

30,000 supporters joined in the Anti-Strike March in Sydney on March 9, including members of Vision Ministries, led by their Australian Director, Harry Westcott.

Many of the media reports told of the middle-aged women who supposedly made up the majority of the marchers. However, there were many young and old, men and women, office workers and those in overalls.

Mr Westcott said that the group saw a need for a revival in Australia, and that its concern for the future of so many unemployed and disheartened young people convinced them that they should march.

Ramon Williams

A.C.T. degree now legal

The New South Wales Board of Higher Education has recently bestowed its approval upon the degree of Bachelor of Theology inaugurated by the Australian College of Theology in 1977. Graduates of the College are therefore entitled to the same rights as holders of degrees conferred by other recognised institutions such as universities.

Award of Doctorate

The Council of the Australian College of Theology has awarded the degree of Doctor of Theology to the Reverend Charles Sherlock, Jr, M.A., B.D., Th.L., for a thesis entitled 'The God who fights: the war-tradition in Holy Scripture'. Mr. Sherlock is a member of the teaching staff of Ridley College, Melbourne.

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Vins in Sydney

"I saw President Carter holding a Bible and talking to young people. I thought it was a dream. Brezhnev burns bibles and persecutes Christians," said Pastor Georgi Vins, exiled from Russia in 1979 for his Christian activities. He was speaking at a Wednesday lunchtime service at St. Andrew's Cathedral, Sydney.

He held up large photographs from Russia. One was of a primitive printing press. "It's a simple machine, made of parts from motorbikes, cycles, washing machines and other spare parts. There is very little spiritual literature, so we are forced to print secretly ourselves. Hundreds of thousands of Bibles have now been printed on machines like this."

"Teaching children is prohibited. So its done secretly in the woods. Thanks to this work, the churches are 50% young people. Even in the most difficult circumstances, God is there. When I was in a prison camp in Siberia, the Lord was there too. One of the officers guarding me found a Bible and typed out verses. Another listened to Christian broadcasts from South Korea. A third woke me one night, took me to his office, locked the door, and put on a Christian radio programme which lasted two hours.

"While those who do not believe in God are in despair, those that do grow in fullness. If we give Jesus our heart, we will be persecuted. In this we experience the fullness of Christ," he told the congregation.

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Pastors need paths to people



"Pastors regularly in touch with people need paths to transmit Biblical truths to troubled people. We often feel helpless in filling the gap between theology and need. Dr. Crabbe put into our hands the way of providing real help to many people," said Dr. Paul Barnett, who was one of 160 who attended the School of Pastoral Counselling, held at Moore College recently, at which Dr. Crabbe was the speaker.

Dr. Crabbe is the author of "Basic Principles of Biblical Counselling" and "Effective Biblical Counselling". He has a Ph.D. in Clinical Psychology from the University of Illinois, where he has served as Assistant Professor of Psychology. He is at present in private practice in Florida.

Dr. Crabbe's reasons on why a minister should counsel, and Dr. Krebs', another American psychologist who is a Lutheran minister, reasons why he shouldn't, are set out on pages 4 and 5.

Those pictured above from left: Rev. Jim Ramsay, Rev. Vic Roberts, Archdeacon Harry Goodhew, Dr. Crabbe, and Rev. Dudley Foord, organizers of the school

Ramon Williams

WALKER LEGISLATES AGAINST PROMISCUITY

A provision in the Crimes (Sexual Assault) Amendment Bill introduced by the NSW Attorney General, Mr Frank Walker to NSW Parliament will act as a restraint on promiscuity in our community. It will make people think twice about casual sexual relations because if actual consent of the other person is not obtained in every act they are leaving themselves open to a 7 year jail sentence. It may be difficult to prove you have obtained it if other persons press charges at a later stage.

Section 61D of the bill states that simply because a person does not offer resistance it does not mean that they are consenting.

The bill creates two other categories of sexual assault. One relates to inflicting grievous bodily harm with intent to have sexual intercourse (penalty 20 years). The second relates to inflicting actual bodily harm or threatening to do so (penalty 12 years).

It also provides extra penalties where children are involved in the case of sexual intercourse.

Legislates against marriage

"The bill removes the presumption of consent to sexual intercourse in the case of married couples living together when there is no suggestion of violence or threatened violence. It therefore changes the whole character of marriage, and puts a husband in continual jeopardy of seven years imprisonment through the trumped up complaint of a vindictive wife," Dr Broughton Knox, Principal, Moore Theological College told Church Record.

"It makes a husband guilty of sexual assault and liable to seven years imprisonment on the complaint of his wife if he has not found out beforehand her willingness, for the bill states that

acceptance of her husband is not in itself to be construed as consent.

"It changes the character of marriage by removing the presumption of mutual trust, which is in fact the essence of marriage," he concluded.

The Common Law definition of marriage is that each spouse gives to the other consent to sexual intercourse upon becoming married (Australian Criminal Law by Colin Howard pages 145-146). It is "to have and hold from this day forward".

To have and to hold from this day forward subject to Section 61D of the Crimes (Sexual Assault) Amendment Act, 1981.



Government Explains

"On the question of rape in marriage, the Government consulted numerous community groups, the majority of which thought that the husband should not have immunity from charges of rape. Mr

Greg Woods, the Director of the Criminal Law Review Division of the Attorney General's Department, told Church Record.

"In any court case it is possible for vindictive people to bring false charges. It won't happen due to this legislation any more than in any other situation. If it does happen, it will be very hard to get a conviction, while there is a jury of 12 people hesitant to convict a man on very little evidence, and who are likely to want some evidence of violence to corroborate the allegation. The argument that women are the most vindictive people in the community amazes me.

"I am confident that in many more cases than at present, the accused will plead guilty, and thus not force the victim into the witness box, and thereby into reliving the trauma of the assault.

"At present, there is only the one very serious crime of rape, and lawyers are reluctant to advise their clients to plead guilty to it. In 1979, in all cases heard in the higher courts, 81% of defendants pleaded guilty, whereas in rape charges, only 38% did. With the introduction of graduated offences, with a sliding scale of penalties, this problem should be overcome.

"In general, the Bill prohibits the giving of evidence about the victim's prior sexual history, although it does specify situations where it would not be fair to exclude evidence. In the past, the evidence of the victim's past has produced a great deal of distress and humiliation, and has deterred many women from bringing justifiable claims. These provisions will make the law more effective."

Government clumsy

This legislation has been too hasty. The bill was only available the day before

"Homosexuality no big issue"

says N.S.W. Education ministerial spokesman

"A grant of \$5,126 was approved under the Schools' Commission's Special Projects Innovation Programme for two teachers employed by the N.S.W. Education Department, Mr. E. Ashmore and Mr. G. Ostling to develop materials for possible inclusion in a Teachers' Handbook for Personal Development Course in N.S.W. High Schools. The grant was not made to any organisation," the Commonwealth Minister for Education, Mr. Wil Fife, said.

"Had I been advised of the full details of the project and that the Acting Director General of Education in N.S.W. could give no guarantee that the materials produced would be used in N.S.W. government schools, I would not have approved the provision of funds for the project."

A spokesman for the Commonwealth Minister told the Church Record "The summary of the project submitted to the minister did not mention homosexuality, only 'human relationships'. The information given to the minister was different from that placed before the Schools Commission."

The Church Record asked the N.S.W. Education Minister's Press Secretary Mr Peter White whether the Department knew that the project was for the production of a kit on homosexuality because teachers employed by their department were involved. He said "No".

He was then asked "If the N.S.W. Department had no knowledge of the project, what prompted the Acting Director General of Education to write to the School's Commission in January 1981, indicating that it was happy to support the project, although it would not guarantee to use it in N.S.W. Schools?"

"I don't know," was the reply. "In any case the issue of homosexuality is covered in the schools already under various causes, so why is there such an emphasis on it now. It is no big issue, although members of the media would like to make it so — it's everywhere, even in the churches."

Mr Landi, the N.S.W. Education Minister, appeared on Willesee Programme recently announcing the existence of the project and said that should it be suitable he would be happy to authorise its introduction into N.S.W. schools.

Mr Ashmore, one of the two teachers involved in the project, expressed his regret on Nationwide that any publicity had surrounded the production of the kit as he had hoped that it would have been introduced into the resource centres of some high schools without any fuss. He expected the project would be in the schools by August, 1981.

debate in the House. It was secretly discussed with a limited number of interested groups, but it is a matter of wide public concern.

The Government does not appear to realise the full implications of what its well meaning legislation is doing.

That the Government is even considering allowing the decriminalising of homosexual acts to be tagged onto this bill will prejudice the general public's acceptance of the bill.

This is a separate issue entirely for which no public debate has been allowed. Allowing members of both sides to vote according to their conscience is a sop the public will not accept.

The Government should allow the bill to lie on the table to enable a full public discussion of the issues.

Moore College Library

EDITORIAL

Understanding Freemasonry from Freemasonry

Mr P. G. Smith in a letter to the editor has called on the Church Record to recant because its editorial was written by someone who has no knowledge of Freemasonry, and because it has set itself on a pedestal above some notable Sydney Anglican Bishops who 'have been practising Freemasons'.

In 1978 the Most Worshipful Brother Noel W. Warren, the Grand Master United Grand Lodge of N.S.W., authorised a number of advertisements in the Sydney Morning Herald explaining the nature and goals of Freemasonry to the general public.

Three helpful quotations from those authoritative advertisements explain the Freemasonry case and will help readers to understand why Freemasonry does not honour Jesus as the Lord of Heaven and the Saviour of sinful men.

Eligibility for membership is different

"Masonry does not claim to make bad men good, since it takes all available precautions against their admission; but it does promise to make good men better. A criminal record is a bar to membership because observance of the law is regarded as an essential ingredient in good character." — 8/4/78

The words of Jesus are "But you go and learn what this means, I desire mercy not sacrifice: for I came not to call the righteous but sinners." Matthew 9:13 and Luke explains the call to sinners is "to repentance" 5:32.

Jesus message is about the offer of mercy to men for they have all been involved in the greatest of crimes — the wilful breaching of God's law. His call to sinful men gives hope to all, for with Jesus failure need not be final.

The dying thief who called to Jesus on the cross would have been ineligible for masonic membership because of his criminal record. However by looking to Jesus he has been better placed because Jesus said to him, "Today you will be with me in paradise" Luke 23:43. Jesus takes men who have brushed with the law to heaven, not because He regards lawbreaking as unimportant, but because He died for their sins.

With Jesus it is not the case of making good men better, but declaring "bad" men members of the Kingdom. "Bad" and "good" men are alike acceptable to God solely through the meritorious death of His Son on their behalf. He shows mercy.

Goals are different

Freemasonry "encourages its members to embrace whatever Faith gave them their infant nurture and to commemorate the Sacred Days which that Faith observes." — 25/4/78

The words of Jesus are "I am the way, the truth and the life. No man comes to the Father but by Me" John 14:6.

The problem with Jesus is that He calls men exclusively to Himself as the only way, the only truth and the only life. None are able to come to the Father except through Him. With Him is not a case of "whatever Faith", but exclusively faith in Him, because He is the only Son of God and provides the only access to the Father. That is not Christian "bigotry", but Jesus "bigotry". It is His claim.

If one were a fully persuaded Mason who really believed what Masonry taught, one should in all honesty be compelled to exclude disciples of Jesus, because the claim of Jesus would be intolerable, given the goals of Masonry to encourage people in the Faith of their infant nurture.

Both are mutually exclusive

Finally on 3/6/78 on 'Some Questions'.

Q. Is Freemasonry a religious sect?

A. No. Provided they have a belief in a supreme being, men of any denomination, colour, race, or creed are welcome.

The words of Jesus on belief are very specific. "The kingdom of God is at hand, repent and believe in the Gospel" Mark 1:15.

The claims of Jesus and His teaching are statements which are either alone true regardless of how many or how few believe them, or are absolutely false regardless of how sincerely the few of the many believe in them. It is an either/or issue.

It would be wrong to call Freemasonry a religious sect. It is a syncretistic religion like the Ba'h'ai faith which aims to embrace and endorse the religious beliefs of all men. It can have no place given its basic tenant for Jesus as the Son of God, the Saviour of the world and Lord of heaven and earth. It cannot claim to honour Him for who He really is.

We have not misunderstood the basic issue of Freemasonry as a well meaning syncretistic religion. We would with respect suggest that Freemasonry has misunderstood the essential nature of Christianity, otherwise it would have excluded disciples of Jesus from its ranks long before this, for Christians cannot in good conscience endorse the syncretistic approach of Masonry given their acceptance of the truth claims of Jesus.

The Church Record believes that the interests of truth will only be served if it truthfully represents the views of those with whom it does not agree. The editorial of March 9 in its statements on the nature of Freemasonry stands, given the quotations from Grand Master's advertisements about its essential beliefs.

Can you take yourself to see it?

FLASH GORDON

Here's another in the "saviour of the earth" genre.

Flash Gordon, football hero, finds himself whisked into space to face the evil Ming the Merciless — all the setting for an exciting face to face battle full of tension and drama!

Unfortunately no. What we are assailed with is a visual pop art send up of everything from gridiron to space movies. It is all very far fetched and impossible.

- Under no circumstances for children. This is an NRC show and it deserves the rating.
- The dialogue was written by a twelve-year-old with a vulgar vocabulary. I can't believe anyone older could have been involved — it is really perurle.
- All the "saviour" bits are there. Back from the dead. One man must die for the millions, etc.
- All the masonic symbols a la cosmic conspiracy are loud and clear — Satan is alive and well — the end of the earth is really nigh!
- The film is summed up by Flash himself in one classic line — "This place is a lunatic asylum." I genuinely believe a place bearing that name would have a lot more sense in it than Flash Gordon the movie.

G. Holt

MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

Rev. R. A. Jones Rector of Earlwood has accepted the position of Rector, Denistone East.

DIOCESE OF WILLOCHRA

Rev. G. Morris was commissioned as Rector of Bura on 6th February.

DIOCESE OF RIVERINA

Rev. G. Priest was inducted as Rector of Broken Hill South on February 15.

DIOCESE OF NEWCASTLE

Rev. M. Chiplin commissioned to work in the media, as Hospital Chaplain and as Bishop's Chaplain on February 6.

Rev. T. Smith began as Education Resources Consultant on February 6.

N. Bowditch, L. Forester, S. Pullin, N. Sauber and J. Summerell were ordained deacons February 6 and appointed to Newcastle parishes.

Rev. C. Dickson, Rector of St. Luke's, Woy Woy died on February 5.

CLERICAL APPOINTMENTS

The Rev. A. A. Johns, a student from the Diocese of Ballarat at St. Barnabas College has been given permission to officiate in the Diocese.

LETTERS TO THE EDITOR

Dear Sir,

The Editorial in your issue of 9th March on Freemasonry makes strange reading. Obviously it is written by someone who has absolutely no knowledge of the subject.

Before going into print on this important matter it is a pity you did not take the trouble to investigate. I am inclined to the opinion that it was prompted by the recent '60 Minutes' segment shown on Channel 9. The ignorance displayed in that session was appalling, but yours, as Editor of an influential Church Paper, is almost unforgivable.

In the Sydney Metropolis live two Ministers of Religion who are Grand Lodge Chaplains. One is attached to the Presbyterian or Uniting Church. I am not sure about the denomination of the other, but I am inclined to think he is Anglican. Why did you not seek their opinions before writing?

There have been some notable Sydney Anglican Bishops practising Freemasons. I do not want to name them, but they were very well known and respected. You set yourself on a pedestal above them. The pedestal thus displayed is pitiful.

If you are not prepared to seek advice by a personal approach may I suggest that you take a trip to the Adyar Bookshop, 67 Castlereagh Street, and acquire a copy of "The Builders", written by The Reverend Dr. Joseph Fort Newton Litt. D., who served in many Christian Churches in the U.S.A. Masonically he was Past Grand Chaplain of the Grand Lodge of Iowa, and Past Grand Prelate of the Grand Encampment of Knights Templar of the United States. How could you say that this man robbed "Jesus of his true glory"?

Here are two quotations from his book — "Freemasonry is not a religion, but it is religion."

"We can never have a religion of brotherhood on earth until we have a brotherhood of religion."

It must have taken courage to feature that editorial, but, having studied the above-mentioned book, I wonder if you would exhibit even greater courage by publishing a recantation?

Yours faithfully,
Peter G. Smith

Dear Sir,

I wish to join issue with the contents of your editorial in the 9th March issue of your journal which I always endeavour to read. You criticised the decision of the school council of Trinity Grammar School not to prevent the advertising of the activities of Lodge Trinitarian the masonic lodge associated with the school. The basis of your criticism appeared to be that masonry is a rival religion to Christianity; nothing could be further from the truth. As a practising mason I can assure you that our ritual makes it perfectly clear that there is nothing in masonry which a joining member will find "incompatible with moral, civil or religious duties".

Masonry is a body of men of various religious creeds meeting together in the wonderful fellowship which masonry affords and I for one have found nothing in the masonic meetings I have attended or the masonic duties I have performed inconsistent with my duties as a churchwarden at my local church. A number of clergymen including those of the Anglican faith who are practising masons can also testify to the truth of this statement.

True it is that every joining member of our ancient craft is required to aver a belief in the existence of a Supreme Being before being allowed to join; there are also other requirements as to character etc, but the membership of the masonic order is no different to membership of Rotary or Legacy or for that matter membership of a Bowling Club or a Cricket Club.

It is a pity that this misconception of the true nature of Freemasonry as evidenced in your editorial is still so widespread particularly as shown by recent pronouncements from the headquarters of the Roman Catholic Church.

Masonry in my situation has helped me in my dealings with and relationships with my fellow man and in the exercise of my own self control. In this way it has helped me in my efforts to carry out my duties and to live my life as a Christian.

Yours fraternally,
W. H. Tuck

Dear Sir,

Apologies of the letter by R. Johnstone (March 9, 1981) criticising your attitude to the Mormons' land application, and suggesting that the Mormons should be supported, because they preach morality, it is important to consider the example of our Lord Jesus.

Our Lord showed no inclination towards a "broad, strategic front" in the battle against sin. I know of no instance of his "co-operation with god-fearing people." In fact, his most scathing attacks were directed against the most god-fearing, sin-hating people of his day, the Pharisees, (Matthew 23). Rather than welcome them as fellow-crusaders, he called them children of hell (Matthew 23:15, cf. John 8:44).

For the truth of the Gospel is that our Lord Jesus Christ claims our exclusive allegiance. The greatest sin of all is to not believe in him (John 16:9). And there is no answer to sin apart from him, (Acts 4:12).

In practice, the greatest danger to the Christian church is not the out-and-out pagan, but the god-fearer with a different gospel. That is why Paul is vehement in Galatians 1, John is so "unloving" (2 John 10), and Jesus is so intolerant (Revelation 2:14-16, 20-23). In fact, tolerance is not a Christian virtue.

There is only one way, one truth and one life, and that is Jesus Christ. We need not fear that we will be "strategically isolated" in following him.

Yours faithfully,
Rev. John Davis, Northbridge

Dear Sir,

It is not unusual for people to yearn for the good old days (the bad old days for the majority) or who like Malcolm Fraser with the blocking of supply wish to turn the clock back. I was disappointed to read (February 23rd) that the Reverend John Bunyan and his Prayer Book Society Friends have joined the ranks of these people. It is a pity that such a learned priest would still want to use Shakespearean language in worship rather than as J. B. Phillips reminded us the language of the common man which Jesus used in Galilee.

I would have thought that Mr. Bunyan (being a member of an Australian Church still rent asunder by party divisions) would have rejoiced in the fact that the Australian Prayer Book was received by General Synod with only one dissenting voice that of the Assistant Bishop of Adelaide at the time.

Mr. Bunyan would have recognised by now that the Anglican Church in Australia in particular must be a body that seeks to compromise as it is composed of Christians of such diverse theological points of view (we note that Baptists are now graduating from the Australian (Anglican?) College of Theology). To quote from the letter "An Australian Prayer Book" was authorised "for use together with the Book of Common Prayer, 1662"; how else could the book have been accepted if provision had not been made to satisfy the needs of the older generation which make up the main body (of thinking at least) in the present Church. When they have passed to their rest and the new prayer book has been in use for a couple of decades the problems which Fr. Bunyan espouses will have become history.

We must deduce from the letter that Mr. Bunyan is only using the old Communion service, for surely he does not wish to retain the other services of the old book especially "the Visitation of the sick" etc. What a joy it is for a priest in saying the daily office to have a variety of prayer and canticles each day and excellent prayers for Evensong in the new book.

Finally, his desire for an ordinance for the use of the book in the parish. Frankly how many clergy, let alone lay people have a real understanding of liturgy. ... let the lay people also have a decisive say on the hymns we sing and we would be reduced to a book of ten hymns especially from those who cannot sing. I suggest he become a Baptist or a Uniting Church and be entirely ruled by the congregation. ... for me I shall remain an Anglican.

Again the heavy emphasis on law. ... have we resurrected the pharisees and the Chief priests??

Rev. John Adam
Rector, Wyong Parish

'Haves, have-nots' gulf 'too wide'

Two Church of England bishops have given warnings about prospects of revolution and violence in Britain.

The country faced the prospect of a violent society, says the Bishop of St. Albans, the Rt. Rev. John Taylor, because aggression coupled with neurosis, were the twin consequences of overcrowding.

And the only way violence could be held in check was by some kind of repression, he writes in his diocesan news. This was unless the problem of overcrowding could be reduced or population dispersed from cities, "and I see little prospect of that."

Tomorrow's society would be "rudderless" especially over issues of morality, the bishop predicts.

The problem of "inculcating a moral sense" was already felt acutely in schools, and without any divine absolutes to live by those who advocated morality without religion would find themselves floundering. People would still be seeking for truth and longing for moral certainties.

Unless Christians gave a "clear lead" the bishop warns, many people would be attracted to irrational but authoritarian forms of religion.

"The existence of the Moonies, charismatic sects of the Jonestown type, and the resurgence of Islamic 'fundamentalism' should be a warning to us. New religions making great demands but having little substance may well proliferate."

And the bishop fears that tomorrow's society "will continue to be an unequal society." He saw "little evidence" of any real progress in recent attempts to de-class society.

The 'we-and-they' mentality was still strong and the gulf between the 'haves and have-nots' did not seem to have diminished.

"If we tolerate such inequalities in our own society I see little prospect of improvement in the worldwide scene," says the bishop.

"People not guns" — W.V. reacts to PM's support

The executive director of World Vision says that he is disappointed that the attention being given to El Salvador is being focused on guns and not people.

Harold Henderson says that no amount of military hardware is going to bring solutions to this strife-torn nation. He says that it will only continue the bloodshed and misery.

The World Vision leader was reacting to Prime Minister Malcolm Fraser's support to Ronald Regan's policy of arms for El Salvador.

Real Struggle

"The real struggle in El Salvador," says Henderson, "is the struggle of the ordinary people who, for centuries have been held in bondage, first under the Spanish Conquistadors and, for the last 160 years, under a powerful and unrepresentative oligarchy, protected by successive military dictatorships."

"The peasants who have worked on huge land estates almost like slaves have begun, with the support of the progressive wing of the Church, to demand what we would regard as basic human rights."

"The situation is developing in which East and West, each claiming the other is supplying arms, will feel justified in stepping up its arms supply," says Harold Henderson.

The World Vision leader believes the events in El Salvador have been seen before in other situations.

"The vicious spiral intensifies — and the innocent peasants add suffering death to injustice and oppression and when the violence ceases, the basic problem still remains to be solved by the political means which should have been attempted in the first place."

According to Harold Henderson, if governments want to involve themselves then they should do it as mediators, or channels by which the voice of the poor can be heard.

The acting Archbishop of San Salvador, Arturo Rivera Damas, has already offered to mediate and has made it clear on many occasions that the terror must end

so that the people can decide their own future through non-violent means.

"As the executive director of an agency that has already lost two project managers and three small children who were part of the World Vision Childcare programme in El Salvador, I appeal to the Australian Government to focus its initiative at the United Nations Human Rights Commission and in any other ways open to it, on the search for diplomatic initiatives which aim at reversing the

spiral of violence and give the poverty-stricken peasants a chance to develop with a sense of dignity and justice."

It was through World Vision that the vicar-general of San Salvador, Monsignor Ricardo Urioste, appealed to Australians to make themselves aware of the terror in his country, and to ask the Australian Government to use its voice internationally in a call for peace and to protest at the sending of arms in to El Salvador by the U.S.

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Rumanian Christians say 'Thank you' to UE

By Brother Robert

I join with all Rumanian Christians in taking this opportunity to say thank you for all UE has done for our country in the last 12 years.

First Rumanian concordance printed

In the past decade at least a quarter of a million Bibles and New Testaments have been provided by this organisation overall. UE has brought millions of pieces of Christian literature into my country.

The first book printed for Rumania by UE was the Bible but many other books have also been printed. For the first time ever we have a concordance printed in our country thanks to UE. In addition hymnals have been printed for the four main denominational groups within Rumania. At the same time UE has developed quite a large programme for children's literature. Some of these are translated works, but others are completely produced in Rumania.

Expanded radio ministry

At the same time UE also developed a large radio programme. In the beginning we broadcast four quarter hours per week. Now the number is 11. We receive thousands of letters thanking us for the opportunity to hear about Christ through radio along with a significant number of letters from people who have come to Christ through the radio ministry.

In the last three years a programme to teach the people by using cassettes has been initiated and already several thousand of these cassettes are in use. A special distribution system has been created to reach as many people as possible.

Someone really cares

During these years Rumania has also received much material help. First to be aided are those who are fined for worshipping the Lord, and then the many poor people with large families. Because we have contacts within the country, we know when Believers are punished, fined, and imprisoned. In the past year alone we were able to help pay fines of more than 90 percent of the Christians punished in this way. This practical help did much to make them feel that someone really cared about them.

One church helped by UE now has 1,000 members

In addition, we were able to help construct many church buildings, usually in country villages. One church helped by UE now has 1,000 members.

For further information on U.E. Ministry to Communist Countries write to U.E., PMB 444 Bankstown, NSW 2200

Why ministers should not be counsellors

When I entered the parish ministry I thought that the one thing I would be good at would be pastoral counselling. I had a Ph.D. in clinical psychology from the University of Chicago. Before entering the ministry I had worked for over fifteen years in state and private hospitals, out-patient clinics and private practice. In those years I had seen more people for counselling than most pastors could see in a professional lifetime.

As I entered the ministry, I thought: "I don't know how I will be as a preacher or an administrator, but I am sure I will be a good pastoral counsellor." Was I ever wrong!

After two years of trying to include counselling as a major part of my pastoral duties, I notified the Church Council that I would no longer be doing any long-term counselling. The reason for my decision will, I hope, have some impact on how other pastors view their role as counsellors.

I have become convinced that when I try to do counselling as a pastor, I am certain to fail. Further, I think the reasons for my counselling failures are inherent in the pastoral situation and are essentially unavoidable.

These intrinsic, failure-producing variables are transference, role confusion, misplaced priorities, and the promise of cheap growth. I would like to describe briefly each of these four problems.

The Promise of Cheap Growth

People who come to their pastor for counselling are in most cases expecting easy, quick personality change. They are hoping that their pastor will play the Risen Lord to their St. Paul — blind them, turn them around and miraculously point them in the right direction. All too often, the pastor accepts this unspoken challenge and becomes frustrated when the client-parishioner becomes disgruntled after a few sessions.

Counselling that results in major personality change takes time — years in most cases — and neither the pastor nor their parishioner is really equipped to take the time that is necessary to bring

that change about. Change-producing counselling is usually painful. It involves uncovering areas of the person's psyche that are tender. The relationship between pastor and parishioner should not have to bear the prolonged psychic rawness that is a necessary concomitant of major personality change.

Transference

While psychoanalytic theory is no longer as popular as it once was, there is no question that transference is alive and well. Many people in counselling relationships project childhood-based emotions and fantasies onto their counsellors whether their counsellors are aware of the process or not. In order for the transference to be resolved the therapist must be an anonymous, "faceless", individual. A pastor cannot be such a person.

Role Confusion

A pastor has a variety of roles to perform with the members of a congregation: Master of ceremonies, teacher, moral exemplar, healer, confidant, parent, etc. When a pastor tries to add to that already lengthy list, the role of counsellor, the possibility of role confusion is greater.

How does a pastor return on Wednesday evening to a counselling relationship after being the person's preacher on Sunday; on Monday afternoon, their client's son's catechetical teacher; on Tuesday, served on a committee with the client; and on Wednesday morning, handled a sticky situation with their mother-in-law. "What happens to the confidentiality, the objectivity, the client-centred focus that are necessary for successful psychotherapy?"

Misplaced Priorities

Over the past several years I have seen several pastors leave the ministry, or be asked by their congregation to move on to another parish, because the pastors have become so enamored with their ability to counsel that preaching, teaching, visiting, working with

Dr. Richard Krebs an ordained USA Lutheran Minister and former psychologist argues against the trend of pastors being counsellors to the congregation.

committees — these less glamorous tasks — have taken a back seat to exhilarating closed-door sessions. Listening to someone's heart-broken tale of their childhood makes working on a budget far too mundane for some pastors.

Am I being too sarcastic, too harsh? I think not. Pastors should be pastors, not underpaid, undertrained psychotherapists.

It seems to me that when a pastor attempts to be a psychotherapist for a member of the parish that the counselling is doomed to fail even if the pastor is extraordinarily well-trained. The failure will be the result of the role confusion, unmet expectations, misplaced priorities and transference confusion that are inherent in the pastor's role as pastor.

How a Pastor should Counsel

If pastors should not be involved in long-term counselling relationships, what should they do? People do turn to their pastor in time of crisis and obviously a pastor cannot and should not turn these people away. A pastor can and should evaluate, provide support, and refer. Further, a pastor can and should be involved in informal brief therapy.

Informal Therapy

Partly in response to the problem of trying to do long-term counselling in a parish setting, I have become aware of a valid form of pastoral counselling, one that I probably would have discovered much more quickly if I had not spent a major part of my adult life working as a psychotherapist; namely, the role of informal, brief pastoral counselling: The person who stops to chat with the pastor after the service, the individual who catches the pastor by the coffee pot at a church dinner. These five to ten minute conversations that may seem relatively unimportant to the pastor, but that may be of incredible input to the parishioner, the pastor's words of understanding and encouragement, the touch on the shoulder that may be given almost

without thinking — these are the "stuff" of informal therapy.

Joe told me a few weeks ago, "Pastor, you don't know how much it meant to me for you to give me that job lead a month back. I didn't get a job with the people you referred me to, but to know that you thought I was capable of handling that job, to know you'd cared enough to mention the job to me... Well, I was pretty low after I first got laid off and it really helped to get that boost from you..."

Every pastor has hundreds of similar encounters. Parishioners seek their pastors out to confess their sins, to ask for support; and usually they do it informally, off-handedly. A pastor should not be misled by the lack of formality or the brevity of the contact. Those few minutes can be extremely helpful precisely because they are spent with a pastor, one who is God's representative. In the minds of most parishioners, pastors not only listen with their own ears; they are also listening for God. A pastor's words of advice and encouragement are not only his or her own, but they are also God's word of love.

As far as I am concerned, pastors should not be counsellors, at least not in the sense of an individual who sets up regular appointments with a client over a period of weeks, months, or years; but as pastors will help as they go about their duties as a pastor if they are able to allow themselves to be caring individuals.

A Final Note About Training

If my impressions about the nature of pastoral counselling are correct, then the training of pastors should not include a major emphasis on counselling *per se*, but should rather focus on listening skills, and the personality (or more properly the person) of the pastor. Being able to really listen to a parishioner and to respond to them with caring are all that a pastor needs to do. The sooner that we pastors accept that reality, the better it will be for us and for our congregations.

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Crabbe's comments

Dr. Crabbe responds to Dr. Krebs' "Why ministries should not be counsellors" (page 4)



Dr. Laurence Crabbe, author of 'Basic Principles of Biblical Counselling' and 'Effective Biblical Counselling', was in Sydney, lecturing on Biblical Pastoral Counselling. In an interview with Church Record, he commented on Dr. Krebs' article. (See photograph page 1.)

cheap growth. Real Christian counselling is by giving meaningful love and purpose to the person — things which the church is made of. These problems should be corrected in the church.

Transference

That the therapist be faceless is a theoretical assumption with which I disagree. This counsellor should be someone with a distinct personality, and it is good if the person seeking help knows his counsellor. I feel that the real problem is not that of a person's growth à la Freud, but that people look to wrong ways of having their needs met, and need correction.

On Role Confusion

It's true that pastors are often too overburdened already, without having to counsel. But that doesn't mean that no-one in the church can counsel: look at Ephesians 4 "the giving of gifts for the work of ministry". Dr. Krebs assumes that growth comes from within. It does, in a way, but from the Holy Spirit. However, growth comes mostly from the Word of God. The Christian in counselling, applies his knowledge of God's resources to the person in need. In love, he is seeking to help. This will indicate confidentiality. It will not be client centred, in the sense that he will rather be focusing on the Bible's teaching in helping the person, than simply concentrating on the person's feelings.

On Priorities

The trend in American evangelical colleges is to emphasise inter-personal skills, and not to teach how the Bible affects people. The pastor is being a counsellor instead of an exegete. Proper teaching should be the top priority and the rest of his ministry will be the outworking of this. I think the ideal is a staff of pastors, some with unique gifts of teaching, and others in counselling.

On Cheap Growth

Too often those seeking counselling in a Christian setting are looking for shortcuts. Dr. Krebs makes a good argument against bad counselling, but good counselling generally doesn't need to be contaminated with the view of

On how a pastor should counsel

Dr. Krebs outlined the minimal resources available to a pastor. He could achieve very little on this basis. The tool that the pastor has is the very Book that tells how people should live. Dr. Krebs doesn't mention this. His approach is like someone not liking a scalpel, so he sends for a witch doctor. But I agree with his comment that words in passing can have a life changing effect.

Church Record asked him, "What are you trying to overcome in your training programme?"

"Evangelicals have a Bible based doctrine, but they're not communicating its truths so as to apply to the problems of life. I want to make it practical."

"Does the Christian emphasis on sin cause problems in therapy?"

"The reverse. A person at core is afraid of being rejected if he is seen as he is. But the Bible teaches that he is loved anyhow — in spite of his sin. So his basic fear has been replaced by the knowledge of love. 'Perfect love casts out fear'."

WHAT A WORLD

Lesley Hicks

Law and Love

Last year the Festival of Light launched a project to educate Australians about the Ten Commandments — what they are and what they mean. Other Christians have been critical of that project, notably in the magazine 'On Being', and F.O.L. in turn has been critical of the criticism.

So we have, as is so often the case, Christians at odds with each other, fighting public battles of polemic aired in various publications. If any of the pagans around us take note, they may do so only to dismiss us for being irrelevantly occupied in internal squabbles — even if those squabbles are about the best ways to win those selfsame pagans to Christ. Other examples which come to mind are arguments for and against Graham Crusade-type evangelism, and dissension between those for whom the Book of Common Prayer is the only one acceptable and those who welcome the Australian Prayer Book.

And I must beware too, because I am being critical of others being critical. I too can use the weapon of writing to wound the body of Christ. I am longing rather to be a reconciler, a healer.

IS THE LAW RELEVANT?

The issue of the place of the law of God in the life of pagan man and redeemed man is a vital one, one that needs to be thought through carefully by Christians. It has been the subject of weighty theological treatises, not to mention the books of Romans and Galatians. Concerned not to treat the matter simplistically, the Rev. Fred Nile organised that lectures on the various commandments and their relevance to our day be given for the Christian public in the different Sydney theological colleges in the course of the year.

He called "On Being" a criticism, a piece written by Graham Chippis from Perth, "misguided". In an editorial in the March '81 issue, publisher Kevin Smith again questions the appropriateness of using the Ten Commandments in communicating 'community standards' to our generation. He suggests that the 'misguided' party is the F.O.L. then states:

WHO IS MISGUIDED?

"But before we call each other 'misguided', surely we Christians have the responsibility to listen to each other. To seriously consider the questions raised, perhaps to debate and resolve them, and if they cannot be resolved, to agree to differ. For none of us has a monopoly on the truth." Hear, hear! But to that I would add that one should therefore be very sparing with destructive criticism that may hinder a campaign embarked on in good faith with the aim of glorifying God, which God may indeed be blessing.

I found Chippis' original article thought-provoking. I am well aware of the dangers of legalism, as I'm sure are F.O.L. leaders. Yet seeking to educate the public about the content and meaning of the old code, never abrogated, far from being futile, could be the necessary groundwork for the Gospel. I found when I was teaching high school scripture that the laws had a clear-cut relevance to teenagers, and that they saw the need for forgiveness more readily as a result.

Two relevant passages have cropped up in recent reading. Looking at S. Barton Babbage's book "Sex and Sanity" (Christian Foundations series, Hodder 1965) on another matter, I found him (P.83) quoting Calvin's Institutes, and the Formula on Concord of 1576: "It is established that the Law of God was given to men for three causes: first, that a certain external discipline might be preserved, and wild and intractable men be restrained, as it were, by certain barriers; secondly, that by the Law men might be brought to an acknowledgement of their sins; thirdly, that regenerate men, to all of whom, nevertheless, much of the flesh still cleaves, for that very reason may have some certain rule after which they may and ought to shape their life." Now all three purposes are relevant to modern Australians, and if they haven't a clue what the Ten Commandments say, that could be a costly ignorance.

"LOVE" WITHOUT LAW

Then in "Family under Fire" edited by James Dobson (Beacon Hill Press) I read the following (P.129-30) "I heard a missionary say that he had been speaking in Central Africa on an evangelistic tour. Everywhere he went he preached on the love of Christ, His redemption, the Good News. But those natives lived in the coastal villages where the weather was warm, and they thought nothing of going nude on the beaches. There was immorality on a wide scale, as well as blasphemy of the name of God, and other evils. This missionary just couldn't get the idea of sin across to them. There was no genuine repentance. He was discussing this problem with members of his board of directors when one old gentleman suggested, 'Distribute literature on the Ten Commandments'. So everywhere they went, they distributed translations of the Ten Commandments. ... It wasn't long before they had a genuine revival. These people, after reading the laws of God, began to see their needs and their sinful condition. God's Word will speak for itself if given an opportunity."



On a recent visit to the U.S.A. it was a privilege to meet with the executives of Wilcox World Tours who operate the Holy Land tours for Roy Gustafson of the Billy Graham team and tours on behalf of Walk Thru the Bible. We are now able to offer these tours to Australians and will welcome enquiries. Roy Gustafson is also leading a group to China in October and we have details of this tour. These tours series are Bible based in their itineraries and have 'on the spot' teaching which is thorough and inspirational. We would welcome your enquiries on these or any other tours you may wish to undertake.

It was interesting travelling on Continental Airlines who provide a grace for meals and this was most appreciated.

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T UNDERSTAND EACH OTHER

Fears can be overcome

Dr. Alan Craddock

Most of us can remember times in our childhood when fear prevented us from doing something which everyone else seemed to take for granted. I can recall being terribly afraid of the water and avoided swimming lessons and competitions at school as much as possible. Yet all the time I really wanted to be as free and confident as my friends who appeared to be having such a great time. The conflict between fear and the desire to be like everyone else produces a great deal of tension in childhood. Usually, we come to terms with our fears and can look back on such feelings with considerable amusement.

But fears are not always so slight that the mere passage of time and our increasing maturity will deal with them. Marriage and family counsellors often have to work with people who carry a considerable burden of fear, a burden which considerably hinders their relationships with their spouse or children.

One such case history involved a young woman who was highly fearful of marriage and of the physical sexual relationship. She married in her mid-thirties and had declined a number of earlier opportunities to get married. The early months of the marriage were not very satisfying to the couple. Their sexual relationship was the cause of much misunderstanding and frustration and this led them to seek counselling.

After a period of counselling it became clear that the woman was highly fearful of engaging in sexual intercourse. Some of her fears were realistic enough and could have been handled with the aid of a caring and sensitive partner. But many of her fears were based on false information and false expectations. At the heart of all these fears was the central issue: fear of being a failure and of not being a good partner.

It became apparent that this fear flowed over into a general fear of being a failure in marriage. Her fear was not just of being a sexual failure, but of a failure to be a wife in every respect. She stated that this was the reason she had declined marriage several times in the past. She said she had been afraid to love for fear of being hurt or of hurting her partner. Even though the focus of this fear is a significant thing like marriage, the type of fear is not really much different from the fear of a child when faced with a task in which he might fail or make a fool of himself. We don't condemn the child to a lifetime of fear. We expect the child to grapple with the issue, to learn, to become more mature and wiser so as to be able to come to terms with the fear.

So why is it that when we are dealing with ourselves or with other adults we become so much more pessimistic and become unrealistically resigned to our long-term fate? We might be older and the objects of our fears more significant,

but the process of acquiring and dealing with such fears is basically no different from those acquired and dealt with in childhood.

The way forward is to come to understand the basis for our fears. Then we can disentangle the valid reasons from those which are based upon misperceptions and misinformation. As a child of seven I almost drowned and my father had to rescue me (I'm glad he did!) No wonder I didn't like the water after that. But I needed to learn that I possessed the resources to handle the very thing I was afraid of. Eventually I learned to do so at High School when I participated in swimming lessons conducted by a very understanding teacher for a small group of us fearful kids.

The marriage counsellor needed to work with the fearful wife in much the same kind of way. She needed to identify the areas of fear and the apparent basis for them. She needed to learn to muster her resources to be able to deal with the real issues and to reject those which were unreal. There is nothing psychologically mysterious about this process.

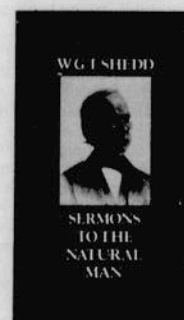
Furthermore, the Christian also possesses the resources of the Holy Spirit. If we are afraid to express our love remember John's words: "There is no fear in love; perfect love drives out all fear" (1 John 4:18). But do not overlook the preceding ideas: "Let us love one another because love comes from God", (v.7) and "God

lives in us and His love is made perfect in us". (v.12) We need to learn to use the resources God makes available to us as Christians.

This learning and strengthening process also required the cooperation of the woman's husband. He needed to become more patient and understanding, and needed to participate in the same learning process. Just as it was important for his wife to recognise that she could overcome her fears, he also had to recognise that she could do so. If he remained pessimistic and doubtful he would have been likely to have sabotaged his wife's efforts either directly (by telling her that she couldn't ever overcome her fears) or indirectly (by not providing the encouragement or understanding she would need from time to time).

One final point needs to be made. Dealing with fear in the way that I have described does not always eliminate it entirely. A fear of being a poor marriage partner can actually be helpful. It may help you to avoid taking your responsibilities too lightly. What needs to be avoided is the level of fear which overwhelms and actually causes a withdrawal from the situation. There are levels of fear which are helpful in that a realistic view of the situation is provided. But this level of fear does not lead to withdrawal or avoidance of the situation, it simply helps one to cope more realistically with the demands of that situation.

BOOK REVIEWS



Sermons to the Natural Man

by W. G. T. Shedd

The Banner of Truth Trust

Hard cover £3.50 (U.K.) Jan. 1978

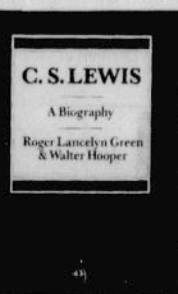
This book was first published in 1876. The present edition was published over 100 years later, in 1977.

The "Presbyterian Review" in 1884 said of it that the Sermons "are, if not absolutely the best, yet of the very best doctrinal and spiritual sermons produced in this generation. We have known much of their power in convincing sinners, and in deepening, widening and exalting the experience of true Christians".

This book is a must for those who want to read the works of the Reformed writers from the 19th century. His arguments are clear and he offers evidence for his assertions. It is not difficult to identify the principles underlying his message and his preaching, for example, he believed that the "first and the hardest work to be done by the preacher, for the natural man, is to produce in him some sensibility upon the subject of sin. Conscience needs to become conscious".

Those of my friends who bewail the lack of doctrinal preaching today will undoubtedly find comfort in this book. However, they will have to update the examples and general knowledge of Shedd's illustrations if they wish to actually preach these sermons.

Tom Smith



C. S. Lewis: a biography by R. L. Green and W. Hooper 1974 Collins. Fount Paperbacks 1979

Lovers of Lewis must read this biography. For all who have benefited from the writings of this great man this book provides exciting background details for all of Lewis's books and articles.

Each of his major works is described as it developed, from picture to polished product. The seeds which led to the final fruit are detailed. For instance, Lewis used some of the people he knew (e.g. Paxford, his eccentric gardener served as the model for Puddleglum the Marshwiggle in *The Silver Chair*) as models for characters in his stories.

Such background information not only helps one to appreciate C. S. Lewis the man, but also to want to read his books again and again.

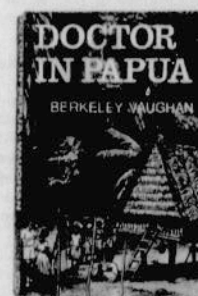
The completeness of this biography serves to highlight the range of ability he had, and used, both for his enjoyment, and in the service of God. As a critic of English literature he applied his Christian world view to all that he read and said. He gradually became appreciated as both a Christian apologist in academic circles, and a layman who could explain deep biblical truths with simple words. His children's' books almost wrote themselves from a few pictures that came into his head. Of the Christian element in *The Chronicles of Narnia* Lewis said: "that element pushed itself in of its own accord... suddenly Aslan came bounding in." The name Aslan, is actually Turkish for 'lion'.

A bachelor for most of his life, C.S. Lewis revelled in every opportunity for discussion on any range of topics. A group of learned friends grew around him meeting regularly for conversation that crept into the late evening. To some extent his style of life explains how he was able to lecture, preach, read, write and travel as extensively as he did. He was a tireless and brilliant worker.

It is a curious coincidence, that having finished his autobiography 'Surprised by Joy' in 1955, he should have married a woman named Joy Davidman in 1956. Of his late marriage Lewis said "I never expected to have in my sixties the happiness that passed me by in my twenties".

This more recent biography is certainly less devotional but nevertheless gives a deeper understanding of one man called and equipped by God, to serve.

Chris Moroney



Doctor in Papua

Berkeley Vaughan

Saint Andrew's Press. 1974

This autobiography of Dr Vaughan is a readable collection of amusing and moving events in his life and in the lives of Papuans who became Christians, prior to Japanese invasion of 1940.

Half the book deals with his personal glimpses of medical life, as a student, then general practitioner and finally as a medical missionary in Kwato, Eastern Papua.

Of more general interest, is the story of the conversion in faith and lifestyle, of the Kunika people, the various tribes of the mountain region. Stories of their unity, enthusiasm for bible study and prayer remains constant rebukes to many Western Christians.

Kunika warriors had traditionally been murderers to a man. To kill another was to prove oneself a warrior. After their conversion to the worship of Dirava (God), they continued on a quest for men. Visiting former enemies they apologised for the outrages of the past and told them they wanted their friendship.

Doctor in Papua is an eminently readable collection of anecdotes about people moved by God to change their lifestyles.

Chris Moroney