Dr Schuller religiously every Sunday... He helped me overcome my fears."

In a forthcoming Hour of Power programme about to go to air in Australia, Mickey Rooney, the pint-sized star of *Boys' Town* and *Pete's Dragon* "comes clean" about his life. He says: "I've gambled, I've cheated, been a drunkard and I've lied..."

This programme goes to air Sundays on the following stations and dates: Sydney TEN 10, October 15; Brisbane, TVQ-0, October 22; Melbourne, ATV-0, October 29; Adelaide, SAS-10, November 5; Tamworth (NSW), NEN-9/ECN-8, November 12.



Hour of Power man takes up appointment in Australia: Gil Amelio (left), the new Executive Director of the Robert Schuller Ministries in Australia, talks with Dr Robert Schuller prior to appearing on the Hour of Power television programme which is filmed at the Garden Grove Community Church in Southern California for world-wide distribution. Mr Amelio made his appearance on the programme just before taking up his appointment in Sydney.

"But the fact is that there you were saying, 'It is the day that the Lord has given, let us be glad in it!' And no matter how tired I've been during the week you have given me a new pathway."

FAMOUS WITH JESUS

Rooney said: "I'm famous (yet) I've been ill... tired... brokenhearted... dissatisfied with myself. But the most famous moment in my life... is that I'm famous with only one person... our Lord Jesus Christ."

Many other celebrities are numbered among Schuller supporters. Film star Glen Ford says: "I'm proud to be a member of his (Dr Schuller's) congregation. Nobody falls asleep or gets bored with this Sunday service. You go away with three or four uplifting thoughts that stay with you through the week." Ford is one of the stars who has given a 10-minute address during the televised service and he is also now a member of the Robert Schuller Ministries board of directors.

Weston star John Wayne says: "I like the Rev Dr Schuller because he is ever thoughtful of other human beings and stands proud in his love of God."

Dr Billy Graham says of Schuller's ministry, "Dr Schuller has an amazing ministry."

Beautiful film star Rhonda Fleming says that "Dr Schuller is a powerful instrument for God's work. His ministry has caused miracles to happen in my life."

JERRY LEWIS' LIFE TOUCHED

Comedian Jerry Lewis and his wife have said: "We are so glad Dr Schuller has touched our lives."

Doris Day, Eddie Albert, Don Rickles, Dean Jones, Burl Ives, Sugar Ray Robinson, Joseph Campanella and scores of other stars and celebrities have appeared at the service to speak of how they have been spiritually helped.

Schuller gave great comfort to Senator Hubert Humphrey before his death.

Senator Humphrey, like so many other prominent Americans, first met Dr Schuller on the television screen watching Hour of Power.

Schuller says: "I got a letter from him saying that he appreciated my programme so much and if ever I was in Washington, would I stop in and say hello."

As Humphrey neared death due to an inoperable tumour, it was Schuller's counselling that encouraged

Humphrey to forego moping around his home. Instead he returned to Washington to reap great and widespread acclaim for his achievements, which probably would not have happened, had he stayed at home, hidden from public view.

Robert Schuller decided to become a minister of religion when he was a five-year-old Iowa farm boy and true to his word he was ordained into the Reformed Church in America.

However, it was not till he arrived in California 23 years ago with just \$500 in his pocket from his denomination, that things really started to happen in a big way.

After facing incredible frustration in trying to find a venue for his church, Schuller asked the local Drive-In Movie proprietor if he could use the theatre for Sunday services. The drive-in church was born.

He then rang 3000 doorbells looking for a congregation. His choir was borrowed from a nearby church. Now over 2200 children attend Sunday School, and 10,000 attend services each Sunday.

The statistics are very impressive. The Garden Grove Community Church is situated on a 22-acre campus. Its Tower of Hope reaches 14 storeys and houses 1700 volunteers and 150 staff, led by eight clergymen. The Tower is crowned with a 90-foot cross that can be seen for miles throughout the surrounding communities.

ARCHEOLOGICAL DISCOVERY

Evidence that Christianity existed in Britain in 180-190 AD was recently unearthed in St Ann's parish, Manchester.

Excavations led by Prof Barri Jones of Manchester University's archeology department led to the discovery of a Christian cryptogram scratched on the side of a broken Roman vase in a late-second-century rubbish tip.

There are only six other places in the world where this particular cryptogram — the letters of which can yield "Paternoster" — has been found.

"The first mention of any Christians in Britain before this is by Tertullian of North Africa about 208 AD."

"It is wonderful news for St Ann's church to know that this parish provides the earliest known evidence of Christianity in the whole country."

The discovery indicates that there were Christians in the parish over 100 years before the earliest known Christian martyr, St Alban, was killed in 305 AD.

Australian Lutheran to Indonesia

The recent convention of the Lutheran Church of Australia held in Parramatta, New South Wales, authorised the appointment of an Australian pastor to Indonesia in 1979.

The request for such an appointment came from the Batak Lutherans in North Sumatra, where members of the Simalungun Church, celebrating their 75th anniversary, requested assistance from the Australian Lutherans through their leader, Bishop A. Munthe.

The man to be appointed will work in close co-operation particularly with the 131,000 member Simalungun Church. However, he will also be available to other Batak Lutheran Churches for seminars and in-service training of pastors.

The Lutheran Church of Indonesia has a membership of 2 million. Its main work is centred on North Sumatra and Java.

One of the decisive factors in making a man available for the post in Indonesia was the offer of the Lutheran Laymen's League of Australia to contribute \$21,000 to the initial establishment of his office, including the provision of transport.

Writing in the *Cornish Churchman*, Dr Leonard says that he expects the matter to be raised both at the British Council of Churches Assembly and at the General Synod session in November.

Representations have been made to the Synod's Standing Committee that the matter should be debated, but this is among the points for the agenda which the Committee will have to decide on at its meeting.

Dr Leonard says that he has "very understandably" received a good many letters about the WCC grant. He declares:

"I wholly deplore the action which, whatever may be the intention of those responsible, is undoubtedly seen as approval by the Churches of the politics, policies and methods of the Patriotic Front."

"I fully accept that there is an urgent need to help those who are suffering as a result of the guerilla war, but some way must be found to do so in a way which does not appear to be supporting a body which seeks to achieve its

WCC grant "deplored" by BSR chairman

The Bishop of Truro (Dr Graham Leonard), who is also chairman of the General Synod's Board for Social Responsibility, has said that he "wholly deplores" the recent £45,000 grant made by the World Council of Churches to the Rhodesian Patriotic Front.

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CHURCH IMPLICATED

Dr Leonard quotes the recent statement by Mr Derek Pattinson, Secretary-General of the Church of England, that the Church of England does not contribute to the WCC's special Fund to Combat Racism (from which such grants are drawn), and that none of the money raised by the Synod from the diocese and parishes finds its way to the fund.

While this may relieve the minds of some, the Bishop comments, he nevertheless appreciates that, since the grant is made in the name of the WCC, of which the Church of England is a member, the Church is inevitably regarded in the public mind as being associated with it.

Church Times

Religious education essential for children — Dr Spock

Religious education should be given to children by all parents, including those who consider themselves atheists or agnostics says pediatrician and author, Dr Benjamin Spock.

In a recent *Redbook* magazine article he said Sunday schools have much to offer as long as the teachers maintain a positive attitude.

"Judaism and Christianity are integral parts of the history and culture of the United States, even of those who have rejected these religions," he said, "and it's an important aspect of education to understand our pasts. It's also valuable for all people to be familiar with the biblical stories that their fellow citizens often refer to, and to be familiar with the hymns that are often sung outside churches as well as in them."

Childhood experiences with religion contribute to eventual religious attitudes in adulthood according to Dr Spock.

Children "admire and adore their parents," at three to five years of age, he wrote. "They are eager to imitate their parents' behaviour and attitudes (including religious beliefs)..." and will accept God on the parents' "say-so."

Attempting to become more independent in the six to 12-year period, and experiencing influence by peer pressure, children (even if parents are unbelievers) will pick up references to religion and question their parents, he said.

They may rebel against parental influence in areas such as dress, but "do not rebel against their parents' beliefs."

When children ask agnostic parents if they believe in God, Dr Spock said the parents can say: "We don't, but we have a lot of friends who do," or "We don't. But when you are older you may decide to believe in God."

He urged religious parents to stress the loving aspects of God rather than the image of a wrathful God. He said parents should avoid making impossible demands on children that produce guilt feelings when mistakes are made, or when they fall short of expectations.

Religious and ethical principles should be discussed with children by religious parents as they relate to the individuals and the family, as well as to society and the world at large, he said.

"Talking with children about religion has been made more difficult in the past 100 years by the changing religious attitudes and weakening beliefs of many people," Dr Spock added.

"But the concept of the universe as a purely physical system and of the human being as merely a contraption made up of cells and chemicals developed through the process of evolution leaves many of us who are agnostic, or are only vaguely religious, feeling unsatisfied," he wrote.

"We strongly sense a spiritual force within us and in those around us. We want to give that force a name and identity, and to define our personal relationship with it."

more serious beliefs about morals and religion," Dr Spock noted. These age groups have "little inclination to mull the meaning of religion or yearn for a personal relationship with God," he said.

Adolescents, however, look for intense and meaningful relationships. This includes a personal relationship with God, said the pediatrician, if they have been brought up religiously or were converted to religion.

While some may turn directly to God, or indirectly through clergy or other individuals, or join youth groups, some teens rebel and reject their parents' religion, or all religions, temporarily.

"There is the desire to have someone to depend on for understanding and love under all circumstances, to have a moral code for guidance and to have the promise of relief from guilt if one will renounce what parents, society or God considers wrong," Dr Spock maintains.

"We strongly sense a spiritual force within us and in those around us. We want to give that force a name and identity, and to define our personal relationship with it."

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In the wake of the floods, a doctor from the Church's Auxiliary for Social Action in India, inoculates flood victims to prevent the spread of disease. Photo ACC.

ILLAWARRA OUTREACH RALLY

We are used to in the Illawarra area to seeing people flock in thousands to sporting fixtures or the races, but for one night, Friday, October 6, it was the church's night.

It was a night of triumph, a night of unbelievable excitement, a night when the things of earth grew, as the old hymn says, "strangely dim, in the light of His glorious face..." It was in fact, the night of the Illawarra Reachout Rally in Wollongong Town Hall.

But the Town Hall was inadequate.

By seven o'clock, hundreds were being directed to the St Andrew's Presbyterian Church across the road, and when that filled to overflowing, to the Church Hall, and that too overflowed.

In the Town Hall people filled all the 1200 seats, then others sat on the balcony staircase or stood patiently against the walls... a massive 2000 crammed in every available space, with a 250 strong choir drawn from many churches on the stage together with the Reachout team.

The Rally began when the choir, before the arrival of the speakers, sang under the direction of former opera and stage star Robert Coleman, the joyous song "People need to know Jesus" and followed it with the meditative hymn "Praise God from Whom all Blessings Flow".

The Anglican Bishop of Wollongong, head of the Reachout movement in Illawarra, said was "a great and wonderful pleasure" to welcome thousands of people to this tremendous night.

He welcomed Robert Coleman, who had flown from Melbourne, pianist John In-

nes, Billy Graham Crusade pianist who had flown direct from Norway arriving only hours earlier to play for the Rally, Norman Pell, Director of the Reachout who flew in from Brisbane.

Dr Ford was greeted with a crescendo of handclapping and cheering from young members of the audience.

Wollongong solicitor Peter Kell, Secretary of the Illawarra Reachout, outlined ways people could help prepare for the coming Crusade next March and told of plans for many Reachout events.

Norman Pell said Reachout Illawarra was having an effect almost unprecedented in the history of the area's religious movements.

"Reachout is saying to congregations that we cannot stay with the old ways, we must find a church lifestyle to meet the needs of people in today's world," he said.

Bishop Short added his words of encouragement and said "there is a wall between us and people outside we must break down... they would know God..."

He said there was a new sense of love and oneness between the church people of the 107 churches on the South Coast and Tablelands who had joined in Reachout.

Though Leighton Ford, a surprisingly youthful figure, appears quiet and unassuming, he is a dynamic speaker.

He caught his audience in a web of inspired oratory... he made them laugh, he made them think, and in some

cases he made them cry. He described Reachout as "a hand reached up to the Lord, and a hand reached out to our brothers and sisters in the area. 'I hope you reach out to Him,'" he said.

CHECKMATED

Dr Ford said there were two words repeated over and over again in the Bible... they are "But God." He recalled the story of the famous painter who painted Faust and the Devil seated at a chessboard, playing for Faust's soul. In the painting the game was checkmated... Faust had lost. A man, a famous chess player stood for hours before the painting in a gallery and then cried out "It isn't true... the game isn't lost, the Knight and King have another move."

"How often we read or hear of lives being checkmated by situations, the game of life seems lost, and then the King moves in that 'But God' of the Bible," Dr Ford said.

"I suspect that life has been a series of checkmates for many of you here tonight," he said. "If you feel you have reached the end of your road, the end of your game of life, you are checkmated, you have lost, remember the 'But' of the Bible... God, the King, has another move to make for you. He can put you back on the path. He can forgive you. He can give you new life, new hope, a new purpose in your life," Dr Ford said.

When he first came into contact with Dr Schuller, Rooney says, "It was close to seven years ago and I was despondent and down and things weren't going so well for Rooney."

"I just finished 18

THE CHURCH THAT IS IN HER HOUSE

"Give our best wishes to the brothers ... and the church that meets in her house." (Colossians 4:15) ... so wrote St Paul to his friends. We too should salute Sylvia Mtulu and the Christian brothers and sisters who meet in the church which she has established in her house at the Crossroads squatter camp near Cape Town.

With her daughter and her family she has extended her house and has provided a place of worship for the Christian community amidst all the squalor. But we should not think of it as a place without life and kindly humanity, nor a place without God!

It is people like Sylvia, aided by her daughter Thoko, who make a place like Crossroads not only bearable, but, in its way, triumphant. The family provides a haven of peace,



Mrs Sylvia Mtulu and her daughter Thoko.

cleanliness and order, to which Christian brothers and sisters come regularly to give praise and thanks to God, and to break bread and so share the life of Christ.

The Minister of Nyanga, Moses Moletsane, comes out regularly, and with his lay ministers provides pastoral care to people of many Christian traditions. The Mtulu house is the centre and the mainspring of this ministry. The point is that God is there amongst the shacks and the muddy conditions, and He is there amongst the poverty and the uncertainty. In fact God is the only certain fact in this passing age.

So we salute Sylvia and Thoko Mtulu and all of her kind who make a place where Jesus may be found. If one of our brothers or sisters suffer, we all suffer.

SEEK



No 1282, home of the Mtulu family at Crossroads, which they have enlarged to accommodate a church to serve the community in the squatter camp near Cape Town.

LAMBETH CONFERENCE "PIETISTIC, DREAMLIKE"

Criticisms of the Lambeth Conference were made by the Archbishop of Cape Town (the Most Rev Bill Burnett) and the Bishop of Peterborough (the Right Rev Douglas Feaver).

Archbishop Burnett says he found the Conference "too pietistic" in its reaction to the addresses by Lady Jackson and Professor Charles Elliott on the poverty of the Third World and the use by the West of its material resources.

"Both these addresses left unanswered the question of how you change men's values so that the world's resources are both better conserved and better shared?"

"No answer was given directly to that question. Instead we endorsed a statement which in essence encourages societies and the Churches from which we come to 'do something about it'. That is pietism unless we know how to do it and have the will and resources to do it."

Bishop Feaver, discussing the "purgations" of Lambeth, describes the Con-

ference as "an experience which, by merciful providence of age, is not likely to be imposed upon many of us again."

FOR AND AGAINST

"Nothing much came out; but then nothing much was put in: and the prolonged and tenuous programme turned out, perhaps, not quite as the compilers had computed. Resolution followed like resolution, predictable, imprecise, and as incisive as a dream sword in the dream hand of a dreamer."

Bishop Feaver says that the Conference is best judged by its by-products — "general friendship and common understanding among men, normally and necessarily somewhat isolated, who under our Lord have the same commission in divers circumstances."

LUTHERAN-EPISCOPAL 'AGREE' — JUSTIFICATION

Participants in the US Lutheran-Episcopal theological dialogue have released a five-paragraph "agreed statement on justification".

The statement says that "at the time of the Reformation, Anglicans and Lutherans shared a common confession and understanding of God's justifying grace" and that "in preaching and teaching, in liturgy and sacraments, both communions confess the radical gift of God's grace and righteousness."

The participants note that "the understanding of the term 'salvation' has had different emphases" in two traditions.

"Among Lutherans," it continues, "salvation has commonly been synonymous with the forgiveness of sins; among Episcopalians, salvation has commonly included not only the forgiveness of sins but also the call to and promise of sanctification. As we continue to listen to each other, may God grant that justification by grace and new life in the Spirit abound."

Lutheran and Episcopal papers were presented on "Apostle in the New Testament" and "Apostolicity from the Reformation to the Present." Also considered

were papers on "Lutheran and Anglican Liturgies: Reciprocal Influences" and "Apostolicity in the Early Church." Participants are to continue their work on a possible common statement on apostolicity at two 1979 meetings, set for January and August.

The Rev Ralph Quere, assistant professor of history and theology at Wartburg Theological Seminary, an American Lutheran Church school in Dubuque, Iowa, concluded his review of Lutheran attitudes toward apostolic succession with the observation that "Lutherans have often feared, like Paul, 'another gospel', in the demand for apostolic succession understood as a necessity de jure divino (by divine law) for the esse (being or essence) of the church."

He also noted that many Lutherans of the present and past would accept, even welcome, an apostolic succession of bishops as an order "not divinely instituted, but divinely used and blessed," which if not part of the church's esse, is certainly related to its bene esse (well being).

EVANGELICALS ON MOVE IN EUROPE

The President and Secretary represented the newly-formed Pan-Hellenic Evangelical Alliance when it was welcomed into membership of the European Evangelical Alliance at its Council meetings held at the London Bible College, Northwood, recently. This brings to 13 the number of member countries of the Alliance, all of whom took part in the meetings, apart from East Germany.

As the reports from the members were reviewed it was clear that growth and progress are evident, in two areas particularly. In evangelism, national united action is taking place in France and in Germany; in the latter an unprecedented degree of co-operation between churches and movements has been achieved on the doctrinal basis of the Alliance and of the Lausanne Covenant as plans are made for Outreach in 1980.

The other area is that of information, publicity, and access to the media. Evangelical information services in Germany, France, Italy and Switzerland are now well established. The President, the Rev A. Morgan Derham, led a final session on the future of the EEA.

The suggested that the Alliances have a distinctive truth to emphasise in the current Christian scene in Europe — it is the need for revival, and the possibilities of such a movement of the Spirit.

UNI PRO-LIFE VOTE

Christians at Sydney University rallied to join other anti-abortionists in defeating radical pro-abortion proposals recently.

One of the biggest campus AUS (Australian Union of Students) meetings for years demonstrated convincingly that all students do not agree with radical feminist views. The meeting debated five motions, all of which were defeated.

This is remarkable, because it appears that Christians were not aware that votes were to be taken at such a meeting until three days beforehand, when they learned about the meeting from propaganda leaflets.

Such lack of notice meant that Christians had little opportunity to present arguments beforehand, while pro-abortion broadsheets proliferated. The days before the vote were used to rally Christians, many of whom had no idea of the motions to be put to the meeting.

The Anglican Chaplain, Rev Allan Blanch, contacted the Roman Catholic Chaplains and colleges to advise them of the proposals and to encourage involvement in the meeting.

The Catholic vote, the anti-feminist vote and anti-AUS votes were all significant on the day, but the evangelical vote was at least as significant and made a substantial difference to the results.

Four of the five motions were based on the idea that

formation, publicity, and access to the media. Evangelical information services in Germany, France, Italy and Switzerland are now well established.

The President, the Rev A. Morgan Derham, led a final session on the future of the EEA. He suggested that the Alliances have a distinctive truth to emphasise in the current Christian scene in Europe — it is the need for revival, and the possibilities of such a movement of the Spirit.

GOVERNMENT KILLING UNEMPLOYMENT SCHEME

On the eve of the graduation of its first Vocational Employment Training Scheme (VETS) class, following an intensive 32-week practical course, the Sydney City Mission has been stunned by the news that the Federal Government will not provide funds for the course to continue.

This is despite the fact that, when VETS was announced in January of this year, it gained wide media, employer and public approval. At that time the Minister for Employment and Industrial Relations, Mr Street, was reported in The Australian (11.1.1978) as saying that the Sydney City Mission VETS course was the most comprehensive scheme ever set up in Australia for the re-education of the unemployed.

Of the 43 students doing the course, 90 per cent have already obtained jobs. The VETS course assists young people, mainly from the Green Valley, Liverpool area, which former Labor Minister, Kim Beazley, described this week as having the highest youth unemployment rate in Australia.

"Unless the Federal Government reverses its decision on funding the VETS course it will literally die," said Mrs Merle Hurcomb, Associate Executive Director of the Sydney City Mission.

"Despite pleas to the Minister for Employment, the Prime Minister and other members of the Government, there has been no positive response to provide the funds to continue this most effective and successful course."

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Mrs M Hurcomb

said Mrs Hurcomb.

"Mr Street says that in the future the Government will fund only Government-run unemployment schemes."

PM contradicted

"This is completely contradictory to the Prime Minister's speech when he opened the Sydney City Mission's Swanton Lodge on May 12, this year."

At that time Mr Fraser said: "Voluntary agencies such as this (Sydney City Mission) are providing services in a way no government can hope to match."

"Clearly the care, the time, energy and experience the Sydney City Mission contributes to human need cannot be matched by government and bureaucracy."

Metropolitan Nikodim — controversial ecumenist

Metropolitan Nikodim, of Leningrad and Novgorod, a president of the World Council of Churches, died of a heart attack recently during an audience with the Pope. Metropolitan Nikodim had gone to Rome for the Funeral of Pope Paul and remained in the city for the inauguration of his successor, Pope John Paul I.

Nikodim was born Boris G. Rotov into a party-card carrying communist family 49 years ago in a village not far from the ancient Russian city of Ryazan.

A brilliant, though highly controversial figure in the contemporary Russian church hierarchy, he was a living testimony to the miraculous vitality of the Church.

He joined the Church in the 1940s. He simply dropped into an open church on his way back from school, was deeply impressed by what he saw, was secretly baptised and began to serve as an altar boy.

A brilliant school record led him to an unusually early high school graduation.

He joined the biological faculty of the Ryazan Pedagogical Institute. Simultaneously he secretly enrolled for the correspondence course of the Leningrad Theological Seminary and Academy, where he was recommended by the late

Archbishop Afanasi (Sakharov).

DOUBLE LIFE

His "double-life" was soon exposed in the Soviet press; he was expelled from the Pedagogical Institute in 1947; joined the Church openly and was tonsured monk in 1947 at the age of 18, receiving the monastic name of Nikodim.

METEORIC RISE

This was the beginning of his meteoric career in the Church: parish priest at the age of 21; dean of the Yaroslavl Cathedral at the age of 25, by which time he received his Master degree from the Theological Academy; head of the Russian Orthodox Mission in Jerusalem at the age of 28. In 1960, at the age of 31, Archimandrite Nikodim took over the all-important post of Chairman of the Department of Foreign Relations of the

Moscow Patriarchate from Metropolitan Nikolai of Krutitsy who ran foul of the authorities over Khrushchev's new assault on the Church.

During all this period (1959 to 1964) of violent persecution, Nikodim continued to assure Western opinion in all his public speeches and interviews that there was no persecution, that the Church was free.

CONVINCED BELIEVER

Some began to suspect that he was a plant of the regime. This view, however, was not shared by informed Orthodox believers in the Soviet Union. The general consensus of even the most anti-regime clergy is that he has always been a deeply convinced religious believer.

Nikodim's church career continued to unfold as before despite his failing health: he suffered from diabetes and a heart condition. In 1972 after two heart attacks he retired from the chairmanship of the Church's Foreign Relations Department but still remained its most influential active member to his death.

In 1961, at the age of 31, he was ordained bishop and two years later became Metropolitan of Leningrad, only second in seniority to the Metropolitan of Krutitsy. Having attained such high positions in the Church, he used them to expand and deepen the Church's ecumenical activities and contacts, particularly with the Roman Catholic Church.

INTERNAL CONFLICT

All these ecumenical activities have caused considerable controversy in the Orthodox world. The controversy has been so intense that highly placed conservative churchmen in the Soviet Union confidentially claimed that there was a complete break of communication between Patriarch Pimen and Nikodim and that there were two incompatible factions.

Evidence proves, however, that at least some of the bishops who could be called Nikodim's men, whom he protected from the authorities and who were concenated on his insistence, do not share his over-loyal and over-obedient attitude toward the regime.



Metropolitan Nikodim

MASSIVE NEED — ORDINANDS

The number of men ordained each year in the Church of England must increase by at least half as many again — so that the full-time ordained ministry may be maintained at its present size.

And the Archbishops of Canterbury and York want to see the number of new deacons rising steadily from the 301 ordained in 1977 to between 400 and 450 a year.

This was the message of a major statement on the ministry made by both Archbishops in the form of a pastoral letter which all incumbents of both provinces were asked to read in their churches recently.

The letter referred to signs of renewed life in many parishes and affirmed the Archbishops' belief that, if momentum was to be increased, the need for a dedicated, well-qualified and full-time ordained ministry would be even greater than in the past. "To train and provide for them will make great demands on our financial resources," the letter warned.

But, at a press conference

in London concerning the Archbishop's statement, Mr Derek Pattinson, Secretary-General of the General Synod, gave an assurance of the Synod's complete backing for what the Archbishop of Canterbury described as "a very expensive operation — the training and maintenance of the men coming forward".

"One thing people will give for is the support of the clergy, especially to have their own parish priest," said Mr Pattinson.

Dr Coggan told reporters that, after the decline in numbers which had followed the immediate post-war boom, there was now a steady increase in the men coming forward; and it looked as if this trend was going to continue.

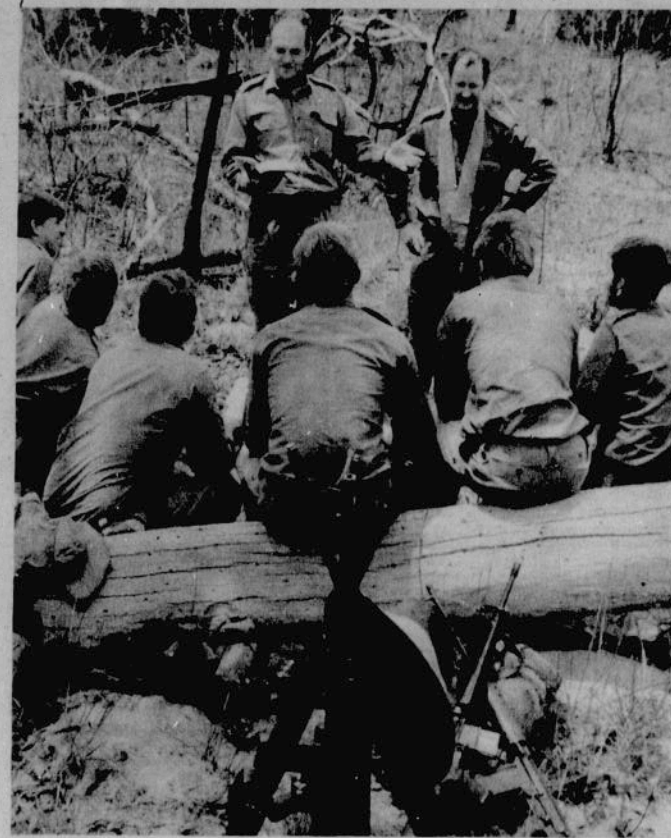
"The Archbishop of York and I believe very strongly that it is of first importance



Dr Coggan

to increase the numbers. We want to see it up to 450 new deacons every year. We think it should be higher — but we want it, at least, to come to that."

EXERCISE IN CONCERT



Time off from war for a church service in the bush for soldiers of 2nd/4th Battalion, The Royal Australian Regiment. The soldiers were attending one of 17 open air services held on Sunday by three Army chaplains, for troops taking part in Exercise In Concert. About 300 soldiers attended the services, which were held in unit locations in the High Range Training Area for single denominations and combined denominations. Two of the Regular Army chaplains conducting the services were Chaplain Eric Elliott, UCA, left, and Chaplain Peter Daugaard, CE.

MORE'S SKULL UNEARTHED

The skull of St Thomas More, beheaded in 1535 for refusing to recognise King Henry VIII as supreme head of the Church of England, has been found in "good condition" in a Canterbury church vault.

The decision to examine the vault of St Dunstan's Church was made in connection with celebration of the 500th anniversary of the birth of the great English humanist, who was canonised in 1935.

Following his execution for high treason, his daughter Margaret Roper, placed the severed head in a casket, after it had been displayed on a spike on London Bridge, and buried it in the Roper family vault at Canterbury.

LONG ARM OF THE LAW

A police lieutenant, who is also a deacon in the Episcopal Church of the United States, has been named by Bishop James Duncan of Southeast Florida to head the church's campaign against proposed casino gambling.

Rev Robert E. Brodie, curate at St Philip's Church in Coral Gables and a lieutenant with the South Miami Police Department, is a former detective who now serves as a police chaplain.

Gambling is the Mafia's largest source of income and may reach as high as \$50 billion a year, according to Mr Brodie, 31, who had been in police intelligence and investigative work for seven years.

He told worshippers at St Philip's that he knows from his police background and experience that legalised gambling will double the number of prostitutes in the area and will vastly increase the sale of narcotics.

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Applications are being sought from interested persons, with active Church affiliation, for the position of General Manager of the Association. Duties include general supervision over all aspects of the Association's work throughout the state, including District Councils, children's Homes and Aged Person's Settlements.

The position becomes available early in 1979 due to pending retirement of present General Manager. Applications closing 31st October, 1978 are to be forwarded and endorsed "Application for General Manager" United Protestant Association 1614 Pacific Highway, Wahroonga, NSW, 2076.

POSITION VACANT

Applications are called for the position of General Secretary, Temperance Alliance, NSW, with administrative experience, ability as a public speaker and capable of attending to the Media. Personality and Christian outlook on life will be taken into account. Salary by arrangement, plus travelling, superannuation, and other expenses.

Written applications to be sent to:

The Secretary, NSW Temperance Alliance
Suite 3, Commonwealth Bank Building
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Teachers speak out — outspoken criticism



Sir, Recently in ACR (18/9/78), an article appeared concerning two Social Studies courses currently being taught in some NSW schools. We would like to comment on this article, which relates to a movement that for some time now has sought to discredit certain aspects of the Social Studies curriculum of the NSW Department of Education, criticising materials such as the Western Desert Kit, MACOS units and SEMP courses. The Festival of Light has mounted a campaign against them through many different means.

Involvement by the community in education is highly desirable, and discussion and debate always welcome; but the difficulty is that those who do so, need to be well-informed. Who, of those condemning these units, knows what is in them? Material we have seen quoted has been terribly confused. Teachers' references to materials as if children were to be taught from them, verbatim, and the excellent children's materials almost ignored.

Background material for teachers must always be available in every subject taught, and has always covered a much wider range than the subject matter given to children. Teachers' texts are not handed out to children, who would find both the language and content, beyond them; but let us be fair.

Christian parents put into the hands of their children the text book they wish them to read freely and know well, the Bible. Yet this has some stories in it, in quite simple language, which many would be unhappy for children to read too early or out of context. It seems we could be condemning others for things they are not doing, when we may be culpable ourselves.

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Healing Service Problems

Sir, A word of encouragement to Lesley Hicks (ACR, Oct 2nd) for trying to give us a balanced view of healing. She recommends both Canon Glennon's position that the inadequacy of our faith is the main limiting factor to God's power to heal, and Dr Guinness's position that we have to accept the unpredictable workings of a sovereign God.

I fear she recommends the impossible. You can't rightly believe both.

She also recommends the Wednesday night Healing Service. She really gives me problems there! During the Dinner adjournment on the Wednesday evening of the recent Session of Synod, I went into the Cathedral to spend a little time at the Healing Service.

The preacher was explaining away Paul's "thorn in the flesh". He suggested Paul was wrong (2 Cor 12:8) in praying three times for healing... he should only have prayed once and, thereafter, given God thanks for receiving healing... his failure to do this indicated a lack of understanding of the way God works... delay in healing for Paul was probably aided by his sins, such as pride, lack of submission to God's will, etc... but he was finally healed as shown by Gal 4:13-14... follow the teachings of the Order of St Luke and avoid the errors of St Paul... put God first and healing will be given to you... the "all things" of Matt 6:33 includes healing.

Ten minutes of this was enough for me. I left, not wanting to return. The OSJ teaches the redemption of the body, a concept denied in God's Word (as Romans 8). If one believes that, on the cross, our Lord redeemed our bodies as well as our souls, it will follow that true faith will appropriate both. Failure to be physically whole will be for people who are not true believers. There is no room here for a sovereign God to not grant healing to a true believer.

The OSJ position not only requires the twisting of God's Word, it also overlooks one of the realities of life, namely that God does call upon some of His faithful people to suffer.

I have no doubt that the Healing Service functions well as a support group, teaches some truth, and that some people are benefited by their involvement. But surely these benefits could be given without mis-using God's Word?

Lesley also recommends Canon Glennon's new book. I wonder does it contain a section giving some of the immensely discouraging case histories of people who have been led into anguish, confusion, depression and even emotional and mental illness stemming from the teachings of the Cathedral "healing ministry"? If not, I could contribute three for the next edition.

Sorry, Lesley, but the Healing Service is sick.

(Rev) FRED HANSON,
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Seven Years Before Women Are Ordained

It is unlikely that The Anglican Church in Australia will ordain a woman priest before 1985 according to Bishop Cecil Warren, bishop of the Diocese of Canberra and Goulburn.

At General Synod last year the church voted that "alleged theological objections" were insufficient to bar ordination of women, he said, but if the canon is passed at General Synod in 1981 "it will be challenged".

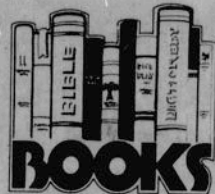
Bishop Warren said he thought synod's resolution was "negative" and that constitutional difficulties or matters relating to ministry such as the deployment of women priests had not been faced. The resolution was referred to various church commissions for further study, he added.



Bishop Cecil Warren

The 54-year-old bishop stopped in Toronto briefly on his return to Canberra following the Lambeth Conference where he was secretary of the group concerned with ministry of women and their ordination to the priesthood.

Canadian Churchman



Star Wars to Christian use

"The Force of Star Wars" by Frank Allnatt Spire Books, \$2.50

I have a ten-year-old son who has a fanatical enthusiasm for the film Star Wars and everything connected with it. So when I received this book for review he pounced on it and made a gallant attempt to read it right through, though I warned him it was not written for his age-group.

The book uses the story of Star Wars as a sort of allegory of the Christian message, and as such could be useful as an evangelistic tool to reach some who would not otherwise be motivated to read it.

The Force in the science fiction romance is equated with God, Luke Skywalker is the young (Christian) hero, his mentor Obi-wan Kenobi is the Christ-like figure who sacrifices his life but then lives on in spirit; then there are the evil figures such as Darth Vader (Judas/False Prophet) and the Grand Moff Tarkin (Antichrist), and so on.

The latter part of the book majors on prophecy and its fulfilment, with very definite interpretations of scripture similar to those in The Late Great Planet Earth.

Lesley Hicks

Old and good

"Commentary on Revelation" by H. B. Swete Kregel Publications 1977 (reprint of 3rd edition, 1911) \$US12.95 ccxviii + 338 pages hard cover

New Testament studies have never been the same since the famous 19th C. Cambridge scholars Westcott, Lightfoot, and Hort established the textual and exegetical methods which characterise their commentaries.

H. B. Swete stood firmly on the shoulders of these men, and his Revelation was originally published in the same series as their commentaries. It pre-dates the massive work by R. H. Charles by several years.

Swete's commentary is a classic in the tradition of the Cambridge three, giving the full Westcott and Hort Greek text with critical apparatus and philological notes. While it may be said to be more a book for the specialist, its value is not merely historical.

The careful reader, even if uninitiated into Greek, will find constant exegetical insights. Swete is renowned for his studies in the Septuagint OT, and this makes him even more qualified to comment on the New Testament book which makes most frequent reference to the OT.

There is a mine of information in the introductory sections despite their being somewhat dated.

But it is refreshing to be reminded that the modern craving for Revelation to provide answers for the prophetic dilettante and the eschatological nose-parker need not deprive us of a more level-headed approach to this first-century work of comfort and encouragement in the gospel.

Kregel are to be commended for reprinting this fine scholarly work.

Freem Goldworthy

FREE AD

The Australian Church Record has commenced a new service to readers. It is a form of free advertising. A person wishing to buy or sell anything can place a free advertisement of up to five lines.

If the advertisement is successful, the advertiser is asked to pay The Church Record 10 per cent of the value of the sale price, up to a maximum of \$10 per advertisement.

The service is known as FREE AD and runs on an honour system. The advertiser will be responsible for forwarding to The Church Record office what is owing.

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by Lesley Hicks

WHAT A WORLD!

by Lesley Hicks

"CHRISTIAN" DIVORCE

The divorce rate in Australia is dropping, according to the statistics. Surprising to the prophets of doom? Perhaps, but apparently there is a simple explanation, and it is not due to an improved ability of couples to form good and lasting relationships. The new Family Law Bill of 1975 heralded a boom in divorces (if anything so depressing can be called a "boom"). Many waited for that new law with its "no fault" basis and the opportunity it presented for a "unilateral declaration of independence" by only one of the parties to the marriage.

That backlog is now largely dealt with, and the bulge is leveling off. But included in the casualty lists are some Christian couples; most of us can probably think of some.

ADVANTAGES

Some years back, when teaching a senior high school scripture class, I listed some of the tremendous advantages a truly Christian marriage has over others:

- Christians seek God's will and plan for their lives. Whether they should marry and their choice of a marriage partner is part of that plan.

- The two of them regard their marriage as unquestionably for life. Love is a matter of will, not just falling in or out of "love".

- They have God's help to learn to live together through the ups and downs of married life. They are forgiven people, so they are able to forgive each other.

- They should be growing towards a Christlike character — cruelty, unfaithfulness etc, unthinkable.

- They recognise a God-given order in the marriage. Each gives in to the other because they love and want to please each other, but in a deadlock, the husband has the casting vote, and the wife obeys.

At that time I could honestly say to the students that of all the marriages of our fellow-Christian contemporaries, such as members of the same Fellowship who quite often married "fellow-Fellowshippers", I knew of none that had ended in divorce. I can no longer say that.

WHY DIVORCE?

So what went wrong? Obviously things had gone wrong long before, but a facade had been maintained. The new law of course greatly speeds up and simplifies the obtaining of a divorce, but the complications of custody of children and settlement of property are as great as ever, and the bewilderment of children and the hurt of failed relationships no less.

Pre-1975, if just one partner of a Christian marriage longed desperately for the marriage to hold together, it might have done so. Only by means of long desertion, adultery, cruelty etc, could it

be ended, and these (thank God) are not common in Christian circles!

But now it takes only the will, the determination on the part of one that the marriage must be ended, and twelve months later, ended it is. No doubt some Christians are divorcing each other by mutual consent also, but it only takes one to insist that the breakdown is irrevocable.

When teaching my high-schoolers, of course I tried to show what I meant by "truly Christian" marriages — ones in which both partners are at the outset, or later become, committed to Christ, "born-again" believers. Here we have the first problem. Only God knows fully and finally every one who belongs to Him, who is born into His family.

The parables of the Sower and the Wheat and the Tares (Matt 13) make clear that as a cruel act of judgement by a vindictive God, but as a law of human nature and development.

Not all who know Christ come to a rounded emotional, sexual and psychological wholeness in personality. Some remain

crippled for life. I am convinced that healing of these immaturities is offered by Christ, but unless it is sought and found, failure in marriage and as parents, may result.

DIRECTION OF THE WILL

Perhaps it is significant that in most of the broken marriages I know, the declaration of independence has come from the wife. She was the one who with desperate determination made the break, either taking the children with her or leaving both them and her husband.

Secondly, we all know ourselves well enough (or do we?) to be aware that we do not always desire or obey God's will. We can be selfish and disobedient at the outset of our marriage and in the midst of it, even if we have married a fellow-Christian.

One Counsellor says there is no such thing as a compatible couple. All sinners are by definition incompatible! Forgiven and forgiving ones fare better, I'm thankful to say!

Another factor: we are all the emotional as well as the physical children of our parents. The "sins of the fathers (and mothers) are visited on the children", not as a cruel act of judgement by a vindictive God, but as a law of human nature and development.

Not all who know Christ come to a rounded emotional, sexual and psychological wholeness in personality. Some remain

OLDEST STAINED GLASS WINDOW RESTORED

What is believed to be the oldest authenticated stained glass window in the world is now back on public display in Canterbury Cathedral for the first time in six years.

It shows "Adam delving" and dates from 1178. The window has now been restored but is so fragile that for the foreseeable future it will be kept on display in the Anglican cathedral's crypt exhibition, rather than restored to its former position in the West Window.

When the panel of Adam delving was removed in 1972 as part of the cathedral's restoration program, it was in a state of advanced decay, says Mr Frederick Cole, the Director of Stained Glass Restoration.

"In places the glass had become so discoloured right through and it was given only another 20 years of life," he said.

Moisture penetrating the glass surface through pinholes, together with deposits accumulating on the outside had, over 800 years, eaten into the glass in a chemical reaction. Other deposits on the outside had attacked the pigment and the painted line.

Now the external deposits have been removed through an air-brasive technique that bombards them away, while the internal deposits have been taken care of by a combination of ultra-sonic treatment and slow, careful fire-brushing by hand.

NEW BAN ON CHRISTIAN NEWSPAPER

A second edition of "Kairos", the monthly newspaper of the South African Council of Churches was banned by the Government Publications Control Board recently.

It included background articles on Christians in Namibia and an interview with Dan Tjongarero, vice-chairman of SWAPO and a prominent Lutheran layman.

It also contained an article by Dr Margaret Nash, of the SACC staff, on Crossroads, the squatter community near Cape Town which has been the centre of demonstrations and international concern.

The South African Government recently lifted a ban on "The Voice", a black, ecumenical Christian weekly which the SACC helped to start.

The August edition, which focused on Namibia (South West Africa), joins the May edition, which was banned in August as a "threat to State security".

The reasons for the latest banning will not be known until the SACC receives an answer from the Government as to why the issue was "undecipherable". This normally takes three weeks.

The August edition of "Kairos" appeared shortly after Fr Heinz Hunkle, a Roman Catholic, and Fr Ed Morrow, an Anglican, were expelled from Namibia.



The Bishop Speaks Out

Stock... taking

\$2100 PER DAY

A record \$14 million will be spent by the United Bible Societies in the next year to translate, print and distribute Scriptures in more than 100 countries.

The Bible Society in Australia will have to raise \$2100 every day to help meet this commitment.

"Supported" Bible Societies around the world had requested \$16,705,000 for translation, production and distribution programs — much more than "supporting" societies, such as Australia, were able to pledge. Proposals in Africa, Asia, Latin America and parts of Europe were reassessed as part of a detailed and difficult global review.

Eventually, projects worth \$2½ million were cut to get the UBS World Service Budget down to \$14,141,000 — still \$367,000 more than the supporting societies had promised.

Mr Payne, the General

Secretary, said, "Rather than cut further into the proposed programs, which would have severely restricted Bible work in countries such as Zaire, Uganda, Zambia, India and Brazil, where there are great opportunities and urgent demands, it was decided to ask supporting societies for additional pledges of money."

The Bible Society in Australia had promised, in faith, to lift its contribution from \$630,000 in the present financial year to \$735,000 for 1978-79. Because of the urgent need this was increased by a further \$30,000.

"It is a tremendous challenge," Mr Payne said, "but our work is done in faith and God has never failed to provide."



As well as the range of children's materials, Trowel includes materials for Youth and Adults. Published in independent units for Fellowship and Bible Study Groups, titles include:

- For Youth:
 - Praise the Lord! — Studies in the Psalms.
 - Being Confirmed — Supplement for Confirmation Training Classes.
 - Being a Christian — Ideal for use with the Billy Graham Crusade.
- For Adults:
 - Eight Studies in Genesis — over 1000 copies already sold.
 - God's Great Message for Man — a popular series on the unifying theme in the Bible.
 - Living Under Authority — Studies in Mark.
 - Thus Saith the Lord — Studies in Prophecy.

For further information: The Board of Education, Diocese of Sydney, St Andrew's House, SYDNEY SQUARE, 2000.

(Telephone: 20 642, Ext. 287).

MAINLY ABOUT PEOPLE

Barrows at Businessmen's Dinner

SYDNEY Rev D. P. Robinson will resign from Rector of Chester Hill, West Sefton on November 22 to take up an appointment as Chaplain with the RAN. Rev J. R. Greenwood is to resign from Rector at Randwick on December 31 to go to Queensland. Rev R. R. Gibson, Rector of Bexley resigned on October 19. Rev M. Myers will resign as Rector of Summer Hill on November 27 to take up an appointment as Rector of Robertson, on December 2. Rev R. E. Andrews of the CMS is to become the Rector of Regents Park from November 10. Rev R. C. Weir formerly of Bowral died on October 2. Rev J. R. Bunyan, Curate, St James, King Street is to become the Rector of Chester Hill with Sefton. The new address for Paddington Rectory is: St George's Rectory, The Fiveways, Glenmore Road, Paddington, 2021. The new address for John & Moya Woodhouse is: 2 Gatley Road, Cheadle, Cheshire, SK8 1PY, United Kingdom. Local address for further correspondence is: C/- Mrs M. Shaw, 5 Myrtle Place, St Ives, NSW, 2075.

Two Associates of Billy Graham will be the guest speakers at a pre Sydney Crusade Men's Dinner organised by the Business and Professional Men's Committee of the Sydney Billy Graham Crusade 1979. They are Cliff Barrows, Director of Music and Walter Smyth, Vice President, International Ministries, of the Billy Graham Evangelistic Association. The Dinner, open to all men, will be held at the Round House, University of New South Wales, on Thursday, November 23, at 6.30 pm. Ticket cost is \$6.00 per person. The evening will major on stimulating the interest of Christian men in the 1979 Crusade and will provide information relating to pre-Crusade activities for men with encouragement to personal involvement in Crusade outreach. The Committee believes the evening will motivate men to prayer and participation in the pre-Crusade activities and wide interest is already being shown by men from all denominations. Tickets are available from the Crusade Office or the Secretary, Business and Professional Men's Committee, PO Box A70, Sydney South, 2000. The Billy Graham Crusade is set down for April 29-May 20, 1979, and will be held at Randwick Racecourse.

NEW CARLINGFORD CHURCH DEDICATED



The Archbishop of Sydney, the Most Rev Sir Marcus Loane, dedicating the new Anglican church and parish centre at Carlingford on Sunday, October 1, 1978. Those present included the Federal MP for the district, Mr Philip Ruddock, the State MP, Mr James Cameron, many shire and municipal representatives and representatives from neighbourhood churches. The whole project, including the acquisition of land and the building of the rectory, had cost \$362,000.

MELBOURNE Rev M. Lee, has accepted appointment as Associate Minister at St James' Old Cathedral, West Melbourne.



Cliff Barrows THE AUSTRALIAN CHURCH RECORD, Editorial and business, Square Level, 51 Andrew's House, Sydney Square, Sydney, 2000. Phone: 233 4561. The National paper for Church of England people - Catholic, Apostolic, Protestant and Reformed is issued fortnightly on alternate Mondays. Subscription is \$8.50 per year, posted. Printed by Maxwell Printing Co Pty Ltd, 862 Elizabeth Street, Waterloo, for the Church Record Ltd, Sydney.

ARCHBISHOP RESIGNS

The Archbishop of Tanzania, the Most Rev John Sepaku resigned due to age from September 1, but that he would continue as Bishop of Dar-es-Salaam. Archbishop Sepaku presided at the opening service of the Lambeth Conference in Canterbury Cathedral. He was ordained in 1938 in the diocese of Zanzibar; he was elected Bishop of Dar-es-Salaam in 1965 and Archbishop of Tanzania in 1970.

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Islamic Press on Indo Church

The new Minister of Religion (in Indonesia) has recently bowed to strong Muslim pressure and promulgated two laws which would seem to be aimed at severely restricting Christian witness in Indonesia. The National Council of Churches and the Bishops of the Roman Catholic Church have jointly appealed directly to President Suharto to rescind these laws which are regarded as being in conflict with constitutional guarantees of religious liberty. As well as imposing new limitations on foreign missionary personnel the new laws go so far as to explicitly forbid any proselytisation of those who already have a religion. Likewise it is now illegal to distribute scripture portions or to leave them in public places or homes of 'people espousing another religion'. Indonesian Christian leaders are awaiting anxiously the President's response to their protest.

SCRIPTURE UNION MOVES

After 6 years as Chairman of the SU Council, Dr Keith Watson has retired. His term was 5 years, but he stayed on for a further year to see the new General Secretary, Mr Tom Treseder 'settled in'. Dr Watson has been part of SU for over 40 years - reading the Bible reading notes since childhood, attending camps and beach missions, and later, serving on committees and SU Council. It is with gratitude that SU farewell him as Chairman - and welcomes him in his role as member of the SU planning committee.



Mr Ridley Smith

Also retiring from the SU Council is Dr Bill Anderson, who has served on the NSW and Federal Councils for over 30 years. He is taking up a new and responsible role in the Asian arm of SU's missionary work, as Chairman of the ANZEA/SU (Australia, New Zealand, East Asia SU) Pacific Area Executive.



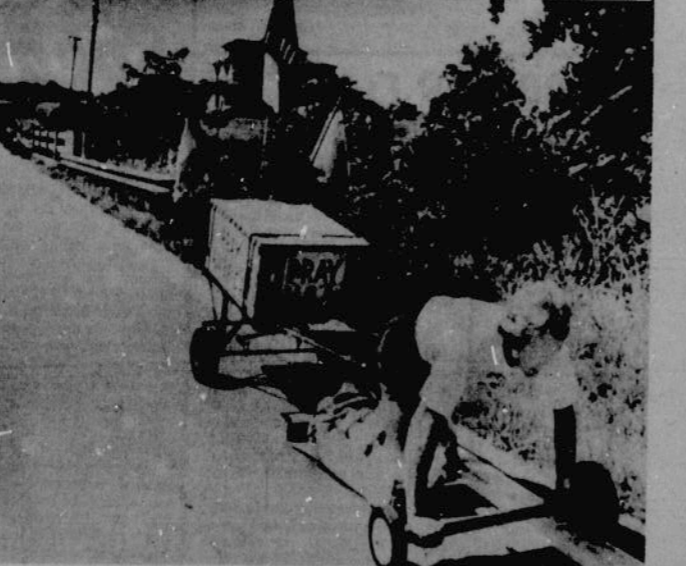
Dr Bill Anderson



Dr Keith Watson

Taking the chair of the Council is Mr Ridley Smith, who has been part of Scripture Union for many years. It was through the ministry of ISCF (Inter School Christian Fellowship - part of SU) that he became a Christian. He has been a member of Council and of the SU Development Committee for several years, where he has made a substantial contribution to the work already. He will be known as the architect of Sydney Square and the St Andrew's House. The moment I think I have understood someone, I stop helping him, because I am no longer in an attitude of seeking. - Paul Tournier

What Some People Do!



Rev Hans Mullikin, a Southern Baptist Minister, has crawled 1350 miles averaging five to six miles daily as a demonstration urging people along the way to 'return to their knees daily and worship.' He is shown near Buchanan, Va, enroute to Washington, DC.



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ANATHEMA ON HONOUR

THE PROBLEM THAT WON'T GO AWAY



A Laotian refugee in Thailand is part of a difficult problem the western world cannot ignore. See page 5 - 'Bonner's Tour'.

'The significance of the Archbishop of Canterbury's decision to attend the enthronement of the new Pope must be carefully weighed by members of the Church of England,' said David N. Samuel, Secretary, Protestant Reformation Society.

It will undoubtedly be regarded as a sign of the esteem and honour in which the Papacy is now supposed to be held by Protestants.

It will also be interpreted as a step towards the goal sketched out by the Agreed Statement on Authority in the Church, viz, that in any future union of Churches, the Papacy should be accorded a primacy of honour.

JURISDICTION NOT HONOUR

Yet it must not be forgotten that the claim of the Papacy is not merely to a primacy of honour but of jurisdiction over all Christians.

The decree of Vatican I declared that the primacy of the Roman Pontiff is not a 'primacy of honour only' (let him who says so be anathema), but of 'true and proper jurisdiction.'

The claim to jurisdiction is distinctly a Papal claim, and the cosmetic reforms of Vatican II did nothing to alter it.

The decree on the Dogmatic Constitution of the Church, which takes over where Vatican I left off, affirms: '... all this teaching (of Vatican I) about the institution, the perpetuity, the force and reason for the

sacred primacy of the Roman Pontiff, this sacred Synod again proposes to be firmly believed by all the faithful.'

The rock of the Papal claim to jurisdiction and sovereignty, which split the ark of the visible Church into East and West, Roman and Protestant, is now covered by a rising tide of euphoria generated by ecumenism and the mass media - but it is still there, and is none the less real because some do not see it and others choose to ignore it.

The present, therefore, is not the time for the leadership of the Church of England to ignore these unpleasant facts, but rather to face them.

Nor is it the time for the Church of England to be departing from precedent when there is no indication of the Church of Rome doing the same.

CHANGE THE PAPAL CLAIM

It is surely the duty of those who are entrusted with the safety and integrity of the Church of England to insist that there can be no acknowledgement of the Papacy's claim to a primacy of honour until there is a change in the Papal claim to a primacy of jurisdiction.

WCC SACKS FOUR SENIOR OFFICIALS

Disagreement among senior officials of the World Council of Churches over their policy towards Southern African liberation movements is probably the reason for the sacking of four senior members of the organisation's staff in Geneva.

The four, who include a black South African woman, have been told that a meeting of the World Council's Executive in Helsinki last month decided that their three-year contracts should not be renewed.

OTHERS DISMISSED

The other three officials who have been dismissed are Dr Lukas Vischer, a well-known theologian, Mr Jurgen Hilke, the organisation's Director of Communications, and Mr C. I. Itty, an Indian.

SPECULATION OVER WCC GRANT

The reason for the sackings has not been officially disclosed, but there has been widespread speculation that they are linked with the controversy surrounding an \$85,000 grant to the Rhodesian Patriotic Front two months ago.

Ms Brigalia Bam, South African head of the Council's section dealing with Women in Church and Society, is said to have believed that the organisation was becoming too closely tied to Southern African liberation movements and was ignoring moderates and churches.

Ms Bam worked with the Student Christian Association of South Africa and the Natal YWCA before joining the WCC in 1967.

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EDITORIAL

Most members of the Sydney Diocesan Synod will be bewildered, to say the least, at the proposal to instal a searchlight in Sydney Square at a cost of \$25,000. This announcement came less than one month after the session of the 1978 Diocesan Synod. At Synod the need for stringent economies was emphasised, and assurances were given that the central diocesan administration was setting a lead in paring costs wherever possible.

The question that comes to the minds of observers is: how can the diocesan authorities adopt a facing-both-ways posture? Members of Synod are given to understand that maximum economies have been undertaken. The Sydney City Council, on the other hand, receives a proposal that the Diocese instal a searchlight in Sydney Square.

Many people will see such a light as a form of environmental pollution, a sad reminder of wartime, a nuisance, a complete waste of money, or all four. It is difficult to see any way at all in which such an addition will enhance Sydney Square.

It has been said that a searchlight would draw attention to the Sydney Square Arcade shopping centre. Indeed it would. But all early reactions to the proposals, in spoken comments and in the press, have been uniformly unfavourable, and the light could well be counter-productive as a commercial promotion gimmick.

But the strongest objection to the scheme is one of financial priorities. Because of its present financial position the Sydney Synod reduced its general grant to the Board of Education from \$106,500 in 1978 to \$37,650 in 1979. The Synod's regret at such a large reduction was seen when it voted more money to the Board than had been recommended by the Priorities Committee.

Yet now we discover that before his death in August, Alderman Leo Port, then Lord Mayor of Sydney, received a letter asking for a response from the Sydney City Council to the searchlight proposal, but not asking for financial assistance.

SPOTLIGHT ON - PRIORITIES

Now that the Council has volunteered to meet half the expenses of the light it is suggested that more bodies other than the Church of England may be willing to support the scheme financially out of civic interests. But why should they? The light is promoted as a source of commercial benefit to the Diocese as it draws people to the Arcade below the Square. If it is to benefit in this way, it should pay.

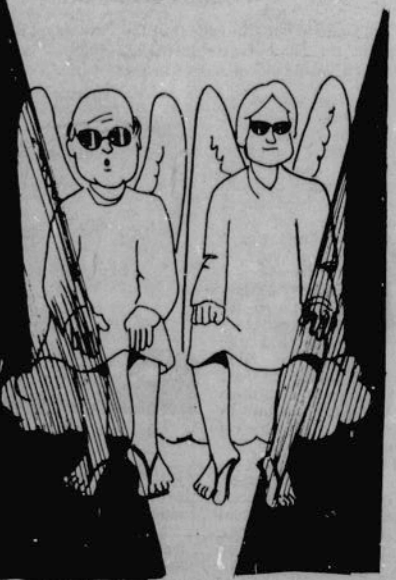
It would be interesting to know from what source the money would come. It may be argued that with a huge diocesan budget an amount of \$12,500, or even \$25,000, is 'chicken feed', and easily found. But how so? Such an amount could not be found for inclusion in the 1979 budget, to be distributed among diocesan organisations.

Are we making too much of this issue? Surely not. At present missionary organisations are struggling against inflation. Diocesan financial resources are at a very low ebb. The Billy Graham organisation is calling for increased sacrificial giving by church people so that the 1979 Crusade will be paid for without any diminution in support for any other Christian work.

More important still, many parishes in Sydney Diocese are finding it extremely difficult to meet expenses, and are battling to pay diocesan assessments in the current tight economic situation.

What sort of priorities are revealed when the Diocese promotes the installation of a most expensive and totally unnecessary electric light? What sort of an example does this action set?

We know how much adverse, even cynical, comment, has been made about the Federal Government's calls for cut-backs and stringent economies, which have come at the same time as it indulges in the extravagance of a new fleet of multi-million-dollar VIP jet planes. How can church people be blamed for their growing disenchantment with some elements of diocesan policies, a disenchantment which was evident at the recent session of Synod?



Perhaps we should remind them of their job 'let YOUR light so shine before MEN'.

The Sydney diocesan authorities should recognise that a credibility gap already exists in the minds of people in the parishes over St Andrew's House, and if the searchlight proposal, or other schemes like it, go ahead, the gap will be appreciably widened.

