

MAINLY ABOUT PEOPLE

BATTLE OVER ABORTION LOOMING IN US

MELBOURNE Rev K. Ansell from Chaplain of the Avalon Community to Rector of Holy Trinity, Coburg. Rev R. Braddon, became Minister-in-Charge of St Mark's, Leopold, on February 5, 1978. Rev G. Brown has been appointed Archdeacon of Box Hill. Ven R. Deasey resigns as Archdeacon of Essendon from March 15, to continue as Archdeacon without territorial responsibility. Rev N. Delbridge resigned as Director of Christian Education to become Archdeacon of Essendon and Archbishop's Pastoral Consultant. Rev K. Parker is to be Rector of St Paul's Gisborne from April 28. Rev J. Richards from St John's Highton to Rector, St Clement's, Elsternwick, as from May 25. Rev D. Van Dissel from All Saints', Geelong to become Rector, Keith, Diocese of the Murray, South Australia. The first attempt was to

The battle over abortion has been joined throughout USA by two major groups who describe their views as "right to life" and "freedom of choice". The issue over abortion has been pushed through a constitutional amendment prohibiting abortions, thus overthrowing the Supreme Court decision. Failing in that attempt in Congress, the "right to life" advocates are feverishly working on both the State and Federal levels to defeat programmes of governmental aid to pay for abortions. One thing is certain — the abortion issue is not the point of settlement either in government or in religious circles. It appears that both religious bodies and government entities are in for a long and bitter struggle over the question of prohibiting abortions or allowing individuals freedom to choose a way of life based on their own religious persuasion and their concern for good health and constructive social conditions, the report stated.

The Day The Sea Belched Fire

On Saturday, November 19, 1977, the coastal districts of Andhra Pradesh in India were struck by a tidal wave and cyclone the likes of which had not been seen since 1864.

No one knows how many died. There is an estimated figure of 50,000 or more. Survivors recall a blinding flash of lightning over the sea, followed closely by a powerful 200kph gale whipping up tidal waves which flattened everything in their path. Floods and a heavy deluge of rain completed destruction in the five districts of Guntur, Krishna, Prakasam, Godavari and Visakhapatnam. The coastal belt inundated by the cyclone was lowlying; 90 villages below sea level were wiped out. One village headman committed suicide on hearing there were no survivors in his village. November 19, 1977, is remembered by many as the day the sea belched fire. One survivor described the scene, "Within minutes the whole sea was afire and flames leapt out as waves engulfed everything in their path. An interesting phenomena for meteorological experts to ponder... a frightening prospect for the tens of thousands of survivors who are frequently exposed to the unpredictable nature and consequent disaster of tropical cyclones." Relief problems associated with this one cyclone alone are enormous. Survivors lived without food for the first seven days. The water they drank was fouled with rotting bodies and carcasses of animals causing outbreaks of cholera and typhoid. Ten days after the cyclone, decomposed bodies were still being cleared. These were immediate



Dr Oswald Hoffmann

BIBLE SOCIETY HEAD HERE

President of the United Bible Societies, the Reverend Dr Oswald Hoffmann, is visiting Australia in March.

Dr Hoffmann has been speaker on the Lutheran Hour radio programme since 1955 and has served the church for nearly 40 years as parish pastor, college professor, film production adviser, public relations executive and radio speaker. Time magazine has described Dr Hoffmann's talk on the Lutheran Hour as the most widely heard sermon on radio. The programme is broadcast on about 1100 stations in the United States and Canada, and by another 120 stations in 35 countries. His talks are also adapted and translated into six other languages. Dr Hoffmann is coming to Australia for the Lutheran Church and will speak at combined Bible Society and Lutheran rallies at Sydney, Melbourne, Canberra, Adelaide, Brisbane as well as at several smaller centres. His itinerary is: Sydney, March 6-7; Canberra, March 8; Melbourne, March 9-10; Hamilton/Horsham, March 11-12; Adelaide, March 13-15; Perth, March 16-17; Adelaide/Barossa Valley, March 18-20; Brisbane/Toowoomba/Maryborough, March 20-23. Dr Hoffmann is the first American to be President of the United Bible Societies. He was elected in 1977, succeeding the Most Reverend Donald Coggan, Archbishop of Canterbury. The United Bible Societies is the biggest Christian missionary organisation in the world and serves all the churches through its translation, production and distribution programmes in 160 countries.

NATIONAL CHRISTIAN BROADCASTERS

Twenty representatives, from six States of Australia, met at the studios of the Christian Broadcasting Association over the weekend February 18-19 and formed the National Christian Broadcasters.

The only clergyman present, Rev Vernon Turner, founder of CBA, commented that, "This could be a second chance for religious broadcasts in this country." At a time when many religious broadcasts are being dropped or extremely shortened, this uniting effort could bring far-reaching results. Throughout the weekend, speakers from CBA Sydney, Family Radio Inc, Brisbane, Christ Centred Radio Inc, Adelaide, Hope Foundation Ltd, Hobart, Mission Enterprises Ltd, Melbourne, and a speaker from Canberra, told of their work and shared problems encountered. A guest speaker was Mr John Finlayson, Federal Secretary of the Federation of Australian Radio Broadcasters, who spoke on "The Practicalities of Running a Radio Station". Mr Ben Whitnall, Station Manager of CBA and a former commercial radio station manager, was elected President. Former Queensland university lecturer, Mr Merv Dunkin was elected Secretary of this newly formed association.



Mr Ben Whitnall, National Christian Broadcasters, President FM Station, Manager CBA.

FREE AD

The Australian Church Record is commencing 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 three 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 \$10.00 per advertisement. The service will be known as FREE AD and will run on an honour system. The advertiser will be responsible for forwarding to The Church Record office what is owing.



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ANOTHER BLOW AT FAMILY

With the steady flow of migrants to this country, comes the necessity for our understanding, our awareness of their needs and our co-operation in helping them to feel settled and secure in their new land. So much is strange, different and even frightening for them.

Details of these needs and fears are well known to those involved in Migrant Education, and along with the customs, culture and general background of the different ethnic groups, these needs are made known very clearly to all who are given training in the teaching of English as a second language. Such was my privileged experience.

So I became aware of an article by Dorothy Buckland: "The Greek Family in Australia and the Process of Migration". (The author was a post-graduate scholar at the School of Sociology, University of NSW. This article was presented as a paper at the 44th Congress of the Australian and New Zealand Association for the Advancement of Science held in August 1972.)

To quote from the article: "Greeks do admit that they are better off materially here. But a great number add that they are worse off in all other ways. They feel rejected by Australians, miss the close-knit networks they had in Greece, and worst of all, feel that their family life is in danger of disintegration. This is the greatest tragedy that could befall any Greek parent."

"Family ties are strong among Greek people. Devotion to the family lies at the core of their culture." Another interesting quote is titled "Notes for Teachers of Greek Migrant Children," says "Great stress is laid on the girl's chastity and she will not be acceptable as a bride if there is any suggestion of sexual experience during adolescence." From the above quote it can be seen that those involved in Migrant Education are indeed very aware of these attitudes among Greek people. Similar attitudes also belong to other ethnic groups.

The problem for many of us is that we cannot verify them. More than in any other issue we feel helpless and that the expert, the scientist, is the only one that can judge. However we ought not to leave it to the scientist, we may be dependent on him for information but we can check the judgements made in many cases. The problem is compounded because the issue has become a political football. On both sides of the question vested interests are anxious to distort the truth and deliberately confuse us. The vast power of atomic energy, our general ignorance of the subject, and the accumulated heritage of science fiction stories like "On the Beach", make the average person very afraid indeed. This fear is exploited by political radicals. On the other hand the obvious monetary gain and the possible gain in political power to Australia makes both



A Greek family Wedding

New Biblical Blockbuster is Coming — No Superstar!

THEOLOGIAN/FILM CENSOR REV DR B. WARD POWERS WRITES OF FORTH-COMING FILM

A couple of weeks ago I sat in judgment on Jesus of Nazareth. I and my colleagues of the Commonwealth Film Censorship Board screened this film to decide its classification and whether or not any cuts would be needed for general release.

I would like to share with you my reactions to it — as a film censor on the one hand, and on the other as an Anglican minister, a New Testament theologian and a Bible-believing Christian. The first feature of the film that strikes you is its sheer overwhelming size and scope. In its complete form it is six hours in length — the version that is being released in Australia has been reduced to four hours and forty minutes. This is still one of the longest films ever to go on release in Australia. Is the film any good? Will people be willing to sit through a film this long? Will Christians? Will the general public? The second thing that you notice is the star-studded cast. The executive producer of the film is Sir Lew Grade who has been responsible for more than a dozen large-scale productions in the last few years (and who was encouraged by the Pope to make Jesus of Nazareth). The director is Franco Zeffirelli, an Italian with a world-wide reputation for his films. All the key roles in the film are played by well-known British, American and Italian actors — except the role of Jesus himself, which is played by a less well-known British actor, Robert Powell.

UNIQUE EXHIBITION

A unique archaeological and historic display covering the Biblical period from before the time of Abraham to the revolts of the Jews against the Romans will be the highlight of the Great Synagogue's 100th Anniversary Commemorations. Titled "Israel — the Living Bible", the presentation will be open to the public in the Great Synagogue Complex, 166 Castlereagh Street, Sydney, from April 24 until May 12, 1978.

The presentation is being prepared in conjunction with the Australian Institute of Archaeology and will include facsimiles of the Dead Sea Scrolls, with background material, on loan from Claremont College in America and seen for the first time in New South Wales.

Most of the items in the "Living Bible" presentation, however, will come from the Australian Institute of Archaeology's Melbourne collection, together with supplementary material from overseas, and private collections including Sir Asher Joel's.

Brief explanatory lectures, illustrated with slides and/or film, will be given at regular intervals. These lectures will cover, in addition to the archaeological display, the architecture, traditions and religious and cultural background of the Great Synagogue — the oldest in Sydney.

"Israel — the Living Bible" will be open from 9 am to 4.15 pm Mondays to Fridays, and during this period group bookings from institutions and schools will be made. Other sessions, open to the public, are Mondays and Wednesdays, 7 pm to 9 pm, as well as Sundays and Anzac Day, 12 noon to 5 pm.

MISSIONS CONFERENCE WITH A DIFFERENCE

A Missions Conference, with a difference, is planned for Sydney over the Easter weekend. No particular society will be promoted from the platform; no slides shown; "no holds barred", according to the organisers.

The Sudan Interior Mission is organising the Missions Conference to stimulate thought about missions in the contemporary world, with emphasis on Africa. Several societies working in Africa will be participating.

The Missions Conference will be held at St Paul's Church of England, 1 French's Forest Road, Seaford. A panel of Third World Christians will discuss the role of the Western missionary, Aubrey Whitehouse from Melbourne will speak on "Christianity Confronts Islam". Dr Ian Hay, General Director of the SIM, will give an overview of the work of missions in Africa.

Other speakers will include Mrs Mary Fewchuck, Rev David Hewitson, Rev Howard Green, Rev David Cohen and Dr G. D. James. Meals will be provided for

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URANIUM

EDITORIAL

If there is one social issue that seems to have Christians confused it is the question of Uranium. Part of the confusion is that a lot of so called facts don't seem to be facts any longer; each side makes statements that contradict each other and yet one would think that they could be easily verified. The problem for many of us is that we cannot verify them. More than in any other issue we feel helpless and that the expert, the scientist, is the only one that can judge. However we ought not to leave it to the scientist, we may be dependent on him for information but we can check the judgements made in many cases. The problem is compounded because the issue has become a political football. On both sides of the question vested interests are anxious to distort the truth and deliberately confuse us. The vast power of atomic energy, our general ignorance of the subject, and the accumulated heritage of science fiction stories like "On the Beach", make the average person very afraid indeed. This fear is exploited by political radicals. On the other hand the obvious monetary gain and the possible gain in political power to Australia makes both

not when it implies that destruction of fauna and flora per se is wrong. There may be times when fauna and flora are destroyed in man's use of natural resources but if it is inevitable and if it is needed then man may do it. A lot of panic and exaggeration is evident in arguments against the mining of Uranium. The potential destructive power is not weighed against its probability of happening. Emotive arguments are produced that give possible death figures and yet not nearly as much money and energy is spent against other more definite killers. The daily addition of deaths, insanity, and social disintegration caused by alcohol, to take one example, has already accumulated a total that makes the horrors of Hiroshima pale into insignificance. Surely means can be devised to make the mining and use of Uranium quite safe. Surely alcohol is a more obvious killer. However we must be realists. The safeguards for Uranium are expensive, their implementation and continued use will require conscientiousness and diligence. There will always be those who do not want to spend that money or go to that trouble, so a critical eye will always have to be kept on them.



# NOTES & COMMENTS

## S.P. Betting

Recent statements by the New South Wales Premier, Mr Wran, on the possibility of the legalisation of Starting Price betting discloses the same irresponsible attitude towards gambling in general and illegal gambling in particular, as his earlier statements on casinos.

Mr Wran stated that since gambling is a well entrenched part of the Australian way of life and since SP betting in particular is a form of gambling widely used and difficult to police, it would be desirable that it should be legalised. Additionally he indicated that the revenue flowing to the Government from this form of legalised gambling would be beneficial.

No doubt Mr Wran's statements were of the nature of a kite-flying exercise to test public reaction. It is significant that no responsible person or body responded positively to his suggestion and that others criticised it as being against the public interest.

The similarity to the illegal casino fiasco is striking. Before his election he assured the public that there were sufficient outlets for gambling activities, he did not propose to extend them. Within a month he had apparently changed his mind on casinos. Now it is SP betting.

It is clear that Mr Wran approaches the whole question of gambling from a premise that completely ignores the intrinsic harm that it causes.

The five thousand million dollars gambling industry of NSW represents an enormous economic drain on the resources of that State; it represents the cynical exploitation of human weakness by private and public interests; it represents callous aggravation of social disruption and hardship for countless thousands of families unfortunate enough to be victims of the insatiable gambling fever of the bread winner.

The premise that the Government should begin with is that in this industry we have a monstrous exploitation machine that should be controlled, contained and even discouraged in the best interests of the people.

The Government is being very naive or insincere to suggest that once having legalised SP bookmaking the criminal element is going to meekly surrender their profits to the Government. If they can get away with it now, why not then?

To Christians these activities are remote. They take place in a world far separated from their own. This isolation is no reason to be unconcerned or uninvolved. All citizens have an interest in the general good, all Christians have an obligation to speak out against crime and exploitation and in support of the families forced to poverty and deprivation by the greed of gambling encouraged by our culture.

## MAN THE MEASURE OF ALL THINGS?

MACOS refers to the programme "Man: A Course of Study". It is a Social Studies course designed for 5th grade children in the United States of America. According to the MACOS book, "Evaluation Strategies", "Man: A Course of Study" was developed within a humanistic philosophy (page 5). Also, the course emphasises the "behavioural sciences" view of man. The materials certainly make good this boast.

(i) The supernatural is often explained in terms of the natural. For example, on page 4 of *The Netsilik Eskimos at the Inland Camp*, we read, "The ancestral spirits which help the Eskimo are only partly imagined... the wisdom and knowledge of the ancestors give aid to every man".

The following quote makes clear that myths (the supernatural) are not literally true, "... in some cases children never come to understand that myths are not literal interpretations of reality" (from *Curiosity, Competence, Community*, page 42).

MACOS explains religious belief as a way man "feels" he can cope with his environment. For example on page 42 of *The Netsilik Eskimos On The Sea Ice*, they say "Belief in spirits and the effectiveness of a ritual is an example of how a system of explanation and spiritual practices allow man... here a Netsilik... to feel that he has some control of his world".

(ii) Relative morals are the only moral stance given validity by the MACOS materials. For example on page 6 of *Talks to Teachers*, we read, "We hope that through the course children will come to understand that what we regard as acceptable behaviour is a product of our culture".

And the sharing of wives by "song partners" (men who work in close cooperation) appears to be



# ON & OFF THE RECORD

By David Hewetson

## MISSIONARY MYTHOLOGY

A remarkable American missionary called Joseph Cannon has a superb answer to those who ask, "Why don't you use the Pauline methods?" He replies: "Because I married Rosa Belle and not Pauline (my wife's sister) and I'm not a Methodist." Cannon laments the fact that many people having read Roland Allen's classic books on Paul's missionary strategy seem to want to use it to correct erring missionaries.

One really galling fact is that many seem to think that missions are just as they were when Allen criticised them (as if they could even exist like that in many third world countries today).

### THE WEST TO THE REST

The missionary educator is up against it. A certain stereotype is so deeply etched in the minds of both supporters and critics of missionary work that people just do not seem to hear when they are given a more accurate picture of things. I suppose the enormous success of missions in what has been styled the 'period of truce' — from about 1850 to 1950 — has left an almost indelible image. The major factor of those halcyon days was, of course, white supremacy, as the 'Christian' West shared what it had with the non-Christian 'Rest'.

It is astonishing how many remarks about missionaries, and not a few books as well, still seem unaware of the great indigenous churches with minds and plans of their own, the members of which hardly, if ever, even see a white missionary.

I would be the last to say, however, that 'the day of the missionary is over'. (That phrase grates on me almost as much as the 'Pauline methods' one.) But we do need a drastic revolution in missionary communications if we are going to hear it like it is, not like it was, or even like we would like it to be.

The missionary societies have got to have more courage, I feel, in taking the wraps off the real situation including the hostilities which are the natural aftermath of one of the greatest political revolutions of all time. I think we should be adult enough to hear about it (if we are adult enough to bear with and contain the hostilities of teen-age children, for example, without ceasing to love and accept them until their own self-image improves).

### PRINCIPLE OR PERIPHERAL

The best missionary educators are still those who do the regular preaching in local churches. Believe it or not their

priorities are noted, for good or ill, by those who sit under their ministry. They must — and here I speak to myself as much as to anyone else — they must show how utterly important it is to have missions as what Michael Griffiths calls a "Principle Passion" (and not a "Peripheral Programme for the Super Saintry"). Here Missionary Societies should get their heads together to help the local pastors do this vital piece of education.

Incidentally I still think the off-beat and 'unmanageable' character of missionary Societies is one of their great strengths. They are voluntary, not compulsory. They are not departments of the 'whole church' (whatever that may mean). They are a focal point for those who are troubled by the fact of untold millions yet untold, and who cannot rest in complacent parochialism.

This 'eccentric' quality aligns them with their eccentric archetype, Paul of Tarsus; but their confidence, like his, is that their eccentricity actually puts them at the centre of God's will and concern. Unless your Bible is such a revised version that it does not read the same as mine I am sure you will agree that God's heart, at least, beats for the whole world. He could not pay a higher price for it than he has already paid.

### PERSONAL AND PASTORAL

It is not for me to offer any more advice to the Societies. They are in their various ways working out how to be partners in mission with the third world churches.

As far as our own churches are concerned, however, there is a big work of communications to be done. If there is any one word that goes to the heart of this matter I suppose it would be to 'personalise' the whole issue more.

By this I mean more personal communications with individual missionaries and with their indigenous colleagues. Have you noticed, incidentally, that when the missionary works himself/herself out of a job and thus 'succeeds', that the work being done drops into oblivion? No one seems to think that the national pastor, nurse, etc. needs to be prayed for the way their good friends Fred and Freda were.

Mike Griffiths would go a long way further than this. He sees Ministers and congregations having the primary role in selecting and sending new missionaries rather than waiting for volunteers to come forward. They would also, he says (in his book 'Get the Church Involved in Missions') have a crucial responsibility for retraining and encouraging missionaries on leave.

Likewise, ministers and elders must ensure that missionary concern is a 'principle passion' for their congregations. And Ministers, if they are really going to spread the missionary infection must seriously think about missionary service themselves. Ouch!

## The Scriptures speak today...

by Canon John Chapman

### ONE GOD — ONE WAY

"For there is one God, and there is one mediator between God and men, the man Christ Jesus." 1 Timothy 2:5-6

#### ONE GOD

The reason why Israel is commanded to love God with all their hearts, minds, soul and strength (Deut 6:5) is because the Lord our God is one Lord (Deut 6:4). Unlike the heathen who had many gods, and presumably their love and allegiance could be shared among them, Israel had ONE God and love and allegiance to Him was to be absolute.

The fact remains today that there is "One God, and one mediator between God and men, the man Christ Jesus". Becoming a Christian is not some optional extra which would enhance life. God is there — He is real — and worshipping and loving Him is essential.

There are not many gods, there is only One. And since there is only One God He must therefore be the God for all men. This is why Paul is able to say in Acts 17:30 "God commands all men everywhere to repent".

#### ONE WAY

There is only one God and there is only one way for man to come to that God and that is through the mediator, Christ Jesus. He said, "I am the way, the truth and the life — no man comes to the Father but by me" (John 14:6).

We need to remind ourselves that all men are in need of the Gospel — that all men are under the judgement of God and that God commands all men everywhere to repent.

well raise unhealthy curiosity in the occult world.

Of course the effect of any school's material depends largely upon the way it is used by the teacher. Mature teachers would naturally modify the course to suit their children's needs. However, we might well ask why the NSW State Schools are using this long term

material that has such basic educational and value-forming flaws.

Ed Note: This summary has been extracted from the Board of Education Materials Committee's preliminary report on MACOS. The Board will be publishing a report on the MACOS materials in the near future.

# REPORT OF ROYAL COMMISSION ON HUMAN RELATIONSHIPS — HEALTH

For the Western world, good health has come to be regarded almost as a right. However, as Professor Hetzel stated at the Royal Commission on Human Relationships, "The fact of the matter is that Australians can no longer take their health for granted, in spite of the many natural advantages they enjoy."

"Australians do have some urgent health problems, which require better understanding, so that effective action can be taken. The maintenance of the health of a community is dependent upon a level of awareness and a decision to take some measure of individual and group responsibility for the quality of human life."

"There is a tendency for many of us to think that by paying our taxes, we are absolved from all other responsibilities as citizens. Such attitudes are not consistent with a high quality of life and health."

Right up to the present time, modern scientific medicine has been very largely orientated towards curing disease. One of the reasons for the rapidly escalating cost of health care in Western countries is that we have been conditioned to think of health largely in terms of the treatment of disease when it occurs.

There is no limit to the amount of money which can be spent in this way. Technology will continue to produce more and more sophisticated methods of diagnosis and treatment of almost limitless numbers of diseases and disorders that afflict our lives and comfort.

## ACCWELCOMES HUMAN RELATIONSHIPS REPORT

The Australian Council of Churches Executive Committee, meeting in Sydney, has welcomed the publication of the Report of the Royal Commission on Human Relationships.

The Council's executive committee agreed to "congratulate the Commissioners for their thoughtful and extensive work in discovering and highlighting areas of need and concern in human relationships in Australia".

The resolution stated that "while not committing ourselves to the support of every recommendation we commend the report for its recognition of the diversity of human experience in Australia". The Council also called on the Government to establish a committee composed of Government and non-Government persons to promote wide public consideration of the report.

The ACC recognised that public debate on the report had just begun and "there are many issues to be explored, especially Christian morality and secular law in a pluralistic society and the relationship between the Christian church and the State".

Consequently, the meeting also agreed to set up a committee to promote consideration of the Report amongst its member churches.

## ELIZABETH EVATT TO ADDRESS COUNCIL MEETING

The Council's Executive Committee agreed to invite Justice Elizabeth Evatt to address the ACC General Meeting in Adelaide in June this year.

Justice Evatt was Chairperson of the Royal Commission into Human Relationships and will be asked to give "an interpretation of the sections of the Commission's report relating to the family, to enable the ACC to assess the response of the Church to the report".

leak and abolishes the need for the cleaners.

To illustrate this, may I draw your attention to the main causes of death in Australia. Heart disease causes 38% of deaths, malignant neoplasms 15% and cerebro-vascular disease 14%. Accidents, suicide and violence cause 8%. Of this last group road accidents form the greatest proportion.

So we can see that 75% of all deaths are caused by heart disease, cerebro-vascular disease, cancer and accidents, suicide and violence. Now heart disease and cerebro-vascular disease are caused to a very large extent by the kind of over-rich food that we eat, and the incidence is considerably increased by smoking.

Not only is lung cancer largely the effect of smoking, but, quite a number of other cancers are also known to be associated with cigarette smoking. Most motor vehicle accidents have alcohol as a major cause.

Thus we can see that a very large proportion of death and illness in Australia and other Western Countries is largely self-inflicted. It is caused by spending too much money on the wrong things.

Indeed, our health would be vastly improved not by spending more on the Helicopter Ambulance Service and the mopping up, but spending less money and putting up an effective fence and changing the washer in the tap.

But until we learn to come to terms with our affluence,

and to use our money responsibly, we will continue to need to spend increasing millions on curative health care, until eventually perhaps we will impoverish ourselves, and thereby solve the problem that way!

The state of affairs in countries like Australia is all the more reprehensible, when it is realised that over half of the world's population have not even an adequate supply of clean water, effective sanitation nor reliable access to the simplest medical care.

We spend in the order of \$600 per head on health care in Australia per year. In the 70 or so poorest countries of the world the figure is about \$1 per head.

None of these problems is simple, and there are no straightforward answers. The Royal Commission on Human Relationships made some useful comments about the problems of preventative medicine, but it seems to me that much more could have been said.

## CRITIQUE PRE-MARITAL SEX

Obviously, there needs to be effective research, public discussion and public education at all levels into the nature of the problems, and the possible means of resolving them — not only in Australia, but throughout the world.

In this regard, I can do no better than quote from Malcolm Muggeridge's famous Edinburgh sermon — "I have no belief in abstinence for abstinence's sake. No wish under any circumstance to check any fulfilment of your life or being."

"But I have to say to you this, that whatever life is or is not about, it is not to be expressed in terms of drug

stupefaction and casual sexual relations. However else we may venture into the unknown, it is not I assure you on the plastic wings of Playboy Magazine or psychedelic fancies."

May I also quote Professor Jeffcoat, probably the most distinguished Professor of Obstetrics and Gynaecology in Britain in recent times.

In the course of the James Simpson oration on Medicine versus Nature given to the Royal College of Surgeons of Edinburgh two years ago, he said, "Gynaecologists, whilst appreciating the various motives which can lead women to accept sexual intercourse in irregular circumstances, have long been concerned about the harm to individuals and to families which commonly results, harm about which their daily practice provides first-hand information."

"But, fearful of being accused of presuming to dictate moral standards and of being puritans out of touch with the outlook of the young, they have hesitated to air their qualms publicly. If the present trends are to be arrested and reversed the time has come for gynaecologists to break their silence and to take every opportunity to inform the public that the adverse consequences of sexual adventures, which were strong deterrents to immorality in the past, remain real and serious."

"It is right for physicians to warn of the dangers of smoking and of over-

• To page 4

## PUBLIC MEETINGS OF CONCERN ON ROYAL COMMISSION ON HUMAN RELATIONSHIPS REPORT

AND RELATED ISSUES — ABORTION, INCEST, HOMOSEXUALITY, DRUGS, PROSTITUTION, MACOS COURSE, PORNOGRAPHY, ETC

### REGIONAL LOCATIONS

ST GEORGE DISTRICT: Tuesday, 4th April, Rockdale Town Hall.  
PARRAMATTA DISTRICT: Tuesday, 11th April, St John's Parish Hall, Church Street.  
ILLAWARRA DISTRICT: Saturday, 15th April, Wollongong Baptist Church Hall.  
NORTHERN DISTRICTS: Tuesday, 18th April, Pennant Hills Community Centre.  
SUTHERLAND SHIRE: Tuesday, 2nd May, Sutherland Civic Centre.  
NORTH SHORE: Tuesday, 9th May, Chatswood Catholic Girls School, Archer Street.  
SYDNEY AREA: Tuesday, 16th May, St Andrew's Cathedral, Chapter House.  
OUTER WESTERN SUBURBS: Tuesday, 23rd May, Liverpool Catholic Hall.  
HUNTER VALLEY (Newcastle): Saturday, 20th May, Mayfield Baptist Church Hall.  
BANKSTOWN DISTRICT: Tuesday, 30th May, Yagoona Church of England Hall, Auburn Road.

(All evening meetings commence at 7.45 pm)

## ANZAC DAY CONFERENCE

CONCORD BAPTIST CHURCH HALL, TUESDAY, 25th APRIL 10 am-5 pm

Panel of speakers at all Public Meetings Of Concern and Anzac Day Conference includes: Miss Janet Coombs (legal); Dr Jean Benjamin (Medical); Rev Fred Nile (National Co-ordinator, Festival of Light); Mrs Patricia Judge (National Secretary Right to Life); Mr Jim McCrudden (legal).

Sponsored by concerned citizens, Churches and the Festival of Light. Enquiries: Festival of Light Office, 484 Kent Street, Sydney, Phone: 233 5177

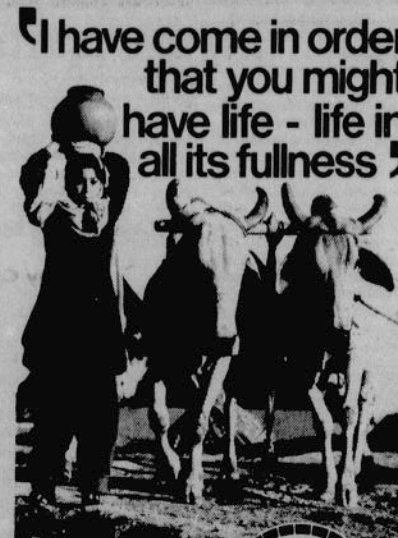
Rev Fred Nile, Festival of Light, PO Box A87, Sydney South, 2000.

- Please forward further details of
- Public Meetings of Concern
  - Anzac Day Conference
  - Commentary on Royal Commission on Human Relationships Report
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# LETTERS

## No confidence in FPA

The letter below was presented to Dr Bull by a Women's Deputation at 2 pm on Wednesday, 8th March, 1978.

Dear Dr Bull,  
We the undersigned request that you urgently forward our following demands to the Federal Minister for Health, Hon R. Hunt, and the Federal Director of the Health Commission, Canberra, ACT.

- We demand:
  - the immediate suspension of Federal Government Grants for the Family Planning Association — over \$600,000 per annum;
  - that the genuine clinic activities of the FPA (NSW) be placed under the authority of the Health Commission and conducted in accordance with the high professional standards of the medical profession, eg, become part of hospital out-patient departments;
  - that a public inquiry be held into the Government Grants, Medibank payments, Membership Board, policies and activities of the FPA at every level — local, clinic, regions, State, Federal, eg, use and possible misuse of government grants; harmful, unprofessional medical advice and treatment; abuse of Medibank repayments, activities; content and quality of FPA sex instruction in State Schools; any secret commissions and donations by contraceptive manufacturing companies (refer House of Lords investigation of FPA, UK) and links with Abortion Clinics, etc; and
  - Rejection of the recommendation of the Whitlam appointed Royal Commission on Human Relationships for further funding and increased activities in State Schools for the FPA.

We believe the above action is urgently required because of the recent successful, well-planned takeover of the FPA (NSW) organised by homosexuals, radical feminists, women's liberationists, lesbians, and active members of the Communist Party of Australia (refer attached press report).

Director's now have the power to use huge government grants, enter State Schools and implement new policies which are not in accordance with the wishes of the majority of the Australian people.

Yours respectfully,  
(Dr) Jean Benjamin (Member Christian Medical Fellowship), (Mrs) Betty Lygo (Member NSW Council of Churches), (Mrs) Leone Hay (Member FOL Women's Action Committee), (Mrs) E. Estler (Catholic Women's League), (Mrs) J. Ledland (Catholic Women's League).

## Essence of Islam

Sir,  
In response to the letter of "Six Pommies and Proud of It", Church Record (6/3/78), the following is a brief outline on the fundamentals of Islam.

The word 'Islam' means 'surrender', and a Muslim is one who has surrendered (to God). Muslims believe that God created the world and that the devil was created by God, but because of his pride, the devil in a literal 'fall' was removed from paradise. Heaven, or Paradise, is a place of great delight, and indeed even of sensual pleasure. Islamic teaching is based on the Koran. This their

sacred book is written in Arabic and contains 114 Suras or Chapters. Belief in angels, evil spirits, in the Resurrection and Day of Judgment are clearly outlined in the Koran. Hell is part of their belief and is seen as a place of punishment by fire.

There are five Pillars of Islam. The first is the Creed, "There is no god but Allah, and Mohammed is his prophet." This outlines the basic differences between Christianity and Islam. It denies the Deity of Jesus Christ.

To the Muslim, the greatest of all errors is that of "Shirk", or associating any person or thing in equality with Allah. The Koran teaches: "Allah is only one God". Sura 4:171.

Concerning the Trinity, Mohammed misunderstood the Christians of his day to mean that God the Father, Jesus and Mary were equally God, and that Jesus was born to Mary as the result of a physical act of union between God and Mary.

Jesus Christ is accepted as a Prophet, but not as the Son of God. He is seen as a man — but not as truly God and truly man. Adam, Abraham, Moses, Jesus and Mohammed are honoured as the most important prophets with Mohammed being said to be the "Seal of the Pro-

phets", or the one through whom Allah's final revelation was given.

There is agreement concerning Jesus' Virgin Birth, and that he worked miracles. However, in the Koran there is no doctrine of Redemption. Forgiveness and a place in paradise may take place but it all depends on the "Will of Allah". Those who faithfully follow the Five Pillars of Islam have no assurance of paradise, as a result.

Christ's redemptive work is emphatically denied in the words of the Koran:

"They (the Jews) denied the truth and uttered a monstrous falsehood against Mary. They declared 'we have put to death the Messiah Jesus the Son of Mary, the Apostle of Allah.' They did not kill him nor did they crucify him but they thought they did". Sura 4:155ff.

The other four Pillars of Islam are the requirement of prayer, at five set times a day, and to be made facing Mecca; of alms giving to assist the poor; fasting one month each year from sunrise to sunset; and the pilgrimage to Mecca.

P. R. BACK, Hurstville.

Editor's note: Peter Back was a missionary in the Middle East for some years.

## Left out

Sir,  
In your interesting and informative article (20/2/78), I was surprised and disappointed that there was no mention of Keith Langford Smith, one of the very early pioneers of aviation in missionary work.

In his book 'Sky Pilot in Arnhem Land' (1935), the publisher's note reads:

"We have learned that after Mr Smith's first flight over Central Arnhem Land, he left written instructions that if he crashed in that mountainous centre, no search by plane was to be made for him, as it would only mean the loss of other lives. Further, that, not being able to insure his plane, he insured his life, the insurance money to go to the mission for the purchase of another aeroplane to replace the lost one."

"He was the first airman to fly across Arnhem Land". The mission of course was CMS. Happily he and his wife (Gwen Mottram to whom his book was dedicated) are still surviving and carrying on their splendid work at the Marella Mission Farm.

(Rev) H. A. Brown, Millicent, SA.

## ROYAL COMMISSION — HEALTH

• From page 3

in which children can grow up.

### MATERIALISTIC HEDONISM

Indulgence in food and alcohol, it is right for gynaecologists to warn of the health risks attending permissive and perverted sexual behaviour.

"The mental trauma, often long lasting, of illicit relationships cannot be discounted but the physical hazards are more easily defined. These include venereal diseases which, contrary to lay ideas, are not always diagnosed and treated in time to prevent permanent injury, and which are inevitably acquired if a boy or girl takes several partners.

"They also include unwanted pregnancies and illegitimate babies; termination of pregnancy which is never without danger; the late effects of venereal and postabortal infections such as menstrual disorders and sterility from tubal occlusion; and recurrent abortion, premature labours and other mishaps in subsequent planned child-bearing".

He then went on to comment on the results of recent research that promiscuity is associated with a dramatic increase of carcinoma of the neck of the womb.

The total health of communities and individuals within it is related not only to the physical environment in which we live, but also to the social environment.

It is therefore highly commendable that the Report urges doctors to treat patients with greater consideration and understanding of them as individuals, and that medical education should prepare doctors to treat patients as persons rather than cases.

However, the best medical educators and exponents of clinical medicine, have always tried to practice and teach these ideals.

The Report also states that people should be encouraged to be responsible in their sexual behaviour as indeed in all behaviour. It also urges that our young people should be taught how to live properly rather than just to earn a living.

But all of this implies working out a coherent ethical code of behaviour. Surely love and faithfulness within a marriage and chastity outside it have never been surpassed as ideals, and as being associated with the most satisfying and effective personal relationships and the best kind of atmosphere

Although one must accept that we live in a pluralistic society, materialistic hedonism surely cannot be considered to be a desirable major religion for Australia. I am sure that the great majority of Australians in their more thoughtful moments realise that this is the way to ruin.

Just as it is obvious that we need to be disciplined with regard to eating, smoking and alcohol, if we are to enjoy life to the full and to experience good health, surely it is not inconsistent that we should also be disciplined about sex if we are to enjoy this to the full and to know it to play the part that it is meant to play in the total development of our individual lives.

This seems to be overlooked in many aspects of the Report.

However, we need to look further. Why do people over indulge with regard to food, tobacco, alcohol and drugs? Why do they seek fulfillment in sex outside of married love? One of the reasons may be that people have deep un-satisfied needs, inner tensions and anxieties, guilt, frustration, resentment, fear, loneliness.

However, very often people develop patterns of behaviour by simple learning. They have never been shown a better way.

Christians believe that we should seek this better way. We also believe that this better way solves the problems of guilt, frustration, resentment, fear and loneliness.

Jesus came to heal the sick, to comfort the broken-hearted, to make the blind see and the lame to walk, to free the captive spiritually and physically. He came that we might have life and have it to the full. He came to give us full and free forgiveness for our guilt over past failings and present inadequacies.

He came to give us a sense of being loved by God who became Man, and was prepared to suffer the very worst in man on the Cross — thus bearing the cost of our sin fully.

He came to give us a new life in which we can share this love of God with others regardless of who they are.

Dr Robert Claxton

The third in a series of addresses given at St Andrew's Cathedral on the Royal Commission.

### BIBLE COLLEGE RESULTS

The Registrar of the Church of England Bible College, Rev Rex Meyer, has announced the results of the third term examination 1977 for diploma students as follows:

Dr T. H. MacDonald 91%, Mr E. Ellis 63%, Rev B. J. Seers 82%, Mr T. J. Marsh 80%, Mr W. Hawkins 58%, Mrs M. Nash 52%, Miss C. Eastwood 61%, Mrs M. McInnes 56%, Mrs A. Roby 83%, Miss R. McVicar 65%, Mr I. Cumberland 50%, Miss P. Oakes 62% (One failed).

Authorised by Rex Meyer, Registrar, Church of England Bible College, 11 March, 1978.

## A UNIQUE "MESSIAH"

Some Christians were moved to tears as they sang with the combined choirs Handel's 'Hallelujah Chorus' from the 'Messiah' on Good Friday night in St Andrew's Cathedral, Sydney. All stood to acknowledge Christ as Lord of Lords and King of Kings.



# WHAT A WORLD!

by Lesley Hicks

## THE LAST ENEMY

Strange how the one encounter can effect different people so very differently.

I was not able to watch Dr Elisabeth Kubler-Ross on Monday Conference on ABC television early in March because of another engagement that night, but some Christian friends who saw it spoke of their sense of dissatisfaction with the programme.

Though Dr Kubler-Ross showed her deep compassion, wisdom and experience in speaking of the problems of death, dying and bereavement, her standpoint falls short of the Christian view of death. This is, I suppose, to be expected in one who meets with as widespread appreciation as she does; the distinctively Christian position has an awkward exclusiveness about it, that meets with less ready acceptance.

What disappointed my friends more was that despite the presence of a number of presumably Christian people in the audience that night — clergymen, priests and nuns — they heard no ringing testimony to the difference that knowing Christ can make when facing death or bereavement.

The Dean concluded with the plea:

"May this be a time when each one of us will come in repentance for our sins and with personal faith, acknowledging Jesus Christ as our Saviour, the Lamb of God, slain for our sins."

"Then we will go from this Cathedral, ready to share with others throughout the world the good news of the Gospel of Christ and the personal testimony. 'I know that my Redeemer lives!'"

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courage of W. E. Henley's "Invictus":

"Out of the night that covers me,  
Black as the Pit from pole to pole,  
I thank whatever gods may be  
For my unconquerable soul.  
In the fell clutch of circumstance  
I have not winced or cried aloud.  
Under the bludgeonings of chance  
My head is bloody but unbowed.  
Beyond this place of wrath and tears  
Looms but the Horror of the shade,  
And yet the menace of the years  
Finds and shall find me untraid.  
It matters not how stait the gate,  
How charged with punishments the scroll,  
I am the master of my fate;  
I am the captain of my soul."

At 71 years of age, I am quite unafraid to die (maybe even before I finish this letter). I have been an atheist for 45 years, and every experience I have had with terminally ill relatives and friends contradicts the statement that 'beyond a shadow of a doubt there is an after-life'.

"I am not attempting to take away the props that other people need (smoking, religion or whatever), but I think that those of us who are atheists should be allowed to state their views on this matter."

Yes indeed, and the editor thought she should too, and duly published her letter.

Actually, in the sad, proud ranks of unbelievers, she distinguished literary company. Bertrand Russell wrote before his death: "There is darkness without, and when I die there will be darkness within. There is no splendour, no vastness anywhere; only triviality for a moment, and then nothing."

There is the gloomy

"Hear and give ear; be not proud, for the Lord has spoken. Give glory to the Lord your God before He brings darkness. Before your feet stumble on the twilight mountains, and while you look for light He turns it into gloom and makes it deep darkness. But if you will not listen, my soul will weep in secret for your pride..."

(Jer 13: 15-17)

The tragedy is that the darkness can be so deliberately chosen.

DEFYING THE TABOO

In defying our taboo on death, Dr Kubler-Ross is indeed doing valuable work. We need persuasion to face squarely the issues of death and dying which most of us are so adept at avoiding. Until we are pushed inexorably by circumstances into facing our last grim enemy, we'd rather not think about him, thank you. Yet as George Bernard Shaw wrote: "The statistics on death are quite impressive. One out of one people die."

Dr Kubler-Ross's work with the terminally ill has led her inevitably into a belief in survival at least — she is convinced that there is "life after life", and this is what our elderly atheist found so irritating. There is a book of that title, a best seller.

### LIFE AFTER LIFE

The author, Dr Raymond Moody, collected many testimonies from people who had experienced "clinical death", yet who had been revived and lived to tell what happened to them while they were "dead".

Again and again the same sort of theme comes through — a passage through "a dark tunnel", a detached observer's view of his body and the activity around it, an encounter with a "being of light", and an almost reluctant recall to earthly existence. Exceptions were when suicide had been attempted. There was nothing pleasant about their sensations.

The typical experience seems similar regardless of whether or not the person had been a Christian believer or even in any sense religious. But its effect was nearly always to make the person rethink his life, and to seek above all to live a life of love, having been given this glimpse beyond it.

Rather than take this as evidence for a universalist position that would make a trust in Christ unnecessary for our salvation and eternal life, we could regard these rare and extraordinary experiences as allowed specifically by God in His mercy to enable the person, where necessary, to repent and make a new start, with Him as Lord in this life and the next.

## NEW FILM — HELD ME ENTHRALLED

• From page 1

character in the story. None of them jarred on me.

For example, I have always felt disappointed with John the Baptist in previous "Jesus" films, where he has been played for laughs or portrayed as a ranting fanatic: in the film he is still not exactly as I myself envisage John, but nonetheless he is genuine and convincing.

The crucial question is of course the figure of Jesus himself. Robert Powell

makes Jesus absolutely believable. Jesus is portrayed as a real man among men, and yet there is always that extra dimension to his personality which the discerning will recognise as the divine.

This aspect of Christ's being is not paraded prominently, but it is there; and for me one of the most exciting and impactful moments of the film is when, before the Sanhedrin, Jesus is asked whether He is the Son of

God and He strongly asserts that He is (see Mark 14:16-62).

### JESUS IN THREE DIMENSIONS

Zeffirelli himself said this about his presentation of

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• To page 6

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## NATIONAL TALENT QUEST

Musical groups, soloists and instrumentalists are invited to join a music talent quest on Saturday, June 3rd, 1978.

This talent quest will give many comparatively unknown musical groups national public exposure with opportunity for a broader musical ministry.

Music groups and individual music talent will travel from all across Australia to be in Sydney for the talent quest to be held in the Assembly Hall, Margaret Street, all day Saturday.

The Queen's Birthday weekend has been chosen so that groups can have time to travel from interstate.

Enquiries to be made in Sydney by phoning 30 4917 or by writing to Australia Youth for Christ, PO Box 83, Bondi Junction, 2022 or by contacting Melbourne YFC, Phone 29 3696 or Brisbane YFC, Phone 36 3700 or a local YFC office near you.

On Saturday night a rally will be held at the Assembly Hall, Margaret Street, all day Saturday.

will be held at the Assembly Hall, Sydney, featuring the best musical talent of the day's contest and "Family" with a special 30 minute music package. Admission is free but an offering will be taken. Sydney church groups can make seat bookings by phoning 30 4917.

Country and interstate groups can have accommodation arranged for them at the Collaroy Conference Centre by contacting Australia Youth for Christ, PO Box 83, Bondi Junction, 2022.

On Sunday night, June 4th, a special after-church rally will also be held at 8.30 pm.

Dr Barry Moore will be the special guest speaker for the weekend. He is a contemporary, internationally known, Canadian evangelist.



Barry Moore

# CLASSIFIED ADVERTISEMENTS

Classified advertisements may be left at the office or phoned to 233 4561 up to noon 14 days before date of publication. Charge is 10c per word with a minimum charge of \$2.00.

**YOUTH WORKER** (Full Time) required for an Anglican Parish in the inner western suburbs of Sydney. Accommodation provided for the right person.

**Qualifications:** A young married Christian man with suitable training at an approved Bible or Theological College. The position is for an initial period of 12 months with the possibility of a further term for the right person. Apply in the first instance to Box 123 Church Record.

## Interstate Services

**PERTH:** St Alban's, 42 Beaufort Street. Service 9:30 am. Locum: Canon J. Watts. All welcome.

**COORPAROO:** St Stephen's, Brisbane. Chr. 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.

## Miscellaneous

Refractory type DINING TABLES for Free. 3 tables approx 15' x 2' 6" are available for free to any one who can take them away. Ring the Matron of Moore College, 51 4055.

## For Sale

**QUANTITY DUPLICATING PAPER** — First Quality Coloured Quarto \$2.70 per ream. Crawford 661 2065.

## Positions Vacant

**HOUSEKEEPER** live-in, required for family with four school-age children in Upper North Shore area. Pleasant conditions. Salary \$30 per week. References essential. Phone: 48 1828.

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**ACCOMMODATION AVAILABLE**

Adult family needed to share large cottage at Bondi. Separate kitchen, bathroom, living room, and three bedrooms. Ocean view. \$75 per week. Phone: 30 8884 between 9 and 2 o'clock.

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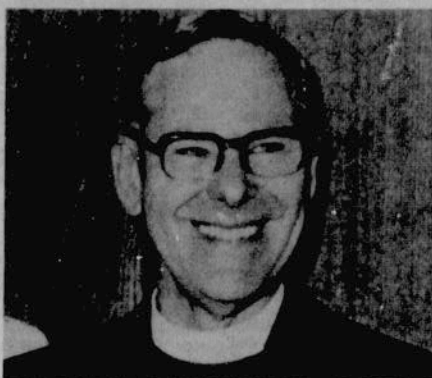
**FOR SALE, BRASS BED WITH PORCELAIN ORNAMENTS, \$350;** tant 9 sq. ft. high, centre pole, \$35; solid timber dining table 8' x 3' with centre leaf. \$75. Phone: 929 3726. Owners going overseas.

**FOR SALE** Holden 70 Man. Mech very good. Body good. 1000s Reg. \$1250. OMO. Phone: 73 1700.

**FOR SALE** Dining suite, 4ft round table, four velvet upholstered chairs beautifully restored. Queensland maple. \$245 or near offer. Phone: 407 1404.

# Archbishop Loane — New Primate

Archbishop Sir Marcus Loane, Metropolitan Bishop of Sydney, was elected the first Australian born Primate on Monday, 3rd April. The actual elections were quite short and only one ballot had to be held. The meeting seems to have been very cordial. Sir Marcus receiving a substantial majority of votes in each house.



Archbishop Sir Marcus Loane

This is only the second election under the 1966 Canon of General Synod which prescribes that the election of the Primate must be by a majority in three houses: the house of Bishops, consisting of the twenty-four diocesan bishops; the representatives of clergy, consisting of 12 clergy elected by the house of clergy of General Synod; and the representatives of the laity consisting of 12 laymen elected by the house of laity of General Synod.

The electing body elected Mr Justice Jenkins as their chairman. The chairman must not be a bishop.

There was a good attendance at the elections, only three bishops were absent, one of whom, the Bishop of Perth, was ill and the other two, overseas. The lay representatives were in full force and only one of the clergy representatives was absent.

It is a tribute to Sir Marcus that with such a full voting body present there was such a strong support in his election.

All of the bishops are possible candidates for the primacy and only when the election is finished, that is, that each house separately, by a majority, has elected the same man, is that man asked will he accept the position.

Archbishop Loane will occupy the position at the most until October 1981.

The Primate must resign when he turns 70 or when he ceases to be a diocesan bishop. Sir Marcus has previously indicated that he will resign as Archbishop of Sydney when he turns seventy, so he must resign as primate then for two reasons.

Prior to the 1966 Canon the Primate was elected by the full General Synod. This cumbersome and expensive machinery had been in force since 1962 and saw the election of two primates, Archbishop Gough of Sydney in 1962 and Archbishop Strong of Brisbane in 1966.

The preceding Primates had been elected from among the four Metropolitan bishops by the diocesan bishops.

The Primate has limited duties carefully specified by

General Synod. He has no authority over other bishops but is chairman of General Synod and certain of its sub-committees.

He will of course be going to the Lambeth Conference this year, but contrary to the

Sydney Morning Herald's comment is not leading the Australian delegation in any authoritative sense.

The Australian Council of Churches appoints the Primate as one of its Vice Chairmen.

## NEW FILM • From page 5

Many other memorable moments stand out — Christ telling the Parable of the Prodigal Son at the Supper at Matthew's house; the denunciation of the Pharisees in the temple forecourt; Christ before Pilate — I could go on and on.

Christian, I found moving and satisfying. There is, it seems to me, nothing in the film that a Christian will find objectionable in any way. But my concern is that Christians will either ignore the film or regard it simply as "acceptable entertainment". If this happens I think it will be a tragedy, the greatest missed opportunity of the decade.

## NO CENSOR'S SCISSORS

What was the outcome of the film's censorship screening? The main scenes which we had to take into account were the Slaughter of the Innocents, the suicide of Judas, and the scourging and crucifixion of Jesus. We decided that while these were all realistic and impactful, they were portrayed with restraint and discretion. I therefore we were unanimously agreed that the film was to be classified G.

How about the film's length? (at four hours forty minutes it is an hour longer than Gone With The Wind). It did not drag at all, but held me enthralled throughout. I was left regretful about the hour and twenty minutes that has been cut out — I am looking forward to being able to see the full six-hour version. It is possible that younger children may become restive because of its length — though I myself think that it will hold even their attention throughout.

Will it appeal to the general public? It is so well produced and the story is so effectively told that it can have a very wide appeal indeed. A friend of mine was in London when it was shown there recently on television, in two parts. She was staying at a hotel the night of the screening of Part Two, and was struck by the fact that all of the guests appeared to have watched Part One earlier (most of them in their homes previously, before they had come to the hotel) and there was never any question as to what channel the hotel television set was going to be tuned to. And everyone sat there and watched it enthralled.

We will find this in Australia too, I am convinced: it will really grip the ordinary person — if he or she will only go and see it. What about the reaction of Christians? For myself, I felt a sense of disappointment about all previous "Jesus" films like The Greatest Story Ever Told, King of Kings, The Gospel According to St. Matthew, etc. But Jesus of Nazareth was a film that, as a

# ANOTHER BLOW AT THE FAMILY ADDED PRESSURE ON MIGRANTS

• From page 1

help but be effective. Because of this, an objection is all the more necessary.

The objection is this. The setting is not a family, but three teenagers, a girl and two boys who appear to be living together. They shop for each other, cook together, share leisure time together, just as would happen in a house together.

This "natural setting" cannot help but suggest subtly that this is the "done thing" for that age group (teenagers who have just left school), and to be emulated when that age is reached. Can you imagine a Greek mother's attitude to having her daughter subtly shown, that this is quite the normal way for young teen-age girls to behave?

In Programme 2 of the series, the boys have apparently free access to the girl's room and when they want to discuss a proposed shopping expedition with her, the discussion is held while sitting on the girl's bed!

Would this please the migrant parent? Couldn't the kitchen have been chosen instead?

Can you see a Greek mother nodding with approval as she sees her daughter in this role? To quote again from Dorothy Buckland's article:

"I cannot even begin to describe in detail the problems arising between parents and teen-age children who are torn between the permissive Australian ways of their peers and the restrictive ways of the Greek home."

Do we as teachers and educationalists have to add to this trauma by putting such productions before the migrant children?

## PRODUCER'S REPLY

After viewing Programme 2, "Con Goes Shopping", the objection was raised during discussion time that the setting should have been a family.

ly in view of the migrant's strong feeling on the subject of families. Mr Howard Tucker of the ABC, script writer and presumably producer of the series (along with Barbara Harley of Child Migrant Education) answered the objections in the following way:

• It's being done! We must accept the fact that many young people are now living together like this.

• Many of Mr Tucker's colleagues at the ABC disagree with the concept of the nuclear family;

• There was not enough money available to pay tutors to coach small children to act the parts successfully;

• The teenagers in the series are not actually living together, because in Programme 1 it shows that the girl occupies a flat above the boys in the same apartment building. (Let's not forget that each programme is a complete entity.) A handy way of technically wriggling out; and

• Far worse than this can be seen on TV, so no-one should be shocked by this. (A comment made by another teacher.)

In reply to the above excuses:

• It's being done! Yes, but not by the majority of young people. Why choose an atypical situation instead of the normal, particularly when it ranks so high in the values of those ostensibly being "helped" by the productions. Even the recent "Report On Human Relationships In Australia" revealed that the majority of adult people in Australia are married and live in the family situation;

• What employees of the ABC think about the nuclear family is their own private opinion, and should not be forced on others through productions like this, especially on migrants;

• Not enough money to coach children. The family could have had older school age children attending high school. These children could

"do the shopping", etc, and the parts could still be played by the same actors. Mother and father need not have major roles — just be there.

• Separate flats. Perhaps five minutes viewing time is given to this, in programme one! Every other programme would suggest the familiarity of "togetherness". It would be impossible to know from viewing Programme 2 that there were separate flats. Let's not forget that each programme was produced as a separate entity, to be made available for anyone wishing to deal with the specific language provided in it. The children will receive many more hours of exposure to the actual "living together" situations, than to the "separate flats"; and

• Far worse seen on TV. This may be so. Does it mean it's alright for us to join the bandwagon in the schools? Actually, many migrant children do not see "worse on TV", for as a Lebanese student said when discussing TV, "my mother turns the TV off early, so that we don't watch the bad pictures". This is not an isolated case.

It is known also that children are far more open to accepting as truthful and right what is taught in school. TV, although an influence, can often be shrugged off as "not part of my world of reality".

## KILL THE TEACHER

Just in case the introductory information on the attitudes of Greek migrants to the family and teen-age daughters was isolated to that particular ethnic group, in the last few days some investigation has been made into the current attitudes of Italian and Lebanese mothers.

After describing the setting of the series, "Waterloo Street" to the Italian mother, she was asked: How would

you feel if your daughter were to see this twice weekly in school? She replied: "Any Italian mother would feel like killing the teacher."

To the same question, the Lebanese mother replied: "All Lebanese mothers would just keep their children home from school." It may be assumed that the Greek mother's attitude is the same, as the five years since the publication of Dorothy Buckland's article is hardly long enough to produce an opposing attitude to an ideal which "lies at the very core of their culture."

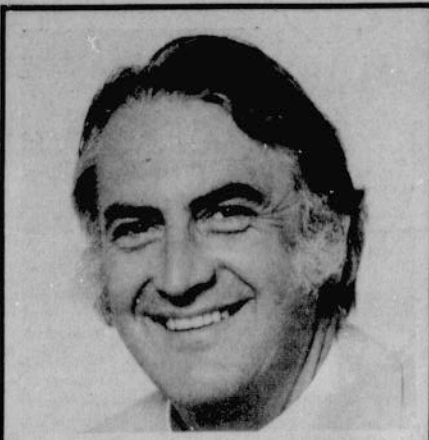
I personally know very well an Italian mother who frequently becomes distraught over the effect that permissiveness in Australia has on her teen-age daughter. Again, do we have to endorse and emphasise it in schools and thereby add to the pressures that are already on these mothers?

One can't help but think of where the money comes from to enable such productions as this. Obviously it is the Australian taxpayers, the majority of whom are family minded people. A large percentage of these same taxpayers are migrants.

It would appear to be the ultimate indignity to think that they are actually paying (unknowingly) for their children to be influenced in a way which could almost inevitably result in extreme distress in parents and probable alienation of the child.

They are paying for what is being used to attack that which is most sacred — all under the guise of helping in the learning of English! Has real and genuine concern for migrant problems caused this production or is it another blow aimed at the family generally, by "getting at" the next generation?

A. Mack



# The Bishop Speaks Out

... on school text books and material

A Queensland Government condition to drop certain material from the social education curriculum in that State was strongly criticised recently by the President of the Australian Council of State School Organisations. The Government action was seen as a victory for politically and religiously motivated minorities and described as "A frightening threat to the very right of parents to choose their children's education".

A few weeks ago I asked parents to beware of the nature of the material which is being presented to their children. In the past some of this material has been unchristian and philosophically wrong. It would seem that some Queensland parents have been doing just that. I gauge that this so-called "minority" has acted on behalf of the great and often silent majority and has exercised that right to choose their children's education.

We all know the enormous pressures on young people today. Our concern must be seen in a constant vigilance and where possible making sure that school curricula and text books actually help them to stand up against those pressures rather than be carried along by them.

If parents by their action (or lack of it) allow their children to be hurt morally, spiritually or physically, they are in danger of coming under the condemnation of Jesus when he said "it would be better for such a person to be drowned in the sea".

## Take up the Cross

"The Hard Commands of Jesus" by Roy Pearson Baker Book House Grand Rapids (Paperback edition) 1976 (original 1957) \$1.95 (Amer)

The author of this book, who is a professor of homiletics, draws attention to some of the more essential moral imperatives contained in the gospel message. These moral imperatives are hard commands because they are unwanted and unwelcome tasks whose burden we do not want to bear.

Avoiding the formal language of theology, Pearson addresses himself to the intelligent lay-person who is hesitant to push into a deeper Christian commitment. Consequently the twelve chapters of the book take up such commands as "cut it off" and "take up the cross".

For one committed to the Bible as the Word of God, written, it is a disappointing book. The verses which provide the chapter headings are just any old pegs on which to hang a hat. No attempt is made to exegete these verses. Rather the author strings together a whole host of anecdotes on the theme (or



what he takes to be the theme) of the verse.

My objection is not that what he has to say is particularly unbiblical but that it is not anchored to the verse he is supposed to be expounding. The general truths, of which the book is full, are not tied down to any point in Scripture.

This is a problem with so much teaching and preaching. Unless the writer reveals his source of truth how can we be sure what is true and what is just one man's opinion?

M. Hill

## Children's colouring books

"Picture Puzzles Colouring Books 1-6" Pickering & Inglis 13 pp each book

## NEW LECTURER AT MOORE COLLEGE

The Reverend Bruce Winter joined the staff of Moore College to lecture in Doctrine and Reformation History from the beginning of March. A former student of the College he returned to Sydney from Singapore where he served as Vicar of St George's Tanglin for the past five years. During the last 18 months he was Warden of St Peter's Hall, the theological training centre for the Diocese of Singapore. Prior to taking up his appointment in Singapore he served his curacies in the Diocese of Brisbane.

Prior to entering the ministry Mr Winter was a Public Servant for ten years. He holds an Arts degree as well as a Diploma in Public Administration from the University of Queensland. He obtained his M.Th. in 1976.

He is to serve as Assistant Minister in the Parish of Longueville on Sundays. He is married with two children. The Reverend David Peterson is also expected to return to the college staff in mid-year. Mr Peterson lectured in New Testament prior to being granted three years leave of absence to study at Manchester University.

He will submit his PhD Thesis soon in a study of the Book of Hebrews.

It is interesting to note the number of recent graduates of the college and lecturing staff who have been invited to lecture at other colleges.

They include: The Rev John Nolland, at present awaiting a visa to lecture at Regents College, Vancouver, Canada; Rev Noel Pollard, at St John's Nottingham; Rev B. Kaye, Vice Principal at St John's Durham; Rev J. MacIntosh, at Nommens University, Samatra; Revs A. Nichols, C. Cruise, J. Mock, at Salatiaga; and Rev G. Simpson at Yeotmal.



Rev Bruce Winter

## Tears to your eyes

"I Love Idi Amin" by Feste Kivengere published by New Life Ventures recommended retail price \$1.20

"I Love Idi Amin" is another in the New Life Venture Series which aims to show God working in the life of Christians throughout the world.

It tells of a new power that is at work today in the Christian Church in Uganda. It is a power that can bear up under the unpredictable whims and the savage persecution of one of the most notorious dictators of our time, Idi Amin.

It is a power that answers threats with reason, torture with endurance, execution with love. It is the power of the living God, released as it has been released perhaps nowhere else on the earth at the present time.

It is a gripping tale that holds you throughout its 63 pages. If you are not careful it will even bring tears to your eyes and make you question just how real is your faith in practical terms.

L. J. Mathison

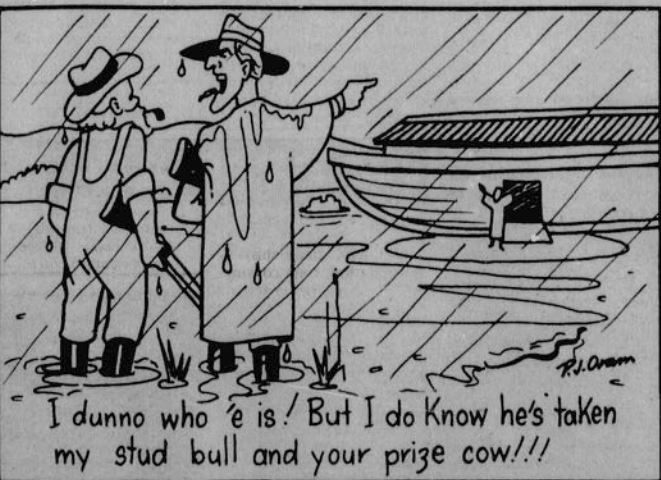
What then is there in revelation so horrid? I see no blasphemy in holding that doctrine. If rightly explained. If God might have passed by all, He may pass by some. Judge whether it is not a greater blasphemy to say "Christ died for souls now in hell."

Surely, dear Sir, you do not believe there will be a general gaol delivery of damned souls hereafter.

— Whitefield writing to Wesley from Boston, 1740

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### GEOFFREY T. BULL TO VISIT AUSTRALIA

Mr Geoffrey T. Bull, of Scotland, well-known Bible teacher, broadcaster and author, arrived in Sydney on Wednesday (March 8) for a program of meetings in association with Christian Brethren Assemblies in most Australian States.

Mr Bull's missionary service in China and Tibet (1947-54) and the subsequent extensive brain-washing confinement led to world-wide prayer on his behalf.

He was held prisoner by the Chinese Communists from 1950 to 1953, but in answer to prayer was released to begin a world-wide ministry. He has toured extensively, preaching in many countries including Europe, North America, Africa, Far East and South East Asia, Australia and New Zealand.

His programme, known as "Adventure in Relationships", has already proven to be very popular in High Schools throughout Queensland where they now have a very sincere acceptance from high school principals.

The programme occupies three hours. It is planned to help young people understand problems and issues they face in life and to make a large contribution to developing personalities.

There are the usual "mixers", described as "physical movements and verbal communication to prepare for the coming of the Holy Spirit".

The whole programme of Adventure in Relationships came into being "by accident", according to Jim Edson. "It was a result of being disillusioned with what was happening in the schools, from a Christian point of view, through the Religious Education. It seemed that this was a one-way thing ... someone would go in and preach to kids and never hear what they were saying."

From simple beginnings, as seminars, it is no longer only a religious education programme but now has become a human relations programme or "An Adventure in Relationships".

Mr Edson is well-known throughout Australia in Christian circles as a Bible teacher and lecturer in church growth seminars.

For a number of years he has led tours to Israel, Europe and the United States and is a recognised authority on the nation of Israel.

He has travelled throughout Australia lecturing and presenting his audio visuals.

Mr Keith Morgan was elected Vice-President and Mr Ken Freeman as Secretary.

Mr Cliff Bennetts, the previous President for nearly 10 years, was not available for re-election.

The Victorian Council of Campaigners for Christ has elected Mr Clem Clack as President to head the oversight of their work.

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### ADVENTURE IN RELATIONSHIPS

A team of 12 workers with Young Life in Brisbane, left on March 11th for a visit aimed at ministry in Papua New Guinea High Schools and special meetings. Under the leadership of Jim Edson they will be speaking at Port Moresby High Schools as well as Sogeri High School (25 miles out) and Kwikila High School (50 miles out).

The programme occupies three hours. It is planned to help young people understand problems and issues they face in life and to make a large contribution to developing personalities.

There are the usual "mixers", described as "physical movements and verbal communication to prepare for the coming of the Holy Spirit".

### Elections in New Hebrides

The Australian Council of Churches has called on the Australian, British and French Governments "to take every initiative possible" to see the present undemocratic Assembly in the New Hebrides is dissolved and new elections are held under United Nations supervision.

The ACC Executive Committee, meeting in Sydney, recognised that "the present Assembly established by the British and French Governments in the New Hebrides does not have the electoral support of the majority of New Hebrideans".

According to the ACC, the present Assembly is "divisive and should not frame the future constitution and structures of the Government of the New Hebrides".

Any new elections should allow 18 year olds the vote as agreed to by all parties and restrict voting to New Hebrideans.

The Rev Dick Wootton, joint Secretary on Human Rights for the Uniting Church and the Australian Council of Churches, has been in regular contact with the Vanuaka party in the New Hebrides.

Vanuaka is the New Hebrides independence party led by Anglican Priest, the Rev Walter Lini.

Mr Wootton also recently accompanied Mr. Fred Timakata, Vice President of Vanuaka and Secretary of the Presbyterian Church of the New Hebrides in a visit to E.reign Affairs Minister Peacock to seek Australian Government support for the actions outlined above.

The ACC resolution is being forwarded to the British Council of Churches and the French Roman Catholic Church and Protestant Association.

The Council also called "on Australian churches to support the New Hebridean Christians by prayer and other non-violent ways in their present crisis".

### Missionaries! Come Back!

"There are more opportunities for foreign missionaries today than ever before". So said the Reverend Robert Gerry, International Director of Christian Literature Crusade, in a recent statement. "Even in countries where there has been encouraging development of national leadership, the pioneer work of church planting is still often left to the missionary", he said.

Mr Gerry will be in Australia during April for the CLC Annual Conference, his visit being part of an extensive CLC world itinerary. The Crusade, already active in over 40 countries, is being asked to begin work in other needy areas.

According to Mr Gerry, CLC is aiming to increase its worldwide team from 440 to 600 missionaries by 1980.

"We are not only praying for 80 additional workers to go as missionaries to other countries, but also to see local staffs of national workers increased by 80, so making the ministry within each country can be expanded."

"Our goal is not set in pounds or dollars, but in men and women who will respond to God's call and dedicate themselves to the ministry of making Christ known through the printed page.

### NEW HEAD OF CAMPAIGNERS IN VICTORIA

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### CHRISTIAN NAMED IN HONOURS LIST

A Moore Theological College graduate who is an officer in the Australian Army was recently named in the honours list.

Lt Col Russell Bielenberg, MIEAust, was made a Member in the Military Division of the Order of Australia (AM).

Lt Col Bielenberg graduated from the Royal Military College, Duntroon in 1961 and completed his degree in civil engineering at the University of Queensland in 1963.



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# CHURCH RECORD

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## NZ LEADS WORLD IN ABORTION REFORM

On December 2, 1977, the New Zealand Parliament became the first Parliament in the world to turn back the tide of Abortion on Demand.

Not an insignificant political force in this needed reform was the Society for the Protection of the Unborn Child (SPUC) whose national Executive Officer, Mrs Marilyn Pryor, is touring Australia at present.

A very articulate and informative speaker, Mrs Pryor has been addressing gatherings in Melbourne and Sydney, as well as receiving a good deal of attention from the press and radio.

In NZ, as in NSW and Victoria, the law had become so difficult to apply that virtually anyone who wanted to have an abortion could do so.

The Auckland Medical Aid Centre was set up to perform abortions and the number quickly rose from a couple of hundred to 15,000 per year.

An Act was passed in 1975 to try to hold back the number of abortions but it had a technical defect that made it impossible to apply.

NZ then set up a Royal Commission. Its terms of reference were narrower than the Australian one but far more fruitful with respect to the abortion issue.

One of the first questions to which it addressed itself was the status of the unborn child. Is it a living human person or not?

The Commission's finding was an unequivocal yes: from conception.

Mrs Pryor tells a fascinating account of the ensuing debate when an Act based on the Commission's Report was introduced.

A strong voice was heard from a small but forceful group of pro-abortionists resulting in the legislation being left to the end of Parliamentary session.

At the end, however, an overwhelming majority passed the Bill with the support of both major parties.

A more detailed report of the problem in the next issue.

### Chaplains on Prison Report

A Royal Commission was set up originally by the Liberal Government of NSW to inquire into Prisons. The Labor Government continued the enquiry although the Royal Commissioners were reduced from three to one.

Included in the report were certain findings and recommendations on the work of chaplains in the prisons which contained implicit criticisms.

One of the disturbing features is that the chaplains themselves were not interviewed by the commission which apparently relied on the evidence of the Director of Security, evidence whose accuracy the chaplains dispute.

Not only the chaplains but the Department of Corrective Services itself is concerned at the injustice the chaplains appears to have received and wants them to prepare a report.

The Rev Keith Marr, Chaplain to prisons since 1962 is very concerned about the ramifications of the commissioner's report particularly in what it says about chaplains.

A more detailed report of the problem in the next issue.



Partners in Mission delegates discussing a report at Gilbulla. Pictured from left to right are: Deaconess M. Rogers; Archbishop Arnott; Bishop Bowby, from Newcastle-on-Tyne; Bishop Holland, from Newcastle, NSW; Mr F. Patrick, Melbourne; Miss I Jeffreys, Adelaide; Bishop, Melbourne; and Rev M. Bettridge, CMS.

### PRIMACY OF PARISHES

"Just as the cutting edge in the area of public health is the general practitioner, even so the cutting edge in the diocese for the Gospel is the parish clergyman."

This was the theme of an address of the Rev Alan Whitham of the church at Mt Druitt housing area at the Partners in Mission conference at Gilbulla from April 8-10.

The conference took up this theme that Diocesan structures and boards existed to serve parishes and not vice versa. It also recognised that where parishes had difficulty in fulfilling their essential Gospel ministry, the diocese had a specific responsibility to help.

The aim of the conference was to assess the needs of the Australian Church and how these needs could be met.

Australia is the last church in the Anglican communion to hold a Partners in Mission conference which was one of the recommendations of the Anglican Consultative Council. Partners in Mission

• To page 8

### NIGERIAN OUTREACH

Missionary Doug Jackson, after five months in Nigeria, is teaching 22 hours of Religious Instruction (Bible) every week to grades 11 and 12 in a school of 1150 boys in Katsina in Nigeria's Islamic north. "Grade 12 is reviewing Acts for their government exams," Doug reports. "Pray that my teaching will be effective in bringing these young fellows into full obedience to Christ."

Opportunities like this make teaching Bible knowledge in secular schools one of Sudan Interior Mission's most effective current evangelism outreaches.

At Saradana Memorial College in Kaduna, also in the north, Graham Cox is teaching Bible to the 200 non-Muslims in the student body of 1200. Extracurricular activities include setting up a Bible study program for the school's branch of the Fellowship of Christian Students (FCS).

The Kaduna city-wide FCS recently sponsored a week of special meetings at the Kaduna Polytechnic College, under the name "Mission '77".

Around 2000 senior high and university students crowded the open-air theatre each evening, with 350 responding to the strong challenge from Nigerian speakers.

If you know that you stand justified before God through the death and resurrection of Christ, your whole salvation is guaranteed.

— M. L. Jones on Romans 5:1, 2

The Australian Church Record has been bringing the news on Church affairs for nearly 100 years

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### NEW CHURCH ARMY LEADER

Captain Richard Gwilt, Federal Director of the Church Army in Australia, has tendered his resignation — to take effect from the 31st December, 1978.

Captain Gwilt will have been leader of the Church Army for 10 years. He has been an Officer for 26 years, and for 5 years led the New Zealand Church Army. Captain Gwilt will be ordained and will be working as a prison chaplain.

His successor is Captain Gilbert Page, of the English Church Army.

Captain Page's experience has included parish evangelistic missions, being

### FREE AD

The Australian Church Record is commencing 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 \$10.00 per advertisement.

## EDITORIAL ONE LAW

The report of the Royal Commission on Human Rights is an important document with many excellent recommendations and others more dubious. But to some extent the whole report is vitiated by being based on two false notions which are gaining acceptance in the community. One is that adults should be allowed to do what they like in private and that this is no business of the law. The other is that Christians should not expect non-Christians to conform to the Christian moral code. These areas are related and spring from ignoring the fact that God is the ultimate law-giver and that the magistrate who imposes the law is simply the minister of God. This is true whether it is recognised or not.

What the will of the creator is for human behaviour is to some extent written in the common heart of humanity but it is made more explicit in God's word. God's law should be reflected in human law as far as this is possible. In Heaven the law to which we humans give our consent is identical with the mind of God. Here on earth human law should also conform to the mind of God as revealed in our hearts and in His word, but this conformity is limited by human ignorance and human perversity.

Archbishop Arnott, one of the Royal Commissioners, has written a pastoral letter to his diocese defending the report and he begins by saying "there has been a good deal of confusion ... on the relation between criminal and moral law" and later he adds "we live in a pluralistic society ... we have not the right to impose by criminal action our beliefs on those who do not accept the Christian moral law". This last sentence certainly reflects confusion. The Christian moral law is the only true moral law, being the mind of God the creator for human relationships. The moral law is a unity in itself, and the question of making parts of it criminal and leaving other parts outside the criminal law is simply a question of expediency, that is, what is socially possible. No one has the right to disobey God's law even though they live in a pluralistic society. If Christians have the right to impose by criminal legislation the commandments "thou shalt do no murder" and "thou shalt not steal" they have also got the right to impose the next commandment "thou shalt not commit adultery". However, though legislation must always be right, it is also to be expedient, and in a pluralistic society as ours, where a significant proportion of the people have rejected parts of the Christian moral law, what is right may cease to be expedient, because law must have the common consent of society.

There is a further confusion in the statement that Christians do not have the right to enforce by law the Christian social code on those who do not accept it. Christians as Christians have no right to impose anything on anyone; their instrument is the Word of God and prayer. But Christians are also members of the political society and have responsibilities politically. They must vote and, if Members of Parliament, must legislate always in accordance with the mind of God and

never at variance with it. But they must also in all their political actions act according to the wisdom of God, which takes into account the perverseness of human wills. Consequently, a just and righteous law may not be expedient. A good example is the law against drug taking. We do not legislate against alcohol because such laws are unenforceable since our community is addicted to this drug. It would be just and right to do so, but not expedient. But we are still able to legislate for the prohibition of marijuana and heroin, because the community as a whole has not yet become addicted to these drugs, and it is hoped that through legislation such addiction will be minimised. It is foolish to say that we have not the right to legislate against what consenting adults do in private if what they do is wrong, ie against the mind of God. Legislation against drug taking is a plain example of laws which control behaviour of adults in private. A similar law is the law about seat belts. Here the law requires people to protect themselves against their own carelessness, which is a right and just thing to do, and in this case it is also expedient because the community is united on the matter.

Everyone has an unchanging obligation to obey God's law and this law of God should be reflected as closely as possible in human law. The Commission ought first to have discovered what is right in the relationships it discussed and then proceeded to the wisdom of strengthening this right action by legislation and to what extent it might be unwise to legislate.

